

AWAKE

India Struggles for Freedom

Out of troubled India comes this ringside view
of her fight for independence

Why No Blanket Amnesty?

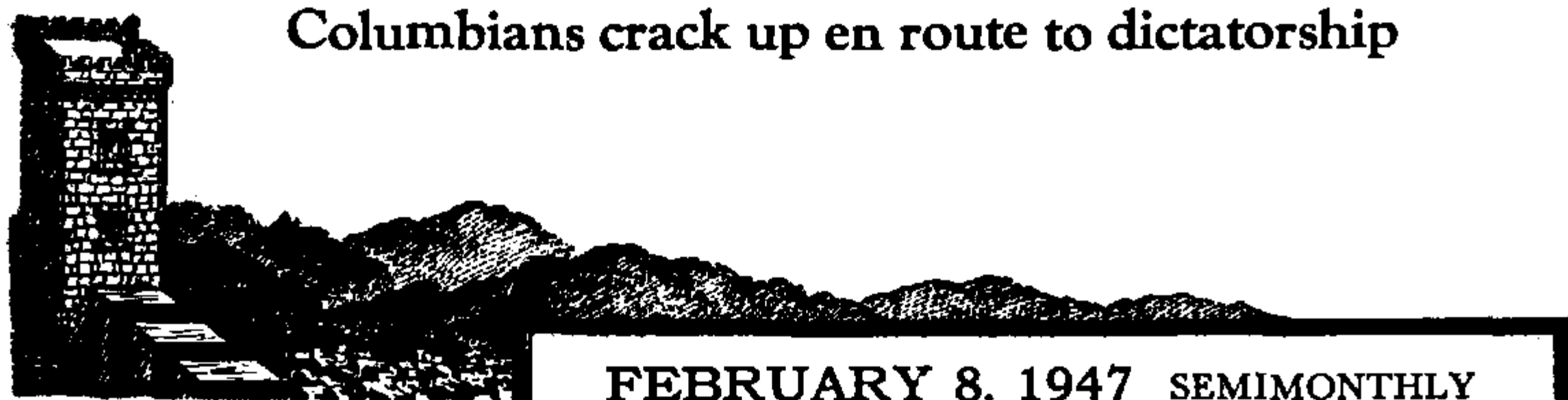
Granted to millions of Nazis but denied to thousands
of illegally convicted American ministers

Snow: Handiwork of the Creator

Consider its power to amaze and delight and destroy

Fascism's Latest American Model

Columbians crack up en route to dictatorship



FEBRUARY 8, 1947 SEMIMONTHLY

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

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

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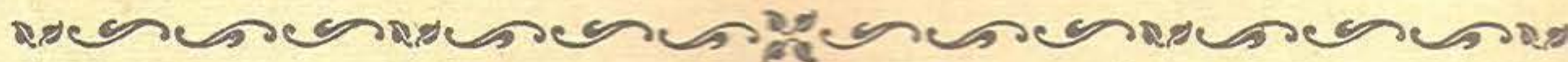
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AWAKE!

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

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Number 3

India Struggles for Freedom



FREEDOM is more easily defined than acquired, though even definition is not easy. Dictionaries variously define it as anything between non-slavery and complete unrestrictedness. More elusive than the definition is the quality that the word implies, as nations and men have learned to their cost. It is easy to erect a Statue of Liberty or to sing "Britons never, *never*, NEVER shall be slaves"; but the beautiful symbology of the one and the indomitable spirit of the other are canceled when upright and sincere compatriots rot in jails for reasons of personal convictions, as in America and Britain.

Nor does freedom come just by physical unrestraint. Many are physically free who are in severe bondage to such things as mental derangement, human passions and national and religious prejudices. Worse yet than these are binding forces that are the more powerful for being generally neither recognized nor admitted: the invisible spirit creatures whose rebellion against Theocratic rule left them with wicked designs against all members of the human race, nationality disregarded. Neither America nor Britain is free so long as these facts are ignored, much less India, which not only has been denied political freedom for centuries but also is swept by the evil forces of religion more than most other nations on earth.

These observations apart, all nations claim the right to rule their own people without the interference of outsiders. Whether that rule be good or whether it be bad, so long as any misrule does not overflow to the hurt of other nations it is the affair only of the nation concerned, they argue. Political freedom, then, at least until the perfect rule of the established Theocracy imposes its beneficial rule world-wide, is the right of every nation, India included. How that freedom is used or abused is the business of none but India. Freedom is her indissoluble right.

This principle established, the question propounds itself as to how it can be obtained. That, in brief, is India's problem today. It is easy to change one system of oppression for another just as binding, but difficult indeed is it to secure freedom in its purity. Impossible, in fact, for the reason stated above. With increasing volume the demand of Indians for political freedom has developed from a whisper into a mighty roar over the past thirty years, and Britain deems the time appropriate to step down from the imperial throne in favor of a government of India's own choosing. But the jostling, shouting and angry melee that struggles to be seated in Britain's stead is to the bewilderment of any onlooker from abroad.

So rapidly do the scenes change on the political stage of India that it becomes

almost impossible to supply *Awake!* with an up-to-the-minute view of the situation, for as fast as the minutes fly the position alters; and by the time this reaches America and is published almost certainly some of it will be out of date. Yet a pause must be made at some time to take stock of the occasion, and this is as convenient as any.

The position just now is this: An interim government, comprised of representative members of the various major communities and political parties, functions, with the immediate prospect of floating the Constituent Assembly, that is, the body upon whom falls the responsibility of framing the new constitution.

Background to Disunity.

"Constituent Assemblies" and "Interim Governments" will be as obscure to many readers of *Awake!* as the events that led up to the present situation; so shall we start at the beginning and see what it is all about? Granted, then, it remains to decide which beginning; for the history of India recedes far into the past until it is lost in a jungle of rank mythology. Convenient to our purpose would be the eighth century after Christ. We there find a system of civilization flourishing, built upon a self-contained village life. Common to all and the bond of unity between the villages we find the Hindu religion in much the same form as it exists today. This fantastic system recognizes four castes into which a man may be born if he is lucky; but, if he is not, then he is an outcaste or untouchable. According to this if a man is born of *mochi* parents then he must also be a *mochi* or shoemaker. For to fail to keep caste is, with them, the greatest social crime, the penalty of which is to lose all caste and become an outcaste or untouchable.

It was then as it is now, a beastly, obstructive system. But it had this merit: it worked. Its strength was of an enduring kind and carried it right into our twentieth

century. Into that system of simple village life there marched, at the time of which we speak, hordes from Arabia bearing a new and fiery faith, Islam. Islam, the religion of the Moslems or Mohammedans, granted a future paradise to the faithful who killed an infidel; and so it was to the creed of "convert or die" that these swept over India's northlands. The resistance offered them was scant, and conditions finally settled down to one in which a minority of invader and converted Moslems ruled over a majority *subject-race of Hindus*. In the north Moslems predominated; in the south, Hindus.

English traders, scouring the uncharted oceans for trade in the seventeenth century, found conditions almost unchanged. With the opening of that century a Moslem, Akbar "the Great", was ruling, not by the "divide and rule" policy, as is often asserted, but by the policy of ruling the divided; for the Hindus and the Moslems were as divided on the day that he grasped power as they were eight hundred years before, and as they are today. His "greatness" was that he employed Hindu troops against the Moslems and Moslem troops against the Hindus and used the resultant power to the advantage of both.

It was an English trading company that first settled in parts of India and which, as a result of chicanery, and treachery involving British and French traders and native Indian rulers, found itself eventually governing an area as densely populated and as large as all of Europe. The home government was not slow in adopting this cumbersome infant as its own; and with the adoption also continued Akbar's policy of ruling the divided, by which means it has retained its seat of authority until now.

Children, however, like puppies, are more easy to adopt than abandon; certainly so in this case. For now that Britain desires to dispossess her Indian empire it seems impossible to do so with-

out bloodshed. Any attachment is not from India's affection toward the foreign rulers, but from fear of the internal consequences that it seems impossible to avoid. Whereas for many years the Hindu and the Moslem have united in opposition to British rule, as was shown in a recent article in *Awake!* yet it has been the unity of expediency only.

It is a measure of desperation, therefore, that prompts the Indian to oust the British ruler and face the terrible consequences. For while that rule has brought some advantages, these have been rendered a minus quantity by frequent misrule and violations of justice. Even worse than these have been the superior, overhearing attitude of the foreign rulers toward India's sons. It is rank hypocrisy for British children to be taught as "history" the story of the "black hole of Calcutta" and to keep them ignorant of the atrocities of their own "Christian" nation against a backward and browbeaten people. This "brightest jewel in the British crown", as the Indian empire has been termed, somehow loses its luster in the light, or darkness, of the Amritser massacre of 1919, when unarmed and confined citizens were mown down by machine gun, killing 379 and wounding 1,200; or of the locking of a hundred Moplahs in a goods wagon so that only forty lived to see the journey's end.

These are blots upon any nation, and blacker if it blasphemously takes to itself the name of "Christian". Surely the God and Father of Jesus Christ, Jehovah, will not allow such blasphemies and such crimes to go unpunished! The reader of *Awake!* is probably thinking that the criminals responsible were punished by their nation for these. Officially, maybe, yet that does not alter the fact that their *fellow-nationals took up collections on their behalf in both cases!*

Such excesses were not the monopoly of the British, however; nor should it be thought that their rule has been merely

this. Frequently there have been brilliant and self-sacrificing Britishers who have served India well. Mostly, too, as such have sought the good of India their greatest opponents have been the Indians themselves: their opposition to the bill to remove *suttee* (the burning of widows on the funeral pyre of their husband) and the other to prevent the awful tragedy of elderly men being allowed to marry girls not yet pubescent being cases in point. But because under British administration such as the Amritser massacre has been possible, and more particularly because of their touch-me-not attitude, India prefers self-rule to the rule of the British, whatever the price she must pay.

Factions Involved

This preference has found expression in various ways during the past hundred years, the Indian mutiny being the classic example. Had that attempt been as organized as it could have been, today it would have been certain of success. But the Indian National Congress and the All India Moslem League did not then exist. It will come as a surprise to some to learn that it was the British government that fathered the Congress and brought it to its birth; and docile enough an offspring it was in those days of its childhood and youth. To change our metaphor, it was engineered as a safety-valve in the machinery of government to provide an outlet for the feeling of revolt against foreign rule.

That was in 1885. Despite all claims to the contrary, the Congress is Hindu. Twenty-one years later the Moslem League was formed and it came to be to the Moslem what the Congress was to the Hindu, each representing its own community.

Besides these two major communities there are others that should be known if one is to grasp something of the difficulties that confront the framers of the new constitution. Some of these are:

Scheduled Classes: The outcast untouchables. Although Hindu in outlook, yet they are divorced by reason of their untouchability. These are gradually awakening to their real strength and are developing strong anti-Hindu and anti-Congress tendencies. Congress is very eager to get this community under its wing, but it doubts the sincerity of the Congress maternal cluckings. Denied every civilized right by the caste Hindus, they neither trust their promises nor are willing to be made their political cat's-paw.

Sikhs: A branch from the Hindus. Developed their own religion and are, unlike the Hindus, a martial race. The difficulty they present is that they live chiefly in the Punjab and hence come within the proposed Pakistan.

Parsis: A very wealthy community of Persian descent. Both powerful and influential.

"Christians": Nominally so. Comprising domiciled Europeans, Anglo-Indians, Indian converts and their descendants. Less than one percent.

Here follow four of the various communities, their strength, religion, their representative organization and its leader:

Community	Population	Religion	Organization	Leader
Hindus	240,000,000	Hindulism	All India Congress	J. Nehru
Moslems	90,000,000	Islam	Moslem League	M. A. Jinnah
Scheduled Classes	60,000,000	Hinduism	Scheduled Castes Fed.	Dr. Ambedkar
Sikhs	5,000,000	Sikhism	Panthic Board	Tara Singh

Further adding to the complications of the situation that faces any constitution-making body are the native princes. These are hereditary rulers over twenty percent of India's population, having their own standing armies, legislatures and executives. In theory these have never been under British domination, and any contribution that they may make toward a new order in India must be purely voluntary on their part: and unless the new constitution is framed to leave them much as they at present exist it must be at a great loss to the princely houses.

Organized to protect their common interests they present a formidable problem to the Constituent Assembly.

Introductions over, we are now in position to trace the development of events leading up to the present situation. During the first world war, by the Montagu Declaration, the British Parliament announced its purpose to be "the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire".

From the end of that war down to the event that next concerns us in 1935, wave after wave of popular revolt broke upon Britain's imperial sands; taking the form, generally, of non-violent civil-disobedience. In that year, by Act of Parliament, the Government of India Act framed a new constitution which gave Indians power to elect by democratic voting representatives on both the central and provincial governments. It was not democracy, but it was an excellent training-ground for democratic principles. One fact stood out in these elections: that the Hindus were wholly Congress and the Moslems almost wholly

League. The stage was being set for the tragedy of our day.

As soon as the second world war dragged Britain into its vortex the viceroy, without consulting the wishes of the Indian peoples, declared India at war with Germany. Not from pro-Nazi, but from anti-British feelings, surges of unrest swept the length of the country. The elected representatives of the people withdrew from office and the Japanese armies, breaking through unprotected Malaya and Burma, bore down upon the open door of India. Sir Stafford Cripps, at the instigation of a Conservative home government, came to within the last inch of succeeding in uniting Hindus and

Moslems in a common form of government. That he failed is not to his discredit: and this man will always be remembered with kindness as a friend of the peoples of India. The gulf between Hindus and Moslems had the width of many centuries and the depth of communal hatred as only India can hate, and was not to be bridged by a single man, no matter how highly he might be regarded. From the one swing of the pendulum of near-success, his failure swung to the other of a yet wider breach.

This revealed itself in the demand by the Moslem League for *Pakistan*. *Pakistan* is the name given by the League to the portion of India which they demand shall be partitioned from the rest of India and have complete autonomy. Pakistan will be the northern section of the country, where there is a majority of Moslems; and Hindustan, the southern section, where Hindus are in the majority. This demand sprang, not from the mind of Mr. Jinnah as some might imagine, but from the common people. He, at first, opposed the scheme, but now leads a firmly-set ninety-percent in demanding it.

Having a clear view of the context we are now in position to examine the immediate causes of the present situation in India. Of these, two events stand out: (1) A viceroy is appointed who is as well disposed toward the aspirations of the Indians for self-rule as Cripps himself, Lord Wavell; (2) the Labor party of England gains a powerful majority in the British Parliament in the postwar elections.

British Labor Party Victory

The British Labor party had always avowed itself as favoring home rule for India, and now it could give effect to its policy. A viceroy enjoying the confidence of the Indian masses and a Labor government at home made the moment propitious for the clamoring masses of India to receive self-government; and Lord

Pethick Lawrence, Sir Stafford Cripps and Mr. A. V. Alexander, members of the British cabinet, were sent to India with the mission of giving effect to the transfer of power. Mr. Attlee, British prime minister, voiced the object of the mission:

We are resolved that the machinery [of self-government] shall be set up, and we seek the co-operation of all Indian leaders to do so. . . . India is to choose what is to be her future situation and her position in the world. . . . If she elects for independence—and in our eyes she has a right to do so—it will be for us to make the transition as smooth and easy as possible. . . . We are not going to hang on to anything for our own advantage which should be to the disadvantage of India.

Let the Hindu and Moslem spokesmen voice India's reaction to this fine gesture. Mr. Vallabhai, speaking for Congress:

The Congress is prepared to go to the farthest extent to meet the legitimate demands of the minorities and provide them with all reasonable safeguards, but the Congress cannot concede the impossible demands for the partition of India—the Pakistan of Mr. Jinnah.

Mr. Jinnah for the Moslems:

Today is Pakistan day . . . once more we affirm our solemn grim determination in the most unmistakable terms and once more by universal demonstrations that Moslems of India are prepared, come what may, to achieve it. . . . We are determined, come what may, to resist any such attempt [to foister majority rule on India] by each and every means and we are prepared to make any sacrifice to prevent any such dictation or imposition by the British government, and, if necessary, by the sacrifice of our blood.

Here, then, is the crux of the whole matter.

After discussion with all parties, the mission produced a scheme to serve as a basis upon which the work of building

the new constitution might be founded. In brief, it was this:

1. That the final government should be in three tiers, each with its own legislature and executive:

(a) Each existing province would have complete autonomy in all matters except those delegated to (c); (b) Provinces may elect to form into groups with a Group Government, with power to represent the group before (c); (c) A Union of All India with the subjects of external affairs, defense, communications and finance.

2. That the working out of the finally accepted constitution shall be in the hands of Indians only, and that for the purpose of framing it representatives of all parties shall form a Constituent Assembly.

3. That as a temporary measure, to rule the country while the new constitution is being molded, an interim government be formed from all parties by the viceroy.

Ominous Rumblings Still

A casual observer might conclude that at last India had reached a safe harbor of peace. But it would only be by ignoring the ominous rumblings that persisted from some quarters. Let this be clear to the reader: India is not united, has not been united for the past thousand years, and will not be in the immediate future, no, not by a million cabinet mission schemes. Only to peep beneath the façade of unity is to discern in the structure of the one-nation theory vast gaps and flaws which may be ignored only at the cost of spilled blood.

Such gaps have revealed themselves in the events that have followed the visit of the cabinet mission. Recriminations have flown back and forth between all parties, over the forming of the interim government, the personnel of the Constituent Assembly, the details of the future constitution, and similar details. From then until now it has been a series

of advances and withdrawals until the observer both outside and inside the country has become dizzy as he attempted to follow the meanings of each move. The 'Scheduled Classes, through Dr. Ambedkar, declare that if they are not given safeguards they will seek "other means" to secure their rights; Nehru, slipping up in the slime, states that if the Congress cannot work the Constituent Assembly it will wreck it; Jinnah threatens "direct action". Said Jinnah:

This council [League] calls upon the Moslem nation to stand to a man behind their sole representative organization, the All India Moslem League, and be ready for every sacrifice. This council directs the working committee to prepare forthwith a program of direct action to carry out the policy initiated above and to organize the Moslems for the coming struggle to be launched as and when necessary.

To the Congress he said: "If you seek peace, we do not want war; but if you want war we will accept it unhesitatingly." Grave words, these.

August 16 was appointed as Direct Action day. Every informed person now knows of the terrible events inaugurated on that day, first in Calcutta and then India-wide. I have been in several trouble centers during the anti-British disturbances, but never have I experienced the atmosphere so tense as when in Calcutta for the Glad Nations Theocratic Assembly of Jehovah's witnesses in October, two months later. The trouble had not ended then, it has not ended now, it will not end until the Moslem gets his Pakistan, and even then peace will be precariously held.

It is becoming the conviction of many that the Moslem in India has not been given a square deal. One feels a strong strain of sympathy for a community from whose lips are wrung the following epochal words (Jinnah in his *Id* message to Moslems):

Today the horizon is dark for us, the doings of the British government and Viceregal

Lodge are shrouded in mystery; we are vilified, misrepresented and threatened from every direction. . . . Tremendous propaganda is carried on to throw the blame on the Moslem League. . . . We have argued, we have reasoned, we have made concessions, but all to no purpose. There remains in front of us a grim struggle and we must face it boldly and courageously.

It would tire the reader to go into the details of the parleys, the arguments, the threats and the riots that have lasted up to this day; and no purpose would be served. Sufficient for him, if he would watch with interest the affairs of India in the future, is to know the present situation. In spite of every difficulty the viceroy has formed the interim government. This now contains representatives of the Moslem League; not with the object, as they confess, of making it or the proposed constitution a success, but to serve the interests of Pakistan on the inside as they have served them on the outside. The Constituent Assembly is scheduled to meet on December 9, just two days from when these words are being typed, and Congress declares that it will do so "though heaven and earth split". The news today reveals that the London conference has failed, as others have all failed.

One thing should be kept in mind: that the Congress is far ahead of any other party in propaganda methods, which are often Jesuitical in the extreme in the effort to catch and hold the eye, ear and sympathy of onlookers abroad. Beside it the League is but a child.

Future Prospects for Freedom

What of the future? what are the hopes of seeing peace dwelling within this sub-continent? At the moment all eyes in this country are upon December 9 and the opening of the Constituent Assembly. There is common talk of further bloodshed then, sometimes of civil war. Should that crisis pass peacefully, then it seems inevitable that another will

crop up in the near future. For only if both sides are willing to make the new regime a success can disaster be averted; and both sides are not willing. To the Moslem it is like a man being in business with a partner who is to get all the profits. Viewing the alternatives before us: if the Congress attempts to ride the Constituent Assembly roughshod over the Moslem minority, then woe indeed is it to India from such a Himalayan blunder; if League and Congress attempt to work the Constituent Assembly together, sooner or later some quarrel is likely to lead to civil war; while even if Pakistan is granted, some "incident" in either Pakistan or Hindustan involving the minorities may break the dam of restraint and pour forth the mighty flood of pent-up hatred that has accumulated through the centuries.

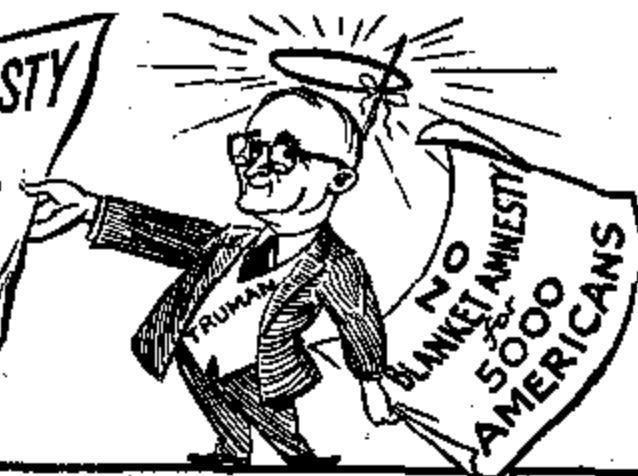
What of the future, then? Can the leaders possibly guide the nations called Indian safely through the dark and dangerous jungle ahead? Given time and good-will many might be inclined to say yes. Yet good-will is lacking, as we have seen, and time is the one thing that cannot be granted. And why not? Because the politics of India, like the politics of every land, ignores an event of recent history that is epoch-making in its import: an event that places the attainment of *Swaraj* to a position of relative insignificance where true freedom is concerned. So immense are its proportions that, believe it who will, her *Swaraj* is obsolete already, antiquated and ready to vanish away. For the need greater than *Swaraj* (self-rule) is *Khuda ka raj* (God's kingdom), when God himself shall rule over all of obedient humankind and lift them securely out of the reach of any form of oppression or exploitation by the simple but essential expedient of destroying for ever every oppressor; in particular that battering host of demon spirit creatures that now so evilly influences the rulers of earth.—Sec Revelation 16:13-16.

Why No Blanket Amnesty?

Write President Truman requesting that he direct his amnesty board give blanket relief to illegally convicted ministers.



BLANKET AMNESTY
for
2 MILLION
NAZIS



FIVE thousand Christian missionary evangelists continue to suffer the blight of illegal felony convictions under the draft Act, several hundred of whom still remain in federal prisons. The American government has until now granted relief to approximately two million Nazis, Fascists and Japanese. In a big Christmas splurge the government, on December 23, 1946, granted prompt and full relief to nearly a million Nazis in the American zone.

The inconsistency of granting favors to the fighting enemies of the country when more than five thousand American citizens, Jehovah's witnesses, who have been illegally convicted because of their refusal to do military training and service, is emphasized in the persistent refusal of the president of the United States to grant blanket amnesty to these Christian ministers.

Truman Disguises Amnesty Rejection

In September, 1946, a formal request for blanket executive clemency in behalf of Jehovah's witnesses convicted under the Act was made to President Truman in person. This was by a presentation of the resolution passed by the Glad Nations Theocratic Assembly of Jehovah's witnesses. This request for blanket amnesty was finally rejected by the president on December 24, 1946, the day that

blanket amnesty was granted to the Nazis. This refusal was disguised in the announcement by Mr. Truman of the creation of the president's amnesty board. The board was set up on December 24 to review each conviction of Jehovah's witnesses and the conscientious objectors under the Selective Training and Service Act. The White House press secretary, in issuing the press release, stated that "there was no thought of a 'blanket amnesty' for all or part of the cases subject to review".

This refusal to accord illegally convicted American citizens the same treatment accorded the Nazis is difficult for the American people to understand. This is especially so since the decisions of the Supreme Court of the United States in February, 1946, holding that Jehovah's witnesses convicted under the Act had been denied by federal courts their right to make their defense. In fact, on December 24, 1946, almost simultaneously with the press release announcing the appointment of the president's amnesty board to review the convictions, the Supreme Court of the United States rendered two more important decisions. These decisions held again that the convictions of Jehovah's witnesses under the draft Act, without granting them the right to prove in their own defense that they were exempt as ministers of religion under the draft Act, were in violation of law. This was so because the Act itself prohibited the induction of ministers. (See article on page 23 entitled "Jehovah's witnesses Again Vindicated in Draft Cases".)

An understanding why President Truman is delaying and stringing out the consideration of the amnesty plea made by Jehovah's witnesses while granting full, prompt and blanket relief to the Nazis is apparent when attention is brought back to his comments made when the Resolution of Jehovah's witnesses was presented to him in September, 1946. On that occasion he stated that he didn't have any use for one who would not fight for his country in time of war. His giving blanket amnesty to the Nazis proves that he has a higher regard for fighting enemies of the country than for the ministers of Almighty God, citizens of the United States, who were illegally treated and denied constitutional rights by their draft boards and the courts. At least he is slower to give relief to them than to the enemy warriors whom he was so prompt to have pardoned.

Amnesty Board Inadequate

The president's amnesty board to review convictions of Jehovah's witnesses is composed of former associate justice of the Supreme Court Owen D. Roberts, James F. O'Neil, chief of police of Manchester, N. H., former vice-chairman of the American Legion's Americanism Committee, and Willis Smith, of Raleigh, N. C., former president of the American Bar Association. This appointment does not mean that all the thousands of persons convicted under the Act will receive prompt consideration. They will not get as quick relief as did the hordes of "small Nazis" who were granted blanket Christmas amnesty. In fact, the amnesty board is required to sit and hold hearings in each one of the several thousand cases. This is a tremendous task. It undoubtedly will require many months, if not several years, to complete hearings.

The amnesty board is authorized to make recommendations to the attorney general of the United States. He, in turn, will pass the report of the board and its recommendations in each of the several

thousand cases, along with his recommendation, to the president. It is obvious that the extended inquiry into each of the thousands of cases by the amnesty board makes it impossible to expedite immediate pardon of Jehovah's witnesses convicted under the Act, as were the Nazis. In concealing his failure to give prompt relief the president "sugar-coated" his action in his announcement of the appointment of the amnesty board. He said that "freedom of conscience is basic to our American tradition of individual liberty. The Congress recognized this traditional freedom when it enacted the Selective Training and Service Act of 1940".

The appointment of the amnesty board is a very inadequate answer to the request contained in the Resolution for clemency and blanket pardon unanimously adopted by the Glad Nations Theocratic Assembly of Jehovah's witnesses at Cleveland which was, as above stated, presented to the president of the United States in person in September, 1946. The force of the request in this resolution was backed up by letters of protest, public protests and newspaper editorials. These came from all parts of the United States advocating the granting of complete amnesty for all political prisoners, including Jehovah's witnesses convicted under the draft Act.

A weak effort to make it appear that relief was being granted was made by the attorney general of the United States on December 23, 1946. On that day, two days before Christmas, he announced that 150 of Jehovah's witnesses were to be released from prison on parole so as to be discharged before December 25. The granting of parole did not constitute the granting of pardon or amnesty. These men merely were discharged from prison before the end of their term. They, like all other men on parole, remain technically in prison until they have completely served their terms. Their release on parole does not mean that they

have been freed from the taint of their unlawful convictions.

While citizens suffer, the Nazis and Japanese who attempted to destroy the government have been accorded full freedom and have had restored all their civil rights. Jehovah's witnesses have also received less favorable treatment than have the convicts and felons who have committed offenses against the morals and property of the people and other criminal laws of the federal government. Over a year ago President Truman, by proclamation, granted blanket amnesty to all the exconvicts who had served a year or more in the armed forces and had been granted an honorable discharge. This amnesty and executive clemency was automatic and of a blanket character. No amnesty board was set up to delay relief for the convicts.

Refreshing Words of Liberty

It seems that the words of Mr. Justice Frank Murphy of the Supreme Court of the United States, in his concurring opinion rendered in the cases of *Estep and Smith v. United States*, decided February 4, 1946, should be considered by President Truman: "All of the mobilization and all of the war effort will have been in vain if, when all is finished, we discover that in the process we have destroyed the very freedoms for which we fought." Consideration should also be given to the sage words of Mr. Justice Murphy in his dissenting opinion, favorable to Jehovah's witnesses, in *Prince v. Commonwealth*. There he said:

From ancient times to the present day, the ingenuity of man has known no limits in its ability to forge weapons of oppression for use against those who dare to express or practice unorthodox religious beliefs. And the Jehovah's witnesses are living proof of the fact that even in this nation, conceived as it was in the ideals of freedom, the right to practice religion in unconventional ways is still far from secure. *Theirs is a militant and unpopular faith, pursued with a fanatical zeal. They have suffered brutal beatings; their property has been destroyed; they have been harassed at every turn by the resurrection and enforcement of little used ordinances and statutes. See Mulder and Comisky, "Jehovah's Witnesses Mold Constitutional Law," 2 Bill of Rights Review, No. 4, p. 262. To them, along with other present-day religious minorities, befalls the burden of testing our devotion to the ideals and constitutional guarantees of religious freedom.*

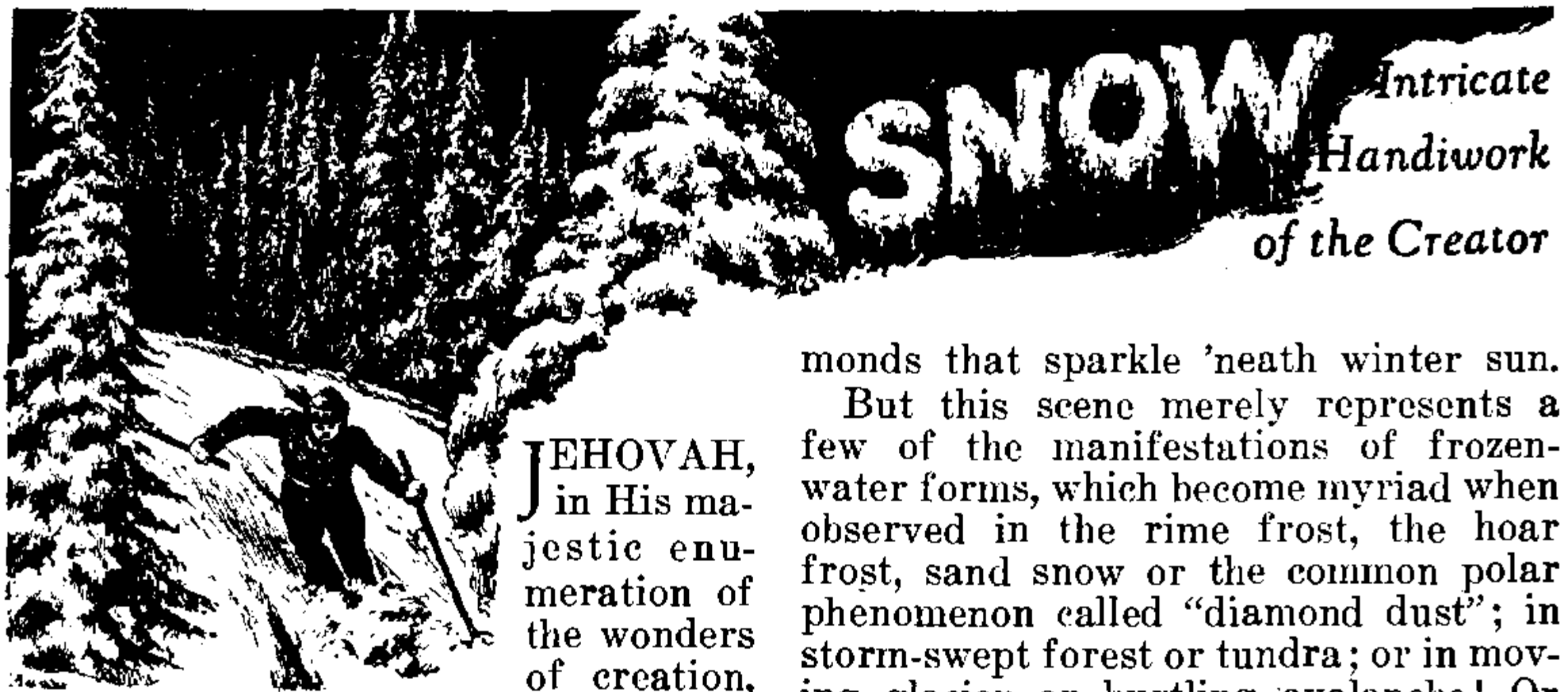
Write to President Truman!

Do not Jehovah's witnesses have as much right to fair treatment as do the Nazis, swindlers, tax evaders and bank robbers who got blanket amnesty? If you think they should get blanket amnesty why not write a letter now to President Truman requesting that he authorize and direct that his amnesty board give blanket relief? He should be requested to give prompt and full relief to Jehovah's witnesses who were denied their right to show in their trials in federal courts that the draft board orders were contrary to the Act because they were ministers exempt from service.



"Made of One Blood All Nations"

¶ At a conference of biologists last year an associate professor at Harvard University declared that blood does not differ with race, that "race does not determine the physical characteristics of peoples". His discovery comes late. Two thousand years ago it was written by inspiration of God: "God . . . hath made of one blood all nations of men." (Acts 17:24-26) The professor's discovery was heralded to calm the fears of many who had unscripturally taken into their system, in one way or another, the blood of others.



Intricate Handiwork of the Creator

JEHOVAH, in His majestic enumeration of the wonders of creation, asks Job these questions: "Hast thou entered the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? out of whose womb came the ice? and the hoary frost of heaven?"—38: 22, 23, 29, *Am. Stan. Ver.*

No small compensation for those who live in wintry latitudes is it to see the countryside under its first blanket of dazzling white. The undulating snow covering is studded with white-powdered trees, and cottages appear more cozy in the winter stillness because of the fluffy comforters draped by nature upon each roof. See also the glinting jewel points encircling at the eaves! Extending itself to achieve variety the landscape will change its garment to pink as the sun reluctantly imparts such beauty, and to silver by the light of the moon! Few men are insensible to the muffled quietude of a snowy day, or to the grandeur of the countryside decked in ermine and dia-

monds that sparkle 'neath winter sun.

But this scene merely represents a few of the manifestations of frozen-water forms, which become myriad when observed in the rime frost, the hoar frost, sand snow or the common polar phenomenon called "diamond dust"; in storm-swept forest or tundra; or in moving glacier or hurtling avalanche! Or viewing the flakes or crystals under a microscope, thousands more lacy, intricate yet symmetric patterns unfold.

So impressed was one investigator with the multiplicity of snowflake structure that he wrote: "The particular and endless modifications of similar classes of crystals can only be referred to the will and pleasure of the Great First Cause, whose works, even the most minute and evanescent, and in regions the most remote from human observation, are altogether admirable." Another authority on snow photographed more than four thousand different crystal forms! Though the lacy, dendritic forms are comparatively flat, with hexagonal design, there are others with hexagonal prisms or columns topped by larger hexagonal plates, resembling symmetric tables.

Formation of Snow Crystals

It is an interesting fact that the larger snow crystals form at warmer sub-freez-



ing temperatures than the smaller flakes. For example, at -6° Centigrade (21.2° Fahrenheit) snowflakes were measured having diameters of 3.4 mm.; while at -12° C. (10.4° F.) the diameter was 1.2 mm. Where the snows fall at very low temperatures in the polar region the crystal is like sand or flour. The sand snow is too rough for the ski blade to glide through. A rather peculiar snow phenomenon noted by the Harvard expedition was the bullet snow, or heavy pellets, which fell on the Alaskan mountain slopes in summer.

Newly fallen snow is very light, having much air space in its exquisite structure. It is estimated to be only one-fifteenth as heavy as ice, which, in turn, due to expansion of ice at freezing, is about nine-tenths as heavy as water. Perhaps lighter still is the "diamond dust", minute ice crystal, observable occasionally in England and central Europe but far more common in the polar region. These are so imponderable they appear to float in the air rather than float to the earth; and they are actually invisible and seen only when the observer directs his gaze at and slightly below the sun; and then the scintillating particles reflect its rays!

Snow is the name given to precipitation in the form of ice crystals. But how is it formed? In explanation it must be recalled to mind that there is much water vapor, or water in the gaseous state, even in dry air. Air at a given temperature will absorb only a limited quantity of moisture, and when this point is reached it is said to be saturated, its relative humidity (or proportion of saturation) is 100 percent. If the temperature is now decreased, the colder air will not hold so much water; hence precipitation in the form of rain or snow results.

Snow crystals are said to form around a nucleus. The upper atmosphere is "polluted" with small particles of matter such as dust, salt crystals from the ocean, and even flower pollen. When the

temperature is below the freezing point, the water vapor, when precipitating, sublimates; that is, it changes from gas to solid without going through the intermediate liquid state. (Iodine is another one of the few kinds of matter that sublimate.)

The water molecule, or smallest unit of water, composed of two hydrogen atoms and one oxygen atom (hence the chemical formula H_2O), attaches itself to the nucleus particle. Then other molecules line up like soldiers marching and deploying. More and more of these molecules of water vapor attach themselves to the nucleus "in an orderly sequence in accordance with the system and class of symmetry peculiar to oxide of hydrogen". The final form of the crystal is thought to be determined by the varying temperatures and moisture concentrations through which the flake passes in falling to earth. The deposits of rime in the form of frozen fog on window panes, and the hoar-frost precipitation on sticks, trees, and even on snow surface, both have different crystalline forms.

What has been said about precipitation makes it easier to understand why snowfall is so heavy on mountaintops. As the moisture-laden warm currents ascend the mountain peak, their temperature falls and rain or snow results. In the Alps, for example, this precipitation continues to the very tops, but in the Turkestan section of the higher Himalayas the heavy moisture is extracted before the winds reach the higher valleys, so that herders often seek these valleys in the winter, where the snow is not as heavy as below. On the high ranges snow reaches its final form, firn snow, before it becomes glacier ice.

Ski Fields and Avalanches

Further classifications of snow are made by skiers. Surface, hoar or frosted snow, settled snow of the good, powdery type and telemark snow are all excellent for skiing. It is said that skiing, which

is of Norwegian origin (the Norwegian and Swedish pronunciation being "shē", which is used in many places, especially in England), was introduced to Americans by Snow Shoe Thompson. In the late 1850's he astonished the West by sliding his homemade, ten-foot skis across the Sierra Nevadas between Placerville, Calif., and Carson Valley, in Nevada, carrying the mail.

Skiing was developed as a practical means of snow travel on the Scandinavian peninsula, and in the Alps. When the mountains are covered with snow, skiers can descend very steep slopes by taking a winding course; and in photographs this ski track appears like the scalloped border of a towel or cloth. The Russians and Finnish skiers had some grim battles near the Arctic circle, where other means of travel were less mobile and rapid. At present American ski troopers are being trained in Alaska.

Remarkable photographs of skiing were made by the Harvard expedition to Alaska, where two members of the expedition started their descent from over 13,000 feet elevation on glacial and frozen surfaces, across dangerous crevasses which had to be crossed at right angles to avoid catastrophe, at terrific speeds, where a fall meant lacerations like the cut of glass, down, down toward the sea itself. The lecturer explained that in places it was literally possible to glide from 14,000 feet right into the ocean!

Skiing has also made great strides as an American sport. The magazine *Californian* states that the best skis are of hickory and have steel edges. They are purchased according to length, this usually being gauged by the reach of the skier. Bindings which are attached to the ski are also sized to fit the ski boot, an important part of the ski equipment. Ski poles, sun glasses, etc., and clothes, together with the other items, are estimated to cost a man about \$90. The *Californian* modestly refrained from estimating the cost of a female outfit.

To those who think of sunny California, it may come as a surprise that seventeen of its eighteen national forests have ski-lodges. Many of these have ski lifts of the bar type, a rope tow, or chair lift. Several resorts are within two hours of Los Angeles, as Mount Waterman, Arrowhead and Big Bear. The latter boasts the only "radio-equipped ski patrol" in the west. The patrol carries a walkie-talkie set, and, since this is limited to five-mile reception, a chain system is employed whereby messages can be relayed to headquarters. Other famous ski resorts in the west are Sun Valley, Idaho, and Oregon's famous Timberline Lodge on the slopes of Mount Hood. The northern United States and Canada have many more ski and winter sports lodges, such as Iron Mountain, Mich., and Lake Placid, N. Y. If you wish it rougher, there are the Elk mountains of Colorado.

Expert skiers can jump over creeks, barbed-wire fences (with help of poles), turn somersaults and make fabulous aerial jumps from a specially constructed take-off. The American record in 1942 was 289 feet, made at Iron Mountain, Mich. (by Torgen Tokel). The world record was made in 1938, by Joseph Bradle, in Planica, Yugoslavia, with a jump of 350.96 feet.

Besides the hazards of falling or running into something, another danger confronts all who navigate in snow: the avalanche. Lest you have in mind a slide of snow that runs a few hundred feet and piles up in a ditch or canyon, be it said that Alpine avalanches sometimes take the same track each year, taking half a mile of full-grown forest in their onslaught; that an avalanche, beginning on a steep mountain, may gather sufficient momentum to pass for miles across a level valley; while one reached such speed that it ran down one mountain, across several miles of valley and up the slope of the mountain across. Usually a good sliding surface steeper than 30 percent is required for an avalanche. But

something no more powerful than the steps of a skier may start it falling.

Snow as a Destroyer

Snow, in the fierce blizzard, as well as in its treacherous drifts, crevasses, avalanches and spring thaws, has, without Jehovah's control set upon it, brought untold death and destruction to man. Perhaps the fiercest place of snow and ice yet discovered is that located by Russian geologists. In a hitherto unexplored region of the Siberian mountains a record cold was recorded of 94 degrees below zero. The location of this is approximately 63 degrees north latitude and 143 degrees east longitude. This would locate it about 250 miles south of the Arctic circle. This appears to be about the same latitude as Nome, Alaska, and some 2,000 miles west of Nome. These frigid mountains, as well as the polar icecaps, and the high Himalayas in Tibet, have swallowed up many lives, apparently resisting man's efforts at exploration. Mount Everest, 29,141 feet, elevated into a region of fierce wind and snow, has never been scaled; while the lower Alps take a toll of victims each year. A recent news dispatch tells of Italian refugees from Italy who nearly froze in an Alpine blizzard in which even the famed St. Bernard, with his brandy keg about his neck, was snow-bound.

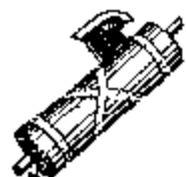
Yet the great use of snow as a destroyer will come at the hands of Jehovah at Armageddon. It was suggested in the opening quotation from Job that the snow and hail have been reserved by Jehovah "against the day of battle and

war". Inquiry in the Sacred Record reveals that the great canopy, which broke up to cause the deluge, brought down glacial snow and ice. Though Jehovah will not again flood the earth, supernatural use of cold and snow is both foretold and foreshadowed for Armageddon.

In the past, in the typical battle of Gibeon, it is recorded that "Jehovah cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword". (Joshua 10:11, *Am. Stan. Ver.*) He promises to fight again as at Gibeon. (Isaiah 28:21) That cold day of God's judgment comes "out of the north". (Daniel 11:44) Describing that battle of vengeance the psalmist prophesies: "Kings of armies did flee apace: and she that tarried at home divided the spoil. When the Almighty scattered kings in it, it was white as snow in [Mount] Salmon." (Psalm 68:12, 14) It is of divine wrath against His enemies that Jesus warns: "Pray ye that your flight be not in the winter." (Matthew 24:20, *Am. Stan. Ver.*) Further the last "Operation Frigid", Armageddon, is described: "He giveth snow like wool; he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" (Psalm 147:16, 17) Not one, for Jehovah will use His creation snow in a phenomenal manner yet unfathomed by man, to accomplish His destructive purpose against His enemies. The Creator's handiwork of snow will be called into play in the vindication of His name.



Caches of Weapons and Fascist Propaganda in Albanian Convents



AN AP dispatch published in the *Kansas City Star*, November 26, 1946, reported seven cases of cartridges and hand grenades found in one Albanian convent dungeon and machine guns, rifles and anti-tank rifles in another.

"Valuable documents, throwing light on the treacherous activities of Albanian quislings and their contact with the Albanian Catholic clergy and with the Vatican, were found with the arms," the dispatch added.

Burma

As the Burmese
See It



BURMA has for centuries been the gateway through which the overland traveler passes from India to China. The Burma Road, which tortuously winds itself through gorges and over mountains, is not a creation of the twentieth century, for in Marco Polo's day this incision through the mountains was used. Likewise Burmese kindness and hospitality to strangers, which is outstanding, is not new.

This country of some 261,000 square miles, with mountain ranges on both its east and west borders, forms a natural barrier between the peoples and cultures of China and India. On the north it is also bounded by mountains that tower up 19,000 feet to form a part of the great Himalayan chain. Mighty rivers flow down from these mountains through the central plains and delta country to the Bay of Bengal. Along one of these arteries, the Irrawaddy river, 326-foot steamers are able to navigate a distance of 900 miles from Rangoon to within 40 miles of China's border.

One of the outstanding sights that meets the eye in Burma are the thousands of pagodas, those towering temple structures that are so peculiar to the pagan religions of the East. Burma has long been known as the land of lavish, golden pagodas, and throughout the country these symbols of religious bondage are to be seen as they spiral above the surrounding perennial green vegetation.

This land is one of heavy rainfall, the monsoon extending from about the end of May to the end of October. As a consequence, and because there are rich alluvial plains in this country, Burma is a

great producer of rice. Before the war Burma led the world as the greatest exporter of rice.

Its 10,000,000 acres of irrigated land produced an over-abundance of the grain, making possible the annual shipment of 3,000,000 tons of rice to other countries.

Burma, too, is well known for its teakwood, its rich oil wells of Yenangyaung, and its red rubies of Mogok. Clear Burma rubies are more costly than diamonds of the same size. Rich in mineral resources, this country was a fast-growing and prosperous nation before World War II. Rangoon, its capital, was a rapidly expanding city, until that fateful day, December 23, 1941, when the ruthless Japanese invaders launched their first aerial attack upon us.

Burma and the War

Following that first and quite destructive raid, it was pitiful to see people, a long line of them, streaming out of the city, some young, some old, many sickly, and not a few lame, all leaving behind them their homes and precious belongings, all going, going—where, they did not know. Anywhere, they did not care, so long as they could find some measure of safety. As time went on and other parts of the country tasted of the explosive Japanese “watermelons”, hundreds more joined this almost endless stream of refugees, trekking on, across dense jungles, to India they hoped.

Hundreds died in the attempt through thirst, exhaustion and sickness. Parents

had to leave their children by the way-side, either because they were too ill or the parents themselves were too nearly exhausted to carry them farther. Many were they that had to thus part company with their dear ones. Some slipped and fell down ravines. As one trudged on it was not uncommon to see unfortunate fellow creatures dying from exhaustion and thirst. It was pitiful to hear them begging for a little water, and yet be forced to turn a deaf ear to their cry because one's own water supply was practically gone. And there was the stench of decaying and decomposing corpses along the trail. What a ghastly sight! Most fortunate indeed were those who finally reached India.

Then followed three years of Japanese occupation, when the people suffered under the oppressive power of the totalitarian war machine. The unavoidable effects of modern war were also the portion of these people. Many a little town is nothing but a heap of ruins and over the old ruins one now sees a constellation of bamboo huts. Truly the people of Burma deserve deepest sympathy.

Rangoon, the principal city, though standing in the main, also suffered great destruction of its buildings. The whole city looks marred and neglected. Where once stood nice buildings, now we find bamboo huts. In spite of these facts, Rangoon, and, for that matter, all of Burma, has retained its natural beauty. There are two lovely lakes conveniently situated within the city of Rangoon which provide both natural beauty and places for aquatic sports. Even now in its present state Rangoon is cleaner than many other cities in the Far East. It has nice, straight streets and very little of the "anyhow" planning (or lack of planning) that one finds elsewhere.

Burma's Beauty

In November, following the rainy season, it looks like springtime in the Western Hemisphere, for wherever one goes

one is greeted by trees with clusters of yellow blossoms. Also the cocoabean tree with its light pink flowers and certain other trees full of cherry-blossom-like blooms add their beauty to the picture. Then there is the Padauk tree with its rich mauve flowers, and, above all, the huge "Flame of the Forest" trees with their luscious red blossoms which from the distance look like cherries. The long slender branches of the "Flame" curl earthward, ever so gracefully, as if wanting to caress the passers-by.

The inhabitants of Burma are divided into four main tribes: the Burmans, Karens, Shans and Kachins. In language the 1931 census reports listed 126 native languages and dialects, but almost two-thirds of the 15,000,000 people speak Burman, while many of the remainder are divided into four other languages. When it comes to religion the majority of the people are Buddhists. However, among the Karens there are a large number of Baptists. They are a cultured and educated class of people, and very sincere and of good-will.

Looking Closer at the Burmese

On the whole the people of Burma are very cheerful and friendly and a happy-go-lucky race. They believe in living for today, so they eat and dress well and do very little saving of money. Their annual festivals are very interesting and very expressive of the nature of the Burmese. The "Lights" festival in October and the "Water" festival in April are the principal ones, with the latter one the more exciting of the two. For three days people crowd the corners of the streets ducking one another in water. Others go about in trucks doing the same thing. It is then that the Burmese are at their happiest. It is also the hottest season of the year.

In the "good old days" the Burmese were famous for their hospitality, and even now one meets with exceptional kindness. Not long ago, when a group of

A W A K E !

us had gone to a small town in the country to "preach this gospel of the kingdom of heaven" we were called in at about noontime by an old man and given tea, biscuits and fruit. It was most timely and very much appreciated, for we had brought no eatables with us. Hospitality and charity are two things in which the people of Burma freely indulge.

The people of Burma are a very progressive race. They also love music very much. As soon as a catchy occidental song is born these orientals are quick to pick it up and put Burmese words to it. The so-called "Christians" among the Karens are especially fond of sacred music. It is customary among them to have prayer meetings in their homes or in the homes of their friends where they sing their hymns. How much better and more profitable to them would it be if, instead of their "prayer meetings", they would hold Bible studies and sing Kingdom songs! Already several homes have been so "converted", much to the appreciation and comfort of the inhabitants.

Many of the Burmese and Karen "Christians" are hungry and thirsty for the truth of God's kingdom. After all they have gone through during the hard years of totalitarian misrule, they rightly ask such questions as these: "Why is all this wickedness permitted?" "Why does God allow some people to be rich and healthy while others are poor and sickly?" "What is the meaning of present-day happenings and developments?" and, "What does the future hold out for suffering mankind?"

In view of such searching questions that weigh these people down, it is obvious that our Bible educational campaign is a most timely provision of the Lord, the Great Shepherd who never forsakes any of His "sheep". It is a great pleasure to call at their neat, tastefully constructed and clean bamboo huts, which are temporary structures, and there answer their questions and give them hope and

comfort from the Scriptures. As one draws near, one is greeted with smiles and refreshed with nice cups of tea. Jehovah ("Yuah", as the Karens say) or Lord God ("Payah Thakin", as the Burmans say) surely has many, many sheep-like persons of good-will among these people.

Burma's Independence

Although one sees them go about their daily business quite cheerfully, the people of Burma also have their troubles. One of these is the burning political question. Burma is a British possession, but on December 20, 1946, Prime Minister Attlee announced a plan to speed Burma's independence. He had invited a representative group of Burmans from the governor's executive council to visit London about mid-January to discuss implementing successive British government pledges regarding eventual self-government. Winston Churchill bitterly denounced the move as a "scuttle", criticizing Attlee's "appalling haste" and referring to the "decline and fall of the British Empire". Unhappy Churchill complained: "The steady, remorseless process of divesting ourselves of what has been gained by generations of toil, administration and sacrifice, continues." Attlee's response was: "We believe Burma will stay in the empire. We will invite them but we won't compel them."

Nevertheless, the idea that self-rule under their own political government will usher in an era of blessed prosperity is only an illusion. There are no independent, self-governed peoples or nations on this earth that enjoy the prosperity and happiness that their tortured minds and bodies crave. Talk if you will about proposed remedies for delinquencies, depressions, crimes, and a hundred other disagreeable things that afflict not only the Burmese but mankind in general, yet there will be found no better antidote than a knowledge of the fact that God's incoming kingdom can and

will eliminate these conditions, and will establish in their place much desired happiness with eternal life.

These facts were forcefully brought to the attention of the people of Burma at the Theocratic assembly of Jehovah's witnesses held at Insein on October 18-20, 1946. Three hundred delegates from the various districts of the country attended the three-day sessions, which proved very instructive.

Now, when not only Burma but all nations are clamoring for greater freedom and independence, what could be greater

news than the announcement that Christ, the Great Liberator, will shortly, in our day, destroy all the workers of iniquity and their works of wickedness? Upon the ruins of the present disorder this Righteous Ruler will establish a blessed order. There shall be no difference in status, color, nationality or creed under such perfect rule. Then all people of good-will of all nations shall be united together as one grand family and shall live forever on a perfected, beautiful earth under Theocratic rule.—Contributed by Burma correspondent.

Contrast in Calcutta



CALCUTTA, once-named city of palaces! The city of splendor and squalor, of riches and poverty! In part, a city of vice; in part, a city of religion; a city perched high in the realms of commerce. Calcutta, known of seafarers; known by the millions of Allied fighting men. A city of sordidly cramped alleys, of crowded roads and byways, of noisy, bustling streets; a city saved from adverse criticism by its splendid open space or maidan. Calcutta, with her sister city Howrah across the river Hooghly, with her estimated two million inhabitants, becoming the second city (as matters now stand politically) in the British Commonwealth of Nations.

Calcutta has been the scene of much communal internecine activities. Stabbing, acid-throwing, rioting and arson, with the shootings that followed, have been headlined round the world. Bitter animosity between Hindu and Moslem is harvesting its ugly crop of injury and death. Turn back time several weeks. It is the evening of October 26. The place is a Calcutta street flowing with Hindu and Moslem traffic. The atmosphere seems electrified. A man lies stabbed on the ground. Police surround him; near by stand military with fixed bayonets. Stray groups of onlookers form with that tense mixture of nervousness and curiosity. Many manage to have a wall at their back.

Striking contrast! Near the scene, in the wary and restless crowd, one here, one there, are to be seen individuals of sober calmness. They offer leaflets to passers-by. The leaflets invite their readers to attend a Bible lecture entitled "The Prince of Peace". The true source of unity. How India needs Him! What would be the public response? The next day, meeting day, would answer. Transportation would be difficult: bus operators had gone on strike because of the riots; gharries (horse carriages) and rickshas circulated only in certain districts. Nonetheless, India's persons of good-will came. At the regular sessions of the "Glad Nations" assembly of Jehovah's witnesses in India attendance was around one hundred. Packing out the hall for the "Prince of Peace" lecture were 440!

Fascism's Latest American Model



LIKE various automobiles, all fascist organizations, in a general way, resemble one another in outline and purpose. The difference between them is in name and design and efficiency. Some autos are streamlined, speedy and roomy; others are noisy, loose and ready to fall apart. So also are the vehicles of fascism. Some are powerful and deadly, yet quiet; others pop and bang along on one cylinder until they finally run into the ditch. Of this latter type is the organization called the Columbians, Inc., which recently cracked up in the state of Georgia.

By assembling together some of the wreckage the reading public can understand how this fascist rattletrap of the Columbians worked. Emory Burke, Homer L. Loomis, Jr., and John H. Zimmerlee, Jr., as incorporators, were given a charter under the Georgia state law. That was the middle of last October. Burke, a draftsman for a railroad, who formerly was associated with Joe McWilliams' gang of hoodlums and was also a friend of the Nazi propagandist and seditionist, Ernest Elmhurst, was made the president or main "spark plug" of the organization. Loomis, a 32-year-old son of a New York attorney, is said to be "tense, high-strung" and having "oratorical talent"—all essential qualities for one who aspires to be a Hitler or a Mussolini. Formerly a student of Princeton University, Loomis was made secretary-treasurer of the Columbians.

As the big-mouthed spokesman of the organization, Loomis said he had learned to hate Negroes and Jews in New York and had gone south to do something about it. He and his associates, after

taking an overdose of *Mein Kampf*, which they called their "bible", set forth on their devil-inspired mission. By inciting hatred against the Negroes of the South, the Jews of the big cities, the Mexicans of the Southwest, and the Orientals of the west coast, they said they would drive these "foreigners" out, give America back to the Anglo-Saxons, and establish a "one-race nation". To be consistent they would have to give the country back to the Indians, for in reality all others are "foreigners".

This Nazi infection of their minds caused them to howl, "We face mongrelization of the Anglo-Saxon blood stream"; so they set out to apply the "Aryan" remedy. Their internal organization they made a goose-stepping, heel-clicking one like the Nazis'. Khaki uniforms were obtained; the "thunderbolt insignia" of the Nazi Elite Guard was adopted; in place of "Heil Hitler" they made "Heil Columbia" the public greeting. The Ku Klux Klan, in spite of their hatred of the Negroes, said the Columbians were "too much like the Fascists" even for them.

Tooting their own horn in the same way Hitler so often did, the Columbians said that in six months they would rule the city of Atlanta, in two years the whole state of Georgia, in four years the entire South, and in ten years all of the United States. In Atlanta they said their membership was 5,400 and in time 100,000,000 working men in America would be backing them up.

Reaching this high point in their own estimation they started their jalopy organization rolling down the other side with the throttle wide open. It was their "beer-hall putsch", and they hoped it would carry them over the rough country into their imaginary paradise of dictatorship. Little did they see the dangers ahead. Less than two weeks after receiving the charter they blew out a tire when some of their members were arrested for riotous conduct. Recklessly they continued, riding on the rim, and making more noise than ever. Such loud overt acts soon awakened public attention and an investigation was started.

The non-sectarian Anti-Fascist League was employed to secretly investigate the Columbians. By using a tiny camera no larger than a cigarette lighter, and by getting the confidence of two "sucker" members that had been dragged into the organization, the League was able to obtain 200 pages of evidence, which was turned over to the attorney general. A list of 200 persons considered as "inside members" and a list of many others called "three-dollar members" were also seized. A raid on one of their "ammunition dumps" yielded about 25 rifles, shot-guns and pistols, and several sticks of dynamite.

Under the back seat of this organization were fantastic plans calling for the lynching of prominent persons, and the bombing of public buildings and news-

paper plants. In their bag of tactics were such atrocious tricks as the dragging of drunken Negroes into homes of white persons and then, after calling the police, charging them with attempted robbery or rape.

The state moved fast to overtake the Columbians and revoke their charter. However, Burke moved a little faster than the state by grabbing the wheel and plunging the organization over the embankment on November 7. Dramatically, and in the best Mussolini style, Burke took the charter and tore it to shreds before a crowd of 200, at the same time shouting, "We are now standing on our Constitutional rights as free-horn Americans!" How these rabble-rousers and missionaries of fascism love to take refuge in the folds of the Constitution when caught in the very act of overthrowing the government created by the Constitution!

Out of the wreckage of their organization crawled the members of the Columbians, only to find themselves faced with a grand jury investigation. But the possibility that they may go to jail for a while as "martyrs" for fascism does not bother these hardened hoodlums. They know that when they are released they will either get another buggy or hitch a ride on the bandwagon of an older and more subtle organization. Either way, they say, is all right, for fellow fascists travel the same highway of dictatorship.

Lacona's Legalized Mobocracy Upheld



ON December 30, 1946, the rule of Lacona, Iowa, by deputized mobsters was upheld in a decision by United States District Judge Chas. A. Dewey. He declared that there was no doubt that Jehovah's witnesses had a constitutional right to hold Bible meetings in Lacona, and that local officials had the right to preserve peace. He styled the constitutional rights of the witnesses the irresistible force and the local rights of officials the immovable body. Judge Dewey resisted the "irresistible force" of the Constitution; he refused to move the "immovable body" of local officials out of the pathway of freedom of speech, assembly and worship. Jehovah's witnesses are appealing his choice between the Constitution and opposing local edicts. (For the facts of the case see November 22, 1946, *Awake!*)

Jehovah's witnesses Again Vindicated in Draft Cases

Supreme Court rules they were
illegally convicted

TWO more stones were added to the towering pile of court decisions favorable to Jehovah's witnesses, which stand as a landmark in the history of the nation. Again these were by the Supreme Court of the United States, this time unanimous, being announced on December 23, 1946. The public press and radio in all parts of the nation publicized the decisions. The Associated Press declared, among other things:

In decisions which may affect scores of conscientious objectors, the Supreme Court reversed today the convictions of two Jehovah's witnesses for violating the draft law.

The court found in each case that the men were denied proper trials by lower courts which refused to let the defense challenge the draft classifications of the defendants. Justice Rutledge delivered the court's unanimous decisions in the two cases. [The New York Sun, December 23, 1946]

The cases involved Taze Hamrick Gibson and George William Dodez, full-time ministers, Jehovah's witnesses. They claimed consistently from the time of their registration to the date of conviction that they were "ministers of religion", as that term is used in the draft Act. They asserted they were, therefore, exempt from all training and service. Gibson and Dodez were unlawfully denied exemption as ministers by their draft boards, were classified as "conscientious objectors", and were ordered to do work of national importance in civilian public service (conscientious objector concentration) camps.

Dodez refused to go to the civilian public service camp. Gibson, when ordered, reported at the camp for the sole purpose of taking a physical examination. He departed immediately after he was examined. In the trial of the Dodez

case the government urged the court not to allow him to make his defense that he was a minister, because he had failed to report to the camp as ordered. The district court accepted this argument and denied him his right to challenge the validity of the draft board order. In the trial of the Gibson case the trial court, at the instance of the government, denied Gibson the right to challenge the validity of the draft board order because he deserted the camp. These holdings were approved by the courts of appeals, resulting in affirmance of the convictions. The cases were taken to the Supreme Court of the United States.

On October 22 and 23, 1946, these two cases were argued to the Court by counsel for Jehovah's witnesses. The Supreme Court overruled the argument of the government that habeas corpus after reporting at a civilian public service camp, by one classified as a conscientious objector, was an adequate remedy. The court held that, inasmuch as there was no physical examination given at the camps at the time Dodez was ordered to report, there was no possibility of his being rejected through physical examination. Dodez did not come within the rule of the court's 1944 decision in the *Falbo* case.

In the *Falbo* case the court denied Falbo the right to show he was a minister, exempt from all training and service under the Act, because he failed to escape liability by taking a physical examination at the camp which would have been available to him had he reported, according to the holding of the court, which *Falbo* holding was reaffirmed December 23, 1946.

In the case of Gibson, he reported at the camp to take the physical examination, which the court held Falbo did not take. There was a physical examination available to Gibson at the camp (as Fal-

bo could have had if he had and could have shown a change in physical condition) but the draft regulations had been amended so as to make acceptance at the camp mandatory regardless of the outcome of the physical examination. Rejection of Gibson was prohibited. Gibson left the camp after he had taken the physical examination, although he had been accepted at the camp and ordered to remain.

The Supreme Court held that Gibson, who had reported at the civilian public service camp in an effort to comply with the court's rule in the *Falbo* decision, could not be barred the right to challenge the validity of the draft board order because he went "too far", as the government contended. The court held that it was not necessary for a minister, illegally classified as a conscientious objector, after reporting for the physical examination, to remain at a civilian public service camp. The court declared: "The Government concedes that Congress intended some remedy to be available. We know of no way by which this can be assured, in such a case as Gibson's, otherwise than by permitting the defense to be raised in the criminal trial."

The court held that if at the camp there was a physical examination available to one who reported in compliance with the draft board order and which would result in his being rejected if found physically unfit, it would be the duty of the registrant to report at the camp. The court held, however, that inasmuch as the regulations presently in force and at the time that Dodez and Gibson were ordered to report did not provide for an examination *that might result in a discharge* it was unnecessary for one to report at the camp and attempt escape through physical rejection in order to defend against the indictment.

The regulations are very technical and difficult to understand, even by a lawyer. This makes it difficult for a registrant

to know what to do. At present, subject to change in the regulations, the law seems to require: (1) If a minister is classified in Class I-A it is necessary that he comply with the order by reporting for induction and undergoing the physical examination at the army induction station down to the point of having physical acceptability determined by the armed forces. Thereafter the minister, in order to preserve his rights and escape induction, may refuse to step forward when ordered to do so by the armed forces and refuse to submit to induction before taking the oath. (2) In the case of a minister classified in IV-E, a conscientious objector, if there is no possibility of his being examined or rejected at the civilian public service camp through physical examination, then it is not necessary to comply with the order by reporting to the camp. (3) If there is a possibility of the minister classified in Class IV-E, a conscientious objector, being rejected upon a physical examination at the civilian public service (conscientious objector concentration) camp, then it would be necessary to report and there undergo the physical examination, followed by immediate departure from the camp.

In order to take a safe course, it is advisable for all ministers, when in doubt as to the possibility of discharge on a physical examination on reporting, when ordered, (if they have intention of challenging the draft board orders in a district court) to report and undergo whatever physical examinations are required short of induction or submission to work of national importance. When physical and mental examinations at the armed forces induction station or at the civilian public service camp have been completed, the complaining minister of the gospel is not required to go farther or remain there any longer in order to lay the groundwork or foundation for a later challenge of the validity of the draft board orders in court.

"THY WORD IS TRUTH"

JOHN 17:17

The Highest Calling

IN CONNECTION with the coming fight at Armageddon, where the "King of kings, and Lord of lords" will knock out all the nations of an enemy united world, the prophetic description has this to say of the Winner: "And they that are with him are called, and chosen, and faithful." (Revelation 17:14) They will include none of the political, commercial and religious element of this world of nations united in opposition to God's kingdom by His Christ. Why not?

Christ Jesus is a begotten Son of God, and was called of God to become King of kings, the highest calling. Those "with him", who are called, chosen, and faithful, are those, of course, who strictly follow Him. Like Him they have been begotten of God by His spirit and have thus been "born of God". They are not children of some religious organization of this world, but are spiritual children of Jehovah God. Only these are called. But when are they given this highest calling? It could not be when they were still natural creatures like everybody else, "dead in trespasses and sins," and it could not be as soon as they hear for the first time the gospel message of Jehovah God and His kingdom by Christ. This highest calling is a "heavenly calling", and *human* creatures cannot enter into heaven. We read that at 1 Corinthians 15:50, in these words: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

Aaron, Moses' older brother, was "called of God" to be the Jewish high priest, but he was not called to the "prize

of the high calling of God in Christ Jesus", mentioned at Philippians 3:14. Aaron was merely a priestly foreshadowing of Christ Jesus, who was the first one given the high calling. Since A.D. 1919 the message of Jehovah's kingdom in the hands of His Christ has been circulated by Jehovah's witnesses all over the earth by hundreds of millions of books, booklets, free tracts and radio and platform lectures; and hundreds of millions have heard. But their hearing this message does not mean they are called to sit with Christ in His throne.

Since the going forth of that message an increasing flock of persons of goodwill have taken their stand on the side of Jehovah and His King, Christ Jesus. Concerning these Jesus said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) Their mere hearing of the Good Shepherd's voice does not make these good-will persons to be "called" ones. That fact is clear, because in due time the life that such "other sheep" will inherit will be life as perfect human creatures on earth; and that is the kind of life they desire, not heavenly. In proof of their not getting the highest calling, we read at Revelation 22:17 what Jesus Christ and His "bride" of called ones say to others: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This verse cannot be Scripturally interpreted to mean that whosoever wills to quench

his thirst and come and take of the water of life freely is called with a heavenly calling. Just why not? Because the big majority of those who now hear this invitation to drink will never gain life in heaven as spirit creatures, but will prove to be "other sheep" whose destiny and desire is eternal life on earth under Christ's reign.

Christ Jesus did not glorify and seek to exalt himself, but was called to His high position just as Aaron was called to the Jewish priesthood. Jehovah God is the One who does the calling. He does so according to His purpose. No one hearing the good news of His message could assume to determine for himself that he will be in the heavenly capital organization with Jesus Christ. Regarding those actually called the apostle Paul writes, saying to those who are begotten of God's spirit: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) It is not for the one hearing the good news to purpose this high calling for himself, but it is God who must make choice from among the many millions who hear His message. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:16) For that reason, whoever makes a consecration or complete dedication of himself to God does not intelligently do so on the condition that he get the heavenly prize in Zion above. He makes his consecration simply to do God's will and to be subject to God's placing of him in God's final arrangement of all His creatures that live eternally.

To be sure, any consecrated person that God does make a member of the heavenly Zion ought first to know about it and must come to hope for it. Such need of knowing the truth of the gospel before a person is called is what the apostle Paul shows when he says to his spirit-begotten brethren: "God hath from

the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thessalonians 2:13, 14) Note that "belief of the truth" is put before being 'called by our gospel'.

How, then, does God call a consecrated one to the "high calling"? The Bible indicates that it is by His begetting such consecrated one to be His spiritual child. In the language of Jesus, such a consecrated one must be "born of water", the symbolic water of the truth. The fact that Jehovah God begets such one by His spirit constitutes the call. It being impossible for plain creatures as *humans* to enter the heavenly glory with Christ Jesus, the ones that are called to things heavenly must be those who are "born of God", or begotten by His spirit as spiritual sons.

These have been saved from the condemnation of sin and death through Adam's fall and have been thus saved by faith in God and in the ransom sacrifice of His Son, Jesus Christ. Such are the ones to whom it is written, at 2 Timothy 1:8-10: "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [or incorruption] to light through the gospel." (2 Timothy 1:8-10) Hence, by reason of such gospel the called ones know to what estate of glory they have been called by Jehovah God. So, to our readers we say, Do not take it for granted that, just because you claim to be a Christian, you will go to heaven after death. First prove whether you have been Scripturally called, and then be faithful.

Origin of Valentine's Day

IF ONE digs through the centuries of traditional overgrowth that has accumulated around the celebration of February 14, known as Valentine's Day, one uncovers the fact that it too, like so many other of Christendom's holidays, had its origin in pagan mythology and devil-worship. The discovery may be disconcerting to some, but an honest person wants to know the truth even though at first it hurts.

The early Greeks, who believed that the deity Pan was the god of the flocks and shepherds, laid the foundation for Valentine's Day. Concerning Pan's origin one of the Greek myths says that when born he was full-grown, with horns, beard and tail. His crooked nose and goat's feet, and the fact that he was covered with hair, so frightened his own mother that she fled at the first sight of him. His terrific voice made him a lover of noise and riot; the arts picture him as a voluptuous, dancing and sensual creature. This much is learned from Smith's *Dictionary of Greek and Roman Biography and Mythology*.

Webster's *New International Dictionary* further explains that with the rise of the Roman Empire this Greek god Pan became identified by the Romans as Faunus. Like the Greeks, they believed that this god had a goatish appearance, was very sexual, and was the one who guarded the fruitfulness of animal life. Lupercus was another name for this Roman god, and Luperca, his wife, in the form of a she-wolf, was supposed to have nursed Romulus and Remus, the founders and builders of Rome. The priests that served in the temple of this demon god were known as Luperci. Clothed only in goatskins, these priests, in the middle of February, circled the Palatine Hill, upon which Rome was built, and struck with goatskin thongs all women they met, in the belief that it would insure them fertility and easy delivery.

"It is generally agreed," writes D. R. Barton in *Natural History*, that Valentine's Day "stems from the pagan rites comprising the Lupercalia, a collection of ceremonies for the most part calculated to conjure fertility and easy delivery among women, which, in ancient Rome, were celebrated each February in honor of the deities, Pan and Juno Februata". There were other mystic and sexual rites attending this ancient festival wherein young women were given to men by a sort of lottery. The names of the girls were shaken up in a box and drawn by the men as chance directed. Of course, all of this went on for many centuries before the so-called Valentine "saints" were born.

In his *Illustrations of Shakespeare*, Mr. Douce points out that when the clergy of the Catholic church began taking over the control of Rome they absorbed these pagan Lupercalia superstitions the same as they did practically all the other pre-Christian feasts. New names were given the pagan customs in an effort to overlay them with a certain Christian respectability. Later the game was enlarged by letting the girls in turn draw the names of the boys out of the box. "A similar custom," says M'Clinck and Strong's *Cyclopedia*, "was followed throughout Europe on the eve of February 14 until recently, the person chosen becoming Valentine to the one choosing for a year."

In their effort to transmute this appendage of demon-worship to the use of the church the hierarchy renamed the occasion after one of their "saints" called Valentine. (See *Lives of the Saints*, by Rev. Alban Butler.) The particular Valentine whose honor it was to have a pagan celebration named after him is not made clear by the records. Stadler-Ginal in the *Heiligenlexicon* enumerates at least fifty-two St. Valentines. The *Catholic Encyclopedia* boils the list down

to a probable three, but is unable to pin it on any particular one.

During the Middle Ages Valentine's Eve and the day following were celebrated with much the same frolicking that marked the original pagan festival. French and English literature of the fourteenth and fifteenth centuries mentioned it as an occasion specially consecrated to lovers, it being considered the time of year when the birds did their mating. The many superstitions believed at that time show the demonic character of the celebration. Valentine buns, resembling hot cross buns, were used, and Hislop's *The Two Babylons* establishes the fact that the use of these stems from ancient Chaldean idolatry.

Carrying along the pagan sentiments of the occasion are the many poems and essays written to glorify the February love-feasting. For example, Charles Lamb once wrote: "Hail to the returning festival, old Bishop Valentine! Great is thy name in the rubric, Thou venerable

arch flamen of Hymen." A flamen of Hymen would be a pagan priest of Hymen, the god of marriage. Then there is more paganism in the form of Cupid, the god of fertility pictured as a winged boy or youth, who supposedly personifies human love in its physical form or force. The introduction of Valentine cards during the last century dressed up the sentiments of the old mythologies in lace trimmings and set them in verse.

More recently the festival has degenerated into a burlesque on love. Ridiculous and hideous caricatures called "comic Valentines" are used, with as many as 6,000,000 sold in a year. No longer is the festival reserved for those of puberty, but it is now an occasion for much merrymaking by the children. Nevertheless, the celebration of Valentine's day has not changed in its basic pagan purpose. It continues on the religious calendar as a form of devil-worship in name, form and practice. Valentine's Day is a dishonor to Almighty God.

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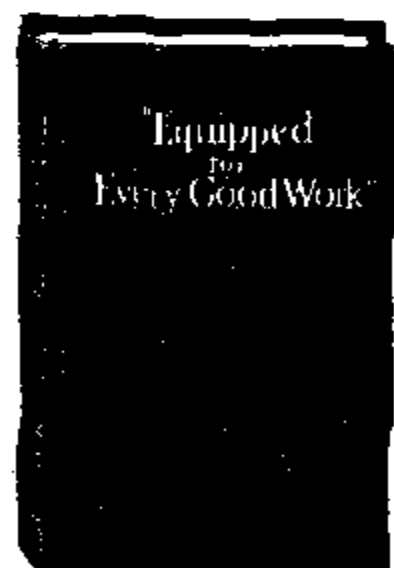
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Big Four Deputies

◆ At London, January 14, the deputies of the Big Four foreign ministers began the task of getting in shape preliminary arrangements for the peace treaties with Germany and Austria. The first snag they struck was how to proceed. Russia's Fedor T. Gusev had the idea that all the work on the German treaty should be done first, after which they would go on to the Austrian treaty. But the deputies of the United States, Britain and France insisted discussion of the German treaty take place on the 15th and that of the Austrian on the 16th. The deputies are expected to work out the procedure that their foreign ministers will follow at Moscow in March and to receive the views, written or otherwise, of the eighteen other powers that were at war with Germany and Austria. Factors to be considered are frontiers, denazification, provisions for displaced persons, reparations and other economic and political matters. The work on the German treaty will consist chiefly in gathering data; that on the Austrian is to include drawing up an actual draft, and must also include a guarantee of Austrian independence.

Polish Political Problem

◆ In Poland the Communist-dominated government and its "democratic bloc" promised to see that the prospective Constitution recognizes "the rights of the [Ro-

man] Catholic Church". In return the government wants assurances from the Catholic Hierarchy that it will take no part in politics. News dispatches that the Hierarchy might be willing to withdraw from the political arena are of interest in view of the frequent claim of the Hierarchy that it does not take part in politics. The Polish Hierarchy demand a repeal of the new marriage law, which provides that marriages performed by civil agents are legal, as well as those performed by the Hierarchy. This obvious demand on the part of the Hierarchy for her totalitarian religious control of the private interests of all citizens is a give-away of her real attitude. Not content with religious control of her subjects, she seeks civil restrictions for those who do not recognize her claimed authority. In view of this fact, it is easier to estimate the reports of violations of freedom of elections in Poland. Persistent reports along this line, from certain correspondents, have led the United States to call upon both Russia and Great Britain to back up its own protest to Poland on this score. "Free elections" but no "free marriage" seems to be the idea. Opposition to the government is from the Catholic-dominated Polish Peasant party (PSL). For the most part reports avoid mention of Catholicism's part in the situa-

tion. The underground, closely linked with the PSL, has been guilty of murders and kidnappings. It is stated in some reports that abuses of the electoral law by the left-wing element are not nearly as serious as the (Catholic) underground's activities.

Italian Socialist Split

◆ Holding its twenty-fifth annual congress the Socialist party of Italy on January 9 split into rival factions over anticlericalism. Foreign Minister Pietro Nenni (since resigned) warned that Pius XII should "keep politics out of the church", and the right-wing element of the party booed and jeered. Further disorder resulted from a speech by Matteo Matteotti, son of an Italian Socialist murdered by the Fascists early in the regime of Mussolini. Fist fighting and cursing broke out, and order was restored with difficulty. The right-wingers, in protest against unfavorable references to the pope and the Roman Catholic Hierarchy, announced their withdrawal from the congress.

Cardinal's Warning

◆ In a special article in the official organ of the Milan archdiocese, Cardinal Schuster, early in January, called on Italian Catholics to raise the "barricades of faith" against increasing anti-religious forces. He said the Western powers are faced with "either defeuding the traditional civilization inspired by the Vatican or be absorbed by the orbit of the Kremlin". He warned that the advance of "an atheist, communist power into the very heart of Europe" was the greatest danger it had faced "since the invasion of Islam". The cardinal (archbishop) is building up the idea that there is no alternative. Either the Vatican or the Kremlin, is the thought he seeks to drive home. Surely there is a better way. Incidentally, this Cardinal Schuster was defending and lauding "the traditional civilization inspired by the Vatican" when he declared in 1935 concerning Mussolini's rape of

Ethiopia: "The Italian flag is at this moment bringing in triumph the cross of Christ to Ethiopia to free the road for the emancipation of the slaves, opening it at the same time to our missionary propaganda."

Italian Loan

◆ As a result of the visit of Premier Alcide de Gasperi to the United States the Export-Import Bank, on January 14, extended a conditional credit to Italy of \$100,000,000. This sum can now be drawn upon to finance Italy's imports from the United States. De Gasperi also obtained for Italy six shiploads of wheat. They were diverted in mid-Atlantic from Germany to Italy. Germany will receive a similar amount later. Italy's need was deemed more urgent at the moment.

Franco-British Alliance

◆ The agreement to conclude a military alliance between Britain and France betrayed a certain lack of confidence in the United Nations and its Security Council. In a statement issued by Prime Minister Attlee's office, after talks with Premier Leon Blum of France, it was stated that the alliance was made "with the object of preventing any further aggression by Germany and of preserving peace and security". With due deference it was stated that it would be 'within the framework of the United Nations' that the alliance would be formed.

British Coal Mines

◆ Britain began 1947 with national ownership of the coal mines, together with a continuing fuel shortage that threatened the closing of various industries. The 850 companies hitherto owning the mines will receive for their assets and one year's profits a payment of \$658,684,000. The National Coal Board, under Lord Hindley, formerly a private operator, will spend \$640,000,000 in a seven-year program of modernizing the mines. The government also be-

gan, on the same date, the operation of the British Empire's telecommunications network.

London's Trucking Strike

◆ When the government began to make use of troops to handle foodstuffs by army truck, 14,000 of London's dock workers and 2,000 lighter men walked out in sympathy with striking truckmen. The truckmen, of the Transport and General Workers Union, had disregarded their elected leaders and struck in protest against a government-recommended compromise in a new contract. With the expectation of further walkouts, farmers began to refuse to send their produce to the city markets. The situation began to take on serious proportions, but soon subsided.

Palestine Truce

◆ At the beginning of January the Irgun Zvai Leumi, outlawed Jewish terrorist organization, let it be understood that it would observe a three-week truce in its fight against the British government. The action was believed to have been the result of pressure by the Hagana, a more moderate Jewish group. The Stern gang, quite as bad as the Irgun bunch, made it clear it would continue its violence. However, Palestine seemed comparatively quiet for a time. Then, on January 12, the northern district police station in Haifa was blown up, killing 4 and injuring 142 persons. Two hours later the Irgun announced that the truce had ended. Palestine had returned to "normalcy".

Indo-China Revolt

◆ French forces in Indo-China, on January 1, overcame a rebellion in western Cambodia, launched by Cambodians calling themselves "Issarak", or "free men". The rebellious forces, some 3,000 in number, were said to have been trained by representatives from the Viet Nameese, who are fighting French control in the north of Indo-China. The Cambodian insurgents did con-

siderable damage, and were reported to have massacred more than a hundred inhabitants of a pro-French Catholic village. Fighting to the north continued, as the French refused to negotiate with the Viet Nam rebels in that region as being unreliable. Military action and victory were considered the only solution to the Indo-Chinese uprising.

New U. S. Secretary of State

◆ Secretary of State James F. Byrnes resigned January 7, "on the advice of his physicians." "Peace-making" had been hard on Mr. Byrnes. The prospect of two more years of the same kind of struggle in order to effect the German and Austrian treaties was too much for the secretary. President Truman reluctantly accepted Mr. Byrnes' resignation, but had General George C. Marshall ready to take his place. The general attended the important conferences of Teheran, Yalta and Potsdam, and has, consequently, firsthand knowledge of many factors that enter into the understandings between Russia and the other great powers as regards the peace treaties. Having directed the greatest war in America's history, General Marshall is considered eminently fitted to fill the post assigned to him, and particularly so in view of the peace negotiations that lie ahead.

Senators and Bribes

◆ "Thou shalt not . . . take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." (Deuteronomy 16:19) With these words the law of God by Moses prohibited the accepting of bribes. In the United States' chief law-making body the issue was clearly joined at the very beginning of the Eightieth Congress as to seating anyone who, according to all the evidence, unblushingly accepted gifts from persons whom he favored in the getting of federal contracts. Additionally, this candidate for a seat in the Senate, Bilbo, had been involved in the disfranchisement of Negro

...of the Mississippi primary ... he was nominated as the ... candidate for re-election. ... each house [of Congress] shall judge of the qualifications of its own members", ... had to decide whether ... should be seated. When ... were voiced against ... mission, Southern Democrats filibustered to ... action. The Senate had a ... session the first day. ... battle was settled, subsequently if only temporarily, by ... announcement that he ... have to undergo an operation ... absenting himself from ... for a time. A result ... situation was the introduction of a resolution to limit ... and so stop filibustering ... Senate. No immediate action on this resolution was taken,

... of the Union

... delivering his "State of the Union" message to a joint session of Congress on January 6, ... Truman sought for the ... of the predominant ... Congress.

... briefly with foreign ... the president mentioned ... in the framing of the ... treaties and in setting up ... for international cooperation ... atomic energy. Calling for ... looking to national defense he spoke of continuing the ... Service setup and recommended an arrangement of ... training, for men and ... which was not to be demilitarized (but which obviously had that connotation).

... the subject of national ... the president proposed ... of \$37,500,000,000, ... while it was small in comparison with war-year budgets, ... unprecedented for a peace ... The president did not favor ... reduction of income taxes.

... legislation was recommended that would deal with the ... of strikes, boycotts and ... of labor contracts. Mr. Truman: "Free and ... collective bargaining should

continue to be the national policy."

Portal-to-Portal Pay Lawsuits

◆ So many labor unions liked the idea of getting a good-sized lump of back pay on the portal-to-portal basis that the United States government began to be worried. The proportions of the stampede were such that by mid-January five billion dollars was said to be involved, a sum that bade fair to seriously cripple if not to wreck many a business. Over a hundred suits for the claimed back pay were on file in Chicago alone, and another fifty or so were entered at Detroit. Comparable numbers of suits were filed in other cities. However, L. Metcalfe Walling, administrator of the Wages and Hours law, quieted the rising fears of government and business, and wilted the hopes of eager graspers after "back pay". Only a fraction of the demanded arrears, he intimated, would actually be paid.

Dodging the Atomic Bomb

◆ United States government and industry were called upon, in an article by Brig. Gen. Robert Wood Johnson (January *Army Ordnance*), to work out a plan for relocation of factories so as to provide safety from the atomic bomb. Said Brigadier General Johnson, "Can we do this now before our new plants and our new tools are built, or shall we follow the pattern of government-by-catastrophe and catch up with the problem after the event?" He recommends a thorough study to determine to what extent industry must decentralize and what plants should go underground. Also what use could be made of land formations to protect plants turning out weapons.

The New Cable "Teleprinter"

◆ First used for the exchange of greetings on January 8, new cable "teleprinters" now link New York and London. The teleprinter machines resemble electrified typewriters, and establish direct contact which enables the receiver of a message to send a

reply within a few minutes. The system, which was used during the war and has been employed on circuits in the United States, costs about two cents per character to operate. The circuit employed is automatically apportioned between many users at once to receive and send messages. A similar device is employed by *Awake!* in connection with the preparation of this review, and other articles.

"Mechanical Brain"

◆ A "mechanical brain" is, of course, no brain at all. However, the world's largest calculating machine has been referred to as such. It was unveiled at Harvard University on January 7. The operator solves in a second a multiplication problem running into the billions. Addition of numbers in the billions takes but a fifth of a second. The machine, by means of four sequence mechanisms, can pass on or transfer numbers at the rate of sixty per second. The machine is constructed of bakelite and steel, and contains more than a million feet of wiring and fills a room 50 x 60 feet. If the device is properly called a "wonder machine", surely those who made it are themselves "fearfully and wonderfully made". And how about Him who made them? "There is no searching of his understanding." —Isaiah 40:28.

Antarctic Tragedy

◆ On January 11, twelve days after they disappeared and crashed in foul weather over Antarctica, six of the crew of a United States navy expedition's plane were found. The remaining three of the nine men who took off in the plane to make a reconnaissance flight had been killed in the crash. The day after they were found, the survivors were taken back to their base. Previous searches for the missing plane and its crew had proved unsuccessful, due to fog and snowstorms. Being lost in the Antarctic is comparatively easy; being found is another matter.

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