

Awake!

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NOVEMBER 22, 1962

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AS - American Standard Version Dy - Catholic Douay version Mo - James Moffatt's version
AT - An American Translation ED - The Emphatic Diaglott Ro - J. B. Rotherham's version
AV - Authorized Version (1611) JP - Jewish Publication Soc. RS - Revised Standard Version
Da - J. N. Darby's version Le - Isaac Leeser's version Yg - Robert Young's version

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Awake!

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

—Romans 13:11

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THERE is sweet refreshment in the idle hours of a vacation or in the periods of rest after a day or week of work. Such periods of idleness from labors can be stimulating. But when idleness becomes a way of life, a daily thing, it ceases to be refreshing and becomes dangerous.

There is danger to a community where young people have nothing to occupy their minds and hands. As they lounge about street corners or elsewhere day after day, their idle minds turn to mischief, seeking ways to fill with thrills the time that hangs heavy upon their hands. Some youngsters have the initiative to find constructive things to keep themselves busy, but many others lack that initiative. Idleness among youths can lead to their becoming involved in acts of vandalism, rowdyism and crime. Then the community suffers. In countries such as Switzerland where youngsters must do their share of work in a family juvenile delinquency is not the problem that it is in countries where parents do not insist upon their children keeping busy with constructive work.

The famous writer Charles Dickens once observed: "The first external revelations

of the dry-rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; . . . to do nothing tangible but to have an intention of performing a number of tangible duties tomorrow or the day after." Another noted author, Francis

Quarles, said: "Idleness is the Dead Sea that swallows all the virtues and is the self-made sepulcher of a living man." Too many young people today have allowed idleness to swallow their virtues, causing them to descend into the pit of delinquency and crime. The mischief that results from their idleness can ruin their lives by burying what could have been for them a bright future.

Good cannot be expected to come from a perpetually idle mind. It is like a stagnant pool that breeds scum, disease and filth. Evil thoughts intrude upon the idle mind and are nourished there, building up wrong desires that eventually express themselves in bad actions. This can happen to adults as well as to children. Idleness is the breeding ground of trouble. It was one of the major factors contributing to the decay of the Roman Empire.

Under the decadent influence of indolent nobles who avidly pursued money and pleasure, the people of the Roman Empire sank into the lowest imaginable depths of debauchery. With most of the labor in the empire being done by about sixty million slaves, approximately one-half of the whole

population, idleness became the way of life for the Romans. It created an attitude that was dangerous to the continued existence of the empire.

Speaking of the pernicious influence of protracted idleness among the Romans, John Lord states, in *Beacon Lights of History*: "Even in the time of Cicero, it was computed that there were only two thousand citizens possessed of independent property. These two thousand persons owned the world; the rest were dependent and powerless, and would have perished but for largesses. Monthly distributions of corn were converted into daily allowance for bread. The people were amused with games and festivals, fed like slaves, and of course lost at last even the semblance of manliness and independence. They loitered in the public streets, and dissipated in gaming their miserable pittance; they spent the hours of the night in the lowest resorts of crime and misery. . . . What are we to think of a state of society where all classes had continual leisure for these [Roman amusements]! Habits of industry were destroyed and all respect for employments that required labor."

The people of Jerusalem succumbed to idleness and suffered moral decay as Rome later did. They were so decadent that Ezekiel measured them up with Sodom, the name of a city that was infamous in Abraham's day for moral corruption. Ezekiel said to the people of Jerusalem: "This was your sister Sodom's crime: she and her daughters lived in pride, in plenty, and in careless ease; she never lent a hand to the weak and wretched." (Ezek. 16:49, *Mo*) Like the Romans, these people were proud, selfish and idle. They brought upon themselves the condemnation of God for their wickedness.

The part idleness played in contributing to the moral decay of ancient peoples should not be ignored today. Its insidious influence can be just as damaging now as it was then. Prolonged idleness deteriorates a man, destroying his ambition and his creative ability. The less he does, the less he wants to do. His unwillingness to work makes him useless to himself as well as to the community.

Because there are wealthy persons who live lives of ease and pleasure, doing nothing constructive, some persons think that this should be their goal in life. They want to be on what they call "easy street." It is this desire that lures many persons into crime. For a person to seek a life of constant ease is utter folly. Man was not made to do nothing. He was made to work. Work is good for him, mentally and physically. It gives him a sense of accomplishment that makes life interesting and worthwhile. There is satisfaction in the life of one who works, doing things for his fellowman. Comparing the life of the worker with that of the rich man who no longer labors, the Bible says: "Sweet is the sleep of the one serving, regardless of whether it is little or much that he eats; but the plenty belonging to the rich one is not permitting him to sleep."—Eccl. 5:12.

Making idleness a way of life is dangerous to a person's well-being, his mental attitude, his moral behavior and his joy in life. It can cause him to become dangerous to the community by leading him along paths of crime in a pursuit for easy money. In the case of youths, it leads to delinquency. Do not despise honest work, no matter how tiring it may be. Recognize your need for it, remembering that work, not idleness, is the way of life that God purposed for man.

Pay attention

AFTER getting into difficulty because of unattentiveness people are often heard to lament, "Oh, I wish I had paid closer attention!" Such persons may have lost their way because of not getting directions straight, or lost their job because of not paying attention to the boss. But it can be much more serious. Failing to pay close attention to the instructions of a doctor, the orders of a police officer, or the warnings of a lifeguard may lead to one's losing one's very life. Since it is for a person's welfare to heed such human authorities, how much more important it is to pay careful attention to the Scriptures, the infallible Word of the Supreme Authority, Jehovah God!

The apostle Peter made this point when he wrote: "You are doing well in paying attention to it [God's prophetic Word] as to a lamp shining in a dark place. . . . For you know this first, that no prophecy of Scripture springs from any private interpretation. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—2 Pet. 1:19-21.

You have good reason to pay attention to the Scriptures, Peter argued, for they are inspired of God. Yes, God actually directed those Bible writers to record the information that we need to build up our faith and to direct our lives. Just as a lamp illuminates a dark, unfamiliar path, making safe travel possible, so the Word of God can light up life's roadway and dispel the darkness concealing the pit-

to



The Word of GOD

falls and rough spots. Every day decisions have to be made, problems dealt with and difficulties faced. Only by paying close attention to the inspired Word of God can wise decisions be made, problems be solved satisfactorily and difficulties overcome. The psalmist knew God's Word to be such an invaluable guide, for he wrote: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

Do You Pay Attention?

Today few persons really pay attention to the Word of God. Oh, they may go to a religious service once or more a week and hear portions of the Bible read. But do they ponder over the Scriptures, ascertaining how they can be applied to themselves, or to circumstances that may eventually arise in their lives? Are their hopes and desires centered in the promises of God's Word? Do they become absorbed in the Scriptures, taking in all the information and knowledge that they can? Do you find yourself paying such close attention to the Word of God?

It is important that we make an appraisal of ourselves from time to time, because it is on the basis of our knowledge of God that we devote ourselves to serving

Are you paying attention? Why is it so important to do so?

him. Such godly devotion should be the primary concern of our lives, for, as the apostle Paul explained to the young man Timothy, "it holds promise of the life now and that which is to come."—1 Tim. 4:8.

Yes, paying attention to God's Word so that we can worship him properly is a life or death matter! That is why Paul went on to counsel Timothy: "Continue applying yourself to public reading, to exhortation, to teaching. . . . *Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.*"—1 Tim. 4:13-16.

From this it is evident that more than superficial reading of the Scriptures is needed. Just as physical food needs to be chewed to break it down into small particles so it can be digested and absorbed by the body, similarly, the spiritual food contained in God's Word must be mullied over, broken down, and looked at and examined from different angles. Only then can it be digested so it will stay with us to supply the necessary spiritual strength. And just as one will become weak physically if he fails to eat two or three times a day, so one must "pay constant attention" to the Word of God, day by day. The apostle Paul explained why it is important to do so: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away."—Heb. 2:1.

Jesus also emphasized the importance of paying special attention so that we do not lose a tight mental grip on the Word of God. Once, after telling an illustration wherein he likened the Word of God to seed sown on various types of soil, he said: "Pay attention to *how* you listen." "Pay attention to *what* you are hearing." Jesus knew that, if the people were to get

the valuable instruction from the illustration, they needed to think about it, ponder on its meaning, mull it over in their mind and, most importantly, apply the instruction in their own lives. Jesus said that if one failed to do this, he would not get the sense of the word, and the wicked one would snatch away the seed that had been sown.—Luke 8:5-18; Mark 4:3-24; Matt. 13:18-23.

Examining Ourselves

Since our life is dependent upon an accurate knowledge of God's Word, it would be wise to examine ourselves as to how we pay attention to the Scriptures. Do not let fear of what you may discover keep you from doing this. If the results are disappointing, be glad you are aware of your deficiency in knowledge, and take steps to correct it by paying closer attention in the future.

A minister of a large church in California decided to make such an examination one Sunday morning. He asked his congregation to answer ten questions that normally required only a word or two by way of reply. The results were described as "staggering." On marking the papers the minister found that nearly 25 percent of his congregation could not identify the place where Jesus was impaled, more than a third did not know the name of the town where he was reared and only a little more than half could name the Gospels.

If people are unable to answer such simple questions about the Bible, is it not unlikely that they apply its teachings in their lives? But we should not feel smug if we can answer these questions, or even more difficult ones, such as, What were the names of the twelve tribes of Israel? the twelve apostles? Who was the last king of Israel? Whereas it is desirable to have a knowledge of such things, it is even more important to have instilled within our

mind and hearts information that we can use to direct our lives in a way that will be pleasing to God.

For example, if you were considering marriage, could you locate information in the Bible that would assist you to make a proper choice of a mate? If you were experiencing some friction in married life, would you know where to turn in the Bible to find counsel as to your Scriptural role in the marriage arrangement? Do you know where in the Bible information is given on raising children? Where would you go in the Scriptures to find counsel on the procedure to take if you were not getting along with one of your associates? If you had to decide whether to take part in some nationalistic ceremony, could you turn to an example in the Bible, or to principles that would dictate what you should do? If you were involved in a serious accident and the doctor thought it necessitated a blood transfusion, would you know where to locate scriptures that discuss God's law on blood? Although few, if any, of these decisions or problems may now face you, you may have to deal with them in the future.

Remember too, Christians are admonished: Always be "ready to make a defense before everyone that demands of you a reason for the hope in you." If one of your associates asked you any of these questions, as a Christian, you ought to be able to give him a Scriptural answer. Or he might want to know what all the present world trouble is leading to. Could you open up the Bible and show how these unparalleled world events were foretold to mark the last days? Could you thus prove from the Scriptures that the end of this wicked system of things is near and that God's new world is close at hand?—1 Pet. 3:15.

What your answers are to such questions is a good indication as to how well

you have heeded the apostolic command to pay attention to the Word of God. Be honest with yourself. 'Keep testing whether you are in the faith, keep proving what you yourself are.' Perhaps you have drifted a little. Maybe the examination revealed that your grasp on the Word of life was not as tight as it should be. Consider, then, how we might pay better attention. —2 Cor. 13:5; Phil. 2:16.

How to Pay Attention

First, we will want to include in our daily schedule a time for the reading of the Scriptures, either privately or with other members of the family. We will also want to attend regularly the congregational meetings, where God's Word is considered. And when reading the Bible at home or hearing it discussed at the meetings, we will want to concentrate on what is being said. This means we will continually ask ourselves questions: How does this affect my life? Does this call on me to make any adjustments to bring my attitude or actions into harmony with this expression of the divine will? How can I use this information in the ministry?

This involves thinking while we read or listen—trying to figure out how we can use the information and apply it to our lives. We should be thinking not only while we are listening but also immediately afterward. This is important, for the points are still fresh in the mind, and by mulling them over and pondering upon them they will be fixed there.

This is paying more than usual attention, and that is what the apostle said we must do if we are to keep from drifting away. This is what it means to "ponder," "be absorbed," "pay constant attention" and "stay by these things." But the happy result will be that "you will save both yourself and those who listen to you." —Heb. 2:1; 1 Tim. 4:15, 16.

"IT IS the truth. It is unquestionable fact. And it is the beginning, the support and the constant touchstone of education."¹ Thus *The Encyclopædia Britannica* is advertised by its publishers, who like to refer to it as the *E.B.*

Yes, by such publicity its publishers have succeeded in building up such an image regarding the *E.B.* that even one of its severest critics recently was obliged to say: "It is an institution. Over the years it has come to represent the visible embodiment of scholarship, and for the general public has become the last court of appeal in settling factual questions."²

Bearing this out is the fact that the Watch Tower Society, publishers of Bibles and Bible-study aids, keeps receiving inquiries from sincere persons who are disturbed because the *E.B.* at times contradicts the Bible. Among the subjects concerning which inquiry is made are evolution, the dates of the Egyptian dynasties as compared with the Bible, date of the flood of Noah's day, and many of the better-known Bible characters.

Is there reason for such persons to be disturbed? Not at all. The evidences in favor of the Bible's authenticity, among which must be mentioned its accurate history as proved a

The

*Encyclopædia
Britannica*

*Unquestionable
fact?*

thousand times over by modern archaeological findings, its truthness to human nature, its frankness and candor, its great laws and wise principles, and in particular the fulfillment of many of its prophecies, all justify our accepting it for being what it claims to be, a divine revelation, the inspired Word of the Creator, Jehovah God.

Consistent with the Bible's claim to be the inspired Word of God is the fact that it has influenced mankind for good more than any other book ever written. Well has it been termed the torch of civilization and of liberty. And consistent also with its claim to have been provided by the Creator for all mankind we find that this book has the widest circulation of any book ever written and that in by far the most languages, 1,181 thus far.³

Incomplete State of Man's Knowledge

Of course, the editors of the *E.B.* cannot lay claim to inspiration or even to divine guidance. They are prone to make the same mistakes that all other imperfect humans do, partly

due to the incomplete state of man's knowledge and partly due to human frailty and selfishness. Besides, as the Bible shows, "faith is not a possession of all people," and so it should

not surprise us to find a lack of faith manifest on the part of the editors of *E.B.*—2 Thess. 3:2.

Since man is ever learning, he repeatedly finds himself obliged to discard what yesterday appeared to him to be truth for what appears to be truth today, and the *E.B.* is no exception. For example: For ever so many years *E.B.* published the story that Galileo proved that objects of unequal weight fall to the earth at the same velocity, this being based on what one Vivani reported. However, modern research has revealed that "what Vivani did not know was that a friend of Galileo and not Galileo himself dropped the weights from the Leaning Tower [of Pisa] and discovered that they did *not* fall to the ground in the same time."² Thus all these years *E.B.* contained a glaring scientific error, and so was not "unquestionable fact."

Here is an example involving the Bible: The 9th edition of *E.B.* took a very dim view of what the Bible had to say about the Hittites: "The lists of [Hittite] pre-Israelitish populations cannot be taken as strictly historical documents. . . . It is obvious [these Biblical] narratives written . . . so long after the events referred to cannot be taken as of equal authority with Egyptian and Assyrian inscriptions . . . No less favorable to the accuracy of the Old Testament references to the Hittites is the evidence deducible from proper names. . . . Is it unnatural to infer that these three names are not less fictitious than the Semitic names ascribed in the Old Testament to the non-Semitic Philistines?"—Vol. 12, page 28.

But current editions of *E.B.* adopt an entirely different tone toward the Bible record: "The Hittite race, 'the sons of Heth,' . . . was known to the writers of the Old Testament. . . . In confirmation and amplification of these Old Testament accounts, Egyptian evidence shows," and so forth.

Due to archaeological discoveries *E.B.* was obliged to do an entire about-face as to the value of the Bible record regarding the Hittites.—1959 edition, Vol. 11, pages 598-B, 599.

In view of the foregoing it is not surprising that the dates *E.B.* gives for certain Egyptian dynasties do not agree with the Bible. Among the various dates *E.B.* has given for the beginning of the first Egyptian dynasty are 5,005, 3,892, 3,350 and 3,200 B.C.³ Might it not be that more complete knowledge will give a yet lower date for this dynasty, assuming that it came after the Flood, 2,369 B.C.? Especially is this a reasonable deduction in view of archaeologist Albright's observation that modern archaeological discoveries have required Egyptian dates to be progressive, lowered.⁴

Yielding to Popular Opinion

The *E.B.*, being strictly a commercial venture,* of course feels compelled to cater to popular opinions, which likewise causes it repeatedly to fall to measure up to its claim to be the "constant touchstone of education." A noteworthy example is its treatment of the evolution theory. It presents evolution "as a fact."⁵ But the French Academy thought so little of Darwin's "facts" that it denied him membership on the basis of his evolution theory. Said one of its members in explanation: "What has closed the doors of the Academy to Mr. Darwin is that the science of those books which have made his chief title to fame—the *Origin of Species* and still more the *Descent of Man*—is not science, but a mass of assertions and absolutely gratuitous hypotheses often evidently fallacious. This kind of publication and these theories are a bad example, which a body that respects itself cannot encourage."—*Les Mondes*.⁶

*The United States government agencies repeatedly have found it necessary to order the publishers of *E.B.* to desist from questionable merchandising methods, to the chagrin of the scientific world.⁷

In discussing mutations *E.B.* tells only one side of the story. It fails to tell of the vain results of thousands of experiments made with mutations by the University of Washington under the direction of L. R. Donaldson. According to him no useful mutations appeared and none were anticipated. "So far as we know we're not getting any good characteristics. You can't add when you're subtracting."¹⁰

Nor does *E.B.*, in considering this subject, take note of Virchow, whose cellular concept has been termed "the central fact of modern biology." According to him such specimens as the Neanderthal man were pathological, that is, diseased, abnormal, and he held it folly to "try to establish new prehistoric races on the basis of one single specimen."¹¹ He also kept insisting that evolution should not be considered anything more than an interesting hypothesis, since proofs for it were lacking.

Jean L. R. Agassiz disposed of the evolution theory with the words: "A scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency."¹² And who is this Agassiz? Says *E.B.*, "As a teacher of science he was extraordinarily skillful, certainly the ablest America has ever known . . . The result of his instruction at Harvard was a complete revolution in natural history study in America," because he insisted on going directly to the book of nature instead of to schoolbooks for his facts. "Every notable teacher of natural history in the United States for the second half of the 19th century was at some time a pupil of Agassiz or of one of his students." His summer school was "the school of all schools which has had the greatest influence on science teaching in America." And to sum up, "Agassiz was beyond question one of the ablest, wisest and best informed biologists of his day." *E.B.* tries to account for his

"cold and unsympathetic . . . attitude toward Darwinism," but the fact remains that for Agassiz "each species of animal or plant was in itself 'a thought of God.'"¹²

Higher Criticism

Another way in which *E.B.* has sacrificed truth to popular opinion is in its adopting "higher criticism," which is destructive of faith in the Bible, in dealing with Bible subjects. It portrays Aaron as a rival of Moses and speaks of "a tradition of hostility between Moses and Aaron," and says that "the process by which tradition changed Aaron from being a possible rival to Moses to his ecclesiastical counterpart has never been satisfactorily explained."¹³ That this of itself should throw doubt on the tradition of hostility between Moses and Aaron never occurred to these "higher critics."

Regarding Abel, earlier editions of *E.B.* were content with what the Bible had to say about him, but current editions try to discredit the Bible record by observing that "possibly Abel originally was a South Judean demigod or hero."¹⁴

There is a similar difference between what earlier and later editions of *E.B.* say about Enoch. The earlier ones recognize that four persons by this name are mentioned in the Bible and state that to base a mythical interpretation on his life because his years are the same as the number of days in a year "seems more ingenious than sound."¹⁵ But current editions confuse the various Enochs mentioned in the Bible and state that "the brief notice in Gen. 5:21-24 is certainly a fragment of an Enoch myth. . . . The fact that his years are given as 365 suggests that he was a solar hero."¹⁶

Regarding Samson the *E.B.* currently, among other things, states: "It has, indeed, been argued that the entire Samson story is a solar myth; but it is apparently much

* Rudolf Virchow—Ackerknecht.

more highly probable that in this case the story of a popular hero has been expanded and decorated by mythological motifs. Why does a story so lacking in religious interest appear in the book? . . . There is some evidence that the story was not included in an earlier form of Judges, and that a later editor was constrained by its popularity to insert it."¹⁷

Does not the *E.B.*, by publishing such theories of higher criticism, go counter to its claim to be the repository of "unquestionable fact"? Surely all this higher criticism is mere speculation that often not only is contradictory but also has repeatedly been proved wrong by archaeological discoveries. Would it not be more consistent simply to summarize what the Bible has to say about its characters and then present it as just that? Surely.

Truth versus "Tolerance"

The *E.B.* has further failed to live up to its claim as the "constant touchstone of education" by yielding to religious pressure or, in the interests of "tolerance," wanting to avoid offending anyone. The apostle Paul asked the Christians at Galatia: "Have I become your enemy because I tell you the truth?" (Gal. 4:16) But the *E.B.* takes no chances on making enemies by telling the truth. Not that this was always its policy. Its most famed as well as most scholarly edition, the 11th, spoke plainly regarding the shortcomings of Christendom, because of which it received a storm of abuse from Catholic groups, although certain leading Catholic scholars fully exonerated the *E.B.** Nevertheless, it yielded to religious pressure, as can be noted from the following representative examples.

Under the heading "Eunuchs," current editions of *E.B.*, among other things, state: "The Italian practice of castrating boys in

order to train them as adult soprano singers ended with the accession of Leo XIII."¹⁸

But what are the facts? They are as stated in the 11th edition: "Even more vile, as being practiced among a civilized European nation, has been the Italian practice of castrating boys to prevent the natural development of the voice, in order to train them as adult soprano singers, such as might till lately be heard in the Sistine Chapel. Though such mutilation is a crime punishable with severity, the supply of such 'sopranis' never failed so long as their musical powers were in demand in high quarters. Driven long ago from the Italian stage by public opinion, they remained the musical glory and the moral shame of the papal choir till the accession of the present pope (Leo XIII) one of whose first acts was to get rid of them."¹⁹ So, instead of the Vatican bringing to an end the use of eunuch sopranos in Italy, it was the last to stop using them! Was not the truth here sacrificed?

A similar example is found under the heading of "celibacy." For some fifty years the writer of the *E.B.* article on the subject had been a professor of English at Oxford University. He gave an objective presentation of the subject and was also used by *E.B.* to write on other historical matters. For more extensive information he recommended the *History of Sacerdotal Celibacy*, by the American historian Henry C. Lea, "by far the fullest and best work on the subject."²⁰

But in recent editions of *E.B.* another article appears, one that is slanted in favor of clerical celibacy. It refers the reader to various German and French works and, for English readers, *The Catholic Encyclopedia*. It also mentions Lea but states that he is charged with superficial and biased scholarship.²¹ What are the facts?

In the first place it may well be asked, How could one expect to obtain an im-

* *The Great E.B.*—Kogan.

partial view of such a controversial institution as clerical celibacy by consulting a Roman Catholic encyclopedia? And as for the merits of Henry C. Lea, American scholars agree that he was "the first and greatest of American scientific historians." His history of the Spanish Inquisition is the "most extensive, the most profound, and the most thorough of the inquisition which we possess."* He never wrote "with any other purpose of bias save that of eliciting the facts."²² His work was stamped with "love of truth, interest in science," and no one could tell by his works what was his religion. He received degrees from leading European and American universities; in fact, he was even more esteemed and appreciated in Europe than in the United States.²³

But who is the writer of the current article on celibacy in *E.B.* that casts slurs on this noted historian Henry C. Lea? And what are his qualifications? He is H.R.W., with no other qualifications given save that of being a Jesuit priest in Japan and who wrote nothing else in *E.B.* save the article on celibacy.²⁴ Why replace an Oxford English professor with a literary unknown in Japan? An interesting question that allows for more than one answer.

The subject of heresy furnishes another noteworthy example. The famed 11th edition told that persecution for heresy had been practiced by pagans, Moslems, Catholics and Protestants, honestly telling the facts, showing neither fear nor favor. Socrates had been "indicted as an irreligious man, a corrupter of youth, and an innovator of worship." Persecution of sects within Mohammedanism was also shown to be common. Regarding Christendom it stated:

"As long as the Christian Church was itself persecuted by the pagan empire, it

advocated freedom of conscience, and insisted that religion could be promoted only by instruction and persuasion (Justyn Martyr, Tertullian, Lactanius); but almost immediately after Christianity was adopted as the religion of the Roman empire the persecution of men for religious opinions began . . . Arianism, when favored by the reigning emperor, showed itself even more intolerant than Catholic Orthodoxy [had been of it] . . . In the middle ages the church showed no hesitation about persecuting unto death all who dared contradict her doctrine, or challenge her practice, or question her authority . . . In the Albigensian Crusade (A.D. 1209-1229) thousands were slaughtered."²⁵

Further, this 11th edition told how Luther at first claimed that "heresy is a spiritual thing which one cannot hew with any iron, burn with any fire, drown with any water. The Word of God alone is there to do it," yet later he became party to an agreement where the ruler decided the religion of his subjects and those who disagreed could emigrate but could not practice their religion in the dominion of such a ruler. Calvin's consenting to the death of Servetus for denying the trinity is also noted, as well as the fact that in times past Protestants quite approved of the execution of heretics.²⁶

All this wealth of telling testimony regarding heresy has now disappeared. There is reference to the minor heresies of early Christendom, a glossing passing reference to Catholic and Protestant persecution of heresy and a discussion of "scientific" heresy.²⁶ Thus the truth is thrown out the window so as to avoid offending anyone: pagan Greek, Moslem, Catholic, Protestant.

So what? Does this mean that such authorities as *E.B.* should not be consulted? Not at all! Without doubt, it and works like it serve a good purpose and, in fact,

* Lea's history of the Inquisition endeared him to the people of Spain. In it he showed that the chief harm done by the Inquisition was not the thousands slain but the fear it fostered, causing Spain to become intellectually stagnant.

should be consulted even more than they are.

But the foregoing should suffice to show that "truth" as presented by man is a relative thing. It may be incomplete due to imperfect knowledge, or it may be distorted or slanted, partial or circumscribed because of human frailty; and this is especially true of matters touching the Bible, since, as has been noted, "faith is not a possession of all people."—2 Thess. 3:2.

It all calls to mind what the Scriptures have to say about the governments of this world. They serve a useful purpose and are to be obeyed; even dedicated Christian ministers are to be in subjection to them—but only relatively, that is, so long as these governments do not go contrary to God's will. Caesar may never ask what belongs to God. (Mark 12:17) So with such literary authorities as E.B. They may be

accepted, in the absence of something better, or so long as they do not conflict with God's Word, the Bible, which alone is infallible truth.—John 17:17.

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THE DISHONORABLE BLOOD SAUSAGE

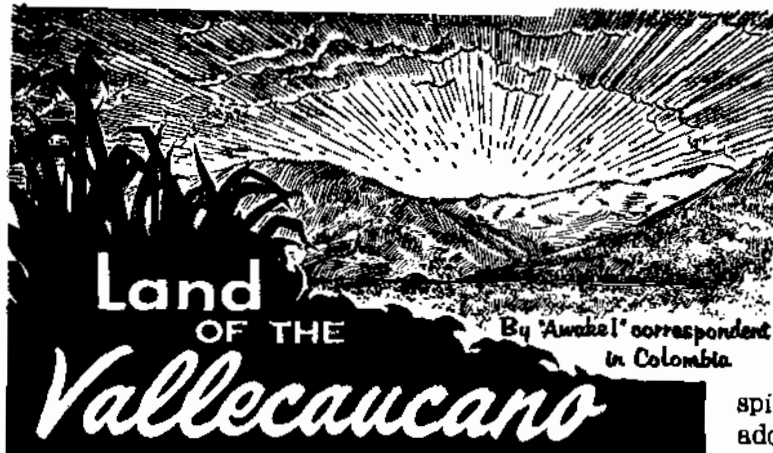
● Under this headline a Viennese weekly paper (*EXPRESS am Wochenende*, November 26, 1960) had this to say about an edict of days gone by:

"Even the ancient Greeks and Romans enjoyed sausages thoroughly, the main ingredient of which was in fact garlic. The use of animal blood in preparing sausages apparently came up in the time of the East-Roman emperor Leo VI (A.D. 886-911). He, who was called the wise man or the scholar, issued an edict by which the preparation and taking of blood sausage was forbidden. In his prohibition he quoted the older prohibition concerning the eating of blood in the Old and New Testament, and complained that people, partly because of profit, partly because of being lickerish, have become so extravagant as to convert blood into an eatable food. Then the edict says:

"It has gotten to our ears that blood is being wrapped up in intestines like in skirts,

and is thus being sent to the stomach as a dish. Our Imperial Majesty can no longer tolerate and permit this disgrace to be brought upon the honor of our state by such a wicked invention of people only greedy after gluttony. Who therefore converts blood into food, or merely buys or sells it, his property shall be confiscated, he himself scourged severely, as a sign of his dishonorableness he shall be sheared to the skin, and forever banned from the empire. Also, the authorities, because of having not been more vigilant in their office, and having allowed such an outrage to take place, shall make amends by paying ten pounds of gold."

"But the edict was considered as just so much 'sausage' by the subjects. Blood sausage continued to hold its own," even as today unrighteous persons ignore the edicts in God's own Word that forbid the eating of blood.—Gen. 9:4; Acts 15:28, 29.



Land OF THE *Vallecaucano*

By "Aunkel" correspondent
in Colombia

fields just before the late afternoon sun drops behind the western cordillera; an occasional glimpse of distant snow-capped peaks glistening radiantly in the rays of the setting sun, followed by incomparably lovely nights with a caressing warmth that could in-

spire a song—all of these were added to complete God's gift to Colombia's Valle del Cauca.

WHAT the Creator has done for the Cauca Valley of Colombia is marvelous indeed. By locating it just three degrees north of the equator and raising it 3,000 feet above the surface of the Pacific, He endowed it with perennial summertime. To prevent it from being lashed with violent winds and tempestuous rains, He hemmed it in on the west and on the east by majestic ranges of the Andes. Then atop the flat valley floor He rolled out a twenty-mile-wide carpet of rich volcanic soil capable of producing two or three harvests of crops each year.

Abundant rainfall in the mountains keeps numerous streams and small rivers flowing across green fields to join the leisurely Cauca, which meanders aimlessly, serpentlike, throughout the length of this 150-mile stretch of subtropical fertility, before entering a deep and heavily forested gorge to begin its northward quest for the salt waters of the Caribbean.

An abundance of bright sunny days; refreshing scattered showers, punctuated with gorgeous rainbows; pleasant mid-afternoon breezes descending from the mountain slopes; a flood of brilliant sunlight casting long shadows across fruitful

in the early sixteenth century, it was love at first sight. His search was over. Here is where he would settle down for the remainder of his days. He sent back home for his horses and cattle, donkeys and goats, chickens and pigs. His religion he brought along too, and he began to build churches and missions and to convert the natives to Catholicism.

In the nineteenth century he fought for independence and embarked on the turbulent, often violent, river of political contention and strife. He launched steamboats on the leisurely Cauca, drained swamp-lands and set great herds of cattle out to graze. His sugarcane and coffee began to find their way out into the markets of the world.

It is only since World War II that the four-and-a-quarter-century-old Santiago de Cali, the Valley's capital, has begun to shake itself from the dreams of the past to take on the air of a modern industrial metropolis. Old buildings, proudly reminiscent of gallant *caballeros* and sophisticated ladies, have had to surrender to the inexorable force of the wrecking bar and the bulldozer blade.

Much of the Old Spanish "Caballero"

While much of the old colonial atmosphere is still there, modernistic homes built around bright sunny patios have multiplied and grown into attractive residential *barrios* with palm-lined boulevards and well-kept parks. Here is where the wealthy descendants of old Spanish colonists and the aspiring members of a newly emerging middle class live in contentment and ease.

And just what is this Vallecaucano like today? He may be a banker or a businessman, a doctor, a lawyer or an architect, an accountant, a salesman or a professor. He is educated, intelligent and surprisingly well informed about the world in which he lives. There is still much of the old Spanish *caballero* in him, as evidenced by his cultured poise and his precise correctness of manners. He likes his club, the restaurant and his midmorning demitasse of *tinto*, the coffee upon which the Colombian economy rests. His gracious wife and daughters, dedicated to stylish dress, elegant coiffures and carefully manicured nails, admirably fulfill their assigned role of pleasing the dominant male of the Valley, while still finding considerable time for social activities, the movies and going to church.

Not particularly religious himself, he frequently attends church just to please his wife, though his early religious training permeates his thinking far more than he realizes. His politics and economics he does take seriously. He worries about communism, nuclear war and the price of coffee on the world market.

Believes in God, But . . .

But, then, the Vallecaucano may also be a farmer or a shoemaker, a carpenter, a cowboy or a mechanic. Before the morning sun peaks over the *Cordillera Central* you may see him riding his bicycle down the dark highway with scores of others on their way to a long day's work in a sugar

mill. Or in a modern factory he operates a machine forty-eight hours a week. His home, humble in itself, has been made attractive with potted plants and colorful flowers. He, too, is courteous and polite, and his family a model of hospitality.

Despite his lack of formal schooling, he is alert and interested in life. He reads the newspaper each day and likes to converse about Khrushchev and Kennedy, atomic tests and space flights. Communism does not terrify him the way it does his more affluent brothers. He works with some Communists, has listened to their arguments and has read their literature; but he is not overly impressed with their talk of a Communist workers' paradise. He has had enough of dictatorships and does not favor any government that leans too far to the left or to the right.

Ask him about religion and he will probably say: "I am Catholic, I believe in God, but I don't like the priests." To him the church has always been the solicitous friend of a feudalistic, conservative society, favoring the privileged few and seldom going out of the way to help the common man.

Strange though it may seem, however, he does not spend his time brooding over the high salaries, country clubs, fine homes and shiny automobiles of his more affluent brothers. He rather accepts that as an unalterable fact of life. But when he takes a bus ride out through the valley and views the expansive plantations of sugarcane, cotton and rice, he is forcefully reminded that the majority of these lush green fields are the property of comparatively few men and their families. Then as the bus speeds into one of the many old towns that dot the Valley at regular intervals, slowing down to pass through narrow streets of humble houses jammed one against the other, with an incredible number of fami-

lies and children crowded into one block, he cannot quite understand why, with so much good land here in the Valley, things have to be this way.

The Coming of Violence

The Vallecaucano likes to reminisce about the good old days before 1948, when everything was *tranquilo* throughout all the Valley. A person was safe out walking alone any hour of the day or night. Then violence came to the Valley.

At first it was political. The Conservatives, who were in power, drove the Liberals off their land; then the Liberals organized guerrilla bands to fight back, both sides massacring whole families ruthlessly, including women and children of all ages. It was virtual civil war. Few persons outside Colombia realize the extent of the slaughter. Discussing the matter, *Time* magazine of February 23, 1962, said in its Latin-American edition:

"Senseless violence in Colombia's backlands has killed more than 300,000 Colombians in the past 14 years—a figure greater than the battle deaths of all U.S. forces in World War II. . . . After years of fighting most of the marauders now pay only lip service to politics. The killing is largely for killing's sake. . . . The main battlefield is in the small, heavily settled department of Valle (pop. 1,596,650) west of Bogotá, where, on the average, three people are murdered each day."

Thus great numbers of Colombians have learned to live only by violence. This legacy has helped keep thousands of bandits going; the bandit gangs are often made up

of eight to ten youths who are viciously sadistic. These gangs have wiped out whole families in the rurals, usually beheading their human victims with machetes and then doing the same to dogs, pigs and chickens.

With such brutal violence and so many killings, what hope does the Vallecaucano have for the future? His first hope is that the government will soon put an end to the violence and bring back tranquillity. He appreciates the progress that has been made. But, while he listens to what men project for the future, he is apprehensive in view of the violence of the past.

To have the tranquillity he desires, he realizes that there has to be a change in the outlook and values of the people. Political parties can impose new legislation on the people, but they cannot change what man is inside. The church does not bring the change because it simply adopts the standards of the society around it. It is evident that the church has not been an effective force to prevent fourteen years of bloodshed, though the majority of disputants have grown up in its faith. The Vallecaucano who realizes this but who has not lost his faith in God is finding cause for confidence in his study of the Bible. He has cause for confidence. He can see what God has already done for his valley. He can see the change Bible principles make in one's life. He can read about the hope the Bible holds forth of a peaceful new world. It is evident to him from the daily provisions that make life possible that God has not forsaken man.

FINANCING CRIME

"The American people are spending more on gambling than on medical care or education; . . . in so doing, they are putting up the money for the corruption of public officials and the vicious activities of the dope peddlers, loan sharks, bootleggers, white-slave traders and slick confidence men."—U.S. Attorney General Robert F. Kennedy.

Sleeping to Survive



WHEN the first gentle fall of fluffy snowflakes carpets northern lands with a white blanket, a strange transformation will already have taken place among some of the wild animals. Unlike the creatures that migrate to warmer places before the coming of winter, these animals stay where they are. They survive through months of freezing temperatures and scarcity of food by sleeping. The woodchuck is one of these unusual animals.

Well below the frostline, the woodchuck, curled up into a furry ball, quietly sleeps the winter months away. He is snuggled at the end of a burrow that is from ten to twenty-five feet long with sloping side tunnels for drainage. Completely oblivious to the icy winds of winter and the piling up of many feet of snow on the ground four to five feet above him, he sleeps on, waiting for spring, when, in some mysterious way, he will be awakened to renew his active life. Even if the temperature in his burrow should drop to a few degrees above freezing, he will not be disturbed, for his sleep is no ordinary sleep. It is the strange winter sleep of hibernation.

Although scientists have been studying hibernation for many years, it is still a mystery to them. They are not certain as to what actually triggers it, and they do not know how the bodily functions of ani-

mals such as the woodchuck are altered so they can sleep for six or seven months without food and drink. One thing is certain, however; these animals did not get their strange ability by their own efforts. The One who designed their little bodies gave it to

them so they might be able to survive the rigors of winter. He caused it to be an automatic thing that would be triggered in the fall of the year and then terminated at the proper time in the spring. When it begins, the functions of their bodies automatically slow down.

Change in Body Functions

The change from normal activity to winter sleep is gradual, involving drastic changes in a hibernator's body. From three to thirty days is required for the woodchuck to reach full dormancy. It does it in steps of increasingly longer drowsy periods followed by periods of wakefulness. Some animals descend into it smoothly without interruption. During this time the animal's heartbeat, respiration and temperature gradually decline.

In normal activity the heart of the woodchuck beats at a rate of 80 beats a minute, which is unusually low for a warm-blooded animal of its size. A ground squirrel has a normal heartbeat of 360 a minute; the hamster has one of about 270 a minute, and the bat has one of 180 a minute. During hibernation the heartbeats of these creatures is phenomenally low. The heart of the woodchuck slows to around four or five beats a minute; the squirrel's drops to three a minute, the ham-

ster's to about four, and the bat's to two or three. Despite this slow heartbeat, the blood pressure remains near normal.

Although blood circulation is slow, the cells of the hibernator's body are not starved for oxygen. This is surprising, especially in view of the fact that its rate of respiration is also greatly reduced. Normally, the woodchuck breathes at least twenty-five to thirty times a minute, but during hibernation it takes one breath a minute and sometimes one in every five minutes. The thirteen-lined ground squirrel drops its respiration from a rate of 100-200 breaths a minute to a rate of from one-half to four a minute. Breathing in hibernators is commonly irregular.

Because the rate of chemical changes, or metabolism, in the body of the dormant woodchuck is greatly slowed down, its cells do not require much oxygen. A certain amount of oxygen is left in the blood notwithstanding the animal's slow respiration. Gradually the blood becomes saturated with oxygen. This is evident in the paws of the ground squirrel. Their normal color is gray, but during hibernation they take on a pink color because of the reddish color of its oxygen-rich blood.

The body temperature of hibernators undergoes a startling reduction during their descent into winter sleep. A bat's temperature drops precipitously from about 100° F. to around 40° F., or the approximate temperature of its den. The temperature of the woodchuck slides from 96.8° F. to about 37° F., or to a few degrees above its surroundings. The same is true of the hamster, whose body temperature will stay about one degree above that of its environment, even when the temperature of its environment is down to freezing.

The automatic temperature regulator given these little animals by the Creator prevents them from freezing. When the surrounding temperature drops below

freezing, their metabolism automatically increases threefold or more. Should freezing still threaten them, it will wake them up. Strangely enough, low temperatures never cause a hibernating animal to become frostbitten.

The Creator designed these little creatures to have heart and muscle tissues that are a little different from those of non-hibernating animals. The human heart, for example, could not stand the drastic temperature reduction that the heart of the woodchuck endures. It reacts badly when body temperature is lowered to between 70 and 80° F. by beating irregularly. The woodchuck's heart, on the other hand, is designed to work smoothly when the body temperature is only one degree above freezing.

Food

Even with an astoundingly low rate of metabolism, a hibernating animal needs a certain amount of nourishment. Usually this is obtained from the large quantities of fat stored in its body. Weeks before hibernation begins for a woodchuck—usually in September—it greatly increases its food intake. By the time it begins its winter sleep it will weigh as much as four times its usual weight and will have thick layers of fat on its body. From about the middle of September until about the middle of March its body draws upon this stored fat, which is its only source of energy. The woodchuck's sleep is not unbroken, however, for it wakes up about every three weeks to relieve itself.

Unlike the woodchuck and bat that usually eat nothing during their period of sleep, the ground squirrel wakes up periodically to eat some of its stored food. This and its body fat keep it nourished. The amount of food needed by a hibernator is very small. A hamster uses only one-thirtieth to one-fiftieth of its normal

energy during hibernation. It too wakes up occasionally to nibble on some food, but the behavior of hibernating animals varies even within the same animal kind.

Winter Sleepers

Among mammals, reptiles and insects a number of creatures can be found that spend either a portion or the greater part of winter sleeping, but few are true hibernators. A hibernator is technically considered to be a creature that experiences a greatly reduced body temperature, heartbeat and rate of respiration during winter sleep. Upon this basis a bear could not be classed as a hibernator. It is instead a deep sleeper.

A bear's metabolism does not slow down to the extent common in woodchucks, hamsters, ground squirrels, bats, and so forth. Instead of the bear's temperature dropping to a few degrees above freezing, it remains only a few degrees below normal. Respiration also remains relatively normal. During winter it may wake up occasionally and spend a whole day outside if there is a warm spell. At such times it will eat if food can be found. While sleeping it draws energy from its stored fat. The common black bear puts on about a four-inch layer of fat before beginning its winter sleep.

A male bear of some species will sometimes keep active for most of the winter if it can find enough to eat, but the female will seek out a den in a hollow tree trunk, a cave or upturned roots and will go to sleep there. During her winter sleep she gives birth to tiny cubs that weigh only eight to twelve ounces. They are smaller in proportion to her weight than the young of almost any other mammal. This is a wise provision of the Creator, since her principal source of energy for several months is only her stored fat. Her sleep is not so sound that she is not conscious of

her young. If they make any sound of discomfort, she will shift her position.

Since a bear's winter sleep is not true hibernation, it wakes from it much more quickly and easily than does a woodchuck. Two or three hours are needed for a woodchuck to return to normal activity. As it comes out of hibernation its bodily functions speed up at an exaggerated rate. Its heartbeat leaps up to 200 a minute, more than twice its normal beat of eighty. Its breathing likewise exceeds its normal rate. At the end of two or three hours its body is functioning as usual.

For a long time birds were not considered as having any hibernators among them, but in the 1940's an American scientist discovered, by chance, a poorwill that was hibernating in a California gorge. It is of the same family as the whippoorwill. For eighty-eight days it remained in a torpor, not even waking when a sleet storm buffeted its back, which was exposed from its shallow hole. Its body temperature registered a low of 64.4° F., which is a sizable drop from its normal 106° F. Its breathing and heartbeat were imperceptible. Repeated weighings during its hibernation revealed fractional losses in body weight. At the end of its lengthy sleep it slowly woke up and flew away. The bird was closely observed for four seasons.

Because of their lowered rate of metabolism, it has been suggested that hibernating animals do not age while dormant, but recent evidence seems to prove otherwise. Some growth continues during this period, notwithstanding extremely low body temperatures. This became evident in a female tortoise during its twenty-three-week period of hibernation. While sleeping, it regenerated part of its lower jaw that had been missing. Hibernation does, however, seem to affect the life-span of animals. It appears that hibernators usu-

ally live much longer than non-hibernators their size.

Water turtles sleep away the winter buried in the mud at the bottom of their watery world. During that time their need for oxygen is so small that they can stay there without breathing for three months or more. Some turtles have special bladders for taking oxygen from water. Land turtles burrow about two feet into soft ground and hibernate there.

Like other cold-blooded creatures, the temperature of turtles and snakes is always close to that of their surroundings. Their survival, therefore, through cold winter months is made possible by their ability to hibernate. Snakes frequently hibernate in clusters with their bodies intertwined. They choose holes in the ground that take them below the frostline.

The amount of weight that is lost by winter sleepers varies greatly. A hoop snake was found to lose only one ounce out of a total weight of three pounds eleven ounces during a hibernation from November 4 to March 6. Some warm-blooded hibernators also show only slight weight losses, while others may lose 30 to 40 percent of their body weight.

Estivation

In hot lands a torpor comes on some animals that is similar to winter sleep in cold lands. It is called estivation. This occurs during hot, dry periods when food and water are scarce. It is a means for their survival. The African lungfish survives the drying up of a stream by burrowing into the mud and shaping a cavity there. After lining it with mucus that hardens into a type of cocoon, the lungfish falls

into a torpor that allows it to survive until the rains come and fill the stream with water. There are insects that survive dry periods in a somewhat similar manner. The larvae of the caddis flies, for example, burrow into the mud at the bottom of their pond and stay there until the dry pond has water in it again.

Some land snails also survive dry spells by burrowing into the ground and sleeping. They prevent loss of moisture by sealing the opening of their shell with hardened mucus. Like the lungfish, they leave a small opening for air. They remain in this lethargic state until a prolonged shower comes to revive them. Snails in cold climates also seal themselves in their shells during dormancy. They hibernate from four to six months in the winter.

Cold, hunger, darkness and quiet appear to be contributing factors to bringing on hibernation. But there is great variation as to how winter sleepers respond to them. Some, like the woodchuck and chipmunk, will begin hibernating while there is lots of food. The air can still be warm when the woodchuck begins his long sleep, but other animals become lethargic when the temperature drops. In zoos where food and temperature are constant, animals seldom hibernate. There is much about winter-sleeping animals that man has yet to learn.

In the wild and natural habitat of animals survival is an ever-present problem. They succeed in existing, not because of any wisdom of their own, but because their Creator, Jehovah God, has thought for them, giving them a guiding instinct. He has put into their bodies automatic guidance for meeting the problem of survival.

Aerial Invader Downed

In Sion, Switzerland, two giant golden eagles attacked a Swiss military plane, a light single-engine craft, and forced it to make an emergency landing.—*The National Observer*, March 11, 1962.

DISPUTED TERRITORY

South-West Africa

FROM time immemorial men have had territory disputes, often resulting in bloody warfare and displacement of tens of thousands from their homeland. All too often race issues have been involved. In our day efforts are made at an international level to settle such quarrels. Quite likely you have personally witnessed the misery that territorial disputes entail.

Let us have a close look at one such disputed territory, South-West Africa, and the issues involved. This vast land, about 900 miles long and 350 miles wide, covers some 318,000 square miles; roughly it is about as large as France and Italy combined. Its population is only a little more than 500,000, of which about 10 percent is white.

Most of the land is arid; much of it is desert. For a thousand miles along the west coast, and up to eighty miles inland, stretches the Namib desert with its huge sand dunes, from the mouth of the Orange to that of the Cunene, the two constantly flowing boundary rivers. Other rivers of the territory are mostly waterless, sandy courses, changing to seething masses of foaming water after heavy rain.

East of the Namib desert lies a vast plateau, rising from south to north and ranging from 2,500 to 4,800 feet above sea level. Here subterranean water sources are reasonably plentiful. In the far north of this land of contrasts stretches the Etosha pan, 2,300 square miles in extent, and part of an enormous game reserve of thousands of square miles. This reserve includes part of the Kaokoveld, which is undulating, rock-strewn hilly country. Adjacent to it

lies the stoneless, level country of Ovambo-land.

Historical Background

As far back as we know, the Bushmen lived in this territory. Long after the Bushmen, Damaras and Namas (Hottentots), the Bantu came on the scene. Forced out of Bechuanaland about 1550, the Hereros settled in the Kaokoveld, but were presently in violent conflict with the Ovambos, as a result of cattle thieving on both sides. The Hereros were driven south to settle in the central part of the plateau, their present homeland. Here they clashed with the Namas, who eventually drove them from the site of the present capital, Windhoek.

The Basters of Rehoboth, south of Windhoek, whither ninety families had moved from the Cape Colony in 1868, found themselves in an uncomfortable position, between the squabbling Namas and Hereros. (The Basters are descendants of white men and native women.)

There was no question of clearly defined territorial boundaries between the various races. This was reflected in the claim of the Namas: "Where the tracks of our hunters lie in the veld, there is our home, there is Namaland." To which claim the Hereros countered: "Wherever our herds of cattle graze in the veld, there are the



By
"Awake!"
correspondent
in
South Africa

boundaries of Hereroland." Small wonder, then, that even before the advent of the white man this disputed territory was the scene of endless racial strife and bloodshed.

After the sea route from Europe to India had been found, late in the fifteenth century, mariners of various nationalities touched at different points on the coast. Just two centuries ago, the first white hunters, traders and travelers began visiting the territory sporadically from the south. Early in the nineteenth century missionaries started coming.

During the last quarter of that century an effort to place the territory under the control of the Cape Colony failed. Soon the Basters asked protection from the German empire. Later, also the Namas and the Hereros came under its protection. In 1885, after negotiations with Great Britain and the Cape Colony, Germany took the territory as a protectorate. At first its development was left to traders, but very soon the German government took this responsibility on itself. Vigorous action brought native wars to an end. But now the erstwhile enemies combined against the whites. The tragic struggle that ensued cost a vast sum of money and the lives of many thousands before peaceful conditions came in 1907.

The Germans set their outposts at the southern level of the Etosha pan, dividing the territory into two parts with an imaginary boundary now known as the Red Line. North of it lie the Kaokoveld, Ovamboland, Okavango and Caprivi. Here there are no established white interests, but this is the homeland of the territory's Bantu and Bushmen. South of this line is the so-called police zone, the developed territory with its towns and civilization.

In World War I the military forces of the Union of South Africa under Generals Louis Botha and Jan Christiaan Smuts captured the territory, the Germans sur-

rendering July 9, 1915. Then on December 17, 1920, the League of Nations granted the Union of South Africa the mandate over the territory.

Development

Under the administration of the Union of South Africa, which became the Republic of South Africa in 1961, the territory's economy has flourished. This land of cattle and karakul, of fisheries and guano, copper and diamonds, has also many other resources. The central plateau is splendid cattle country. In the dry south flourish the karakul sheep, the "black diamonds." Four million of them feed the world's fashion markets with fur and aid the land's economy by some \$17,000,000 yearly. The barren Namib contributes its rich diamond yield. The land's economy, based on commerce, industry, mining and agriculture, is sound, its products command good prices and its trade balance is favorable.

Although the territory has as yet no universities, it progresses educationally. The Basters have good schooling, with high school facilities at Rehoboth. Some of these people are rich farmers, and this national group has done much for its own education. In the tribal areas there are several hundred schools, providing, however, mainly primary education.

Political Development

Pointing to the future of South-West Africa, President Woodrow Wilson of the United States said during the Versailles Peace Conference: "It is the task of the Union of South Africa to make it so attractive that South-West Africa will of its own free will want to become part of the Union." How have matters developed in this regard?

The existing pattern was retained, the territory north of the Red Line still being

closed to Europeans, who must have a permit to enter this area. The Union Parliament, however, legislated several constitutional changes. In 1925, for instance, provision was made for creating and giving executive power to an Administrator and a Legislative Assembly. The territory's Legislative Assembly resolved in 1934 by a two-thirds majority in favor of a change of status of the territory to a part of the Union. In 1943, and again in 1945, it resolved unanimously that the territory be incorporated with the Union.

A referendum was held by the territory from December, 1945, to April, 1946, in cooperation with its mandatory to test the feelings of its then nearly 300,000 non-whites. The result was 70 percent in favor and 11 percent against joining the Union, while 19 percent were not consulted, the wandering Bushmen and certain others not being accessible as national units. The Hereros, forming 7 percent of the territory's total and 11 percent of its Bantu population, were most strongly opposed, and still are today. They wanted "their land" back, under the protection of the Trusteeship Council.

Mandate and Dispute

At the foundation meeting of the U.N. in 1945, South Africa asked for the termination of the mandate and that the territory be incorporated with the Union. The request was rejected. The following year the U.N. requested the South African government to submit a trusteeship agreement for the mandated territory, to replace the mandate of the defunct League. The Union government informed the U.N. in 1947 that it would not submit the requested trusteeship agreement because of "the wish, clearly expressed by the overwhelming majority of all the native races in South-West Africa, and by unanimous vote of the European representatives of the territory"

and that "in the existing circumstances the Union government has no alternative but to maintain the status quo and to continue to administer the territory in the spirit of the existing mandate."

The U.N. had rejected the result of the referendum on the ground that the non-white population could hardly have realized what the referendum was about, although the representatives of these people declared that they had understood well and that they wanted to continue under the Union government.

In 1948 the Union of South Africa again rejected the U.N.'s request to place the disputed territory under a U.N. trusteeship. The following year, the association of the two countries, already close, was made much closer when South Africa gave the territory six elected representatives in the Union house of assembly and four in the senate. Thus the territory is today administered virtually as a fifth province of the Republic.

When the U.N. requested the International Court of Justice for an advisory opinion on whether South Africa could legally absorb the area, the World Court ruled that the provisions of the U.N. Charter do not bind South Africa legally to put the territory under the Trusteeship system, but that South Africa can change the territory's international status only with U.N. approval.

In June, 1961, the U.N. special committee on South-West Africa was to visit the territory, but the Committee was denied entrance into the disputed area. Nonetheless, the Committee submitted a report, based on testimony collected from witnesses in other parts of Africa. The Committee's report recommended that South Africa's mandate be terminated immediately and that the U.N. establish an interim administration. An Afro-Asian resolution was then approved by the U.N. General

Assembly, which called for a seven-man mission to visit South-West Africa with the task of arranging with South Africa for general elections leading to the independence of the disputed territory.

U.N. Visit Leads to Controversy

South Africa, taking the view that the mandate, granted after World War I, lapsed with the dissolution of the League, did not admit the full U.N. committee into the territory. During May, 1962, however, South Africa invited Victorio D. Carpio of the Philippines and Dr. Salvador Martinez de Alva of Mexico, the chairman and vice-chairman of the U.N. seven-nation South-West Africa Committee, to come to the disputed territory.

The U.N. officials went on a tour of South-West Africa. Wishes of those consulted ranged from requests for U.N. supervision to satisfaction with the present system and the desire that the U.N. not interfere. After the tour a lengthy statement was issued by the U.N. officials in Pretoria on May 26, in which they stated that they found no evidence nor heard allegations that there was a threat to international peace and security within South-West Africa. The report, in effect, absolved South Africa of the accusation that its racial policies threatened the peace in the territory or the annihilation of its nonwhite population.

Two weeks after the Pretoria statement, which was greeted with considerable anger by a number of African delegates, Carpio disavowed any hand in its preparation. He insisted that he was ill at the time and was under undue persuasion to approve it. Dr. Martinez, however, said that both men had

agreed on every part and that for his own part he did not deny the statement and that he still believed it was accurate.

Out of the controversy emerged a new report, apparently coming from the same U.N. officials, the tone of which was quite a contrast with the declaration made in Pretoria by the two officials and endorsed by the South African government. The new statement said the racial situation in South-West Africa was a violation of the

U.N. Charter and "the enlightened conscience of mankind." It said it was "the overwhelming desire" of the African population that the U.N. take over the

administration of South-West Africa and that the U.N. might consider sanctions against South Africa to compel her to heed the U.N.'s wishes.

Then, on August 31, the full U.N. Committee on South-West Africa issued a statement saying that "a serious political disaster with far-reaching consequences" threatened the disputed territory. It said it was "imperative" that the U.N. "take firm and resolute action" to gain its rights in South-West Africa. Yet it cannot be denied that the U.N. has failed to inspire confidence by the conflicting reports of its representatives.

What is ahead for the disputed territory? Observers of African affairs will watch events with keen interest, knowing that there are no easy answers for territorial disputes, which are rooted in the fact that men tend to be strongly nationalistic rather than feeling ties of brotherhood with other races. Only when men everywhere show tolerance and love for their neighbor will territorial disputes be a thing of the past.

ARTICLES IN THE NEXT ISSUE

- Bible Principles in Business.
- Will This Eye See Again, Doctor?
- Care for the Aged.
- Porcelain—Nobility of the Ceramics.

CANADA'S CONFUSING ELECTION

By "Awake!" correspondent in Canada

IUNE 18, 1962, was election day in Canada. Prime Minister John Diefenbaker, whose Progressive-Conservative party had been in power since 1957, submitted his administration's record to the electorate and asked for a renewal for the next four years of his mandate to govern. But after the votes were counted there remained considerable confusion. None of the four contending parties had gained a clear majority. The Progressive-Conservatives had won 116 seats; the Liberals 100; the Social Credit 30; and the New Democratic party 19.

The election day, hailed as the 'day of decision,' had turned out to be the 'day of indecision.' The Canadian people seemed disillusioned with the Diefenbaker government, but not at all convinced that any of the other political groups had anything better to offer.

Although no party had a clear majority in the 265-seat House of Commons, Diefenbaker as leader of the largest party would have the task of forming a new government. But such government could only rule on sufferance of the other parties, which could at any time defeat the minority government and force a new election. *Maclean's* magazine, a prominent Canadian journal, described the result as a "Hung Jury," and added sadly: "Nobody had won; Canada had lost."

But what does this division of parties mean to government in Canada? The Conservatives and Liberals are the two old-line parties and are both a little to the right; the New Democratic party is a socialist-labor group. But the item of greatest interest is the emergence of the Social Credit party with 30 seats, 26 from Quebec. Their main spokesman is Real Caouette, a French Roman Catholic politician who, when asked, "Who are your political heroes in history?" replied: "Hitler and Mussolini." It is small wonder there is some disquiet in Canada when a man of this type could hold the balance of power between the older parties.

Prior to the election Diefenbaker held a 203-seat majority. At this election eighty-seven of these seats were won by other parties. What caused so many of the Canadian people to transfer their political support?

During the past four years there has been a continuing problem of unemployment and a

slowing of the remarkable economic expansion Canada enjoyed during the immediate postwar years. The government continued a broad spending program, without imposing sufficient taxation to cover it, and relied on continued borrowing to cover huge deficits. The Canadian people and the Canadian government had been spending more than the country could afford. James Coyne, president of the Bank of Canada, had been fired by Diefenbaker in 1961 for telling the government this unpalatable truth.

In point of fact, an adverse balance of trade and loss of confidence in the Canadian dollar had caused the withdrawal of much-needed foreign capital and created a financial crisis. The government sought to hide the true situation till after the election. Diefenbaker campaigned on the argument that the government had brought prosperity, taxes had been reduced, business was on the upswing.

These brave words began to sound a bit hollow when, on May 31, right in the middle of the election campaign, American dollar reserves fell so low that the government was forced to peg the Canadian dollar at 92½¢ American to prevent its being forced even lower in the world money market. Diefenbaker assured the public this was a planned move, there was no great problem.

But right after the election, Diefenbaker faced the country on TV and announced that there was a major economic crisis, new taxes would be imposed and he would pare \$250 million from government spending. He then borrowed over a billion dollars from the International Monetary Fund to bolster Canadian currency. For a man who only a week earlier had been proclaiming prosperity and reduced taxes, it was hard to make this sudden switch convincing.

What is likely to happen now? The strategy for a minority government is to follow a non-controversial line that is not likely to combine the other parties against it. This leads to timid and ineffective administration. The situation was succinctly described by the *Kelowna Courier* of British Columbia: "The overall result of the election was disastrous for Canada. There are many major problems which cry to be solved and no minority government can solve them successfully."



New Branch Building

IN THE PHILIPPINES

By "Awake!" correspondent in the Philippine Republic

JUNE 19, 1961, marked the beginning of happy expectations, as ground was broken for the Watch Tower Society's new branch office and home in the Philippine Republic. Just seven months later, on January 1, 1962, the elated staff of Branch workers, the Bethel family, occupied the new two-story building.

The building's design, simple and functional for tropical climate, was drawn up by a Witness who is an architect. The office is located on the ground floor, and its area of 1,983 square feet is illuminated by recessed, indirect lighting. The walls are paneled with a Philippine hardwood called "dao," which is known for its tastefully subdued natural grain.

A high sloped ceiling helps circulation and keeps the room temperature down. Exposed crossbeams on the ceiling give good support and add to the decor. Frosted glass jalousies in aluminum frames make the ten bedrooms on the second floor well lighted and ventilated. The frosted glass helps create a cooler atmosphere in tropical weather.

The dedication program, set for the weekend of May 12 and 13, began with a three-part symposium. Brother Alfredo Estepa, a Bethel family member since 1949, pointed out how interest in the Kingdom work had first manifested itself, following a visit by the Watch Tower Society's first president, Charles T. Russell, to Manila in 1912. A few years later an Englishman arrived in the Philippines to do missionary work for the Watch Tower Society. He organized a Bible study class in Manila and delivered lectures on Sundays to which the public was invited. On June 1, 1934, a branch office was established, and by 1939 there were 14 congregations and 159 active ministers. By December 7, 1941, when war

broke out in the Pacific, 373 Witnesses were reporting service. At war's end more than 2,000 Witnesses were preaching God's kingdom in the Philippine Islands. The branch office was established in the heart of Manila but quickly proved to be too small; it was later moved to its present location in 1948. At the time there was only one two-story building on the premises. In 1954, with the growth of Jehovah's witnesses here reaching 21,855, a second two-story building was constructed on the Society's property.

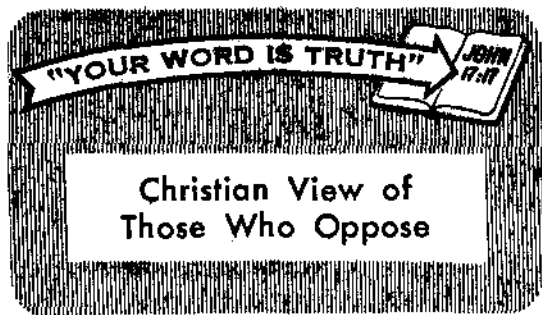
The branch servant continued the symposium by speaking on "Present Expansion Work in the Philippines." He pointed out that, with 1,029 congregations, 463 isolated groups, 500 special pioneers and an average of more than 2,000 regular and vacation pioneers in the Philippines, the need for a new building to make room for printing operations and larger office space became evident. The new construction proved timely, especially in view of April's report of 36,829 Kingdom ministers. The former office now houses the Kingdom Ministry School.

Then, to the surprise of the 1,550 in attendance, he showed color slides of the new building's construction in various stages, from the laying of the foundation to its completion.

The dedication talk was then given by Brother Salvador Liwag, a faithful sower of the seed of God's Word throughout the Philippine Islands since the early thirties and a Bethel family member since 1936. He pointed out that Jehovah's witnesses dedicate themselves, not to men, but to the Creator. In dedicating the beautiful new building to Jehovah, he showed, the Witnesses are putting themselves under solemn obligation to use it as an honorable place to Jehovah's praise.

On Sunday morning, field ministry was arranged from Bethel. Hundreds of Witnesses called on neighbors in the area to invite them to the public talk that afternoon. Happily, many responded and 2,099 attended the lecture on a lovely, cloudless Sunday afternoon.

Jehovah's witnesses realize that, not the beauty of the building itself, but their whole-souled Kingdom service will justify its existence, to the glory of God.



CHRISTIANITY often has been the target of those who oppose. Jesus himself was accused of blasphemy, having a demon and sedition. The early Christians suffered bitter reproach from men who deserted the congregation and became antichrists. (1 John 2:18, 19) Christian beliefs were attacked by critics such as Celsus, who ridiculed them in his writings. All such opposition has not died out with the passing of centuries. As Peter forewarned, ridiculers have appeared in these "last days." (2 Pet. 3:3, 4) Deserters from the modern congregation also manifest themselves, fulfilling Jesus' prophecy about the "evil slave" class that "beat" their faithful brothers. (Matt. 24:48, 49) Therefore every follower of Jesus should clearly understand the Christian view of those who oppose.

The work of Christians is to preach and teach the good news of Jehovah's kingdom and make disciples of those of goodwill. (Matt. 28:19, 20) When attacked by those who manifest a bitter spirit and lying tongue, a Christian will be careful not to be led into fits of anger, strife or contentions, which are works of the flesh. Rather, he will endeavor to carry on his ministry in a peaceful manner, manifesting kindness, mildness, long-suffering and self-control. Onlookers will be able to discern who it is that has God's spirit. (Gal. 5:19-23) Of course, this does not mean that Christians make no defense. They do, depending upon the circumstances.

The admonition given by the apostle Peter to fellow Christians is: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:15) As long as persons are interested in the hope that we cherish, as long as they want proof for the things we believe, it is our responsibility to satisfy them with sound Scriptural answers. But when they demonstrate hatred for the truth, or if they are merely seeking to ridicule the truth, it is not the part of wisdom to endeavor to set them straight. As Proverbs 9:7 says: "He that is correcting the ridiculer is taking to himself dishonor, and he that is giving a reproof to someone wicked—a defect in him."

On one occasion when Paul was preaching in Antioch he encountered opposition from a group of such persons who had no love of the truth. When they tried to get him embroiled in an argument by blasphemously contradicting him, Paul simply stated: "Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations." (Acts 13:45, 46) Like Paul, Jehovah's witnesses today do not waste time with opposers.

Of course, this does not keep such opposers from giving vent to their hatred of those who by their preaching of Bible truth are aiding others to gain spiritual freedom. Both the religious clergy and those of the "evil slave" may publicize all manner of half-truths and outright falsehoods about Jehovah's people, just as religious opposers did in the days of Jesus and his apostles. (Luke 7:34) But does this make it mandatory for Jehovah's witnesses to turn their attention from their preaching work to the work of refuting all

the false charges that are thrown against them? No.

Jesus Christ himself, when being accused before Pilate, did not deem it necessary to answer the lying charges that were hurled against him. (Matt. 27:11-14) The apostle Paul, too, when all sorts of malicious charges were made against him, simply denied them and said: "Nor can they prove to you the things of which they are accusing me right now." (Acts 24:13; 25:8) He did not feel that their lies put him under obligation to produce witnesses to disprove them; rather, it was the responsibility of those who maliciously misrepresented him to produce proof for their charges. But concerning the things that he had done, concerning the things that he did believe and preach, he was ready and willing to bear witness.

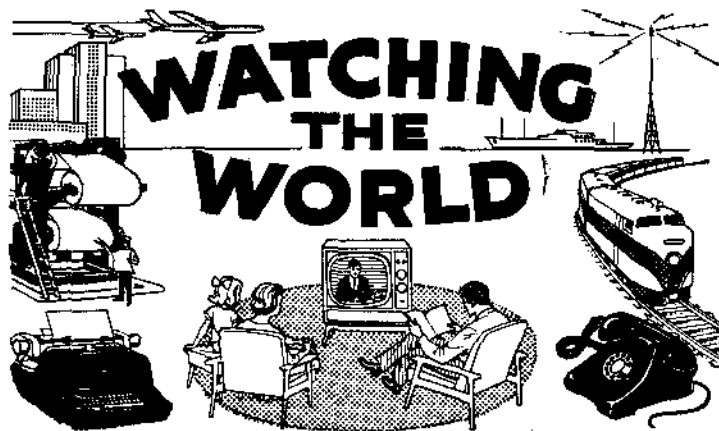
There is no need to fear that by maintaining this Christian view truth seekers will be caused to stumble over the opposers' chatter. The activity of Jehovah's witnesses has not been done in a corner. Not only by word of mouth, but through printed publications in over 150 languages the world has had made available to it information concerning the beliefs and organization of Jehovah's witnesses. The record is there for sincere inquirers to consult. Furthermore, the meetings of Jehovah's witnesses held in their Kingdom Halls and in many homes that have been opened for group Bible study are open to the public. If anyone wants to see firsthand what Jehovah's witnesses do in their meetings, what they teach and how they are trained for the ministry, he is welcome to attend these meetings. This is the way to get the facts.

As we look back on the situation that existed in the first century, it can be appreciated that one would not have learned the truth about Jesus Christ from those

who opposed him, even though such opposers were the religious leaders of the nation. Nor would Judas, who forsook Jesus, have been a reliable source of information. Yet Jesus spoke the truth; he was "the Faithful Witness." (Rev. 1:5) So today, those who really want to find and associate with Jehovah's faithful witnesses are not going to prove themselves blind to the facts by following guides who are blinded by religious prejudice, only to fall together into the pit. (Matt. 15:14) Rather, as did those who became disciples of Jesus, they will go and see for themselves. They will search the Scriptures to see whether the things these Witnesses preach are really so.—John 1:45-49; Acts 17:11.

The responsibility of such persons who are searching for the truth is to make sure of all things and hold fast to what is fine. (1 Thess. 5:21) And the responsibility of those who bear the name of God as his witnesses is to act in harmony with the counsel found at 1 Peter 2:12: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection."

The present day of Jehovah's inspection will be climaxed soon by Armageddon. Therefore, it is vital to apply all our energies to the God-given work of preaching the Kingdom good news, not allowing ourselves to be distracted from this vital work by the misrepresentations of those who oppose. Rather, guided by the Christian attitude toward those who oppose, remember the encouraging words of Jesus: "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens."—Matt. 5:11, 12.



Racism in Mississippi

◆ On Sunday evening September 30, after repeated efforts, James H. Meredith was finally admitted to the University of Mississippi campus under the protection of the United States marshals. This touched off a vicious riot that raged throughout the night. By 10 p.m. the rioters had gotten out of control and threatened to overcome the some 320 marshals that had been sent to the campus in anticipation of trouble. A frantic plea was sent to Washington for troops, and by morning 3,000 of them had arrived. During the night, however, two persons were killed and many were injured, some seriously. The government continued to pour in troops until a peak of 14,000 was reached on Tuesday. By force of numbers and equipment the hostile crowds were quelled in their attempts to seize Meredith. However, there is no telling how long he will need to be surrounded by bodyguards as he moves about the Mississippi campus. Several days later, while he walked toward the library, a crowd shouted out: "Why doesn't somebody kill him?"

Catholic Ecumenical Council

◆ On October 11 the widely publicized twenty-first ecumen-

ical council of the Roman Catholic Church opened amid a lavish display of pomp and ceremony. Unlike the modest first-century assemblies of Jesus with his apostles, the pope, who claims to be the vicar of Christ on earth, was carried about on an expensive throne of gilded wood and red upholstery by eight men outfitted in uniforms of crimson. And reflecting the close ties of the Catholic church with the political nations, the pope welcomed statesmen and political representatives from eighty governments and six international organizations to a special audience in the Sistine Chapel. The council's opening sessions in St. Peter's Basilica were attended by a total of 2,540 "fathers of the council," including 81 cardinals, nine patriarchs, as well as most of the hierarchy's archbishops, bishops, abbots and heads of religious orders. Pope John announced that "there is hope that the Ecumenical Council will finish before Christmas" but that there might be another session "if we are not able to say all that we would like to in this period."

Religious Backing

◆ Surprising to many persons is the fact that the deplorable attitude of the rioters in Mis-

issippi is backed up by some of the religious organizations of the South. A few days before the campus uprising a convention of the Tri-state Fellowship, a division of the World Baptist Fellowship, drew up a resolution and sent it to Mississippi's Governor Ross Barnett. It said: "We are praying that God will give you strength to be the one governor that will bring this great nation back to the principles of our founding fathers. True Bible believers, North, South, East and West, hold the truth that God divided the races and intended them to remain so. Stand fast and die if necessary for what you believe to be right."—Peoria, Ill., *Journal Star*, Sept. 29, 1962.

U.S. Space Flight

◆ On October 3 the United States, for the third time, orbited a man around the globe. Whereas the two previous flights circled the earth only three times, on this occasion six orbits were completed in nine hours and twelve minutes. The flight was reported to be a success from the takeoff to the return, which landed Navy Commander Walter M. Schirra, Jr., in the Pacific Ocean within 9,000 yards of the recovery ship. The six-orbit journey of 165,000 miles, however, was still far short of the four-day, 64-orbit trip made by the Russian astronaut Adrian G. Nikolayev on August 11. The United States next plans a seventeen-orbit flight sometime in January.

Spanish Flood

◆ On September 26 the worst natural disaster in Spain's modern history struck the Barcelona area in the form of flash floods that wiped out villages and swept bodies out to sea. Hundreds of the dead were recovered. It was believed by officials that the death toll would reach 600.

Negligent Pilots

◆ On October 1 two former airline stewardesses testified before a United States government investigating committee that they had been allowed by pilots to fly airplanes filled with passengers. As reported in the New York Times of September 7 and October 2, Margaret Mary Donofry said that she flew an Eastern Air Lines Constellation from Atlanta, Georgia, to Charlotte, South Carolina, in 1958, and, she confessed: "I don't even drive an automobile." Mrs. Margaret Agnes Sweet testified that on a night flight of a Pan American World Airways plane in June of 1955 the captain invited her to take the controls. When she declined she said he insisted, assuring her, "Everyone does it." Other witnesses also testified that they were allowed to fly commercial airliners or saw others doing so. The investigations were prompted by forty photographs that were turned over to the Federal Aviation Agency on September 6 that purported to show Eastern Air Lines pilots sleeping and reading on duty and stewardesses sitting at the controls.

Sea Noley as Farm

◆ Many fish produce sounds that would mask the approach of an enemy submarine, therefore the Navy is conducting extensive experiments to record the sights and sounds beneath the sea, and then, eventually, to connect each sound with a definite species of fish. The Navy's experimental laboratory located in the Bahamas has found that sounds made by marine life are reminiscent of a farm on a spring morning. There are honks like those of geese, clucking similar to that of hens, hammering like that of woodpeckers, sharp knocks that sound like a man shingling a barn roof and dog-like yelp-bark-yelp noises.

"Oplate of the People"

◆ In mid-September a statement by the United Church of Canada said that many Communist charges against religion were true, for, it said, throughout history religion often has been "an oplate of the people." Not only is this so of religions of the East, the statement stressed, but "religions of the West, too, which bring their people into the modern world in fear, poverty and superstition are sometimes nothing more than strange caricatures of the early church."—Saskatoon Star Phoenix, Sept. 19, 1962.

U.N. Membership Grows

◆ On October 8 Algeria was accepted as the 109th member of the rapidly growing United Nations. This raised the African membership in the U.N. to thirty-one, and represented France's twentieth former Asian and African possession to reach independence and United Nations membership. It was only this past summer that Algeria gained her independence from France after a bitter seven years of war.

Radar Guide

◆ On October 1 a Trans-World Airlines jet flew from New York to London without a professional navigator aboard. It was the first commercial transatlantic flight to be navigated electronically. The flight was guided all the way by means of electronic beams that were bounced from the plane to the earth and back again. In this way the plane's exact position could be established in about five seconds, whereas it might take a professional navigator up to fifteen minutes to fix a plane's position and plot it on charts.

Colored Up

◆ "As I traveled home I could feel the eyes of everyone in the bus and on the street turn toward me. But I didn't under-

stand why they were all looking at me that way until I got home and looked into the mirror. I almost fainted!" Those were the words of young 32-year-old John O'Toal to his doctors. He is employed as an assistant chemist by the Imperial Chemical Industries of London. After examining the patient, they announced this to be the first such case ever reported. They presumed that chemicals were to blame for the blue tinge of the face, chiefly P-Nitroanilin, which could have attacked him through the skin and affected his blood circulation. The yellow color of the hands was also attributed by doctors to a chemical reaction. The red ears are still a mystery.

Status Symbol

◆ This past summer sociology lecturer John Highet of Glasgow University said that in England, as in America, people have taken up churchgoing as a status symbol. The English, he told the Church Union Summer School of Sociology, often go to church "because it's good for business, politics and one's individual social ranking."

Jordan Keeps Scrolls

◆ On September 30 Jordan's Antiquities Department announced that all Dead Sea scrolls kept in the Palestine Archaeological Museum would be taken over by the Jordan government by the end of October and displayed in the Amman Museum. For several years there had been a question as to whether the scrolls should be nationally or internationally owned, but last February the Palestine museum and the Jordan government agreed that all scrolls found in Jordan should become government property. The \$59,000 contributed by foreign organizations and institutions to buy them from the shepherds and Bedouins will be refunded.

Traffic Accidents Increase

◆ The National Safety Council reported that 4,060 traffic deaths were recorded in the United States in August, to set a record for that month. It was the tenth consecutive month, the council said, that the number of accidents either equaled or exceeded the total for the corresponding month of the previous year.

Record Trout

◆ This past summer Orton Flett hauled in a record-size trout from Lake Athabasca, which is located in the northern part of the Canadian provinces of Saskatchewan and Alberta. It weighed 102 pounds, nearly 22 pounds more than the previous record catch of 80 pounds 4 ounces landed six years previous. The tremendous trout was 50 inches long and 44 inches around, and, by means of the rings on its scales, scientists

estimated its age at 27 years.

German Prosperity

◆ What West German shoe-makers term "forgetfulness through prosperity" has resulted in mountains of shoes piling up in their shops. People leave their shoes to be repaired but then never return to pick them up. In Hamburg alone, a recent survey revealed, over 40,000 pairs of shoes are left each year.

Radiation Danger

◆ Early in September the U.N. Scientific Committee submitted its second report on the "Effect of Atomic Radiation," which was to be considered by the seventeenth session of the General Assembly that opened September 18. In the report over 100 scientists from 15 nations, including the United States and Russia, urged the

discontinuation of nuclear testing to reduce the radiation hazard. When the first report was drafted in June of 1958, 169 nuclear devices had been tested: 113 by the United States, 39 by Russia and 17 by Great Britain. Up to the time of the second report 152 more aerial blasts had been made: 73 by the Russians, 70 by the United States, 5 by Great Britain and 4 by France, to make a total of 321.

The Cost of Drink

◆ In the year ending March 31, 1961, Canadians spent \$925,134,000, just short of a billion dollars, for 258,489,000 gallons of alcoholic beverages, the Dominion Bureau of Statistics reported. The government received \$473 million, or more than half the total. The beverages included 14,748,000 gallons of liquor, 8,302,000 gallons of wine and 235,439,000 gallons of beer.



Do you find the Bible difficult to read?

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