



## RELIGION AND THE WORKINGMAN

Extent and purpose of Catholic Action in labor

---

## Hang the Black Crepe on Wooster

How death came to freedom in this Ohio town

---

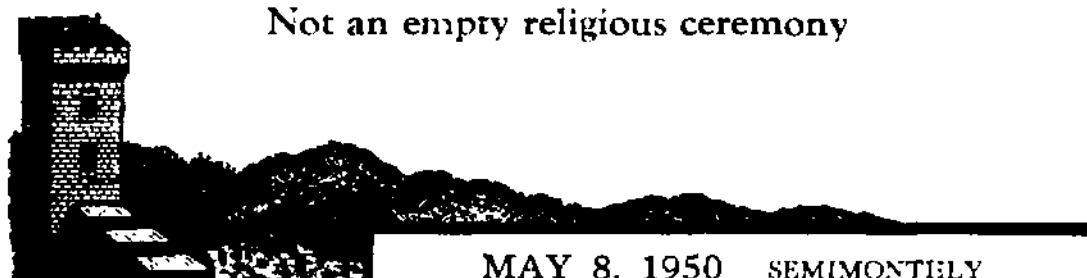
## Yellowstone Spouts Off!

Meet some of the leading citizens of geyserland

---

## The Meaning of Baptism

Not an empty religious ceremony



MAY 8, 1950 SEMIMONTELY

## 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.

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

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

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



PUBLISHED SEMIMONTHLY BY  
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.  
117 Adams Street  
N. H. KNOB, President  
Five cents a copy  
Brooklyn 1, N. Y., U. S. A.  
GRANT SUITER, Secretary  
One dollar a year

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency.  
Notice of expiration (with renewal blank) is sent at least two issues before subscription expires.

Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Office Yearly Subscription Rate  
America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1  
Australia, 21 Beresford Rd., Strathfield, N.S.W. 8s  
Canada, 46 Irwin Ave., Toronto 5, Ontario \$1  
England, 34 Crown Terrace, London, W. 2 5s  
South Africa, 428 Boston House, Cape Town 3s

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1910. Printed in U. S. A.



## CONTENTS

|                                   |    |                                     |    |
|-----------------------------------|----|-------------------------------------|----|
| Religion and the Workingman       | 3  | Protection for Small Stores         | 16 |
| Catholic Labor Schools            | 3  | The Frame on Which We Hang          | 17 |
| The Catholic Church as Employer   | 5  | Variety in Design and Composition   | 18 |
| Pressure Tactics                  | 6  | Secret of Vitality Within the Bones | 19 |
| Hope for the Laborer              | 8  | Yellowstone Spouts Off!             | 20 |
| Hang the Black Crepe on Wooster   | 9  | Geysers                             | 21 |
| Events Leading Up to the Murders  | 10 | Stories and Superstitions           | 22 |
| Is This Democracy?                | 11 | Colombia's Distinguished Visitor    | 23 |
| Light-fingered Shoppers           | 12 | "Thy Word Is Truth"                 |    |
| Private Police Provide Protection | 14 | The Meaning of Baptism              | 25 |
| Kleptomaniacs                     | 14 | "Worlds in Collision"               | 27 |
| Professional Shoplifters          | 15 | Watching the World                  | 29 |

# AWAKE!

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

Volume XXXI

Brooklyn, N. Y., May 8, 1950

Number 9

## RELIGION AND THE WORKINGMAN

Extent, Purpose and Effect of Catholic Action in Labor

**R**ELIGION and labor. There was a time when these would have been considered strange bedfellows. Particularly was this true of the last two decades of the nineteenth century, which saw the meteoric rise of the Knights of Labor organization, only to be superseded by the American Federation of Labor. And, doubtless, that is what T. V. Powderly, for thirteen years the colorful president of the Knights, would have thought; for his lengthy autobiography *The Path I Trod* contains an extensive and bitter indictment of "Ecclesiastical Opposition". Incidentally, Powderly was a devout Catholic with socialistic ideals.

Today, however, there is the closest cooperation between religion and labor. Indicative of this are the remarks made by Jack Kroll, director of the Political Action Committee (PAC) of the CIO, at the annual conference of the Religion and Labor Foundation. According to him no two interests of the nation are more happily joined in a single foundation than religion and labor. "Between us there ought to be complete harmony," he said, "for we are both devoted to the ideal of human welfare." He further stated, "It is written that 'the laborer is worthy of his hire'. It is also written that you 'shall not muzzle the ox that treadeth out the grain'. Now these two texts declare the whole philosophy of just and harmonious labor relations. They declare a great policy, in which labor and religion can join without reservation."

MAY 8, 1950

While the Protestant clergymen and church groups are often urged to take an increasing interest in the welfare of labor, their activity does not begin to compare with the labor activity of the Roman Catholic Church. As the basis for such activity Catholics point with pride to the expressions of their leaders. Two of the predecessors of the present pope, Leo XIII and Pius XI, have issued encyclicals on the subject, which have been termed the "Magna Chartas of Labor". Regarding the present pope we continually note such headlines in the papers as "Pope Hails Workingman—Says Catholic Church Seeks to Improve Labor Conditions", and "Pope Holds Unions Needed in Economy That Has Defects", while Cardinal Spellman "Cites Dignity of Labor".

Then there is the Catholic Defense League, which gives free advice on labor legislation to trade unions, handles cases of discrimination and arrest for labor activities, etc.; and the National Catholic Welfare Conference, whose social action department has an especially effective publicity bureau which makes known the labor views of the more liberal elements of the Catholic Church.

### Catholic Labor Schools

The Catholic Church also organizes labor schools, the first being the Xavier Labor School of New York city, founded in 1935. Today there are more than a hundred such schools, located in every

industrial city of the United States. Twenty-four of these are directed by Jesuits, thirty-two by diocesan authorities and the remainder by various other Catholic bodies. At such schools workingmen are taught both the theory and the tactics of labor unionism. Each year some 7,500 workingmen graduate from these schools.

The power of Catholic Action in labor, however, is primarily felt through its own labor union, the Association of Catholic Trade Unionists (ACTU). This union, first organized early in 1937, from the beginning has had the "spiritual" direction of the Catholic clergy, and the backing of the Jesuits of Fordham University and Cardinal Spellman. Regarding the motives of its founders, we quote: "They had seen how good and how necessary is the instrument of trade unionism, and how badly it is in need of trained [Catholic] leaders," and "how, in the absence of such leadership, racketeers, Communists, and other undesirables can work, fight and bludgeon their way into control of American unions".

This union, the ACTU, has locals in every industrial city, although it does not reveal the actual extent of its membership. In its recent convention it condemned the Taft-Hartley labor law, called for labor unity, higher minimum wage, etc. It is especially active in Detroit (as also are the Catholic labor schools), where it claims to have been the deciding factor in electing Walter F. Reuther as president of the United Auto Workers union (UAW). While Protestants may enroll in the Catholic labor schools, the ACTU is strictly limited to Catholics.

Working together with the Catholic labor schools and the ACTU are the Catholic labor papers. Among these are the *Catholic Worker* of New York city, which competes with the communist *Daily Worker*, and which advocates, according to one of its editorials, "worker ownership of the means of production and

distribution . . . and the elimination of a distinct employer class." Others include the *Labor Leader*, also of New York city, and the *Wage Earner*, especially effective organ of the Detroit, Michigan, ACTU. These papers in general advocate labor unity, speak out against labor racketeering, and especially against communism.

The most prominent place in the Catholic labor movement is occupied by its clergy. There are labor archbishops, labor monsignors, labor bishops and labor priests. The latter have particularly attracted much attention and have been featured in such magazines as *Fortune* and *Look*. From the description of the more prominent labor priests in *Fortune*, we quote:

Father Philip A. Carey runs a busy labor school, emphasizes tactics and philosophy. Father Rice attends conventions, advises unionists, joins pickets. Father Smith lectures and writes; he is the author of *Spotlight on Labor Unions*. Father Clancy, Detroit ACTU chaplain, . . . is known as the "organizing priest" . . . One of the most active labor priests is Father George Higgins, assistant director of the social-action department of the National Catholic Welfare Conference. In that capacity he is in close touch both with priests all over the country and with top officials of national labor bodies.

Concerning the activity of labor priests a spokesman for Catholic Action in labor, V. Riesel, writes in *Look*: "The priests say their work is based on papal encyclicals. No one can force them out of the labor movement now—not the suspicious labor leaders, or the Catholic conservatives, or the Communists. The labor priests are here to stay."

#### ***Liberal Distrust of Catholic Action***

With all this increased activity by the Catholic Church in the labor movement has come, as noted above, a suspicion on the part of some labor leaders. Labor priest Rice, writing in V. Riesel's syn-

icated labor column, devoted the entire article to a bid for the confidence and trust of the liberals in U.S. labor who have a "fundamental mistrust" of Catholic participation in labor. He lauded the activity of the ACTU, complained of the "liberal mistrust that is mountainous", and closed with a plea for "a little more liberalism from the liberals, please!"

In discussing the activity of the labor priests *Fortune* also reports that liberals in labor distrust the ACTU and that they consider it as a pressure group. In telling of the resignation of Kermit Eby, a Protestant, as director of the Education and Research department of the CIO, it quotes him as saying: "There are two extreme poles of power attraction in the CIO, the Communist pole and the ACTU pole. Both receive their impetus and inspiration from without the CIO. Both believe the control of the CIO is part of the larger struggle for the control of the world." In similar vein is the indictment of the Catholic labor activity by James M. Freeman, in his pamphlet *No Friend of Labor*.

What are the facts? Why are labor liberals so suspicious of the role the Catholic Church plays in the labor movement? Is the welfare of the workingman the sole motive of that religious organization? or must the indictment of Mr. Eby, that it is merely a part of a greater struggle to rule the world, stand?

#### ***The Catholic Church as Employer***

The extent of the interest of the Catholic Church in the welfare of the workingman may be ascertained by noting the way she treats those in her employ. When the cemetery workers of the Catholic "Calvary" and "Gate of Heaven" cemeteries struck for higher pay and a shorter week, Cardinal Spellman ordered seminary students to dig the graves, and he himself led the strike-breaking tactics, at the same time drawing across the trail the red herring of communism.

MAY 8, 1950

Another Catholic dignitary, Bishop McVinney, of Providence, Rhode Island, blasted a union because of its slow-down tactics by which the union hoped to gain its demands. Why? Because it was working on a Catholic building project. The bishop further complained that bricklayers today are only laying 400 bricks a day, whereas years ago they laid from 1,000 to 1,500 a day.

Furthermore, it is a notorious fact that no class of workers, from janitors to college professors, is as poorly paid as those employed by Catholic institutions, such as parochial schools, etc. Is not here a place for "charity to begin at home"?

#### ***Further Inconsistencies***

Too, the Catholic Church claims that she must inject her religion into the labor movement to counteract the influence of labor racketeers. Yet when the rank and file of the International Longshoremen's Association recently rebelled against one of the most notorious labor racketeers, Joe Ryan, she used her influence to break the strike, labeling those leading it as communist, thus causing the men to submit to continued unjust conditions. Is that the way to help labor clean house and improve its lot?

Again, one of the chief tenets of the Catholic labor movement, as enunciated by the popes, is that strikes should not be violent, that property is to be held inviolate, etc. But the past year witnessed a strike by a Catholic union in Quebec which was marked by, to quote the *Toronto Financial Post*, "appalling violence," and which was "one of the worst demonstrations of lawlessness this country [Canada] has ever seen". Regarding this strike of the asbestos workers employed by the (Protestant) Johns-Manville Co., the report of the *Weekly People* states: "A word from the chaplain of the Catholic Syndicate, Father Phillipe Camirand, ended the violence for the time being, but not until many policemen were beaten and disarmed."

Indeed, some of the policemen, while prisoners of the strikers, were beaten in the presence of Father Camirand. The priest refused to intercede on behalf of the police, and later proclaimed that the strikers were 'fighting for the doctrines of the Roman Catholic Church'."

Another fact which strongly impugns the sincerity of the claims regarding the motive of the Catholic Church in the labor movement is the factor of the date of its activity. Pope Leo XIII issued his encyclical on labor, *Rerum Novarum*, in 1891. Concerning this a Jesuit, R. J. Henle, writing in *Commonweal* (a Jesuit publication), states: "There is no use imagining where we would be had we taken seriously the encyclicals of the great Leo in his own day instead of in the fortieth year after."

Is it not a significant fact that all this activity on the part of the Catholic labor schools, the ACTU, the Catholic labor press, the Catholic labor clergy, priests, bishops, etc., did not begin then, nor even before, when the need was greatest? that it waited until the era of the New Deal, under the favorable conditions of the Wagner Labor Act, and coincides with the extensive organizing of labor by the CIO? When the labor movement showed the greatest activity and expansion, when it constituted a power to be reckoned with, then, suddenly, the Catholic Church becomes interested in the labor movement. And especially has she chosen to interest herself in the CIO because of its vitality and radical leadership.

#### ***Pressure Tactics***

There was a time when Michael Quill, head of the powerful New York Transit Workers Union, dared to criticize the Catholic participation in labor, though he himself is a Catholic. In a speech in Boston he referred to the New York Catholic labor school movement as a "hindrance, a nuisance and a strike-breaking outfit". But so effective were

the attacks of the Catholic press and Catholic Action right in his own union that before a year had rolled around he completely submitted to its influence and complied with its demands regarding political issues, etc.

Then there was a time when James B. Carey, likewise a Roman Catholic and now secretary-treasurer of the CIO, also objected to this dictation. It seems that he had addressed a liberal group which Catholic spokesmen saw fit to label communist. The ACTU sent a letter to Carey regarding the incident, to which he replied:

I have received many pressure letters of this type. I am surprised, however, to find how closely you follow the same pattern . . . I seriously object to the labor movement's being used as a battleground for or against certain political philosophies. I am, therefore, very much opposed to any dictation from any sources outside the labor movement in regards to the policies of the labor movement.

But the pressure was too great—after all, this was Catholic pressure, and Carey was a Catholic. So, before long, we find him writing the ACTU for a list of the groups to which they objected.

The president of the CIO, Philip Murray, at one of its conventions not so very long ago, had it go on record that "we ask no man his national origin, his color, his religion or his beliefs . . . This union will not tolerate efforts of outsiders—individuals, organizations or groups—whether they be communist, socialist or any other group, to infiltrate, dictate or meddle in our affairs . . . We engage in no purges, no witch hunts". But, after Catholic pressure was brought to bear because of this "drivel", at the very next gathering of the CIO it went on record that organized labor "wants no damned communists meddling in our affairs"; and the resolution passed objected only to outside political groups meddling, thus leaving the door wide open for the ACTU to "infiltrate, dictate and meddle" in the affairs of the CIO.

### ***Submit or Get Out!***

While the CIO in general has yielded to Catholic pressure, there was or is a left-wing faction in that organization over which it has been unable to wield any influence. This faction was led by the UE (United Electrical Workers union), the third largest affiliate of the CIO. It had ousted J. B. Carey from its presidency in 1941, and the fight for its control has continued ever since. Typical of the tactics used and the forces involved was the fight at Erie, Pennsylvania, for control of the UE there. Just before the union held its election, the local labor priest gave the fight front-page publicity in the parochial press, stating that the issue was the same as that which confronted Italy a year ago, and then added: "What is most perplexing is the fact that there are many Catholics working at the General Electric who say publicly that priests have no business interfering in the affairs of their union! Such Catholics are either bad Catholics or just stupid!" However, whether "bad" Catholics or just "stupid", they rejected such interference by a vote of three to one.

The fight between the left-wing unions (communist controlled, maybe, or merely not subject to Catholic pressure) and the right-wing (submitting to Catholic pressure) executive body came to a head at the 1949 convention at Cleveland, Ohio, late in 1949. There the executive committee, while ignoring charges of union violations such as crossing picket lines, racial discrimination, anti-Semitism, etc., charged the left-wing unions with communism and had the convention pass a resolution to oust communists. Any who would not go along with the executive committee in its support of those policies of the Truman administration which had the support of the Catholic Church, specifically the cold war against Russia, with its Marshall Plan, Atlantic Pact, etc., were communists. (Of course, nothing was said about going along with the administration on such

measures as public education and health insurance, as the Catholic Church opposed these—for reasons best known to herself!)

Regarding the plans for the convention, the *New York Times* (Nov. 6) stated: "They [the left-wingers] were to be accused of every crime in the book." Immediately after the keynote speech by President Murray, in which he announced his purpose to clear out the left-wing element, a Roman Catholic bishop, Edward F. Hoban, gave an address in which he instructed the delegates: "You must repudiate those enemies of God and man who seek to pervert your efforts and to enlist your great forces to fight on the side of evil."

While the CIO gave lip-service to the fundamentals of labor union democracy at the convention, it repeatedly winked at violations of such. Thus it has completely reversed itself as to what should be of paramount interest and importance in the labor movement and, with the consent of Murray and Carey and at the instance of the ACTU, it is now "being used as a battleground for and against certain political philosophies". Or, rather, it would be better to say "religious" philosophies, as the *Detroit Free Press* states that "we cannot help wondering just how broad a line separates the CIO 'right' from its 'left'".

### ***What Next?***

All twelve left-wing unions were scheduled for expulsion, aggregating a total of about 900,000 members of a claimed six million (some hold only four million). It was thought best, however, to limit the expulsions at the time to two, the UE and the FE (Farm Equipment), because of the size of the fight that the CIO would have on its hands as the result of such expulsions. In January 1950 the CIO ousted the California state council CIO on similar charges of communist sympathy and flouting union policy. And, although the right to act as



bargaining agent for the electrical workers was still in doubt, in March three more unions were expelled.

It is the purpose of the CIO to win back as many as possible of that 900,000 by the formation of rival unions and by the raiding tactics of "right" unions. To that end a rival electrical union was formed, headed by Carey. As noted by the *New York Times*, "The immediate prospect . . . is for a period of confusion and intra-union battling." And while there will be many battles with union ballots and before the courts, they will not be limited to such. Already there have been smashed windows and broken heads. (In fact, one left-wing delegate attending the convention has been beaten up and had an eye blinded by right-wing raiders.) And it will also invade the Catholic churches, as noted by a radio report of a priest who instructed his parishioners to leave the UE and join the new rival union.

From the foregoing it is quite clear that Catholic Action on the U.S. labor front has boded no good for labor unions. Her treatment of her own employees, her inconsistent practices, and her pressure tactics, all show that she has an ax to grind, and that her motive is not to help the labor movement but to control it for her own ends. As a result of her meddling, dictating, infiltrating and interference, the CIO, most vital force on the American labor scene, has been emasculated, and the efforts of labor organizers, instead of being directed to "organize the unorganized", are being diverted to raiding tactics; labor is fighting labor so as to fight her cold war instead of the common enemy of labor, the oppressing classes.

#### ***Hope for the Laborer***

Today the labor unionist finds little ground for optimism or comfort on the American labor scene. Catholic Action has let the AFL go its way, as it considers that body politically "safe", al-

though, as a force, rather stagnant. It has succeeded in causing the CIO unions to engage in internecine warfare. Within the CIO Catholic Murray eyes with distrust Protestant and socialistic Reuther; while even in the new electrical union Carey had to fight one Kelley for control. To the one extreme is Catholic Action with its "right" political philosophy and its rule-or-ruin policy, and at the other extreme are the communists, advocating something worse (if possible), or, at best, liberals who engage in the wishful thinking that totalitarian Russia is amenable to appeals to reason and for justice.

And everywhere are the racketeering labor bosses. The voting of themselves in for life presidencies at enormous salaries is neither democratic nor conducive to honesty and the best interests of the unions. And jurisdictional disputes and the raiding of other unions are tactics that not only are unfair to the employer but that make the principle of solidarity among labor seem a mockery. All of which goes to underscore the wisdom of a prophet of God who long ago wrote: "Put no trust in princes, in a mere man, in whom is no help."—Psalm 146:3, *An Amer. Trans.*

But let all lovers of righteousness, in and outside of organized labor, take hope. Bible prophecy shows that it will not be long now before One, who was once a carpenter but who is now ruling as "King of kings and Lord of lords", will "judge the poor of the people . . . and save the children of the needy". He will break in pieces the oppressor (be the oppressor a totalitarian dictator, a religious pressure group, or a racketeering labor boss). Under His just rule men "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant, and another eat . . . Mine elect shall long enjoy the work of their hands".—Isaiah 65:21, 22.



# HANG THE BLACK CREPE on

How mobs struck down  
Freedom in this Ohio town

**MURDER** by demonized mobsters! The victims: freedom of worship and freedom of assembly. The time: during "brotherhood" week in February, 1950. The place: in the open streets of the religious, Presbyterian-college town of Wooster, Ohio. Let the disgraced, egg-splattered American flag fly at half-mast in memory of this frightful crime! Let all America mourn this vile deed. Let the good people of Ohio weep for Wooster. Let the citizens of that would-be pious town hang their heads in shame. Let the fascist-minded, flag-saluting mobsters, who dragged that proud emblem of freedom through Wooster's egg-smeared streets, now be put on trial for having assaulted and killed the very principles of freedom for which the flag stands!

This outrageous attack and impalement of freedom occurred during a three-day circuit assembly of more than 800 Christians known as Jehovah's witnesses. On Friday and Saturday the assembly held their sessions of worship inside the fortresslike Wayne Theater, while threatening mobs milled around on the outside. However, the Sunday program for February 26, scheduled to be held in the high school auditorium, was canceled after lawless mob-rule overpowered the constitutional authorities. But let the one in charge of that Christian assembly, Mr. L. E. Reusch, a traveling representative of the Watchtower Bible Society, give his eyewitness ac-

## WOOSTER

count of that wicked outburst of violence.

From his vivid report the following is taken.

For eleven hours mobs ruled the city of Wooster. From 4:00 o'clock Saturday afternoon until 3:00 Sunday morning the police were powerless. A pitifully inadequate police force was finally supplemented by volunteers of the National Guard in an attempt to maintain order, but to no avail. We were inside the fortlike Wayne Theater, safe, warm and comfortable, enjoying our circuit activity meeting, from 7 until 9 p.m., Saturday. Outside the mob raged and howled, venting their spleen on the few police and guardsmen who formed a cordon outside the main entrance. The police chief was the main target of attack, and he was literally plastered from head to foot with eggs.

Estimates vary on the number in the mob, but from 9:00 on it grew in numbers until midnight, when the chief estimated there were 1,100. The chief was all for dismissing us immediately out the rear doors, but that was not deemed a wise thing to do and we told him that we were going to stay put until order could be maintained, even if we had to sit it out all night. The audience was calm, unexcited, and settled down to making the most of the situation. The time was occupied to good advantage as brethren related ex-

periences and sang their Kingdom songs. So manifest was the operation of the Lord's spirit in this situation that the chief of police later commented to me about it. In all his life he had never witnessed anything to compare to it. He was in the army for



seventeen years and in police work all his life, yet had never seen a more disciplined group of people.

While the impromptu program progressed we organized squads quickly and quietly to hold the entrance ways. The women and children were moved out of the immediate danger areas. The men, with coats and ties removed and sleeves rolled up, calmly took up strategic positions. The chief said: "It's a good thing the mob couldn't get in; they'd of never gotten out!" He would have dearly loved to deputize our boys for his own forces, had I said the word, but that was not our job. We chose to sit tight and hold the fort, and for this course the chief later expressed real admiration for our calmness, dignity and remarkable self-restraint under the circumstances.

Meanwhile, the situation in the cafeteria was more serious. We had rented an upstairs hall just half a block away from the theater, and we were tied in by direct wire as well as by the usual telephone connections. What concerned us was the fact that only seven of our men together with thirty women were in the cafeteria. You can imagine the thrill we got when at the main auditorium we received from them the telephone request: "Sing songs Nos. 38 and 50; we are holding the fort here!"

That little handful at the cafeteria, men and women alike, acquitted themselves valiantly as they literally fought for their lives, unassisted by the police. Fully 150 temporarily insane mobsters surged around the doorway trying to force their way in. Up the narrow stairway they backed our men, but that is as far as they got. There the line held. After a half-hour of unsuccessful attacking, Johnny, the leader (John Thomasetti), called off his gang. "Wait a minute," he said, "there's something wrong here. There are only half a dozen of *them* and a hundred of us, and we can't get in. There's something wrong."

About that time, according to the police chief's story, he and some of his men arrived at the cafeteria. "What's going on here, Johnny?" asked the chief. "We're calling a retreat," said Johnny, "they're too much for us, and I want that man arrested; he hit me with this." He held out a five-inch piece of pipe. The

chief looked at it disdainfully and remarked that it wasn't so much. To which Johnny replied: "H—, that's what broke off!"

By 1:45 a.m. I took a reconnoitering tour around with the chief and decided the mob was now small enough and cold enough (it was down to 6 degrees above zero Fahrenheit) that we could leave the building with the minimum of trouble. So, while the chief and his men bottled up about 100 of the mob in the Greyhound bus depot next door, where they had taken refuge from the cold, some of our men diverted the attention of the rest at the main entrance with the fire hose. Washing down the egg-soaked sidewalk made it appear that we were preparing to come out. Meantime, the assembly was quietly making its exit unobserved out the rear doors. The maneuver was a perfect success, the enemy was completely fooled, no one was hurt, and the chief expressed real admiration for the strategy. The theater evacuated, we then went to the rescue of the beleaguered cafeteria force, and, with the help of guardsmen, the building was cleared. It was now 3:00 a.m., the end of a very long day, seven hours of which were under actual siege.

Around 11:00 o'clock Saturday night, at the peak of the fury, the mayor canceled our contract for the high-school auditorium, declaring that a state of emergency existed. Consequently, with freedom of worship and freedom of assembly completely dead in Wooster, our Sunday services had to be moved to the *Kingdom Hall of Jehovah's witnesses* at Canton, Ohio.

### **Events Leading Up to the Murders**

Officials of such organizations as the Daughters of Union Veterans, the Veterans of Foreign Wars, the American Legion, the Disabled American Veterans, and the Spanish-American War Veterans showed they were no friends of freedom and would not protect freedom. By their open opposition they encouraged the murderous attack that followed. They brought much pressure to bear on the school board and on the superintendent, D. R. Bodenbender, in an effort to

prevent Jehovah's witnesses from using the high school auditorium.

But Bodenbender refused to yield to this subversive, un-American influence, declaring that he would rather lose his job than go back on his word. If Wooster had more men like Bodenbender, willing to stand by principle rather than yield to pressure, the entire fracas would have been nipped in the bud. But alas! there are few of such men. More, it seems, have the markings of Fire Chief Lloyd Everhardt. Friday night, during the assembly, Everhardt was observed as the ring-leader of a nasty pack of hoodlums that rallied outside the theater, blocked traffic, dragged the American flag on the ground, and then hung it upside down on the marquee of the theater, hoping that the Lord's witnesses on the inside would be blamed for this disgrace.

The next morning a visit to Mayor Hillen's office proved he was a "little man" when faced with a big problem, a man who tried to please both sides. His attitude at first gave encouragement to the rioters, and only after the matter had gone too far and was out of hand did he use his power in a futile attempt to disband the killers. When the offices of the sheriff and state police were called upon for help, to protect life and public property, they said they had no jurisdiction. Later, when it was too late to prevent the overt acts of violence, the sheriff's office gave the local police some help. A case of too little too late.

Saturday afternoon conditions worsened. The troubled air thickened. Menacing little gangs of hoodlums ranged the streets unchecked. By 4:00 o'clock it was decided to ask Ohio's Governor Lausche to call out the National Guard. Urgent telegrams were sent to this effect. Repeated telephone calls were put through to him. Altogether, at least thirteen telephone calls were made by the mayor, the chief of police, the sheriff and Jehovah's witnesses, pleading that the governor prevent the massacre of human rights in

Wooster, but all to no avail. No help came from the National Guard, except for a few local men who volunteered their services.

#### *Is This Democracy?*

After it was all over, after America's glorious freedoms lay dead in the streets, many freedom-loving people began to mourn for the victims. One Chinese student at Wooster college asked: "Is this what democracy means?" To the *Wooster Daily Record* a veteran of the last war wrote:

I happened to be one of the privileged ones who were inside the Wayne Theater on Saturday night, February 25, while a crazed mob waited outside to throw eggs. . . . I thought about a lot of things that night. I couldn't help but think of how many of my old school-mates and friends were waiting outside. Could this be what some of them and myself fought for in the stinking jungles of Guadalcanal or the bloody battlefields of the globe? Or do I vaguely remember that we were fighting against such violence, against suppression of the Four Freedoms? How many of those Four Freedoms were denied us at this assembly? I ask you—did I, as a veteran, deserve to have my placard ripped off, and to be pushed off the streets of the town I once longed to come home to? Did I spend those forty-two odd months in vain? I'll leave the answer to you.

Referring again to the report made by the minister in charge of that Christian assembly in Wooster, it says in conclusion:

Only the protecting hand of Jehovah could have preserved us. And save us He did, and it is to Him that we give all the thanks and praise. It reminds one of the time when Elisha prayed that his servant's eyes would be opened to see the chariots of the Lord surrounding the besieging forces at Dothan and then having the enemies' eyes struck with blindness. (2 Kings 6:13-23) It occurred again at Wooster, Ohio, in the early hours of February 26, 1950.

# LIGHT-FINGERED SHOPPERS

**EVERYONE** shops. Almost everyone pays the storekeeper for the merchandise obtained. But a few light-fingered shoppers, sometimes as many as ten to twenty-five in a day in the large stores, do not pay for the merchandise they get. The loss to light-fingered lifters is your loss, because the store must add the cost of the pilfered items to the amount you pay.

Does your locality have a one-percent sales tax? Do you sometimes begrudge paying it? You pay an equal tax to shoplifters in increased cost of your purchases. If you spend \$100, you give \$1 to a shoplifter. As far back as 1939, before the days of the present inflation, one large store in New York city had a total shoplifting expense of one million dollars a year. At that time a smaller store in that city had signs in five languages, saying, "Dishonesty Means Prison - Don't Bring Disgrace to Your Family". Even so, this store had three or four arrests daily, and shoplifting cost it a hundred thousand dollars a year.

A 70-percent increase in shoplifting in the two years prior to 1948 was reported by a New York newspaper. It is estimated that from \$30,000,000 to \$75,000,000 a year goes out the door with light-fingered shoppers. This figure would be even higher were it not for an additional \$25,000,000 a year spent on detective forces trained to trap shoplifters. A five story department store probably hires about forty detectives, eight to each floor, and their ever-watchful and extremely efficient eyes reduce the million or more attempts each month to

approximately 100,000 successful instances of light-fingered shopping in a week.

A shoplifter may be one of several types. There are professional thieves who premeditate their crimes and use them as a means of livelihood. On apprehension they are usually turned over to the police for criminal prosecution. A few are kleptomaniacs, neurotics who have a compelling urge to steal. But the vast majority of shoplifters, probably 90 percent of them, are apparently normal individuals who steal without premeditation. They see something that they want; they think no one is looking, and a shoplifter is born.

Strangely enough it is not "Light-fingered Louie", the professional thief, who is responsible for a greater portion of this petty larceny, but their overwhelming numbers throw most of the blame onto common, ordinary people, our next-door neighbors. Plain "Mary Doakes", a young girl from the neighborhood, probably between seventeen and twenty years old, is the culprit who rakes down most of the shoplifting take. It is not "Joe Doakes", but his sister "Mary", for shoplifting is a woman's job. Cold facts and bare statistics prove this to be true. Out of 338 shoplifters examined in Chicago, 313 were women. Some authorities claim that seventy-five percent of all light-fingered shopping is done by women, others say eighty, and some say that ninety five percent of all shoplifters are female.

But those who compile these statistics often fail to mention that perhaps this vast majority is not all due to a lack



of feminine integrity, or even because Mary's desire for nice gloves, perfume and nylon hose may be stronger than her brother Joe's, but part of this feminine predominance in shoplifting may be attributed to the fact that women predominate among shoppers. It's a woman's business, but perhaps if more men went shopping the percentage of male shoplifters would be greater.

Why do people steal from the stores? What makes them take a chance on the mistaken idea that the hand is quicker than the eye? Why will a person risk his reputation for a \$3.98 item? These questions continually puzzle store detectives.

### *A Look at a Light-fingered Shopper*

Come with us as we look for a shoplifter. There is our friend Mary Doakes, sauntering through the town's largest store. She is an apparently honest girl, and has no thought of stealing. "Surely," you say, "she wouldn't be a shoplifter." But we continue to watch. She stops at the glove counter. That is a nice pair of gloves that she is examining, and she would like to have them; but she knows that she can't afford the few dollars that they cost. She fingers them for a minute, wishing. She looks around to see if anyone is watching. The clerk is talking to a customer at the other end of the counter, and apparently no one else is looking. Mary hesitates, then quickly tucks the gloves under her coat. Her conscience twinges, but she is afraid to stop now. Her heart is thumping faster as she hurriedly pushes through the crowd and out onto the sidewalk.

But look, the man who had been standing half-way down the counter was watching her, and he has followed her

outside, where he stops her and says, "Pardon me, Miss, did you pay for those gloves?" She is horrified to learn that he is a store detective, and despite her protests his firm hand directs her back into the store and to the elevator that the employees use. They go up to the office, where the stern head of the store's protection department listens to what the detective tells about the theft. She quivers as she denies it. "Stop your lies! Show us your sales slip," is his response. Notice how Mary's face has turned pale, betraying her fright. The theft took such a tiny moment; but she is afraid of what her family and friends will think when they hear of her shame, and she is afraid that she may even go to jail for her crime. She is sternly lectured. The store's files are checked to see if this is her first offense. The mutual association with which this store is connected is called to see if she is listed in their files of persons who have been caught shoplifting in other stores in the city.

As she has no previous record, a form that has been filled out is put in her trembling hand. It is a confession, giving her name and the full facts regarding the theft. She is instructed to sign it. Signing is not only an admission of guilt, but means that she will be indexed along with common criminals in the store's records, and in the files of the mutual association that keeps a record of the city's shoplifters. She is told that if she does not sign she will be turned over to the police and prosecuted. She rereads that last paragraph of the confession. It says, "I have implored the firm to forgive me and save me from disgrace and mortification of a criminal prosecution. I promise that I will never again enter



—s store." All this for a \$4.98 pair of gloves!

Fearing the results of refusal, she signs and is released. This time she will go free, but she is told that if she is caught shoplifting again in any store in the city she will be prosecuted on both charges and her signed confession will be used.

#### ***Private Police Provide Protection***

This picture is re-enacted many times each month in every large city. Very few of those apprehended make a second attempt at light-fingered shopping. It is reported that only one out of twenty repents. The cost is too great. First offenders are reminded of the dire consequences of light-fingered shopping; while habitual shoplifters are dealt with more severely. Of those who try to get out of a store with merchandise they have not purchased, it is estimated that nine out of ten are caught.

The stores have many ways to keep check on merchandise and customers. Store detectives may be anywhere, some are clerks, others appear to be customers, or they may carry stock from one place to another. Almost anyone in the store could be a detective; perhaps he is the man at the end of the aisle, or the person who is examining the goods alongside of you. If his suspicions have been aroused he may push up against you in a crowd to see if he can feel the stolen item hidden under your clothes. These men know the particular departments that must be watched, for shoplifters are generally found around the perfume, glove, handkerchief, jewelry and hosiery counters.

The watchers also know where most shoplifters hide their loot. Perhaps it is in a large handbag, or a tuck-in brassiere, a billowing coat sleeve, a loose coat lining, or in a loose umbrella. Store detectives know these caches and are constantly alert to see that they are not used to conceal purloined merchandise. The

shoplifter's tell-tale actions, the way she handles displayed items, and her very manner, may all betray her.

Stores, however, exercise great caution in dealing with shoplifters. A person falsely accused of stealing merchandise may bring a damage suit against the store, and no store wants this type of publicity. In some large stores even a detective is not permitted to accost a customer during his first few months on the job, but must call another detective who has been with the store for a longer period of time, and both must be satisfied that the person in question has actually stolen from the store before the person is accused of theft. It is reported that many stores permit the thief to go out onto the sidewalk before accusing her, so that she will not be able to say that she was merely taking the goods to the light to examine them. This is little help to the guilty shoplifter, for a store detective has no qualms about accosting anyone who has stolen from the store, and no amount of shouting about a "damage suit" will frighten him into releasing a guilty shoplifter.

#### ***Kleptomaniacs***

Some shoplifters are mental cases. They steal for the thrill they get out of taking something without paying for it. These mentally unbalanced persons are "kleptomaniacs", and usually they have sufficient money to pay for their purchases. A rich woman seeking "thrills" through shoplifting is called a kleptomaniac. A poor woman is more likely to be called a plain thief. The New York *Herald Tribune* defined kleptomaniacs as "crooks with social standing". A real kleptomaniac does not take anything that she needs, but takes it merely for the thrill of stealing, and the stolen object has no value to her. It is the action, not the result, that gives the pleasure. It is reported that among shoplifters there are very few kleptomaniacs, less than one in a hundred.



Psychiatrists have tried to explain why normally honest people suddenly decide to steal. "Are Shoplifters Thieves?" was the title of a report in *Newsweek*, August 4, 1947, which gives the conclusions of a Northwestern University psychiatrist, who had studied 338 shoplifters arrested in Chicago. He said that many were persons of "social and political consequence and high intelligence". He reported that the value of the articles stolen was generally small. It was his conclusion that seventy-seven percent had "some definite mental, emotional, or physical disorder". To bear out this conclusion he told of one man who, while depressed over his wife's death, tried to steal a \$24 statue from a Chicago store, and similar other experiences, all designed to prove that shoplifters are not so bad, but that they need mental treatment. Perhaps some persons are at times mentally irresponsible; but covetousness, dishonesty, lying, thievery and companion evils should not be lightly passed off with "emotional stress" as the excuse.

Almost all shoplifting is confined to items costing \$50 or less, generally less than \$25. Most persons are fearful of taking larger items. Mary Doakes wouldn't take anything that costs more than a few dollars. Most of those who have made a profession out of stealing would rather "lift" many small items than a few large ones, so that when they are caught the penalty for the particular theft will be lighter. However, some daring professional crooks have gone in for far more valuable items, sometimes stealing paintings, jewelry, art, silk, tapestries, etc. Their loot must be small or otherwise easy to conceal, and, in this type of theft, never cheap.

#### **Professional Shoplifters**

Professional shoplifters know what they want before they enter a store. They seldom finger an item before taking it, but walk up to a counter, remove the item at the first opportunity, and are

gone. Their busiest time is when the stores are particularly crowded, such as at noon hours when office workers may be shopping, on week-ends when the stores are packed, and during the annual Christmas rush. "Twenty more shoplifting days till Christmas," might well be their early December slogan.

The elaborate arrangement of a professional shoplifter for getting out of the store with stolen merchandise would amaze the layman. "It is not difficult for a thief to steal valuables in a store. The problem is to escape with them," said *Sunset* magazine, January, 1927; and over twenty years later that statement is still true. A light-fingered shopper can often get an item off the counter and out of sight, but getting out of the store without betraying herself is another matter.

Some employ special equipment, such as an overcoat with a very large pocket, boxes with fake bottoms, or large handbags with a slit in the bottom so that while milady appears to be looking for something in her oversized purse she can be pulling items from the display counter through the slit and into the bag. All of these devices, however clever, sooner or later fall victim to the alert store detective. He notices that the overcoat does not hang properly, or knows that items that have disappeared must be somewhere, and the box or handbag that was resting on the counter comes under suspicion. The culprit is apprehended, and probably will be in jail before the day is over.

More difficult to catch are light-fingered shoppers who work in pairs. One picks up the merchandise and passes it to the other who brushes by in the crowd. When the first is stopped by the store detective he can safely submit to search and then loudly protest about a "damage suit" against the store.

One man who was eating an apple asked to see some rings in a jewelry store. He complained about a worm in



the apple and threw it out into the gutter. His accomplice picked it up and removed a diamond ring from the "wormy" apple.

The *Saturday Evening Post* described a shoplifter who wore a loose trenchcoat and left the fly of his trousers open. Through the open fly and onto hooks inside his baggy trousers had been deposited eleven model railroad cars, two signal towers, a loading platform, three bundles of track section, and other items. How one man could hide all of this in his pants legs, even with a loose trenchcoat hanging over them, amazes anyone except a store detective. But with all this loot a man's actions betray him, and he too falls victim to the ever-watchful eye of the store detective.

One woman hid an expensive bolt of silk by putting it through a slit in a large pleat in her skirt and into a bag that hung between her legs. She was trapped only after an alert detective noticed that the manner in which she walked indicated that she was carrying something between her legs.

To amateurs the process is more simple. They just pick something up when they think no one is looking, and another item is lost to light fingers. But again, in trying to get out of the store without detection the light-fingered shopper generally trips up and finds that she has fallen into the strong arms of the law and is under the capable care of a store detective.

Light-fingered shoppers are continually finding new ways of trying to sneak their stolen goods out of stores, but as each new method is found the spotters learn how to watch for it. Perhaps you have gone into the same large store five times a week for years and have never seen a shoplifter, but such is not the case with the eyes of the store detective, trained to watch for tell-tale actions.

#### **Protection for Small Stores**

Smaller stores that cannot afford special detectives are also warring

against their enemy, the shoplifter. Groceries are posting signs "Shoplifters Will Be Prosecuted". Large mirrors in stores serve not only for decorative purposes, but help clerks to watch unsuspecting thieves. The alert jeweler never turns his back while merchandise is on the counter. He closes drawers immediately on removing any item, and shows only one watch at a time. Some dime stores cover tempting counters with glass. Clerks can be instructed to count the number of items taken off the shelves for a customer's inspection and to be sure that the full number is replaced.

The odds are against the light-fingered shopper, whether she is plain Mary Doakes or a hardened professional criminal. Mary Doakes has nine chances of getting caught for every one chance of escaping. The professional shoplifter's criminal experience gives him better odds on the individual theft, but his multitude of crimes are sure to lead to his capture. Without question, shoplifting does not pay!

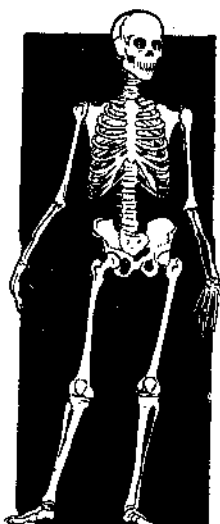
Painfully shameful it is that so seared has become the conscience of this world, ruled by the "father of lies", Satan the Devil, and with dishonesty so prevalent that large department stores must hide their antishoplifting campaign under a heavy cloak of secrecy for fear of permitting publication of information of possible value to shoplifters. The multiplied millions of petty thefts provide only another distress call for the blessings of God's kingdom, so anxiously awaited by Christians, because that kingdom will forever clear this earth of the corruption now existing under demonic rule. The establishment of God's new world will mark the end of all dishonesty, corruption and theft. Then Christ's instruction "love thy neighbor as thyself" will be applied by all living creatures, and the work of store detectives will be finished. Their time can then be used constructively, as God may direct.

## The Frame on Which We Hang

**M**AN may boast of his advanced scientific wisdom and learning, his vast knowledge of mechanics, his great engineering skill, yet he has never built and will never build a structure so wonderful as the human skeleton. This bony scaffolding, made up of more than 200 separate pieces, is the basic framework to which the muscles and sinews are attached. It gives support, shape and outline to the body as well as protection for the vital organs within. Observe a few external facts, and study some of the hidden wonders of the bones, and you will be convinced that the great Designer and Builder of the human body, by His superior wisdom, knowledge and skill, has produced a masterpiece of engineering far surpassing anything built by man.

The human skeleton is made up of the skull, the spinal column, or trunk of the body, with the ribs, and the limbs (the arms and hands, legs and feet). The skull includes not only the hard shell that encloses the most important organ of the body, the brain, but also the capsule bones that give form to the nose and ears, and the jawbones that are so necessary for eating.

What a jellyfish man would be without his backbone! It is made up of thirty-three bones in childhood, some of which fuse together during growth to give strength to the adult frame. In the neck, regardless of how long or short it is, there are seven vertebrae, and these are so constructed as to allow the head to be rotated in practically any direction. Below the neck is the thoracic section, with twelve vertebrae, to which are attached twenty-four ribs. In front, the upper



seven ribs on each side are fastened to the breast, to form a walled-in chest cavity, which gives protection to the vital heart, lungs, liver, kidneys, etc.

Down the spine from the thorax is the lumbar region, the "small" of the back. It is here that the five largest vertebrae are located, a wise provision by the Builder, for it is here that the greatest strain, twisting and bending of the spine occurs. This whole column rests on the sacral bones, five in number in childhood, but which are fused together in adulthood to give strength and rigid-

ity. It is to the sacral that the pelvis is also attached. Due to her child-carrying assignment in life, a woman has wider hips than a man, because the perfect Designer saw fit to provide her with a larger sacral vertebra and a wider pelvis. Completing the spinal column, everyone has a flexible coccygeal, or "tail bone", which too is a very wise provision. The sensitiveness of this terminus makes the creature sit down with care, and, as a consequence, there is less shock to the spinal column. It is certainly no vestigial structure, no leftover from a mythical period of evolutionary monkeyhood.

When you stop to consider it the column of the backbone is truly a marvelous piece of engineering. It serves many functions in a most efficient and practical way—supporting the upper part of the body, allowing great movement of the body, permitting the legs beneath to lift and carry huge amounts, perhaps more than 200 pounds, in addition to the weight of the body. Many strains are placed upon the spine during the day. Consequently, the Creator put shock-absorbing disklike cushions between the

individual vertebrae to prevent them from rubbing. These cushions are capsules containing 80-percent water, which take up some of the sudden shocks imposed on the spine a thousand times a day. Gradually, under the pressure of the day, the water is squeezed out so that a person is from one-half to three-quarters of an inch shorter at night than in the morning.

The importance of each and every bone in our bodies is *not fully appreciated* until through some unfortunate accident we lose one or more of them. The loss of a finger is crippling, the loss of a hand or an arm is a great handicap, the loss of both arms is very tragic. How supremely thoughtful, then, the Creator who provided man in the first place with arms and hands! Not clumsy grappling hooks like those of a mechanical diver, but appendages of perfect design: arms that are ingeniously attached to the rest of the frame, that swivel in shoulder sockets, that bend at the elbow to give flexibility and great leverage; and hands and fingers having deft skillfulness and dexterity as well as strength.

#### ***Variety in Design and Composition***

Have you ever marveled how a little child can fall many times its own height from a cherry tree and pick itself up unharmed; how 200-pound football players can smash against each other time and again without injury; how a middle-aged man can crawl out of an auto accident with a broken leg and a few weeks later have it mended together again? On the other hand, have you ever wondered why an 80-year-old grandmother may only bump her arm against the door-nob and break it; and yet when she dies her bone frame is capable of remaining intact long centuries after the body of flesh has decayed and disappeared? A study of the changing structure and chemical composition of bones will explain and answer these questions.

Each bone of the body is best shaped

for its particular function, and is either long, flat, short or irregular. The long bones in the limbs and ribs give support and leverage. *Not straight like broom-handles*, they are slightly curved in one or two directions for greater elasticity. The flat bones found in the skull provide maximum protection, whereas the flat ones in the pelvis furnish large surfaces for attachment of powerful leg and back muscles. The short bones of the wrist and ankles are made to give strength as well as freedom of motion. The irregular bones, including the vertebrae and jaw-bones, are cleverly designed for their special functions.

Some people may think bones are dead, lifeless, rocklike deposits in the body. But under the microscope it is observed that all bones are made up of living cells, and throughout they are honey-combed with minute pores and canals through which lymph flows to constantly bathe the living bone cells in life-sustaining fluid. The middle section or shaft of a long bone is made up of compact material, whereas the knuckle ends are of a cancellous or spongy material, the demarcation between the two being called the epiphyseal line. It is in this narrow zone where growth in length takes place as an individual develops from babyhood to adulthood. Covering every bone like the bark of a tree is a thin, fibrous sheath, called the periosteum, to which the muscles and tendons are attached, and beneath which is a growing zone that takes care of the bones' expanding diameters during development. When full stature is obtained, activity in these growing zones ceases. Thus is displayed more evidence of the great Builder's wisdom, for what man-made brick is gifted with the ability to grow?

#### ***Our Frames of Finest Materials***

Chemically, bones are very complex, consisting of 30- to 35-percent organic substances that impart toughness, and of 65- to 70-percent inorganic mineral

salts that give hardness. Result: a composite material described as "elastic-brittle". The amount of water in the different bones also varies a great deal, from 13 to 45 percent, some bones being soft, spongy and flexible, while others are harder, more condensed and more brittle.

A few weeks after conception bones begin to form in the baby, and at birth they are only partially grown. Only when maturity is reached do bones reach their highest development. In childhood, when the young are not able to protect themselves or guard themselves against falling, the bones are soft and flexible, like young saplings. The adult in the prime of life, on the other hand, being able to watch out for himself, needs his full strength. Consequently, there is a constant change through life in the chemical formulae and water content of the bones, from one of flexibility to a compound having extreme toughness.

Tests by the National Bureau of Standards have disclosed that the phenomenal strength of bones can withstand 23,000 pounds pressure to the square inch before they will snap. This is twice the pressure that hickory wood will stand and about one-fourth that of cast iron. Tests in flexing and bending show bones have about one-tenth the elasticity of steel. But everything considered—weight, strength, durability, utility—the Creator certainly chose a most excellent mixture out of which to form man's bones. So light in weight man's frame will float in water, yet so strong it can stand terrific strains. So enduring and so practical to keep in repair! No synthetic plastic, no chemical fabrication, no wood, stone or metal will equal bones in all these desirable qualities!

#### ***Secret of Vitality Within the Bones***

Man is imperfect, under the Adamic curse, born in sin and subject to disease and death. Hence, when the effects of this curse take hold the health and strength are eaten away right down to

the bone. Growing old is a slow, corroding process that literally saps the bones of their strength, drying them out and making them brittle. Their power to repair damages, to replace injured cells, to knit themselves together when broken, is nothing short of miraculous.

The whole secret of bone virility and vitality is found in the soft center core of marrow, that highly complex substance that is so important to the health and well-being of the creature. Marrow in the knuckles and bones is very rich in fats, protein substances and in compounds of iron, and is a prime factor in the making of blood corpuscles. And since "the life of the flesh is in the blood", as man's Creator says (Leviticus 17:11), it is therefore apparent that not only is the soundness of one's frame dependent to a large extent on the richness of the marrow, but also a person's life.

This importance of bone marrow was not left for modern medical men to discover, for man's Creator set forth these facts thousands of years ago in His Word the Bible. Job, the faithful man of God, declared that when a person is "in his full strength" then "his bones are moistened with marrow". (Job 21:23, 24) In beautiful poetic language Isaiah the prophet declared that if God "make fat thy bones" then you shall be "like a watered garden, and like a spring of water, whose waters fail not". (Isaiah 58:11) "Rottenness of the bones" and dried-up bones are contrasted in the Proverbs with marrow-fat and healthy bones. (Proverbs 14:30; 17:22; 15:30; 16:24) No one knows "how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all". Hence the wise counsel from the Designer and Builder of the human frame is this: lean not to your own understanding, but in all your ways look to Jehovah for guidance and direction, and this in turn will be "marrow to thy bones".—Ecclesiastes 11:5; Proverbs 3:5-8.

# YELLOWSTONE



**O**VER a half million people each year flock to the wonderland of Yellowstone. There their eyes feast upon the strangest marvels of this spouting world.

Spellbound, hundreds stand gazing at a pool so clear and still that one is forced to plunge his finger into its warm waters to tell where air ends and water begins. Below, the earth suddenly begins to rumble and groan as if stones were rolling off thousands of her hidden rock piles to heat her cooling ovens. The placid pool begins to simmer and bubble. The kitchen's fires have been stoked. Mother Nature is ready to please her hungry family of visitors with about as strange a phenomenon as this earth can produce. Her waters bubble higher and higher, as the roar of the furnaces below increases. The pool blossoms forth with midget fountainlike sprays. Then with extreme suddenness she explodes heavenward tons and tons of boiling water, mud and steam. Higher and higher, 100, 175, 200 and more feet into the air. Like a queen in a glorious diamond-covered gown she displays herself in a moment never to be forgotten. With a collective gasp of ohs and ahs her audience applauds, as our queen retires behind the curtain of the earth to await the next act.

This is what makes the stories coming from the great Northwest about as weird and unbelievable today as the day when rugged, long-haired, leathery-faced trappers of the 1840's would wander into town and unravel their yarn of the spouting Yellowstone. John Colter and Jim Bridger would tell the home folks of the two-ocean river, how it would run into a pass and divide, one branch flowing to the Pacific and the other to the far Atlantic; of falls twice as high as Niagara; of boiling water and cool clear pools

existing side by side; a land that grumbles and roars; of mountains that spoke; valleys of steam and of sulphurous

fumes; of places where yellow stones spout water and steam higher than the trees. These and others of Jim's fantastic and almost unbelievable stories were winked at until 1870, when the Washburn-Langford-Doan expedition confirmed the tales about the wonders of a land that combines in itself somewhat of a vision of the paradise of Eden and of Dante's mythical inferno.

It must have been an unforgettable sight for those early travelers and trappers to break through the heavy underbrush and dense forest that encircled this land and behold some 3,472 square miles of an infinite variety of colors, of an earth honey-combed and pitted with over 3,000 springs, ponds, and mud-pots, furrowed with boiling streams, gashed with fissures, gaping with chasms, from which spouts and fountains of boiling water cover the land. The truth about this wonderland is by far grander and stranger than the tales of the men of yesterday.

## Geological

Geologists tell us that perhaps a mile or so below the surface of this part of the earth there are super-heated, molten masses of lava; that waters from the surrounding hills, lakes and rivers seep down into rock tubes or barrels that descend to the seething masses below. The weight of the water in the geyser tube makes the pressure greater at the bottom than at the surface. When the water

reaches the boiling point and turns into steam it builds up a terrific explosive power at the bottom of the rock barrel. As the pressure of steam increases it will shoot up through the cool strata of water, forming gigantic bubbles that explode, causing the rumbling, gurgling and cannonading sounds directly preceding an eruption. The steam works its way to the surface, causing the once-still, clear blue water in the pool to simmer, and bubble, and at times pop and spray.

Great bursts of steam follow, almost instantaneously converting huge masses of water into a solid-steam block of explosive. With terrifying suddenness it shoots to the surface, sending the cooler water above through the narrow tube of rock, which is hard enough to stand the strain, into a grand geyser eruption. The steam follows, as if a mighty water cannon had been fired and now was cleaning its barrel of burned powder for the next shot. While the tube is being filled by the cool spring waters from above, there is no eruption. Now and then there may occur occasional puffs of steam. Where the rock is not hard enough to stand the strain, the blasts will tear out rock until its crater becomes too large to form a spout. It will then spend its fury boiling.

Such was the case of mighty Excelsior, which hurled water 300 and more feet into the air. So great was its flood of waters that the Firehole river doubled its size and was too hot to wade across. But short was its life, for it blew itself to death. At other places the boiling water will dissolve rock and will flow away. Thus we have mountains that are turning inside out.

Out of the depths of Terrace Mountain hot springs are bringing lime in solution from limestone beds 1,200 to 1,500 feet down and depositing it on the outside, forming mammoth terraces on the mountainside. Hence the name Terrace Mountain.

### Geyers

Principally because of the way geysers performed, they were named. Among the most prominent of this geyserland are Old Faithful, the Giant, Giantess and Beehive. Of the eighty-four in the park no two are alike in their characteristics. To walk across the steaming land to behold Old Faithful in its glory, one feels just a thin crust of earth that separates him from the cool heaven above and the burning inferno below. At the south end of Upper Geyser Basin Old Faithful's mound rises about thirty feet above the surrounding plain, while the crater itself is five or six feet high. The chimney or cone of the crater is not more than eight feet high, and the diameter is only a couple of feet. Yet her column of water has reached the height of 180 feet, measured with a transit. Intervals between

eruptions average 66.5 minutes, and the eruptions last about four minutes. Since her discovery about eighty years ago, Old Faithful has displayed for her admirers approximately a half million times.

Geologists some time ago had judged her to be 10,000 years old. Recent discoveries have shown that to be a gross exaggeration of the young lady's age. They endeavored to determine her age by the size of her cone and the amount of gey-





serite that had gathered around it. But now it has been found that the tons of scalding waters that drench the area daily are actually eroding away the cone instead of building it up. Nearby, stumps, roots and trunks of fallen trees have been uncovered. Even the craggy-looking formations at the top of the cone, the very mouth of Old Faithful, turned out to be stumps thickly coated with geyserite.

From this we can easily see that Old Faithful did not always exist as we now know her. Three or four hundred years ago trees were growing around a clear blue pool tinted with the greens and yellows and the reds of the vegetation that surrounded it. Little did this pool realize that someday it would rise to play the role of queen of the spouting world. So we find Old Faithful neither so old nor so faithful as some would have you believe. In 1948, she erupted twice only 33 minutes apart, and on another occasion, in 1941, she waited 91 minutes. But these are recorded extremes. On the average, she still is Old Faithful. Another exaggerated claim about her is the amount of water she discharges each time. Some have estimated 750,000 gallons; but after 20 years of gauging, the more accurate and reasonable amount is about 10,000 to 12,000 gallons during her four-minute display.

On the same side of the Firehole river as is Old Faithful rests what appears in the distance to be like the ruins of an old castle—shaggy, worn and desolate. This eerie-looking town is Castle Geyser. Her cauliflower spongiform coral cone rises to twelve feet. Judging by the present rate of growth, it is estimated that from forty to fifty thousand years have been needed to rear the walls of this city. Every 24 to 30 hours it spouts hot water from 65 to 100 feet into the air for about a half-hour.

The mightiest spouter of geyserland is Giant Geyser. Loftier than the loftiest, he stands scarred from his violent erup-

tions. A chip off the old warrior's block is missing, torn out by a particularly violent explosion at some unknown time in the past. Every nine to twenty-one days the Giant spouts to a height of 200 to 250 feet for over an hour and a half, compared to Old Faithful's four minutes. It discharges approximately 700,000 gallons of water, about seventy times as much as Old Faithful. At the height of the Giant's fury it holds twenty or more tons of water in the air at one time.

When the Geyser Giantess was first discovered by Dr. Hayden's party no water was seen. It could be heard gurgling far below. When it did burst forth it rose in a column to a height of 60 feet above the surface, while nearby jets, varying in size from six to fifteen inches in diameter, were projected to a marvelous height of 250 feet.

The Geyser Beehive, with a cone three feet high and five feet in diameter at the base, her vent measuring two by three feet, spouts a column of water 230 feet straight up into the air. She stays poised perfectly in the air until all of her strength is spent, then returns to her home in the earth.

There are two others that are about as faithful as Old Faithful: Daisy and Riverside, which sprang into existence in 1892, displaying as beautifully as the rest.

### *Stories and Superstitions*

The stories and superstitions are many that come from this land. Tossing coins into Morning Glory Pool, which is colored and shaped like a morning-glory flower, is supposed to bring the tosser "good luck"; that is, if the ranger doesn't see him first. If that is the case, the coin could bring him "bad luck". The fines are heavy for defacing pools.

Not far from Old Faithful there is a little pool that bubbles gaily all day and



night. An industrious Chinaman, enticed by her possibilities, struck upon the idea of not letting these ready-heated waters go to waste. He set up a laundry business over our little pool. When he went to soaping, rubbing and scrubbing his clothes, the little Miss resented his domineering attitude and blew her top. Laundry, hut and Chinaman went up into the air and out of business. Since then her name has been Chinaman Spring. "Soaping" is said to have an influence on geyser springs. It is strictly forbidden by law.

Another little geyser spring would entertain her visitors by cleaning their soiled handkerchiefs. They would toss them in, and our little worker would whisk them out of sight and, in a moment's time, return them clean. However, now she rests in peace, no longer doing laundry. It is said that someone tossed

a sheet in for her to clean, and the little lady worked herself to death.

One may wonder why fish do not die in the hot, smelly waters of the Firehole river. Even though the waters may be hot, they are not hot enough to kill the fish. The river rises only about six degrees as it goes through the geyser area.

Long before man enjoyed the use of steam heat the bears and the birds of Yellowstone had struck upon the idea and made their homes and nests among the steam-heated volcanic rocks, and some within the very reach of the vapor and fumes of the geysers, keeping themselves comfortable during the cold of the winter.

An eternity of years is needed to fully appreciate the mending wonders of this vacationland. A pleasure that only those of good-will shall enjoy in God's new world of righteousness.

## Colombia's Distinguished Visitor

By "Awake!" correspondent in Colombia

SHE had a mouth but she spoke not; eyes had she but she saw not; she had ears but she heard not; a nose had she but she could not smell; she had hands but they could not handle; feet had she but she was not able to walk; nor could she make a sound in her throat. (Psalm 115:5-7) Yet great things were expected of her. Had not the Catholic Church announced that she was the only one capable of bringing peace to Colombia? Yes, her visit was timely. For many months, especially in the rural areas where the people are more religious, Colombia had painfully witnessed the murder of hundreds of its citizens, a wave of political- and religious-inspired violence that threw Conservative Roman Catholic against Liberal Roman Catholic.

So it was that the Virgin of Fatima was called upon to perform one of the greatest miracles of her career upon her arrival in Colombia. But who is the Vir-

gin of Fatima, and where did she come from? Why so much ado about her, when there were already numberless statues of virgins throughout the country that had never rendered any noticeable service? And why so great faith in her as a "sweet messenger of peace", when political violence had been carried on under the gaze of other virgins that are supposed to represent the same Mary as the Virgin of Fatima? Note the following:

It was May 13, 1917, when, at the hour of twilight, Jacinta, Francisco and Lucia (aged 7, 9 and 10, sister, brother and cousin respectively), upon arriving at the base of the foliage of a leafy sycamore, saw, with great surprise, that, among the branches of the tree, there shone a luminous vision, in whose center appeared, distinctly, before their childish eyes, *the figure of a woman covered with a blue cloak, with a beautiful face, surrounded by a brilliant aureola.*

The three children fell to their knees instinctively, fascinated by the apparition, and

she spoke to them gently: "Fear not, beloved children. I am the mother of God, who has desired to appear before you, who have invoked me so often through the holy rosary, which I appreciate greatly; and I announce to you that she will appear again in this same place and at the same time on the thirteenth of next month."

That is what took place, actually; the second vision being witnessed by sixty persons of the region of Fatima (Portugal). Five thousand persons were present for the third appearance on July 13; the fourth, on August 13, had 5,000 witnesses; the fifth, September 13, thirty thousand; and the last, October 13, 1917, was viewed by seventy thousand spectators, awed by what they saw in the illuminated foliage of that tree, which rises up in the suburbs of the small village.—Pedro A. Peña, *El Tiempo*, Sept. 22, 1949.

The Holy See has erected the Virgin of Fatima as the protectorate of the Catholic Church and of humanity against communism. After a plaster statue was made of her and worshiped in Fatima and then in all Portugal, Spain, France, Belgium and Italy, she was brought to the Americas to visit Canada, the United States, Central America and finally Colombia. From Catholic editorials one might be led to believe that only one Virgin of Fatima is traveling around, but while she was traversing Colombia a picture appeared in a Bogotá newspaper showing General Franco and his wife paying homage to her during a recent visit to Portugal. So, the virgin that was carted around Colombia was merely a copy of the statue in Portugal. Then one begins to wonder just how many Virgins of Fatima there are being toted around.

Her most consistent miracle is that of attracting wild doves which fly around her and even pass the night at her feet. (You are not supposed to stop to ask yourself what benefit humanity receives from such a "miracle".) As for fulfilling her peace assignment, she miserably failed. For six weeks after her arrival the political slaughter not only continued

but increased, spreading terror and bloodshed throughout the rural areas in several states. Only when martial law was established on November 9 was a measure of sanity and order restored.

However, the virgin continued her triumphant and fraudulent tour. It was a triumphant tour because she was so successful in collecting large sums of money from the masses; fraudulent because she accepted money on false pretenses. Not only did she fail to bring peace but was incapable of doing so.

But alas! A fateful end came upon the virgin on November 26 as she flew from Bucaramanga to Cucuta. At 12,000 feet the airplane struck a mountain and toppled into an abyss, killing its crew and nine passengers. A United Press dispatch from Bogotá plus a newspaper account in *El Siglo* informed the public of the disastrous flight.

The Church was confronted with a real problem: how to explain the virgin's incapability to save herself from an airplane accident, to say nothing of her miserable failure as a peace messenger. Newspapers remained silent for more than a week. Then on December 6 *El Tiempo* published the report that the virgin would arrive in Medellin on the following day for a return visit, after a tour of the states (*departamentos*) of Magdalena, Atlantico and Bolivar.

Did the virgin really crack up on November 26, and was another copy of her put in immediate circulation to fool the public, especially the gullible? Or wasn't she in the ill-fated airplane? In the latter case why were the papers so silent about the whole affair? Then, too, for whom were upward of 10,000 people waiting in Cucuta, and why were they so confused upon learning of the disappearance of the plane that was supposed to be carrying the virgin?

The failure of religion's virgin forces the question: Are the people going to continue to trust in such lifeless works of men's hands?

# "THY WORD IS TRUTH"



## The Meaning of Baptism

**B**APTISM is not an empty religious formalism, when understood. It is authorized by Jehovah God. It was God who sent John to baptize. (John 1:33) Divine approval of baptism was manifested when Jesus was submerged in Jordan's waters. Did not the heavens then open to Jesus, and the spirit of God descend as a dove, and a voice from heaven testify, "This is my beloved Son, in whom I am well pleased"? (Matthew 3:16, 17) What does baptism mean?

When John the Baptist immersed Jesus the act took on a new meaning. Prior thereto John's baptism was to remit sins. Not inherited sin generally, but sins against the Law covenant. That is why John's baptism was for repentant Jews, not Gentiles. The latter ones were not in that covenant, but only the Jews. To the Jews it was a new symbol of remission of sins against the Law covenant. They were used to offering sacrifices at the temple and through the priesthood for atonement of their sins, in a typical way. Baptism of those repenting of sin was something new to them, and prepared them for a change from the Law covenant to the Messiah. John the Baptist prepared the way before Christ Jesus, announced the King as being at hand, and called for repentance.

But after John had been performing this baptism for six months, Jesus came to him for immersion. John objected. Why? Why, because John knew that Jesus had kept the Law, had committed no sins against that covenant, and hence there was no need for a water baptism of one never committing sin. He knew

that Jesus was "holy, harmless, undefiled, separate from sinners". (Hebrews 7:26; Matthew 3:13-15) Hence the symbol of water immersion must mean something besides remission of sins committed against the Mosaic Law.

The new meaning is shown by Psalm 40:7, 8, which the apostle Paul applied to Christ Jesus: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Hebrews 10:7) Being submerged in water meant the death and burial of Jesus' own will, and when He was raised from the water He was raised to live a life according to the will of Jehovah God.

The baptism Jesus underwent symbolized His full consecration to do God's will, and full and complete consecration could not possibly be symbolized by sprinkling a few drops of water on the head or pouring a pitcher of water over the candidate for baptism. *Baptism* is merely the Anglicized form of the original Greek word used in the Bible, and is not a translation of that word. When translated, that Greek word means to dip or immerse, to be completely submerged, not just sprinkled. Some modern translations of the Bible, such as *The Emphatic Diaglott* and Rotherham's version, allow this Greek word to take on its full meaning by rendering the word as *immersed*. Some religious organizations may argue that sprinkling is necessary in the case of small babies; but since baptism symbolizes that the individual has consecrated his life to the doing of God's will, and since a baby does not comprehend enough to make such a de-

cision, baptism in any form in such a case is only senseless ceremony.

Christ Jesus fulfilled the consecration He symbolized by water immersion. He preached the gospel of the Kingdom, maintained integrity toward God, would not switch allegiance from God to Caesar, and was faithful even unto an ignominious death under a trumped-up charge of sedition. Note His determination to fulfill His consecration, just before His death on the torture stake: "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words." (Matthew 26:39, 42, 44) Christ Jesus did not fear to die, but He bore the name of Jehovah, and if He were put to such an ignominious death it would appear that Jehovah was powerless to help Him, unable to protect Him, and that would be a reproach on God's name. This circumstance pained Jesus; nonetheless, it was God's will in the matter that He wished to do.

Christ Jesus set the example not only in symbolizing consecration by water immersion, but also in fulfilling that consecration. He approved baptism for others, being present when His disciples baptized others. (John 3:22; 4:1, 2) Just before His ascension, Jesus commanded His followers: "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things which I have enjoined upon you." (Matthew 28:19, 20, *Diag.*) Hence this baptism was not to be limited to Jews, but was to be for all nations. And why was it to be done in the name of the Father, Son and holy spirit? That signified that the one being immersed

recognized Jehovah as the life-giving Father, the one to be obeyed as universal sovereign; recognized the Son as king and redeemer and the only one through whom man can approach God; recognized that the individual cannot fulfill his consecration in his own strength but must have the guidance and support of God's holy spirit or active force. If the one being immersed does not appreciate these things, the symbol of baptism is meaningless. If he does, it is meaningful.

Is baptism for the "other sheep" class, who expect to live upon the earth, or is it only for those who shall reign with Christ as spirit creatures? When the Israelites fled from Egypt they "were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea". With them was a mixed multitude, non-Israelites, who pictured the "other sheep". This mixed multitude was baptized in the sea and under the cloud along with Israel, and shows that today the "other sheep" should undergo baptism. (1 Corinthians 10:1, 2; Exodus 12:37, 38) Again, Noah's sons and their wives were baptized with Noah in the Flood, and they pictured the "other sheep". There is strong Scriptural foundation for the "other sheep" class to symbolize their consecration to do God's will by undergoing water immersion.

Today, Christ's body members and "other sheep" together serve Jehovah God, doing His will as exemplified by Christ Jesus. "It is not in man that walketh to direct his steps," said Jeremiah. (10:23) The Proverbs show that ways that seem right to men often lead to death. (14:12; 16:25) The Bible is the light and lamp to guide feet in the right path, and Christ Jesus was a living example of such a walker in righteousness. (Psalm 119:105; 1 Peter 2:21) By diligent study and determined effort follow in the trail that Jesus blazed as He kept His consecration vow. That is the meaning of baptism.

## "Worlds in Collision"



It has long been a custom among those claiming superior intelligence to reject the account of the past as given in the Bible, to mock at what they do not understand, and to scorn those who are willing to accept inspired truth. When, therefore, an eminent scientist, historian and author like Dr. Immanuel Velikovsky digs deep into the scientific fields of archaeology, geology, paleontology, anthropology, astronomy, physics and psychology, and from these brings forth a great mass of evidence proving authenticity of the Bible account—that in itself is big news! This is what Dr. Velikovsky has done in his recent book *Worlds in Collision*, a monumental work of scholarly research.

In this book the author sets forth the novel theory that millenniums ago a sky-roving comet the size of the earth was cast out from Jupiter's molten mass; that this comet almost collided with the earth and Mars on several occasions; that finally this wandering offspring of Jupiter found an orbit of its own around the sun and has since been known as the planet Venus. Throughout the book the attempt is made to prove that when this comet passed within the vicinity of the earth it caused the great catastrophes that befell this globe in times past. Out of the ancient folklore of Arabia, India, China, Tibet, North and South America, and Scandinavia, from accounts found on ancient Egyptian papyri and Babylonian tablets of clay, as well as the record contained in the Bible, links of circumstantial and direct evidence are connected together to make a binding chain for supporting the theory.

For example, the book claims that about 1500 years before Christ, that is, at the time of Israel's Exodus from Egypt, the head of this stray comet just missed our globe, thus causing the earth to pass through the tail of the comet.

Result? The terrible plagues the Bible says fell upon Egypt. The rivers and lakes were turned to "blood", due to rusty red pigment particles from the comet's tail. This killed the fish, and the stench reached to high heaven. The frogs, lice and flies that plagued Egypt, each in their turn, were brought about by the feverish heat which stepped up the propagation rate of the vermin. Disease among the cattle and boils upon the Egyptians naturally followed. Then a great downpour of hailstones, accompanied with ear-splitting thunder, mingled with fire. This, in reality, was hot cosmic ash. Locusts swarmed over the land, and then there was a week in which thick dust clouds of total darkness settled down. When the firstborn of all Egypt were killed in the last plague it was because the shuddering and shaking and wobbling of the earth on its axis caused the houses of the Egyptians to tumble down. A few days later the passing of the comet caused great winds of gale force. Disruption of gravitational forces caused tidal waves to scoop the waters of the Red sea out of their basin, thus permitting Israel and their companions to escape Pharaoh's pursuing host.

This, in brief, is the interpretation that *Worlds in Collision* puts upon the miraculous and stupendous happenings of 3,463 years ago. (Exodus, chapters 7 to 14) The book assumes that not only Egypt, but the whole world, experienced these catastrophes, hence the tribal tales of practically every race of people, which tell of similar things, are given as proof that they occurred.

The aftereffects of the comet, the book says, were responsible for the pillar of cloud by day and the column of fire by night that led Israel in their wanderings. The "manna" from heaven was synthesized out of the residue of the comet's elements left in earth's atmosphere. Moreover, a return of the comet some

fifty years later accounted for the stoppage of the Jordan river for the Israelites' crossing, the fall of Jericho's walls, the stopping of the sun and moon in their tracks and the casting of sizzling meteor stones on the enemy forces at Gibeon in the days of Joshua. The sun and the moon stood still, it is argued, simply because the comet stopped the earth from turning on its axis for the space of "about a whole day".—Joshua 10:10-14.

Going on from there this amazing book theorizes that the wild comet in time got tangled up with Mars, thereby upsetting the equilibrium of that planet. Mars then acted up every fifteen years in a series of cosmic capers, which brought on such phenomena as the breach in Solomon's temple in the days of Uzziah, and the slaying of 185,000 of Sennacherib's army in a single night—this, by gaseous asphyxiation, the book suggests.

Do Velikovsky's efforts to account for some of the Biblical marvels deny the divine power back of them? Not neces-

sarily, for while his thesis leaves much to be doubted and much more to be explained, yet it shows the hand of Providence in the timing of such spectacular displays of celestial forces, as well as providing for Israel's escape. (Habakkuk 3) We do not need Velikovsky's speculations to confirm God's miracles or to strengthen our faith in them. If the scientists find any truth in Velikovsky's hypothesis, which endeavors to show how in times past the supreme God of the universe used material forces to convince obstinate Pharaoh and others like him of His unlimited power, let skeptics take heed to the possible repetition of such a destructive cataclysm.

Especially so, in view of the Bible's repeated warnings that Armageddon, the most terrible battle of God Almighty, will surpass anything this earth has experienced. For, of a truth, this present evil world under the Devil's rule is now driving head on for an inescapable collision with God's righteous new world.



## Dig Beneath the Surface

Sound counsel for those who desire the favor of God is found in the Bible at Jeremiah 29:13: "And ye shall seek me, and find me, when ye shall search for me with all your heart." This rules out the modern and generally accepted tendency to lightly skim over the surface of things when the worship of God is concerned.

True, time in this busy world is at a premium. But if you sincerely desire to learn more about God's Word in a limited amount of time, we recommend *The Emphatic Diaglott*. Its many valuable features open up a wide field for intense study of the Greek Scriptures. It will give you practical aid in digging beneath the surface to search out God's Word. Sent postpaid on a contribution of \$2 per copy.



**WATCHTOWER**

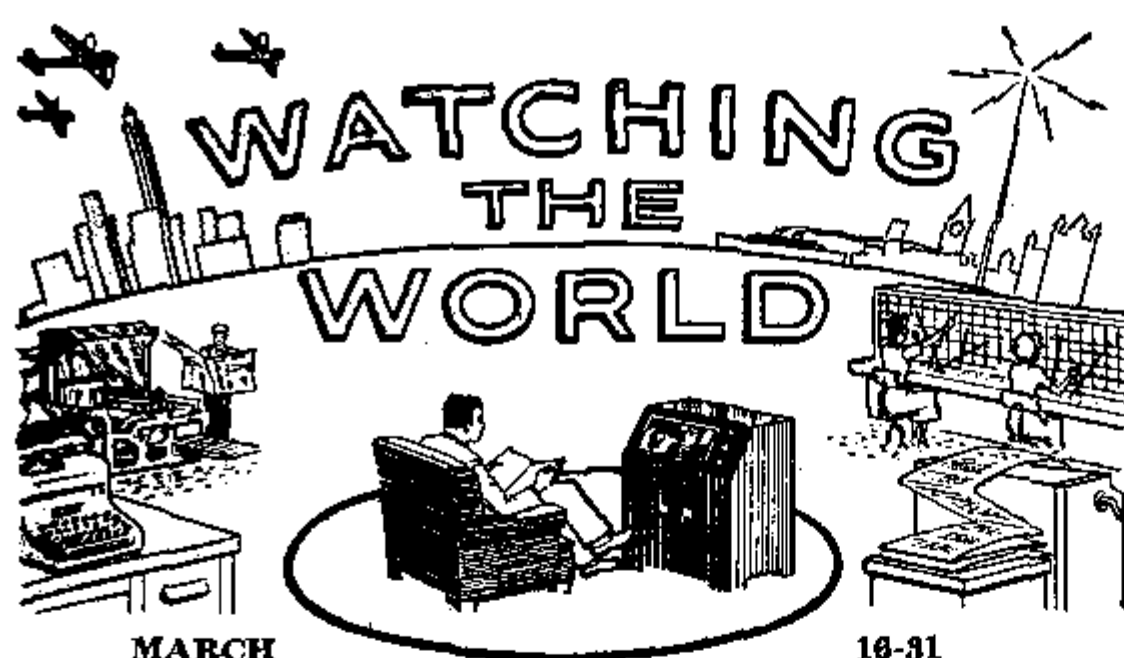
**117 Adams St.**

**Brooklyn 1, N. Y.**

Please send me a copy of *The Emphatic Diaglott*. I am enclosing \$2.

Name \_\_\_\_\_ Street \_\_\_\_\_  
City \_\_\_\_\_ Zone No. \_\_\_\_\_ State \_\_\_\_\_





MARCH

16-31

### Atom Bomb Comments

◆ Discussion of atom and hydrogen bomb production continues. The Federal Council of Churches of Christ in America went on record (3/21) with the pronouncement: "All of us unite in the prayer that it [the hydrogen bomb] may never be used."

Dr. Shields Warren, an Atomic Energy Commission official, held out a 'reasonably normal life' for survivors of an atomic blast, stating that in both Hiroshima and Nagasaki widespread sterility is not evident, and the birth rate has not fallen. He also stated that a poor man's Geiger counter could be provided for about \$10 for civilians, as a warning device against radioactivity following an atom blast.

Dr. Harrison Brown (University of Chicago atomic scientist) stated that most scientists are "sick of bombs", and expressed his opinion that the United States' political and economic system could not survive a third world war. He criticized those who minimize the bomb's power, commenting, "In stating that life on earth can be wiped out . . . we are not exaggerating. We are deadly serious."

Meanwhile, secrecy was tightened on the hydrogen bomb. The Atomic Energy Commission asked all employees to be silent even on unrestricted information, and ordered the burning of 3,000 copies of the April issue of *Scientific American* magazine, because of

an article it contained on the hydrogen bomb.

### U. N. Deadlock Continues

◆ U. N. circles hoped that the stalemate on replacing the Chinese Nationalist representatives with Chinese Communists could be broken. Secretary General Trygve Lie said (3/24) that it is "urgent and imperative" that the question be solved. Then, in further protest, Soviet representatives walked out of two more commissions (3/27). Many suggestions have been offered in an attempt to break the deadlock, but tangible results are not evident.

### Proposed Peace Plan

◆ Trygve Lie proposed (3/21) that a twenty-year program be instituted to win the peace. He suggested negotiation between the East and West, and said that negotiation did not mean surrender or appeasement, but would require "give and take by both sides". U. S. Secretary of State Dean Acheson said, cautiously, that the most careful consideration would be given to the plan.

### United Nations Army Suggested

◆ The establishment of a small international armed force, to be used by the Security Council to put down local "breaches of the peace", was suggested by U. N. Secretary General Trygve Lie (3/31). It would serve until the full-scale military establishment

provided for in the U. N.'s charter is set up.

### State Department Loyalty Issue

◆ Senator Joseph R. McCarthy, in March, continued to press his charges of communism in the U. S. State Department. Secretary of State Acheson was McCarthy's primary target. McCarthy had previously stated, "I have in my hand fifty-seven cases of individuals [in the State Department] who would appear to be either card-carrying members of, or certainly loyal to the Communist party." The Senate ordered an investigation of these charges, and persons that have been accused have denied them. In a closed committee session (3/21) McCarthy named a man on whom his whole case was to "stand or fall". It was later learned that the accused was Owen J. Lattimore, author and occasional State Department consultant on the Far East. Senator McCarthy's case rested on the charge that the government had evidence against Lattimore but did not act upon it. President Truman refused to open confidential files regarding him to the Senate committee, but had an analysis of them given to committee members (3/24). Mr. Lattimore returned to testify before the committee.

### Acheson's 7-Point Proposal

◆ U. S. Secretary of State Dean Acheson offered a seven-point cooperation plan to Russia (3/16) that prompted the Russians to brand him as a "liar", a "lackey of the warmongers", who was trying to win over American public opinion with false talk of peaceful intentions. His seven points were, briefly, that Russia should (1) cooperate in unifying Germany and writing the peace treaties for Germany, Austria and Japan; (2) should withdraw her military and police forces from satellite nations; (3) should give up her obstructionist tactics in the U. N.; (4) should join in a "realistic" system of atomic control with full power of inspec-



tion; (6) should cease subversive activities in countries like France and Italy; (6) should stop treating American diplomats as "criminals", and (7) cease presenting a distorted picture of the U. S. to the Russian people.

#### **Defense Pact and Arms Aid**

◆ At a series of meetings which began at The Hague in the Netherlands (3/22) agreement on the strategy of collective self-defense was evolved in a five-year plan for the twelve Atlantic Pact nations. On March 20 arms aid began to go to Europe in tangible form, four U. S. B-29's leaving for Britain as the first overseas delivery of the billion-dollar Mutual Defense Assistance Program. And the last day of the month the first ship carrying American military equipment for the armies of Western Europe sailed from New York for Italy.

#### **The German Political Picture**

◆ Backing a proposal by U. S. High Commissioner John J. McCloy, the West German government in mid-March began drafting a plan for all-German elections. McCloy (3/20) assured the Germans, including those in the Eastern zone, that all those who really represent public opinion in their communities would get a hearing at Petersberg, but not puppets. Meanwhile, Eastern Germany's communists were not inactive. They pushed youth demonstrations, and boys and girls entered the Western section of Berlin with placards and literature in support of the movement. Of these, seventy-five were seized by Western Berlin policemen. Communists in West Germany were incited to "direct action", which apparently meant violence. The campaign was marked by incidents from north to south. In Eastern Germany the communists won a decisive victory in that the Christian Democratic Union, largest noncommunist political group in the zone, submitted to Soviet pressure and endorsed (3/22) a program for a single

state in the fall elections. On the same day the West German government proposed the reunification of all Germany, on the basis of a constitution drafted by a nationally elected constituent assembly and approved by an all-German referendum vote.

#### **\$300 Billion in Loot**

◆ At the month's end the Western Allied High Commission announced the termination of the program for restitution of properties to countries plundered by Germany during the war. Under this program nearly \$300 billion worth of art works, jewelry, machinery, horses and other valuable properties were returned to sixteen European nations from the U. S. zone alone.

#### **The Saar and the Council**

◆ While, according to a poll taken in Western Germany, only 40 percent of the people want the Saar, 82 percent are opposed to having it returned to West Germany. Both Bonn and the Saar are among those invited to become associate members of the Council of Europe, according to a decision taken by the Committee of Ministers, composed of the foreign ministers of the thirteen participating nations meeting at Strasbourg, France, in late March. The Bonn government was facing a major crisis over the European council issue since the Bonn government does not want the Saar recognized as a separate state, but wants it returned to Germany.

#### **East German Money Crisis**

◆ The greatest money panic since the war gripped the Soviet zone of Germany when a currency reform was rumored in mid-March. Communists accused the West of having started the money panic. Exchange rates hit a low of nine East marks to one West mark, and, on the black market, the exchange dropped even lower, to eleven to one. This, ironically, occurred at a time when the Soviet propaganda pictured Western Germany as being on the verge of economic collapse.

#### **Italian Strikes**

◆ Central and southern Italy was beset (3/20) by strikes on the part of the communists in protest to the government's ban on public meetings in localities where there is violence or political intolerance. The situation reached a climax two days later when a twelve-hour nation-wide strike was accompanied by much violence. Police used armored cars, machine guns and tear gas to break up the riots, in which hundreds were injured.

#### **Italian Land Reform**

◆ Plans to distribute about one sixth of Italy's tillable land to 200,000 peasants were presented to parliament in Rome (3/28). Italy's biggest landowner, the Catholic Church, which claims to hold 1,100,000 acres, is excluded from this redistribution.

#### **Caribbean Plot**

◆ Cuba, Guatemala and the Dominican Republic were charged (3/19) by a five-nation investigation committee with plots, conspiracies and attempted invasions that have disturbed the peace in the Caribbean for several years. Cuba denied the accusations, and said that "not even a rowboat has ever left Cuban shores and landed elsewhere with aggressive purposes".

#### **Indonesian Guilder Devaluated**

◆ The United States of Indonesia's guilder was devalued 50 percent (3/19), and half of all bank deposits of over 1,000 guilders was seized as a government loan. New banknotes will be issued, replacing the ones now in use. This is the thirty-fifth nation to devalue its money since Great Britain cut the value of the pound.

#### **Unrest in Indo-China**

◆ The visit of two U. S. warships to Saigon, Indo-China, was accompanied by a riot (3/19), in which four thousand persons participated. Three died and more than sixty were injured in the fighting. It was reported that followers of communist Ho Chi

Minh were leaders of the mob. The ships were present as a gesture of friendship toward the new French-backed government of Viet Nam.

In Cambodia guerrilla activities against the ruling authorities have been on the increase. Travel outside the main towns has become unsafe, and raids by hit-and-run bands are numerous.

#### **Belgian Government Falls**

◆ The Belgian government fell (3/18) over the question of Catholic King Leopold's return. Various attempts to form a new government failed, and the second-largest political party, the Socialist, declared (3/19) that they would call strikes until the king abdicates. Five hundred thousand workers went on strike. There were riots in Brussels in which twenty-five persons were injured. The question of the monarchy is not involved. The king's abdication would be in favor of his 19-year-old son, Prince Baudouin.

#### **Labor Government Voted Down**

◆ The death of three Laborite members of the British House of Commons has cut the Labor government's majority from six down to three. On minor matters, it was defeated in the House of Commons (3/29), and in the House of Lords (3/30). The defeat was the result of a carefully engineered plan of the Conservatives to confuse some party members while others were absent.

#### **Flogging for British Criminals?**

◆ A flood of publicity given to British crime has stirred a clamor for the return of corporal punishment. The once widely practiced use of the whip in punishing criminals in England was abolished in 1948, but its revival is being urged by the press and members of Parliament as a deterrent to robbery, assault, and violence against women and aged persons. Opposers to flogging contend that crime has diminished since corporal punishment was

abolished, while its proponents claim that thugs fear receiving the sort of brutal treatment that they hand out much more than they fear prison.

#### **Sweden's Neutrality Affirmed**

◆ Despite the campaign in certain Swedish newspapers for a revision in foreign policy, Foreign Minister Oesten Unden declared (3/22) that Sweden's policy is unchanged, namely, that she maintains armed neutrality; that she will endeavor to continue a neutral position in the event of another general conflict, but will defend her independence to the utmost if her neutrality is not respected.

#### **Russian Spy Departs**

◆ Valentin A. Gubichev, United Nations engineer, departed (3/20) from New York for Russia rather than serve his 15 year prison sentence as a Russian spy. His release was on the condition that he return to Russia, never again to enter the United States.

#### **"Holy Year" Influx**

◆ The influx of pilgrims into Rome for the 1950 "Holy Year" has not reached the numbers anticipated. The hotels report that they are not appreciably more crowded than at this season in other years. They say that many of the regular tourists are staying out of Rome, and complain that many of the pilgrims are housed in church-sponsored hostels. For the first time, pictures showing the excavation work in the grottoes below St. Peter's Basilica were released (3/22) by the Vatican, and widely publicized. It was explained that the pope hoped that these pictures might induce more persons to make the pilgrimage to Rome.

#### **"Holy Year" Amnesty in Spain**

◆ Spain granted amnesty to 13,000 prisoners, according to the Holy Year Central Committee, because the pope proclaimed this the year of the "great return" and the "great pardon."

#### **1950 Census**

◆ The 17th national census of the U. S., beginning April 1, will cost \$92,000,000. Its purpose is to get statistical information regarding the national population and its characteristics. Considerable protest has been made over census questions regarding income, but officials contend they are legal. A last-minute fight to have these questions removed was promised in Congress, but when the census began the questions remained.

#### **Oleomargarine Tax Repeal**

◆ The U. S. federal taxes on oleomargarine were repealed (3/16), but severe penalties will be imposed on anyone who sells or serves it as butter. The taxes, some of them in effect sixty-four years, were intended to keep the "oleo" price high, so that it would not more seriously compete with butter.

#### **Color Television Advancement**

◆ According to R. C. A. (3/20), "the only missing link to general use of color television" has been developed. It is a new tube that would not make present receivers obsolete, because they can pick up the new color broadcasts in black and white, while those purchasing new sets could have the advantage of color.

#### **Khama Returns to Africa**

◆ Chief of the Bamangwato tribe in Bechuanaland, Seretse Khama, returned to Africa to prepare for a lawsuit concerning his personal property and to see his wife, the so-called "white queen", who is expecting a baby. After this visit his 5-year forced exile begins. W. Forbes Mackenzie, of the British colonial service, was appointed virtual ruler of the tribe (3/31). The British, fearing wide repercussions in Africa, contended that the mixed marriage, as such, is not the issue, but that tribal unity would not best be aided by recognizing Mr. Khama as chief after his marriage.



## Willing Helpers

### *Awaiting Word from You*

Pictured above are three books that will help you immeasurably to understand the Bible and the momentous events of our day.

*"The Truth Shall Make You Free"* presents 384 pages of illuminating information on freedom. It gives Scriptural assurance that true and complete freedom may soon be yours. An authentic account of creation is included.

*"The Kingdom Is at Hand"* follows the basic theme of the Bible, the kingdom of God. From the first Kingdom promise to the soon-to-be-realized blessings which the Kingdom holds forth, this book will hold your attention and help you to the path of life.

*"Let God Be True"* will help you to choose between the uncertain promises of men and the Word of God, which is always true. The principal doctrines of the Bible are covered in its twenty-four chapters.

All three of these helpful books can be yours for only \$1. We will send them postpaid. May we hear from you?

WATCHTOWER

117 Adams St.

Brooklyn 1, N. Y.

Please send, postpaid the books *"The Truth Shall Make You Free"*, *"The Kingdom Is at Hand"* and *"Let God Be True"*. I am enclosing \$1.

Name \_\_\_\_\_ Street \_\_\_\_\_

City \_\_\_\_\_ Zone No. \_\_\_\_\_ State \_\_\_\_\_