

AWAKE!

AMERICAN BILL OF RIGHTS PROVES ITS WORTH

A dynamic instrument in the hands of the vigilant

United States Blunders in Berlin

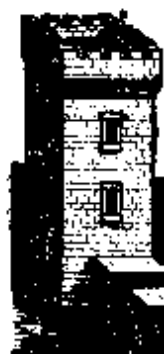
An inside story that will shake propagandized Americans

Mink or Rabbit, Which?

Fakes fool many when it comes to fashionable furs

Not Responsible for World's Morals

Ministers specialize in preaching gospel,
not politics and morality campaigns



NOVEMBER 8, 1948 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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AWAKE!

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

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American Bill of Rights Proves Its Worth

"A people indifferent to their civil liberties do not deserve to keep them and in this revolutionary age may not be expected to keep them long."—Justice Douglas.



THE first ten amendments to the American Constitution are known as the Bill of Rights. They have been the center of much controversy, both in and out of court, and through it all they have proved their worth as a guarantee of certain individual liberties. This article endeavors to show this proof of worthiness, particularly in the case of the First Amendment to the Constitution, appearing in the Bill of Rights. It guarantees such broad and vital freedoms as speech and press and worship.

The American Constitution establishes legislative, executive and judicial branches of government, and outlines the powers of each. A balance of power is set up, a sphere of activity for each is marked out, and the court is the arbiter of the boundary lines between the three branches. In addition, a certain area of activity is reserved to the individual citizen, and, again, it is the courts that determine the line between the rights of the individual and the authority of the legislature.

Herein the American system differs from the English principle of a sovereign legislature unrestrained by any human power. The traditional British view is that the legislature should be free and unfettered to act. But how can persons injured by ill-considered legislation gain legal relief? The British system declares

that the appeal must be to those who elected the legislators, that is, the people. Such a remedy would be through a long and drawn-out political process of electioneering, and even then success would be problematical. What chance would a suffering minority have at the polls, where the majority rules?

How different it is where a written Bill of Rights guarantees individual liberties! In the United States the federal and state legislatures may enact laws, but if those laws trespass on civil liberties of the individual citizen he can appeal to the courts and cause such unconstitutional laws to be declared invalid. This extraordinary power of the American judiciary has made the federal Constitution, and especially the Bill of Rights, a dynamic instrument in the hands of the people. By invoking through the courts the guarantees of the Constitution an American citizen is in the unusual position of being able to fight for his personal liberties against the legislative and executive branches of government themselves.

Opponents of a written Bill of Rights contend that it leaves the American government in a legal strait jacket. Can it truthfully be said that the social and economic and political growth and progress of the United States has been retarded by the Bill of Rights? Has the right of the people to enter courts and

fight for their freedoms, even against the government, impaired the efficiency of the state? To the contrary! The United States, though far from perfect, provides a measure of personal liberty unsurpassed by any other nation. Remarkable strides made by the nation industrially and scientifically bespeak a healthy national life. Dictatorial rulers may deride as impotent a government that cannot (as they often do) deprive the people of their liberties. Totalitarians consider freedoms to be impractical luxuries, but the philosophy of fairness and equality before the law that is inherent in the Constitution of the United States has contributed to the nation's growth to high stature among the world powers. The government is confined in no harmful legal strait jacket by the Bill of Rights, and that written bill prevents the government from slapping any strait jackets on its citizens.

Constitutional Guarantees in Theory

Since this article is specializing on the broad, basic freedoms of speech and press and worship and assembly, it quotes only those portions of the Constitution guaranteeing them. Outstanding is the First Amendment, which is Article I of the Bill of Rights, and reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

This amendment limited the powers of Congress only. But a further amendment, adopted following the Civil War, made applicable to the states the same limitations placed upon the federal government, particularly those relating to civil liberties. This additional amendment was the Fourteenth, and says:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor

shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

It was the purpose of the Constitution to provide a restraint against extreme measures at any time. Even during the troubled times of the Civil War the Supreme Court held to this principle. Mr. Justice Davis, speaking for the court, refused to countenance the specious argument that constitutional guarantees could be shelved in time of emergency. He said:

The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circumstances. No doctrine, involving more pernicious consequences, was ever invented by the wit of man than that any of its provisions can be suspended during any of the great exigencies of government.

Thomas Jefferson held that it was time enough for government to interfere when principles broke out into overt acts against peace and order, and that truth left to itself will prevail, that it is a sufficient antagonist of error. Mr. Justice Brandeis expressed belief in the practical value of free speech, declaring its exercise was more important to the nation than to the individual and that "in frank expression of conflicting opinion lies the greatest promise of wisdom in governmental action; and in suppression lies ordinarily the greatest peril". Such liberal thinkers envisioned liberty of expression in the fullest possible extent. If the ideas expressed are wrong, their impact on the public mind may be corrected by reply from those of contrary views. Discussion and controversy stir up thought and bring more minds, more ideas, more viewpoints to bear on the issue. None may be entirely correct, but by the balancing influence of all shades of opinion, wisdom is most apt to be reached. It is from suppression, not expression, that violence flows.

"Clear and Present Danger"

Following World War I there was a period when members of the Supreme Court entertained divergent opinions as to what speech was permissible and what was not. One school of thought followed the common-law rule that words were punishable if they were considered to have a "reasonable tendency", no matter how remote, to cause evils forbidden by law. What was forbidden was couched in such vague and indefinite language that the law was in reality a dragnet which could enmesh any ideas that were at the moment in popular disfavor. The opposing line of thought as to what speech was permissible was first adopted by Justices Holmes and Brandeis. Mr. Justice Holmes, speaking for the court, laid down the test in a decision rendered in 1919, saying:

The question in every case is whether the words used are used in such circumstances and are of such a nature as to create a *clear and present danger* that they will bring about the substantive evils that Congress has a right to prevent.

On this view of the law, speech is permissible unless there is a clear (that is, apparent, obvious, real) danger that the speech or writing will cause unlawful action and that the action will be taken immediately or in a short time. This test is more definite and enables the jury or court to reach a conclusion on the evidence and not on pure speculation. If laws are passed that prohibit the spread of certain ideas, the Supreme Court can examine the statute in the light of the "clear and present danger" test. If there is no immediate or real danger that the words will interfere with the operation of some valid law, then the attempted legislative restriction on speech is void. Or, if the law itself is constitutional, the court can still consider the behavior or speech specifically questioned under it. If the words are unlikely to cause any early outbreak of lawlessness, the conviction will be set aside even though the

law itself is valid. Thus the court looks not only at the law, but at what is called in question by the law, so that individual liberties cannot be denied on the pretext that there is nothing wrong with the statute *per se*. This sound approach was further expounded in 1927, in *Whitney v. California*. Mr. Justice Brandeis said, in part:

The fact that speech is likely to result in some violence or in destruction of property is not enough to justify its suppression. There must be the probability of serious injury to the State. Among free men, the deterrents ordinarily to be applied to prevent crime are education and punishment for violations of the law, not abridgment of the rights of free speech and assembly.

In 1931 the Supreme Court invalidated a state statute that allowed courts to issue injunction to restrain as a public nuisance "malicious, scandalous, and defamatory" newspapers, magazines and other periodicals. The majority opinion, written by Chief Justice Hughes, struck down this form of press censorship and pointed out the right course for victims of libelous journalism:

Public officers, whose character and conduct remain open to debate and free discussion in the press, find their remedies for false accusations in actions under libel laws providing for redress and punishment, and not in proceedings to restrain the publication of newspapers and periodicals.

Freedom to Disseminate Opinion

The foregoing has considered chiefly *what* may be said. But for free speech and press to be of practical effect the words, whether spoken or written, must reach an audience. Hence any law that discriminates against or interferes with dissemination of information is invalid. Freedom of press carries with it the right to distribute what has been printed. This position has been bulwarked by many Supreme Court decisions, the majority of them having been fought by Jehovah's witnesses. Since 1938 they

have had before that court over forty cases (37 won, 7 lost, including draft cases) involving free speech and press and worship. The first was *Lovell v. City of Griffin*. The city forbade the distribution of literature without a permit from the city manager. The court ruled that such an ordinance would restore "censorship in its baldest form", and added: "Liberty of circulating is as essential to that freedom as liberty of publishing; indeed, without the circulation, the publication would be of little value."

Nor can dissemination of opinion be choked off on the grounds that the message may be objectionable and cause a breach of peace. In *Cantwell v. Connecticut* Mr. Justice Roberts said for the court:

In the realm of religious faith, and in that of political belief, sharp differences arise. In both fields the tenets of one man may seem the rankest error to his neighbor. To persuade others to his own point of view, the pleader, as we know, at times, resorts to exaggeration, to vilification of men who have been, or are, prominent in church or state, and even to false statement. But the people of this nation have ordained in the light of history, that, in spite of the probability of excesses and abuses, these liberties are, in the long view, essential to enlightened opinion and right conduct on the part of the citizens of a democracy.

It was stated by Chief Justice Marshall early in American history that "the power to tax is the power to destroy". Yet towns in Alabama, Arizona and Arkansas had laws requiring payment of a license tax by vendors. That in itself was all right, but when the law was applied to the distribution of literature containing opinion it infringed on freedom of speech and press. Because contributions were accepted for Bible literature, the towns classed the activity commercial. In 1942 the Supreme Court upheld the towns, but in 1943, on rehearing, the court reversed itself and declared the convictions invalid. As applied to the work of Jehovah's witnesses, the ordi-

nances infringed on basic freedoms. The court's position was clearly stated in the *Murdock v. Pennsylvania* case, involving the work of Jehovah's witnesses. The court's opinion, delivered by Justice Douglas, stated:

The hand distribution of religious tracts is an age-old form of missionary evangelism—as old as the history of printing presses. It has been a potent force in various religious movements down through the years. This form of evangelism is utilized today on a large scale by various religious sects whose colporteurs carry the gospel to thousands upon thousands of homes and seek through personal visitations to win adherents to their faith. It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting. This form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. It also has the same claim as the others to the guarantees of freedom of speech and freedom of the press. . . .

The mere fact that the religious literature is "sold" by itinerant preachers rather than "donated" does not transform evangelism into a commercial enterprise. If it did, then the passing of a collection plate in church would make the church service a commercial project. . . . Freedom of speech, freedom of the press, freedom of religion are available to all, not merely to those who can pay their own way.

Freedom to spread opinion overcomes such barriers as company-owned towns, through the provisions of the written Bill of Rights. For instance, a company-owned town in Alabama decided to prohibit Jehovah's witnesses liberty to circulate their message there. The same controversy arose in the case of a housing project in Texas that was owned by the federal government. Such was tantamount to saying these towns were no part of the democratic nation, but separate communities where constitutional

guarantees of freedom were inoperative. But in *Marsh v. Alabama* (1946) the Supreme Court, speaking through Justice Black, disagreed with this restrictive view and ruled concerning the inhabitants of such towns that "their information must be uncensored", that "there is no more reason for depriving these people of the liberties guaranteed by the First and Fourteenth Amendments than there is for curtailing these freedoms with respect to any other citizen". Thus the Bill of Rights, interpreted and enforced through the courts, proves its dynamic vitality by penetrating every corner of the nation.

Most recent in the array of cases involving Jehovah's witnesses to reach the Supreme Court was one raising the right to be heard by use of sound equipment. On June 7, 1948, in a 5-4 decision, the high court ruled in favor of the Witnesses and upheld their right to preach in public parks and use amplifiers in order to be heard. It said:

Noise can be regulated by regulating decibels. The hours and place of public discussion can be controlled. But to allow the police to bar the use of loudspeakers because their use can be abused is like barring radio receivers because they too make a noise. . . . When a city allows an official to ban them in his uncontrolled discretion, it sanctions a device for suppression of free communication of ideas. . . . The power of censorship inherent in this type of ordinance reveals its vice. [*Saia v. New York*]

Freedom of Worship and Conscience

The most vital, the most cherished freedom is the liberty to worship according to the dictates of one's own conscience, and not according to the conscience or dictates of someone else. Ofttimes freedom to worship has revolved around freedom to refrain from performing certain acts, rather than liberty to do specific things. So it has often been relative to ceremonies. Outstanding in the United States in recent years have

been Supreme Court decisions concerning attempts to force school children to salute the flag. The flag is a symbol or image, containing stars on a field of blue and stripes of red and white. Oftentimes the image of an eagle perches atop the staff. Stars, colors, eagle, all are symbolical. But inasmuch as Exodus 20:3-5 forbids reverential attitudes toward images, Jehovah's witnesses do not salute the flag of any nation.

And to those who brush aside such objection on the ground that the flag-salute ceremony involves no worshipful attitudes we offer the reminder that the *Encyclopedia Americana*, page 316, speaks of it as reverence and says: "The flag, like the cross, is sacred." Jehovah's witnesses reserve their reverence for God and refuse to attribute salvation to the flag by saluting it. Others may do so with clear conscience, but this Christian group feels differently. This does not make them disloyal, since there is no valid law requiring it, and since they are law-abiding and respect the principles for which the flag stands. Moreover, the Bill of Rights guarantees freedom of worship according to one's conscience.

Hence when school boards throughout the country required students to salute the flag and youthful Jehovah's witnesses refused and were expelled, the issue came before the Supreme Court. In 1940, by a majority of 8 to 1, the court upheld forced salutes. This decision precipitated wholesale expulsion of children from school and gave excuse for mob action throughout the nation. But on June 14, 1943, Flag Day, the Supreme Court reversed itself by a 6-to-3 vote. On this matter Justice Jackson, speaking for the court, said in the *Barnette v. West Virginia Board of Education* case:

The refusal of these persons to participate in the ceremony does not interfere with or deny rights of others to do so. Nor is there any question in this case that their behavior is peaceable and orderly. . . . To sustain the compulsory flag salute we are required to

say that a Bill of Rights which guards the individual's right to speak his own mind, left it open to public authorities to compel him to utter what is not in his mind. . . .

Struggles to coerce uniformity of sentiment in support of some end thought essential to their time and country have been waged by many good as well as by evil men. . . . Ultimate futility of such attempts to compel coherence is the lesson of every such effort from the Roman drive to stamp out Christianity as a disturber of its pagan unity, the Inquisition, as a means to religious and dynastic unity, the Siberian exiles as a means to Russian unity, down to the fast failing efforts of our present totalitarian enemies. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard. . . .

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us.

We think the action of the local authorities in compelling the flag salute and pledge transcends constitutional limitations on their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control.

Also noteworthy in the field of freedom of worship were decisions rendered by the Supreme Court in three sedition cases brought against Jehovah's witnesses. The three cases are cited as *Taylor v. Mississippi*, and decisions came on the same day as the favorable flag-salute decision. The basis of the conviction of the Witnesses in the lower courts was that the message they distributed about God's kingdom as being the only hope of the world would likely result in dissaffection against the war effort and the peace and dignity of the state. But the Supreme Court disagreed, holding that an-

nouncing God's kingdom as the hope of the world was not sedition, and the prison sentences of ten years imposed against the defendants were set aside and the prosecutions ordered dismissed.

Eternal Vigilance Still Price of Liberty

Mr. Justice Murphy, consistently the outstanding champion of civil liberties on the high federal bench, warned the American people in his powerful dissent in *Prince v. Massachusetts*:

No chapter in human history has been so largely written in terms of persecution and intolerance as the one dealing with religious freedom. 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.

At Chicago, Illinois, Mr. Justice Douglas delivered an address on the occasion of the 100th anniversary of the birth of John Peter Altgeld, once governor of Illinois. Those who feel that civil liberties are secure without legal protection and that public conscience can be trusted to see that there is always fair play should consider the following quotation from Justice Douglas' speech:

He who calls for the application of the Bill of Rights to unpopular minorities, as well as

(Continued on page 27)

UNITED STATES BLUNDERS IN BERLIN

An Inside Story

RAUCOUS blasts of propaganda have clubbed Americans to sleep on the facts of the explosive Berlin Crisis. Now a sober word picture has been painted that should have a wakening effect. Its calm presentation of facts argues for its truthfulness, just as the frantic emotionalism and sweeping condemnations of the general news dispatches make them suspect of unscrupulous and reckless distortion. The uncolored picture in black and white was sketched by Thomas F. Hawkins, regional editor in Germany for *U.S. News & World Report*, when he recently returned to the United States for a vacation. By permission we reprint the bulk of his report, as it appeared in *U.S. News & World Report*, September 10, an independent weekly magazine on national and international affairs, published in Washington, copyright 1948 United States News Publishing Corporation. The report follows:

"Perhaps we shall know how to occupy Germany after another war. We certainly have made a mess of it this time."

That remark was made by a friend in U. S. Military Government, economic side, with whom I spent a half hour shortly before leaving Frankfurt.

I fully agree with him. I went to Germany in April, 1946—after watching the country during the war from the side lines in Switzerland—with considerable optimism. I expected to see the reconstruction of a defeated nation, and, in the process, development of mutual understanding and co-operation with Russia.

But we have not yet got Germany on a sound road to reconstruction. We have not yet conclusively won Germans to our side. Our relations with Russia are worse than ever. We must accept a good share of the blame, for failure to follow through with a firm, clear

and practicable policy. Talks in Moscow may gain us time to develop such a policy, but I fear not more than a year.

We came into Berlin with Russian permission, having failed to use the opportunity to capture it first. As in the similar cases of Prague and Vienna, this cost us considerable standing.

Worse, we came with an attitude of self-importance, and, with the debatable exception of Gen. Lucius D. Clay, with inadequate negotiators.

Why We Feed Berliners

The story is told that, upon arrival, we staked out signs marking the U. S. sector in Berlin. The Russians took them down and said: "Yes, they can go back up when it's decided who's going to feed Germans in the sector."

We thus were maneuvered into a responsibility not foreseen. It is this obligation that required the "air lift" and that has been the barrier to graceful renunciation of responsibility for the city.

There also is the story of a dispute with a Russian detachment billeted in our sector shortly after we entered Berlin. The Russians wouldn't leave. An impetuous American colonel had a tank rolled up to the building to chase them out. He had to be called off by a superior officer, and Russian withdrawal then was arranged by negotiation.

I can't vouch for these two yarns, since I wasn't present. But I'm quite convinced they are true. The latter story, at least, is illustrative of methods we have used. They can, at best, be called straightforward but not diplomatic.

Maj. Gen. Ray W. Barker was one Berlin Governor who appeared to be getting somewhere with the Russians—until a spinal injury from a jeep accident forced him home

at the end of April, 1946. He felt there was a great danger from Russian Communism that must be fought. But he—almost alone among the military—also was convinced that firm, frank dealing could bring a working arrangement satisfactory to both East and West. He had, I think, the respect of the Russians.

General Barker did not rush into fiery public statements when a dispute with the Russians arose. Instead, he solved many serious problems by getting in his car and going directly to the Russians. He was not misled by arrests or fights involving Russian and American soldiers; he knew fault could be on both sides. Far too many cases of Americans arrested have been blown up as important incidents when they involved merely a drunken soldier, a soldier going to see a girl in the Russian sector, or an American on a black-market foray. Americans often have gone to the Russian sector, too, because they found it easier to buy liquor in German cafes, away from American MP's.

Beating of a uniformed Polish correspondent and a woman companion by GPs in the American sector is among events I know of that have not been generally publicized. And nobody writes about American drunks who knock on the door at 2 a.m. to ask if a German girl lives there. This isn't very frequent, but it has occurred at my Berlin home.

The point is that an incident was news only if the Russians were involved, and the presumption almost always was—often erroneously—that the Russians were to blame. And, too often, these incidents should have been merely matters of record on the police blotter.

One of the bigger blunders occurred over seating of a city-government official. The Russians wanted to seat a certain fellow and we didn't. The American representative, little versed in politics, erroneously cast his vote with the Russians. State Department assistants had told him what to do before the meeting; he simply got his directions mixed.

Disagreements With Russians

We knew pretty well last January that the Russians might walk out of the Berlin Con-

trol Council, after breakdown of the four-power conference in London. Currency reform and the unity of Germany were the real issues. We had failed at London to present a concrete program for the unification of Germany, and I have the feeling we went to that meeting convinced that it wouldn't work. We didn't want unity then, and seemed determined to push ahead with a *West Germany*. We thus were vulnerable. Somehow we had gained the idea that we could tell off the Russians. They surely were aware of this, and I think we greatly underestimated them.

We could have presented at London a carefully drawn plan for unification of Germany, taking the chance we ultimately must take anyway, that *Germany* may swerve to the Communist side. We could have been ready to argue that plan, to compromise.

We could have accepted a single currency reform, taking the gamble that the Russians might print too much money for stability. It is still debatable whether we can make the Western currency reform work in the long run, anyway. Going along with a unified reform, despite risks, would have eased the crisis, given a bit of time. These things we did not do.

Then, when the Russians proposed at the Berlin Control Council that general questions of the London conference be discussed, General Clay and his Western colleagues said those questions were outside their province. The Russian chairman thereupon promptly adjourned the council.

General Clay, with the British and French, might have offset this by saying that, while the matters were not within their jurisdiction, they would be happy to discuss, and pass on results to the proper authority. There then would have been no excuse for the Russians to walk out of that meeting, at least.

As chairman of the Control Council for the subsequent month, General Clay issued no meeting call. Had he done so and the Russians then refused to attend, we would have had a far clearer case for proving that it was the Russians, and not ourselves, who broke down four-power rule.

Stoppage of trains into Berlin also leaves

us in a somewhat doubtful position. The Russians were irritated, first, when commercial air lines began to carry German passengers over whom the Russians had no control. We did insist, however, that these Germans have interzonal passes, required under a four-power agreement. The Russians had honored these passes by train and car. In violation of the agreement, however, at least the British were using their train to send Germans to the Western zones without the interzonal pass. I don't think it ever was published, but the British have acknowledged it. Some of the cases involved merely the convenient sending of a secretary to the zone for a holiday—with British military orders, but no interzonal pass.

Troubles of Air Supply

The pass requirement may sound unreasonable and silly, since a German should be able to travel at will within Germany. But the failure to issue passes did violate four-power understanding, and gave the Russians an excuse, first to stop and search trains, then to halt them altogether. We could have—and probably without loss of prestige—quickly agreed to the Russian offer to reinstate the trains if a Russian inspection were permitted. That inspection was permitted from the very beginning for auto transport. We could have used the train request to suggest a four-power MP setup—with a Russian, an American, a British and a French MP as a team. This would be similar to the four-power military-guard system, still in force at the Control Council headquarters in Berlin. If further trouble then arose, we again would have had a better case.

Instead, General Clay said he would fly in everything that was required and would use fighter cover if necessary. It was fortunate that fighter cover was not then necessary. We had only about 200 fighters available quickly, each roughly equivalent to the Russian Yak in ability. But, in the corridor alone, I would judge the Russians keep at least 400 Yaks.

Army Secretary Kenneth C. Royall's statement from Washington was no help, either. His suggestion that General Clay had the authority to shoot if he thought it necessary

was dangerous bravado. We were afraid in Berlin, at one time, that the verbal blasts in Washington would be followed by a real blast that could set off a war.

All during this period our lack of statesmanship in Berlin became sharply apparent. At one four-power meeting, the Russian representative delivered a two-hour tirade, charging us with violating four-power agreements and not meeting food requirements. The British replied formally. The U. S. representative felt it necessary to tell the Russian officer he "had never heard such a pack of lies since the days of Ananias." This may well have been true, but the statement was given gleefully to the press, made the front pages, irritated the Russians, and did no one any good.

There was also the case of the Russian who accused Americans of "biting" an elderly German woman. The U. S. reply was that American soldiers didn't bite but Russians frequently did when fighting. That, too, hit front pages. Truth was that the U. S. translator erred. The Russians, discussing assault, hadn't said "bite" at all.

We have been operating an expensive air lift to supply Berlin.

Argument is that it gave us time to wait, to negotiate in Moscow. One can argue also that the Russians are letting the air lift run itself out. They could stop it in a minute, at the risk of war. But they probably are convinced they need only wait—that supplying sufficient food and coal to West Berliners by air throughout the winter will be a hazardous and, in the long run, a probably unsuccessful venture.

'Penny-Wise' Education

We have failed in Germany to establish anything approaching democracy. There are constitutions along democratic lines, but no feeling for democracy. It was not to have been expected from a still-nationalistic people. Our educational budget for the U. S. zone is something less than 1 per cent of the total outlay. We have refused to put up the money for good textbooks because the Germans "have no money to pay." Instead we have been using, in the basically vital task of rehabilitation,

books that in many cases are of Nazi origin—with paper pasted over unacceptable passages. Only the French have gone at this sensibly, with good, new books and a carefully planned educational program.

We virtually are forcing the Germans into a Western government. The Germans themselves don't want it, partly out of fear of Russia, partly because Germans think they can wangle a unified nation more easily if there is no Western government now, and partly because they don't like us much more than they like the Russians. As General Clay has said, they perhaps "hate us least" of the occupants. Even so, there is a strong feeling among Germans that a German deal with Russia must, can and will be made. . . .

The sort of thing that hampers our effort to instill democracy by military occupation was sharply demonstrated in Munich in April, 1946, during an interview by visiting U. S. editors with German members of the Bavarian government. Seated at a long conference table, the American guests had cake and coffee, after which the Germans were shown in. We talked until noon. Then the Germans marched out, to lunch in an Army mess hall. The Americans went on to a swank club for cocktails and an excellent lunch.

Yet those Germans were our collaborators in seeking a democracy. Several had been in concentration camps under Hitler. At least one had dangerously co-operated with American intelligence during the war.

The Russians never made such an error. Those they paraded for company they also entertained with the company.

Except for the top men, our denazification program simmers down to statistics on people who filed questionnaires, were punished, released or cleared. We accomplished only chaos, and a hard Nazi core still exists. . . .

One long-standing trouble in our dealings with the Russians in Germany is a mental attitude that we are going to have to fight them. That feeling shows up in the military, at all levels. It may be a true forecast, but the attitude of preparing to fight is a big handicap in working out the problems of peace. . . .

The military setup in Germany has cost us a lot of seasoned State Department help. Ambassador Robert D. Murphy, as General Clay's assistant, has kept affably in the background of the Army operation. But his staff has been bitter at being forced to sit on the side lines, unable to step in on many occasions when it thought it should.

General Clay gets credit for stopping the switch from Army to State Department administration, although the tension with Russia made it easy to argue necessity for keeping the military control. Military brass also is considered responsible for sidetracking the constabulary—originally set up as a policing force, a small emergency band to permit withdrawal of the Army. It would have been the protective unit in the interim between full occupation and no occupation. But its job now is mostly that of supplying traffic cops, its future uncertain.

Motives of Germans

All in all, we have flopped in most postwar diplomatic tussles with Russia over Germany. We have failed to win Germany, can't count upon Germans as potential democrats or Western allies. They will serve with what they consider their best interests.

Germans support us now because: (1) they think we will win; (2) they adhere to the anti-Russian Goebbels theme; (3) they personally are getting more benefits from us, and (4) a few are sincerely supporters of the Western democratic world. Most want to stay on the side lines, work with whoever is at hand for profit.

We have never given proper sympathy and understanding to the French, a really democratic nation. We have alienated the British on occasion. We are looked upon skeptically by the Scandinavians, the Swiss and the people of the Low Countries—much as they like us.

Unless the Moscow conference is the beginning of a change, we are headed in the direction of war with Russia which could mean ten years of fighting, followed by a ruined European world and chaos at home. That is the feeling in Germany.



Misleading Methods to Analyze PERSONALITY COMPLEX



DO YOU believe all blondes are "aggressive, emotional, impatient", and all brunettes "conservative, submissive, serious"? Are you convinced that the beautiful girl is more than likely dumb? Have you learned to estimate a cruel character by thin lips, close-set eyes? Do you expect a display of intelligence by the possessor of a high forehead? strength by the square-jawed? honesty from the person who "looks you straight in the eye"? Are you persuaded that a receding jaw denotes weakness, a big mouth generosity, a small mouth selfishness? Or do you think more scientific methods of judging a person include palm-reading (chiromnomy or chiroman-cy), study of the conformation of the human skull (phrenology), analysis of the handwriting (graphology)?

Foreknowing man's shallow tendency to set up superficial standards Jehovah announced His rule in the selection of King David. He explained to Samuel why David's elder brother was not to be anointed by the prophet: "Look not on his countenance, or the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for

man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Samuel

16:7, *Am. Stan. Ver.*) Not that good looks or beauty was a detriment.

"Behold the beauty of Jehovah!" Banish with these words the myth

that beauty, brilliance and righteousness are never found in combination. (Psalm 27:4)

Not that good looks or the lack thereof decides our destiny. It is simply a gift that the eye of man is attuned to enjoy, just as he delights in a burnished sunset, the billowing spray of a white waterfall splashing down a green valley, or the heavenly splendor of our earthly glimpse of the universe. Handsome men and beautiful women should be grateful for this special blessing and not fall into the error of unbecoming conduct. "As a ring of gold in the snout of a swine, is a woman of beauty who hath abandoned discretion." (Proverbs 11:22, *Roth.*; or "a pretty woman without sense", *Moffatt*) It goes without saying that physical beauty has, anciently as well as recently, been used to ensnare, Lucifer being the first to turn his beauty into vice. Leafing through the pages of the Bible we find that Saul, Absalom and Solomon failed to live up to their noble appearance. All of these examples prove that the heart, not the face, even as Jehovah emphasized, is the determining factor.

Hence a little reflection on these truths brings into focus certain examples of

Modern Quackery

It may come as a surprise to those who have considerable respect for the practical good judgment of the American businessman that many



have adopted palmistry, phrenology and graphology as first-line determinants of personnel qualifications. The palm readers and chirognomists claim that the lines of the hand, the distance a person can bend his fingers backward, and the size, proportions and relative length of the fingers denote definite characteristics. Concerning this practice the *Encyclopedia Americana* reveals: "Chiromancy or palmistry deals with the 'seven mounts' of the hand; their lines, and the interlacings of the latter. The names given to these mounts, Jupiter, Saturn, Apollo, Mercury, Venus, Mars and the Moon at once connect the practice of chiromancy with the art of divination as carried on by means of a study of the stars [astrology]." (Vol. VI, p. 566) And astrology and star-gazing have ever been instrumentalities of demon-worship.—Isaiah 47: 12, 13; Daniel 2: 2, 27.

While the demons can be relied on to do mischief, they could never be relied on for useful accuracy. Rosenstein's findings condensed in *Science Digest* dismiss as foolish the claims of hand-reading.

Among other claims of the chirognomists are that the difference in length between the little finger and second finger is related to ambition; that the longer the fingers in proportion to the length of the palm the more impulsive the person is; that long, tapering fingers are a sign of artistic ability; that a flat spatulate thumb indicates uncontrollable and even murderous tendencies. These have all been studied and found to have no validity. . . . There is no relationship between the distance a person can bend his fingers backward and "keenness of mind". [*Science Digest*, February, 1945, "Fallacies in Judging Character"]

He further concludes that a study of handwriting proves nothing more than that different people write differently. In view of these sweeping conclusions the amount of serious space devoted by leading periodicals to graphology and palmistry is amazing. Periodicals well know how anxious their readers are to

pigeonhole their fellow men, so dare not overlook any bets, even spurious ones. Generally commenting upon some of these misconceptions Rosenstein adds:

A high brow does not always indicate intelligence. A fishy eye does not indicate dishonesty; nor do long, tapering fingers indicate artistic temperament. Red-headed people are not all hot-tempered, nor is a colorless personality indicated by pale skin, sandy hair, and a flabby handshake. Not all fat people are good-natured and easy going, and thin people are not necessarily critical and analytical. . . . Graphology is another interesting fake with no validity beyond proving that different people write differently.

Phrenology Foolishness

Phrenology has long been given serious consideration by laymen and scientists alike. A short, sloping forehead indicated barbaric, primitive motivation. Bumps, protuberances, depressions of the cranium, each were assigned their specific characteristic, and the whole head was mapped into areas controlling the emotions of love, hate, parental affection, combativeness, destructiveness, self-esteem, hope, wonder, ideality, as well as faculties relating to size, time, tune, form and weight. (*Webster's*) Many sensible people have thus suffered the misapprehension for a lifetime that their head conformation was responsible for what they are. If they were not loving, if they hated excessively, the lack of a certain bump or the enlargement thereof was to blame.

The relation of head proportions to what we are is zero. Authors Cleeton and Knight, writing on the "Validity of Character Judgments", conclude: "Statistically the correlation between variations in physical traits and character traits is 0.000 (within the reliability of our data)." Further as for a certain portion of the cranium as being the seat of a certain emotion or motive it has been shown that as far as is known the brain

does not work that way, and just how this exquisite thinking mechanism does operate is practically unknown. Brain operations for cutting out hates, fears, worries, are recommended only for statesmen who are trying to stir up war.

Another pet theory that goes down the drain upon investigation is that the temperament and qualities of an individual depend upon his nationality or national origin. In his publication *Human Nature and Management*, Ordway Tead says on this point:

As to the different personal and working traits which different racial groups will bring to a job, there is little of a truly scientific nature that can be stated here. There is a great deal of popular attribution of thoroughness to Germans, stolidity to Poles, excitability to Italians, and similar generalities; but the interviewer [for selecting employees] who was governed by these notions would certainly go wrong. The fact is that we do not know in any accurate way how much the racial factors count in creating personal differences. [P. 201]

About all the value of photographs is for partial identification and estimating facial good looks. The researches of Psychologist McCabe that

hundreds of informal experiments conducted in classes of elementary psychology, involving many thousands of college students, have shown that the students could not, just from examining photographs of heads and faces, recognize the criminal, the salesman, the clergyman, the executive, the brilliant, the feeble-minded, the mechanic, or the teacher, and distinguish one from another. As a matter of fact, equally good judgment might have resulted from tossing a coin or making selections while blindfolded.

Sheldon, another authority, concludes, after extensive experiment, "No relation could be found between intelligence and head and face measurements." If, however, you are still skeptical, go to the prisons and mental institutions. There you will find every type of face and head.

Perhaps it is dangerous, before concluding the argument, to venture upon the subject of vital male interest and controversy, namely, the merits and demerits of blondes, brunettes and red-heads, female of the species. Please be assured that from the following comments no dispute should be inferred concerning your personal taste or preferences. The only question considered is whether the color of the lady's hair invariably indicates specific traits and qualities that may guide your selection. Unfortunately for man's quest for information on the enigmatical sex, the color of her hair will offer no reliable clue. Despite the claims by Katherine Blackford, who achieved some fame by asserting that certain definite behavior could be ascribed to blonde or to brunette, the results of experiments prove that any combination of desirable or undesirable qualities can be found lurking behind any color of hair or style of hair-do for that matter. In other words, brother, the color of her hair tells you nothing.

The United States Army, after searching diligently for a suitable means for testing the qualifications of men before duty assignments, at last fell back on the ancient Scriptural test of men,

The Situation Test

What befell Israel in their arduous travels through the wilds and the desert was purposed by Jehovah to "prove them" or "test them". (Exodus 16:4; Deuteronomy 8:2, 16) Besides subjecting the nation of Israel to trials of their devotion and faith, Jehovah tested out individuals for specific assignments or honors. Before Abraham became the "father of all them that believe" he was subjected to a situation test that would have staggered even worthy men of less faith. (Romans 4:11) Abraham was commanded to slay his only son. God put this great test upon Abraham, and after he steadfastly endured this crucial

test, He gave him a bountiful promise. —Genesis 22:16, 17, *Am. Stan. Ver.*

Polls, tests and questionnaires are currently popular. Even the "question test" which is now employed to rate or gauge the individual's attitude toward marriage, politics, sportsmanship, etc., and to measure his qualifications, intelligence, and numerous other attributes, is not new. Nearly a thousand years before Christ a famous queen resorted to similar methods. The record states: "Now when the queen of Sheba heard of the fame of Solomon through the name of the Lord, she came to test him with hard questions."—1 Kings 10:1, *An American Translation*.

An article in *Fortune* magazine, March, 1946, describes the army combination question and situation tests for picking personnel. "Their scales: three

and a half days of skilled observation of a human being as he worked, played, talked, and went through thirty-five life-like situation tests." In a footnote the article states: "There is nothing new about situation tests. See Genesis 22:1-13; Judges 7:2-7; 1 Kings 3:16-28."

The summary of these observations is that the Bible judgment of men based upon their conduct under test is really the only reliable one. It is impossible to judge accurately by exteriors. To avoid errors of prejudice it is best to sweep the mind of all bias to the effect that race, face, head, hand or hair indicate special qualities. Doing so, the witness of Jehovah, particularly, will reserve judgment awaiting the attitude of the individual toward the Kingdom, which is the essential test upon all peoples today.



"Nuisances First-Class" Blame Teen-Agers



"Chicago hotel-keepers Wednesday found themselves with a multi-thousand-dollar hangover as a result of the Illinois American Legion convention. They reported that the Legionnaires, who closed their four-day show Monday, broke furniture, destroyed fire-fighting apparatus, harassed guests, smashed property, and lost some friends. 'I've seen Legion conventions come and go for a quarter of a century,' one Loop hotel man reported. 'But this was the biggest mess yet. These fellows haven't slowed down a bit.' One hotel-keeper said he is sending a bill for \$5,000 damages to the American Legion. Other hotel men said their damages weren't that big. But all agreed that the convention-going Legionnaires acted 'like nuisances first-class'. 'If you had a 6-year-old son who acted as these men did, you'd take him to the woodshed,' an innkeeper said.

"Eight mirrors were smashed in one washroom. A fire ax was pitched out a 20th-floor window. A lighted paper bag was thrown over a transom into a sleeping girl's room. Sand-filled refuse jars were thrown into a building court where men were at work. Thirty-five extinguishers were taken from the wall and discharged. Ten still have not been found. Every exit sign on one floor of a big Loop hotel was smashed. Two girls were thrown from the mezzanine to overstuffed chairs on the main floor of a downtown hotel."—Report in the *Chicago Daily News*, September 15, 1948.

Those of you who have witnessed the Legion conventions, wherein the childish oldsters leave a filthy blotch on the name American Legion, would never guess it, but do you realize these poor men suffer unjust blame? George Kelly, assistant department adjutant for Illinois, explains: "Much of the damage of this sort is done by teen-age youths and hangers-on who follow every Legion convention. Yet we get blamed for it all." Such manliness! Such gallantry! Such asininity! A stenographer in one of the office buildings put bluntly what all know: "It wasn't the young fellows who were doing it—it was the old goats. I know."—*Louisville Courier-Journal*, September 17, 1948.



Mink or Rabbit —Which?

Many are the fakes and frauds to fool you
when it comes to those fashionable furs

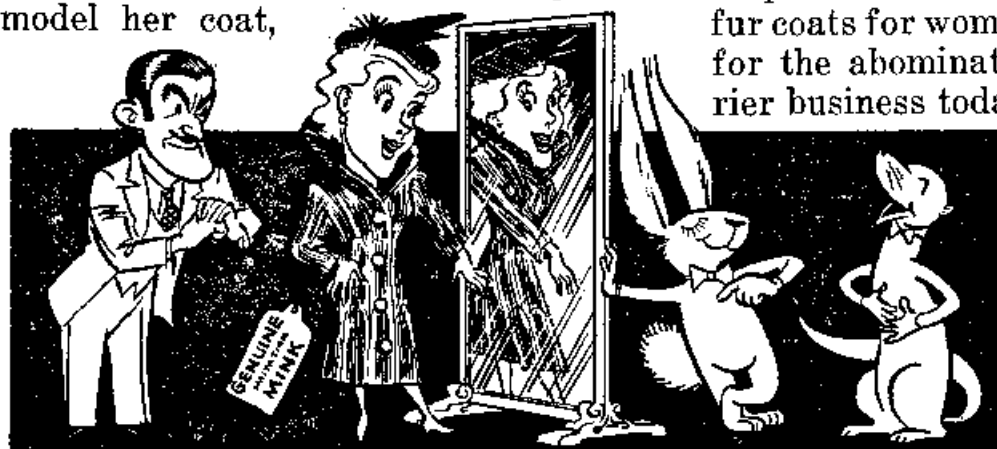


“OH, LOOK, Jean, here is a seal-skin coat!” Betty’s voice was full of excitement. For days Jean had been helping her find a winter coat, and now, tucked away on the corner rack, was what she was looking for. Quickly the two read the label, just to make sure: “Bonded and Guaranteed, Genuine Hudson Bay Seal.” As Betty tried it on all her tiredness from shopping vanished and over her crept the warm flush of exhilaration and satisfaction. Stroking its smooth and glossy surface her hands fairly tingled with joy. Jean too commented on its sweeping lines and the sleek black ripples running down its back. “Outstanding, exquisite!” And how much? The original price had been slashed during this midsummer sale; it was now only \$300. That was still a lot of money for Betty, but, after all, here was a *Seal*, something she had for a long time dreamed of owning. “It will last a lifetime,” Jean assured her. No, Betty could not resist a bargain like this, and so she took it.

Several years went by and fashions changed. Meantime, through a very dear friend, Betty became acquainted with a furrier who was more than willing to remodel her coat,

and without charge. Only then did she learn, and to her great sorrow, that her “Bonded and Guaranteed” coat was nothing more than a good imitation made of dyed rabbit skin! Yes, she should have known that there are no fur-bearing seals in Hudson Bay, and that “Hudson Bay Seal” is only a trade name in the fur industry. But it was too late. All Betty could do was console herself with the knowledge that she was not the only one that has been deceived by phony labels and fake “guarantees” on furs. Over and over again a thousand times this example of fraud has been duplicated by one of the most lucrative rackets found in the unscrupulous world of commerce.

Some may laugh at Betty’s calamity as her just desert. They may accuse her of violating the “everlasting covenant” concerning the sanctity of blood, of being indirectly responsible for the death of hundreds of animals, and of being a shallow-minded creature who bought the fur coat only to satisfy her vanity. Grave and serious charges, these, and, if true, thousands of other women are under the same condemnation. Who is responsible? Who started the fashion of fur coats for women? and who is to blame for the abominations found in the furrier business today?



Any inquiry into these questions of necessity takes one a long way back in history, for the use of furs and animal skins for clothing is almost as old as man himself. In fact, one reads in

the third chapter of man's oldest history book, the Bible, that none other than Jehovah God "made for Adam and for his wife coats of skins, and clothed them". The historian Paul, apostle of Christ, tells how the ancient witnesses of God "wandered about in sheepskins and goat-skins". God's faithful prophet named Elijah, the Tishbite, was "girt with a girdle of leather about his loins". Moreover, Ezekiel, another prophet of the Lord who lived in the seventh century before Christ, says that badger or seal-skin was included in a wardrobe fit for a queen.—Genesis 3:21, *Am. Stan. Ver.*; Hebrews 11:37; 2 Kings 1:8; Ezekiel 16:10, *Am. Stan. Ver.*

Secular history tells a dramatic story of travel and exploration in the quest for furs. One of the most famous and colorful explorers, Marco Polo, in the year 1298, spoke of costly fur skins like ermines and 'sables. The real pioneers of North America were not the tillers of the soil, the miners, the lumbermen or the scientists, but, rather, they were the fur trappers and traders. Pushing over the wilds of uncharted plains and crossing unknown mountain ranges, always in advance of civilization, these hunters of fur laid out the sites for what are now many of America's cities. The fur companies, the first being the Dutch West India Company, then the Hudson's Bay Company, which monopolized the field for two hundred years, and still later the Northwest Company of French-Canadian merchants, each contributed to the history of this period, a history written in the mingled blood of both men and animals. At one time 40 dead men could be counted out of every 100 persons engaged in the fur-trading business. How many millions of animals were slaughtered for their fur in this ruthless and reckless period, when conservation of the young and protection of the food and shelter reserves were overlooked, will never be known.

Only when men saw the fur-bearing

animals on the verge of extinction did they awake to their senses and take measures to protect wild life. But it was too late. The natural resources were no longer able to meet the demand, and so fur-farming was undertaken. In 1866 the first mink farm was set up in the state of New York, and in 1894 silver fox, a particular color phase of red fox, was first raised on Prince Edward island, in Canada. By 1938 Canada alone had over 8,000 mink and 2,200 fox farms. Attempts have been made at raising other animals, but with not too much success. Some have tried farming coyotes, skunks, badgers, raccoons, beavers, fishers and martens. With the swamps of Louisiana still yielding more than 6,000,000 muskrats a year, the raising of these has not proved profitable. A few years ago eleven chinchillas, natives of the South American Andes, were brought to California, and since then these little animals that look like rabbits with squirrel tails have multiplied until today some 2,000 U. S. breeders are raising over 30,000 chinchillas.

From Raw Pelts to Finished Furs

All together, the farms furnish about 40 percent of the total value of furs that now reach the market, the remainder of the nearly 100 different types of pelts come through the channels of international trade from every corner of the world. In a general way, furs are grouped according to family: rodent, dog, bear, weasel, cat, pouched, hoofed and miscellaneous groups, including monkey and seal. The families are subdivided, as, for example, there are *water rodents* (brown, black and Southern muskrats, beavers and nutrias) and *land rodents* (squirrels, rats and rabbits). Each of these, then, the squirrels, rats and rabbits, etc., is divided into species. Furthermore, the value of a fur depends on the geographic location from where it comes, the time of year when it was taken, as well as the physical conditions of both the skin and fur.

All of these factors dictate to a large degree what treatment the furrier gives the furs in converting them into wearing apparel. First the skins are softened up and cleaned of any fleshy particles, after which they are "battered" and treated with oils to make them soft and pliable. Excess grease is removed from the fur by tumbling the skins in a drum of sawdust. Nowadays machines have replaced the old hand methods of treatment.

While some furs are used in their natural color, many are subjected to dyeing, blending, pointing and "letting out" processes that are carried out according to many trade secrets. It is here that the "tricks of the trade" work their greatest counterfeiting magic. By dyeing cheap, unattractive rabbit furs they can be transformed to look like rare and elegant sable, mink or ermine. *Blending*, also called tipping, feathering and shading, is for the purpose of altering the natural color pattern of the fur to make it match that of other skins. Instead of dyeing the whole skin, the dyestuff is brushed on the fur only. *Pointing* consists of inserting by hand white hairs in the fur to make it match more desirable and more expensive furs. *Letting out* refers to the lengthening of a skin with a sacrifice of its width. By cutting mink furs into narrow diagonal strips 1/4 to 1/16 inch wide, then sewing them together again, coats appear to be made of 40-inch skins instead of 14-inch ones. Trickery in the fur business is considered an art.

The fashioning of a coat out of 100 or more separate skins is far more difficult than merely sewing together pieces of a crazy quilt. The individual skins are first matched with each other and trimmed to fit together. Then they are pinned on a stiff pattern and sewn so that there is no buckling. After taping the coat to retain its shape, progressively it is then interlined, lined, finished, glazed, ironed, combed, beaten, and

finally as a finished coat it is examined for any defects.

Facts You Should Know About Furs

The Federal Trade Commission and Better Business Bureau has done much in recent years to prevent the fur industry from openly misrepresenting furs, but still there are many hidden ways in which the customer can be cheated. While only an expert can correctly evaluate a dyed, blended and pointed fur, yet the layman can detect some of the grosser flaws in furs.

A good-quality fur should be even-bodied, sleek and glossy, with soft, downy underfur. It should be uniformly colored, and the leather must be soft and pliable. Poor furs, on the other hand, show bare spots that are visible when the fur is blown apart. Matted areas, faded, discolored or dull patches, stiff or shabby hair, are markings of poor skins. If the leather is brittle or shows yellowish or reddish discolorations it has not been treated properly. Examine the skins along the bottom of the coat and on the underside of the sleeves, where the inferior fur is usually placed. Remember that dyed skins are not as high-quality as the natural ones; the distinction can be observed by parting the fur.

Workmanship, construction and the materials used for the lining, armshields, etc., are also items that make the difference between two coats of the same price. It is a fundamental truism that the price tag is no indication of either durability or beauty. "Quite to the contrary," says Gottlieb in *Fur Truths*, "it may be generally assumed that the finer and costlier the fur the less durable." Taking the otter as the standard and giving it a rating of 100, some authorities list the other natural furs as follows: beaver, 90; seal, 75; mink, 70; raccoon, 65; sable, 60; muskrat, 45; fox, 40; squirrel, 25. Chinchilla, the most expensive fur, is rated at only 15; and rabbit, hare and coney furs, from 5 to 20.

Rabbit or coney fur, though not too durable, is considered by furriers to be one of the most versatile; for when dyed it is sold as an imitation of expensive furs under more than 65 different trade names: Hudson Bay, Arctic and Polar Seal, New Zealand and Roman Seal, Baltic Leopard, Tiger, Fox and Seal, Twin Beaver, Chinchillette, Ermine and French Sable are only a few. Rabbit fur holds all records, with a yearly total of more than 200,000,000 skins.

There is probably no other name in furs that thrills and captivates the imagination of women more than the mystifying monosyllabic word *mink*. From childhood girls are taught that the height of success is to be wrapped in a mink coat. Truly, they think, it is an infallible hallmark of high-level society. What sells minks is not so much their practical warmth, beauty and softness as it is their exclusive and uncanny ability to glamorize and glorify the wearer in the eyes of others. Genuine wild Labrador mink coats priced from \$7,000 and up, mutation mink coats for \$25,000, and ranch-raised minks beginning at \$2,500, are available for those who can afford them, but for the other mink-crazed females there are "genuine imitation minks" available for a few hundred dollars. What's the difference, one said, "to misses minus means, it's mink!"

In any event, whether one buys one type of fur coat or another, they should insist on getting a written guarantee specifying not only the trade name of the

fur, but also the zoological name of the animal from which the skin was taken, and whether the fur is natural, tipped, pointed, blended or dyed. Such a written guarantee should state how long repairs are to be made without charge, whether free annual summer storage is included, and whether such is cold storage.

Those fortunate enough to own a fur coat in these days of inflation should give it the best care, in order that it might retain its color, gloss and serviceableness over the longest period of time. Friction, dirt and moths destroy the fur; sunlight and excess heat make the leather brittle. Once a year, therefore, it should be cleaned, and then stored for the summer in a refrigerator unit.

At first, furs served man as articles of utility, to furnish warmth and protection from the elements. Later, when the furriers artfully embellished them with the quality of beauty, it did not necessarily take away from their usefulness, for a good fur coat possesses much greater warmth per ounce of weight than cloth fabrics. Economically, one of good durability will outlast several cheaper cloth coats. Because society's fashionable few idiotically drape themselves with a fur wrap in midsummer does not mean that practical people like Betty, who wear furs in the winter to keep themselves warm, are full of vanity. Nor is it right to say they violate the "everlasting covenant" in using the skins of animals as garments of clothing.



Forest Fires on the Increase

¶ Last year there were 200,799 forest fires in the United States, an increase of more than 28,000 over the previous year. These burned over 23,225,932 acres, causing damage estimated at \$55,207,646. The cause for these fires, the Forest Service says, is largely due to man. At least 90 percent of them are set by reckless, careless man, man the destroyer. More truthfully, the famous poem should read: 'Woodman, spare that tree, so man can burn it down.'



A QUESTION OF COLOR

Racial issue foremost in the South African general election of 1948, the outcome of which surprised the world with the ouster of the Smuts government



IN ITS New Year forecast of great news stories of the then coming year, 1948, the official journal of the British newspaper trade, *World's Press News*, placed the then still future South African general election as third in news value. The United States presidential elections were ranked fourth. The South African elections were held on May 26, and resulted in the defeat of the government led by Field-Marshal J. C. Smuts and a narrow victory for the South African Nationalist Party.

There were instant repercussions throughout the world. In South Africa itself the final returns were greeted with unbelieving surprise, to be followed by hysterical rejoicing on the one hand and stunned consternation on the other. In the city of London, financial center of the British Empire, near panic developed, and gold shares dropped £15,000,000 in value overnight. In America, too, South Africa became headline news. India eyed the new government grimly, spoke of fascism and prophesied trouble. Everywhere the world took note of the change and almost everywhere the world shook its head. One exception was Roman Catholic, anti-British Quebec, where news of the defeat of the Smuts government was received with undisguised pleasure.

Many reasons have been advanced to account for the defeat of the Smuts government: the desire of the people for change; irritation at controls; administrative blunders in domestic policy; Field Marshal Smuts' recognition of the State of Israel. But the issue on which

the election was fought was clear-cut. It was, What policy should white South Africans pursue toward their non-white fellows? The inescapable fact is that the Nationalists were able to command enough support for their color policy to put them into power.

An observer of other days reported that he found in Canada "two nations warring in the bosom of a single state". One wonders what he would have said of South Africa today. For within South Africa are crystallized almost all the racial disunities that afflict the earth. The broad division is between the white and the non-white. The whites are again subdivided into Afrikaans-speaking (mostly of Dutch descent) and English-speaking (mostly of British origin). The non-whites are subdivided into Native Africans, Coloreds (mixed-blooded), and Asiatics (mostly Indians). And the Natives are again subdivided into different ethnological and racial groups, speaking different languages and with different customs and traditions. And among all these divisions and subdivisions there exist, in varying degree, racial enmities and racial prejudice.

The broadest gulf stretches between white and non-white. The color bar operates to keep these two broad divisions separated socially, economically and politically. The issue on which the election was fought was whether this division should be continued and extended, or whether concession should be made to the development which the non-whites have achieved in recent years and the color bar relaxed economically and po-

litically while retaining its social prohibitions as they exist. On this issue, which is of more than national importance, white South Africans were fundamentally divided. The urban areas voted solidly for economic and political relaxation of the color bar. The rural areas voted even more solidly for the retention and extension of the color bar in every aspect of South African life. The urban areas are largely English-speaking; the rural areas, largely Afrikaans-speaking; and this line-up on the question of color has hardly changed in a hundred and fifty years.

Background of the Problem

When the British, in 1806, took possession of the Cape of Good Hope for the second and final time, the problem of race and color in this southwest corner of southern Africa was already a matter of bitter concern. The white man was then, as he is now, a minority ruling race. Under him were the remnants of the land's original inhabitants, the Hottentots and Bushmen. To them had been added a large imported labor force of slaves, consisting mostly of Malays and East and West African Negroes. The Colored (mixed-blooded) population was already large and growing. And on the eastern border of the Cape a new flood of color threatened the white man's supremacy. For while the white man had been invading southern Africa from the southwest the African Bantu had been moving into it from the northeast, driving the Hottentots and Bushmen before them. Now Bantu and white men had met, and the Bantu were a race of warriors, savage and ruthless.

The white South Africans who had now come under British rule had their own methods of dealing with the color problem in all its complexities. The struggle for existence in a wild, inhospitable land had molded them into a hardy, independent, individualistic people. Generally known as "the Boers" (Dutch

"farmers"), their language was already showing strong divergences from the mother Dutch. Their color policy had one main principle: the white man was superior in all things to the non-white and must remain so.

Conflict between British rulers and Boer inhabitants was not long in coming. For the British, under strong missionary influence, enjoined a policy of liberalism which though admirable in theory was largely out of touch with reality. The missionary view presented the non-whites as noble savages who but needed gentle handling to develop into Christian gentlemen. The Boers were described bitterly and unjustly as "half-wild Europeans, suffering from a complete corruption of their moral sense . . . almost sunk to the level of savages." (*The Great Trek*, p. 89)

To the Boers, suffering under repeated raids from the "noble savages" across the border, and irritated and thwarted daily by the lethargic, incompetent labor with whose help they had to wrest a living from the not over-fertile soil, this "unjustifiable odium" was infuriating. And when the inference of British policy began plainly to appear as a denial of the doctrine of inherent white superiority and a recognition of all men as potentially equal the Boers had had enough. With almost religious fervor they packed their ox-wagons, left their homes and broad fields behind them and in their thousands crossed the borders of Cape Colony into the wild, unsettled country to the north and east, where after many hardships and vicissitudes they founded the Boer republics of the Transvaal and Orange Free State.

The Division Today

The Boer republics of the Transvaal and the Orange Free State are now voluntary members of the Union of South Africa, and Boer and Briton to all outward appearances form one united nation. But division of opinion on the

question of color was not bridged by the Act of Union, and the election of 1948 was fought on the 150-year-old issue: Which color policy, that of British liberalism or of Boer conservatism. And the Boers won.

But the political situation in South Africa today is far from being a clear-cut division between Briton and Boer. There have been conversions and defections on both sides. The British liberal tradition is represented in South Africa by the United Party, led by Field-Marshal Smuts, a Boer by birth and upbringing, one-time enemy of Britain and one of the most successful Boer generals in the Anglo-Boer War of still bitter memory. Now recognized as one of the world's senior statesmen and, with Mr. Winston Churchill, as one of the two greatest men the British Empire has produced, he has for many years been the focal point of English hopes in South Africa.

Boer conservatism is represented mainly by the Nationalist party, led by Dr. D. F. Malan, D.D. Pledged to preserve the Afrikaans language, tradition and way of life, this party has the support of most Afrikaans-speaking South Africans. Its republicanism and anti-Empire sentiment have, until recently, denied to it any substantial English-speaking support.

But in the recent election Dr. Malan pleaded for a common meeting ground for white South Africa. He agreed to shelve indefinitely his republican program and to fight the election on one issue only, the color problem. The solution which his party offered was frankly the color policy of 150 years ago. And when Dr. Malan raised it as his battle cry South Africa was amazed to see those who had been Dr. Malan's bitterest opponents, the extreme ultra-British imperialists, rallying to his standard and proclaiming him as the savior of white civilization. They formed but a small proportion of the English vote but their

support was sufficient to give the Nationalists their majority.

The Nationalists emphasize a hard, and, for the Europeans, a foreboding fact: the whites are outnumbered by the non-whites by more than four to one and the higher over-all increase rate of the latter promises that their numerical preponderance will grow greater with the passing of time. Obviously white South Africa is in danger of being swamped by a flood of color. Opponents of the Nationalists are very conscious of the threat, too, but Smuts, the internationalist, sees something else; the eyes of the world are on South Africa in her dealings with her non-white races, and legislation which may be construed as repressive will almost certainly have international repercussions inimical to South Africa's interests, and to the unity of the British Empire. For the empire now includes two great non-white dominions, India and Pakistan, and already South Africa's color policy has caused these two new dominions to complain bitterly.

"Apartheid" and the Empire

The cornerstone on which the Native policy of the republics was built was strict segregation. And segregation, known in South Africa by its Afrikaans equivalent, "apartheid," is the policy on which the Nationalists have won.

It is difficult for the lay mind to follow all the intricacies of the apartheid theory, but the broad idea is that the various racial groups should be contained in areas reserved for their exclusive use and should there work out their own destinies according to their own desires and abilities. The Natives (of course) and perhaps the Coloreds and Indians, too, would be allowed to cross over into the white man's zones to labor for the white man's needs, but they would not be allowed to make their homes there, or to bring their families with them, and would have to go back to their own areas on the expiry of their terms of service.

But South Africa's color problem is complicated by the fact that her non-white races are in various stages of development. This is particularly true of the Bantu, those one-time rival invaders of the white man, who now number nearly eight million of a total population of hardly more than eleven million. Most of them are no more than semicivilized; some of them are hardly less primitive than they were a hundred and fifty years ago; but many of them have made rapid progress along European lines, and some have become in every respect the intellectual equals of the white man. It is the great weakness of South African Native policy that the law in effect places all Natives on the same plane, that of the semicivilized.

The white man's problem has not been made any easier by the insistent cry in some quarters for equal political rights for all. Many consider that equal political rights for all in South Africa is at present just not practical, for millions of its adult population have the mental development of children. Responsible non-European leaders appreciate this, among such ones being Mr. Manilal Gandhi, son of the Mahatma. But it is difficult to justify denial of full political rights to Mr. Ghandi and other educated and cultured men among the Indian, Colored and Native communities.

Overseas observers have dubbed the Nationalists "Nazi zealots" and fascists. It is true that during the second world war the Nationalists openly hoped for and expected a German victory. It is true, too, that their leaders flirted with certain extreme Afrikaner organizations, such as the Ossewa Brandwag, which loudly proclaimed the virtues of the Nazi State. And it is true that almost the first official act of the new government was to liberate certain ones who had been sentenced to long terms of imprisonment for wartime sabotage and treasonable acts on behalf of Nazi Germany. But it is still doubtful whether the new government

can rightly be called totalitarian in outlook. It is a fact that the desire which many Afrikanders had for a German victory was inspired not so much by a love of Germany but by a hatred of Britain.

Nevertheless, there is little likelihood of South Africa's seceding from the Empire. Germany, whom the Nationalists in company with many others throughout the world once regarded as the main bulwark against Bolshevism, is gone. The Nationalists, hating Communism even more than they once hated Britain, now look to the West, to the British Empire and America for protection from the Red peril, and the new government has openly recognized the political, economic and strategic value to South Africa of her place in the Empire.

But the apartheid theory does contain a threat to the peace and unity of the Empire. For while there may be doubts as to the economic soundness and ethical rightness of apartheid it cannot be doubted that any attempt to put it into practice will occasion grave national and international reaction. Within South Africa itself apartheid would bring to open flame racial bitternesses and antagonisms already smoldering ominously, while in the wider councils of the world South Africa would have to face universal criticism and disapproval.

For white and non-white South Africans alike one sentence in the Nationalist party's pre-election manifesto reads ominously. In a statement outlining the apartheid policy, published on March 30, Dr. Malan had this to say: "Churches and societies which undermine the policy of apartheid and which *propagate doctrines foreign to the nation* will be checked." As the unofficial state religion of South Africa is now Dutch Reformed Calvinism, it is logical to assume that any doctrine that conflicts with the teachings of Calvin may be construed as being "foreign to the nation" and a fit subject for checking.—*Awake!* correspondent in South Africa.

"THY WORD IS TRUTH"

JOHN 17:17

Not Responsible for World's Morals

THE clergy of Christendom's hundreds of religious denominations disavow Jehovah's witnesses and stoutly aver that these were not ordained by them. Good! say the witnesses, for our ordination is Scriptural; genuine ministers are not made by men or religious clergy, but are made by God through Christ. That was what the apostle Paul claimed as true about himself. Theological training at the feet of Rabbi Gamaliel did not induct Paul into the Christian ministry. The gospel of which Paul was a minister was not according to man, and he did not get it of man, but was taught it by the revelation of Jesus Christ. (Gal. 1:11-17) We can thus see that Paul was not a servant of the Jewish organization that rejected Jesus Christ. He was not a minister of Judaism or "Jews' religion" with its traditions of the religious fathers.

Today, like Paul, Jehovah's witnesses act separate from all the religious organizations of Jewry and Christendom. They are not ministers of the hundreds of confusing religions of Christendom, but are "ministers of the gospel". With this gospel they exclusively work. This gospel, and not the wisdom and religious ideas of men, they teach privately and preach publicly. With this gospel they are trained, instructed and built up in Christian faith with it. Acquaintance with this true gospel, then a dedication of themselves to make it known to others, is what makes them gospel ministers. They reject the religious traditions

of Christendom as "old wives' fables" and profane.

If those of us who are ministers specialize on the gospel, how can we at all dabble in the morality campaigns and the politics of this world, or try to dictate what the movie industry shall produce or the cinemas show on the screen, or act as referees in capital-labor disputes? We simply cannot. Those things of this world are not our concern. We cannot line up with the governor of Minnesota, who, at a Reformation Day celebration in November of 1947, said publicly: "We are personally responsible for the political conduct of our democracy. If Christians in the United States do not reverse their indifference to government, the time may quickly come when a decision will be forced upon them as a result of our apathy. . . . they must come forward to accept the obligation of leadership and service in political and civil life as never before in the history of our nation."—*New York Times*, November 3, 1947.

Would Christ Jesus, would the apostle Paul, heed that urgent warning or invitation to entangle themselves with the political affairs of this country, if they were personally present here now? Not if they stuck to the line of action that they followed when on earth nineteen centuries ago. Christ Jesus owned up to no responsibility for the political conduct of any nation, but quietly said to politician Pilate: "My realm does not belong to this world." (John 18:36, *Moffatt*) And Paul wrote to Timothy: "Endure hardness, as a good soldier of Jesus Christ. No man that warreth en-

tangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Timothy 2:3, 4) Both Jesus and Paul his faithful imitator kept hands off this world's running of its affairs and stuck to the ministry of the gospel. When Jesus Christ was offered the charge of all the political states of this world it was not Jehovah God, but it was Satan the Devil, "the god of this world," that made the offer to Christ Jesus on the terms that *Jesus fall down and worship the Devil*.

Because Jesus Christ was a minister of God and devoted to the ministry of the gospel, He refused to enter politics in league with Satan the Devil. For holding to this neutral course He was foully put to death by a political conspiracy. But no blame can be cast upon His ministry, as being fraudulent. If *il papa* of Vatican City, who claims to be Christ's vicar, had instructed the Roman Catholic clergy to follow Jesus' example and stick to the gospel, Monsignor Josef Tiso would not have entered the political office of president of Slovakia as a protectorate of Adolf Hitler and have *taken part in slaughtering thousands of helpless Slovakian Jews*, and all this time being on good terms with the Vatican, and finally appealing to Hitler for military aid when the allies were closing in upon the Nazi forces. Condemned after trial in court, Tiso was hanged as a criminal and Nazi collaborator April 18, 1947. Just his being a Roman Catholic priest did not earn for him a pardon.

By no means can God's true ministers of His gospel undertake to act as the custodians of the morals of the state or of the public community that upholds such a political state, and try to put Jehovah God in the state. We cannot by making laws give people an injection of righteousness and morality. Not even the law of Moses could legislate righteousness into God's chosen people of Israel. That Theocratic law could only condemn them as natural-born sinners

in Jehovah's sight and needing redemption, redemption through no political legislation, but through Jesus' blood. The Roman Catholic priests that try to influence legislation to inject their Roman Catholic righteousness into the people merely serve to legislate themselves into power for controlling the community, Catholic, Protestant and Jewish. The apostle Paul knew better than to try to act as custodian for the morals of the people of Rome and other lands that he visited. *He said to the church at Corinth which had a disgusting case of fornication on its hands: "What have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judge."*—1 Cor. 5:12, 13.

The apostle foretold that at the end of this world, where we are now, the nations would have dropped to their lowest ebb, creating most perilous times, and that there would never be any improvement. (2 Timothy 3:1-13) The failure of Christendom's clergy to improve the morality of the people of the various political states proves theirs is a losing fight, because it is no business of a true minister of God. Why, the true ministers of His Word cannot even force the gospel of salvation upon anyone; and it is only through that gospel that any person attains to real righteousness and morality in God's sight. How, then, can Christendom's ministers of religion hope to regulate the morality of the political state and to legislate uprightness into the people that do not accept and obey the gospel of God in Christ Jesus? They cannot. Jehovah's witnesses are well instructed in that gospel. They do not let themselves be fooled into joining the religious clergy in that futile effort which does not have God's approval or backing. *Only God's kingdom established in the hands of Christ Jesus will bring in a world completely moral and upright, a new world, and not this old world made over.*

American Bill of Rights

(Continued from page 8)

to the other groups of the community, often becomes himself suspect. . . . Yes, it takes courage to stand between an unpopular minority and the community, insisting that our Bill of Rights was designed for the protection of all people, whatever their race, creed or political faith. The lawyer may feel uneasy when it seems that important clients may slip away because of his attitude. The editor may be tempted to stand mute by reason of the views of important advertisers. Even the clergyman may be under pressure to hold his tongue because of the influence of some of his parishioners.

But those who are devoted to the democratic ideal expressed in our Bill of Rights will take the direct and daring course. Once they are sure of their facts and know they are doing right they will, like Altgeld, espouse the cause of the victims of ignorance, prejudice or passion. They, too, may be pilloried or cursed. But institutions become great by the greatness of the men who champion them, by the greatness of the advocacy that defends them.

A people indifferent to their civil liberties do not deserve to keep them and in this revolutionary age may not be expected to keep them long. A people who proclaim their civil liberties but extend them only to preferred groups start down the path to totalitarianism. They emulate either the dictatorship of the Right or the dictatorship of the Left. In doing this they erase a basic distinction between our system of government and totalitarianism.

To allow that to happen is to lose by default. Far better to lose pleading the cause of decency and of justice. Then we win greatness even in defeat, and leave behind a rich heritage for those who later rebuild on the ashes of our lost hopes.

But there will be no failure if we adhere steadfastly to our faith. For the goal of people of all races is toward a system which respects their dignity, frees their minds and allows them to worship their God in their own way. None has yet designed an article of political faith more suited to those ends than our own Bill of Rights.

Vigilant Ones

The foregoing establishes the worth of the American Bill of Rights, particularly the first of those ten amendments. The wisdom of having these freedom guarantees in writing, and having them interpreted by the courts, is also manifest. Legislatures and executives are frequently subjected to political pressures, are sensitive to arguments of expediency, are responsive to pseudo-patriotic pleas. All this makes it difficult for the individual, especially of an unpopular minority, to protect himself. By the very nature of their appointment members of the legislatures, as well as some executives, are representatives of the majority. It may be politically dangerous for them to champion the rights of minorities. But with the courts interpreting the rights guaranteed to all persons there is more hope for justice. As Mr. Justice Chapman of the Florida Court of Appeals said, in *Wilson v. Russell* (1941): "A court in the discharge of duty under our system is required to be oblivious to public clamor, partisan demands, notoriety, or personal popularity and to interpret the law fearlessly and impartially so as to promote justice, inspire confidence and serve the public welfare." Hence a tribunal can dispense justice better than a body that is obliged to keep one eye on the public press and the other on the ballot box.

But before the courts can safeguard liberties, vigilant ones must challenge those who would encroach thereon. None have been more vigilant in this regard than Jehovah's witnesses. Their fight for freedom has piled high favorable court decisions bulwarking civil liberties for all. They have helped establish not only what may be said in the exercise of free speech and press, but also how it may be disseminated to an audience. They have kept these freedoms tax-free and license-free. Truth may not be choked off because it offends some others or is controversial. It penetrates to all corners of

the nation, by virtue of decisions won against company-owned towns. Moreover, the Witnesses have advanced the cause of free worship by their victory in the flag-salute case. Forced salutes could lead to oppressive regimentation, and the eventual forced *heiling* of a variety of Hitlers. Also, if vigilant fighting had not turned back the attempt to brand Jehovah's witnesses seditious because they advocate God's kingdom, then other religious groups supporting that kingdom could be similarly convicted. It is as Judge Edward F. Waite said in an article in the *Minnesota Law Review* (1944) entitled "The Debt of Constitutional Law to Jehovah's witnesses":

It is plain that present constitutional guarantees of personal liberty, as authoritatively interpreted by the United States Supreme Court, are far broader than they were before the spring of 1938; and that most of this enlargement is to be found in the thirty-one Jehovah's witnesses cases (sixteen deciding

opinions) of which *Lovell v. City of Griffin* was the first. If 'the blood of the martyrs is the seed of the Church', what is the debt of Constitutional Law to the militant persistency—or perhaps I should say devotion—of this strange group?

In the United States freedom-lovers have a good fighting chance to preserve their liberties through their written Bill of Rights. The United States affords the individual more protection of his personal freedoms against governmental encroachment, state or federal, than that available in any other of the United Nations. By appealing to the Bill of Rights, invoked through judicial review, any exercise of power by the executive or legislature can be scrutinized by the courts and weighed on the scales of freedom. The American Bill of Rights has thus proved its worth. Why should not the citizens of any one of the other United Nations have their personal rights made as legally secure?



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who had clashed with Paris police the previous day were sentenced to jail terms on September 16. Widespread labor protests followed. Seven persons held for attacking the police had their sentences postponed, the judge saying, "All Frenchmen have the right to demonstrate, but they must do so in an orderly fashion."

Further disturbances have resulted from the conflict between Communists and De Gaullists, who fought a pitched battle at Vizille September 16. Another fight occurred on the 18th, accompanied by machine-gun and revolver fire. A Communist was killed and many of the demonstrators were wounded. The clash arose over a counterdemonstration by Communists immediately after M. de Gaulle had made a speech at Grenoble. The same day the National Assembly passed a bill to provide eighty billion francs in new tax receipts. De Gaulle was charged (September 22) with maintaining a 15,000-man private police force; but a spokesman for the party said they were merely militant members chosen to see that Communists did not prevent the general from making speeches. The French National Assembly, which has trouble agreeing on anything, finally, on September 23, voted to postpone local elections from October to March, in view of the troubled conditions. On the 25th clashes between De Gaullists and Communists took place in Paris; 40 were wounded as Communists invaded a rally of De Gaulle's party.

Brussels Alliance

◆ At the close of a two-day meeting of the national defense ministers of France, Britain, the Netherlands, Belgium and Luxembourg, on September 28, announcement was made of the formation of a permanent common military organization for the defense of Western Europe. The "Brussels Alliance" was signed by representatives of the five powers. British Field Mar-

War of Words in U. N.

◆ The United Nations, belying its name, is at its assemblies a battleground for a war of words. This perennial conflict broke out afresh as the third General Assembly convened at Paris on September 21. Present were 600 secretariat members from Lake Success together with 600 others hired in Europe. About 1500 correspondents, from some 43 countries, were there to cover the meetings. The 58 national delegations on hand represented three-fifths of the earth's surface, and four-fifths of its people.

Early in the sessions of the assembly U. S. Secretary of State Marshall made a speech and said that American patience should not be mistaken for weakness, and that no basic principles would be set aside to reach an agreement with Russia. Russia's delegate Vishinsky replied two days later saying that Russia sought co-operation with all nations but that the U. S. followed a "policy of expansion and realization of plans for world domination". He accused the U. S. of planning the use of atomic bombs for the destruction of Moscow, Leningrad and other great Russian cities. Apart from hearing speeches the Assembly decided upon its agenda. Russia opposed the inclusion of reports of the Balkan and Korean Commissions, the proposals of the "Little Assembly", and a motion con-

demning Russia's refusal to allow Russian women who have married foreign husbands to leave the country. Prominent on the program were consideration of the Palestine question, the Berlin impasse, the Greek problem, the Indonesian trouble, and the Trieste governorship.

Berlin Crisis Continues

◆ The foreign ministers of the Western Big Three, Britain, the U. S. and France, on September 20 held critical meetings at Paris in regard to the Berlin crisis. They decided by the following day to send an urgent message to the Kremlin, which was done on Wednesday, identical notes going to the Soviet ambassadors in Washington, London and Paris. The Soviet replied with unusual promptness and by the end of that week preparations were under way in Paris for a meeting of the Big Three's ministers to discuss Russia's reply, which called for Russian control of air transport into Berlin. On September 26 the ministers drafted a speedy reply. Briefly, they said, Nothing doing. "Identical notifications" were accordingly sent to the U. N., charging that the Russian blockade of Berlin and attendant difficulties were a "threat to the peace" of the world. And one wonders what peace.

French Strife

◆ Three worker demonstrators

shall Viscount Montgomery was chosen as first chairman of the permanent defense organization. A plan for military aid to Western Europe will be one of the first problems to be submitted to the Eighty-first U. S. Congress in January.

Speech from the Throne

◆ Queen Juliana for the first time addressed the Dutch parliament from the throne on September 21, outlining the policy to be followed by the recently formed coalition government under Willem Drees, Socialist premier. The queen said that the country's defensive strength at sea and in the air had been dovetailed into the joint defense pattern of the Western European Union, a move which the precarious state of the nation's finances had made inevitable.

Europe Receives \$123,532,663

◆ The U. S. in the third week of September sent \$123,532,663 to nine European countries to carry on the battle for European recovery. Allotments included \$12,400,000 for U. S. cotton destined for Bizonal Germany. Authorizations for all participating European countries and China total \$1,809,425,810 as of September 22.

Italy's Cost of Living

◆ It was reported in September that over the period of one month basic items of a family budget for heating and eating have gone up more than 50 percent in Italy. The people are calling on the rather nonchalant De Gasperi government to explain how they will exist this winter.

Italy's Anti-Red Union

◆ The Catholic Association of Italian Workers congress in Rome, on September 17, voted 581,000 to 40,000 to form an anti-Communist labor movement which would be free of Communist influence as well as of party domination of any kind. It is reported that the Communist-dominated General Confederation of Labor has dropped from about

7,000,000 to some 5,000,000 members in the last few months.

Death of Mediator

◆ The vicious slaying of Count Bernadotte on September 17 shocked the world. The U. N. mediator, accompanied by an aide, Colonel Serot, was passing through Jerusalem. There were three cars. Coming into the Jewish section the party was stopped at the foot of the Hill of Evil Council. A jeep was parked across the road. Two men got out and with a machine gun at close range shot Count Bernadotte and his aide, then fled. The atrocious deed was charged to a segment of the Stern gang which has been operating in Palestine with impunity. A widespread search for the killers was instituted and 200 Sternists were placed under arrest. The Jewish government at long last outlawed the terrorist organizations. At the close of the month the Stern gang leader was apprehended.

Palestine in the U. N.

◆ The murder of Count Folke Bernadotte pushed the Palestine question to the forefront in U. N. deliberations at Paris. The Swedish delegation to that body was conspicuous, dressed in mourning because of the assassination. The count had finished a report on the Palestine problem shortly before his death. It included a new partition plan, which was presented to the U. N. General Assembly on September 20. It called for recognition of the Jewish state, but made some important boundary changes. Western Galilee was to be given to the Jews, but most of the Negeb to the Arabs; Haifa was to be a free port within the state of Israel, Lydda a free airport in Arab territory. Jerusalem was to be U. N. controlled, with safeguards for the protection of religious sites and rights. The report indicated that since neither faction would be likely to agree on any proposed plan, the U. N. should decide the matter and then enforce its decision.

India Takes Hyderabad

◆ As the Security Council of the U. N. on September 16 formally voted to put the India-Hyderabad conflict on the agenda, Indian armored columns were within 50 miles of Hyderabad's capital. The princely state surrendered the next day and the nizam (ruler) ordered Hyderabad representatives at the U. N. not to press their protest against India. The 100-hour war between the princely state and the Indian dominion had come to an end. "I am opening a new chapter of friendliness with India," said the nizam in a broadcast. Prime Minister Nehru, of India, said Hyderabad would be under Indian military government until 'normality was restored'. A constituent assembly would be elected to decide the political future of the state.

Assassination in Burma

◆ U Tin Tut of Burma, anti-Communist leader and former foreign minister, died September 19 as the result of the explosion the day before of a bomb placed in his car by the assassins. Burma is torn by internal strife. Two Communist groups are fighting each other, as well as the government, and an uprising of the Karen population is causing additional perplexity.

Indonesian Uprising

◆ The Indonesian problem was complicated in mid-September by the civil strife precipitated by Communist forces. Premier Mohammed Hatta bitterly denounced the Communist party in Parliament, accusing them of trying to "drag the Republic into a Soviet-American global conflict". He stated that Russia had altered its course seven times since 1917, "now turning left, now right," and he saw no reason why Indonesia should follow its dictates or example. Communist forces, however, continued to fight, and on September 18 overthrew the government of Java's third largest city, Madiun. President Soekarno immediately proclaimed martial law throughout

the republic. September 20 a Communist-controlled radio in Madiun proclaimed that the "Soviet Republic of Java" had been established and that 'the hour for revolt had begun', promising at the same time "land for those who work it". President Soekarno was given unlimited powers for three months, to deal with the uprising. All left-wing newspapers were banned. September 30 government forces announced the recapture of Madiun. Several other cities occupied by the Communists were also retaken.

Filipino Strife

◆ The conflict between the Filipino government and the rebel Hukbalahaps has broken out afresh and on a larger scale. The leader of the guerrilla group, Luis Taruc, turned against the government even though he had previously accepted President Elpidio Quino's offer of amnesty on behalf of the 100,000 guerrillas. The war now being fought on the central plains of Luzon was estimated in September to have resulted in the loss of a thousand lives over a period of forty days.

Puzzling Perón Plot

◆ President Perón, of Argentina, personally accused a former U. S. Embassy official, now in business in Uruguay, of being the chief plotter in an alleged "capitalist" conspiracy to kill him and Señora Perón. Perón made the most of the occasion by delivering an impassioned balcony speech. It is alleged that Perón is having trouble at home, and so is trying to divert attention from the domestic difficulties by attacking foreigners. The details of the "plot" were vague, and the indirect implication that the U. S. was involved has led to bad feeling against that country. Generally the speech was considered a bit of drama that was staged to turn Argentinian dissatisfaction in another direction, away from home affairs. On September 26 the Catholic churches offered special prayers of thanks that the puzzling plot had been foiled.

Indeed, it seems to have been foiled even before the alleged plotters thought of it.

Peary Cache

◆ A Navy and Coast Guard expedition returning from the Arctic in late September brought back handwritten records left in the polar regions more than forty years ago by Commander Robert E. Peary, discoverer of the north pole. Peary had found, and cached along with his own statement, documents left by a British expedition in 1875-1876. The cairn containing the papers was located at Cape Sheridan, which is 450 miles from the north pole.

Draft Registration

◆ Selective Service stated at the close of September that 8,584,963 men, 18 through 25 years of age, had registered for the peacetime draft. The final figures covered all states and territories of the U. S. Single, non-veteran and childless married men, 18 through 25, total only 2,147,813.

Huge Grain Supply Stored

◆ The Department of Agriculture on September 23 reported that farmers had stored more than 100,000,000 bushels of this year's grains under the U. S. price support programs. Wheat made up over 97 percent of the total. At Sel Wenatchee, Wash., a quarter of a million dollars' worth of wheat was lying on the ground because there were not sufficient elevator storage facilities available.

Super-Supersonic Speeds

◆ Secretary of the Air Force W. Stuart Symington on September 25 announced attainment by U. S. fliers of speeds "hundreds of miles faster than the speed of sound". He also mentioned a jet bomber that outpaced its jet fighter escorts, which is going some. Air Force officers confirmed the fact that a tiny test plane, the Bell XS-1, had flown at the incredible speed mentioned by Mr. Symington.

Ram-Jet Missile Speed

◆ The National Advisory Committee for Aeronautics revealed on September 28 that great strides had been made in supersonic speed engine research, which included a ram-jet test missile clocked at over 1600 m.p.h. in drop tests. Application of the engine is expected to be limited for some years to guided missiles and bombs, since it does not attain actual efficiency until it reaches double the speed of sound.

U. S. Air Force Day

◆ Air Force Day was observed September 18 all over the U. S. and in other parts of the world where U. S. occupation forces exist. American fliers set new records and demonstrated huge bombers, jet fighters, transports and other new types of planes. It was the first anniversary of the Air Force as an independent arm of the National Military Establishment. From U. S. bases in Japan and Germany came B-29 superfortresses, flying as far as 5,000 miles in dawn-to-dusk flights, to participate in make-believe bombing of U. S. cities along the coasts and inland.

Cat Has 100 Kittens!

◆ Muffet, an 11-year-old, Moultrie, Ga., cat had 100 kittens as of September 19. P.S. The kittens did not all come at once, but over a ten-year period.

Florida Hurricane

◆ While, due to general precautions, only three lives were lost in the Florida hurricane of late September, a crop and property damage that could not be forestalled totaled \$25,000,000.

Typhoon in Japan

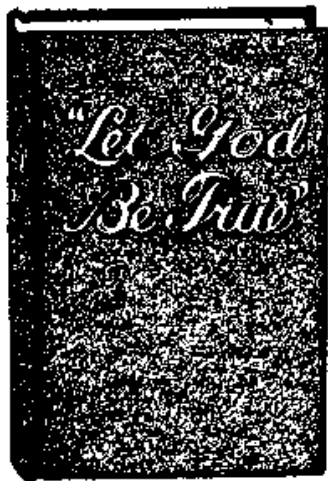
◆ A typhoon which struck in the vicinity of Tokyo September 16 was believed to have caused more than 10,000 deaths. Large areas were flooded and the inhabitants of towns were obliged to evacuate their homes, taking their belongings with them.

Who Are Jehovah's Witnesses?

In almost every community Jehovah's witnesses are regularly calling at the homes of the people. Regardless of the season, you will see them; on the streets, at the homes, on the public platform. But why? What is their purpose? Who are they? While Jehovah's witnesses would be glad to answer your questions personally, this may not always be convenient for you. Rather than allow your questions to go unanswered or depend upon the opinions of the uninformed, may we make a suggestion?



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This handsome 320-page volume contains a chapter devoted to the question "Who Are Jehovah's Witnesses?" Here you may read the facts concerning their origin, purpose and teachings. Other chapters discuss in an interesting and understandable manner the primary doctrines of the Bible. "Let God Be True", in upholding God's word as true, has brought comfort to the thousands who have already read it. It will bring comfort to you, too. You may obtain a copy direct from the publishers and learn more about the Bible in your own home.

A copy of "Let God Be True" and the booklet *Permanent Governor of All Nations* will be sent to you postpaid on a contribution of 35c. If you desire, the next time one of Jehovah's witnesses calls, you may discuss its contents without any cost or obligation.



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