

AWAKE!

"PROTESTANTS, KEEP OUT!"

Religious minorities persecuted in Colombia

The Way to World Unity

—As human leaders see it

**Guard Your Child Through
Proper Training**

Enlisting parents to fight
instead of forward revolting delinquency

Flattering Titles Unscriptural

Would you wear a title reserved for
God alone?



JULY 22, 1952

SEMI-MONTHLY

THE MISSION OF THIS JOURNAL

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

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



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CONTENTS

Political Landlords in Outer Space	3	The Way to World Unity—As Human Leaders See It	17
Guard Your Child Through Proper Training	5	Religion and War	23
"Protestants, Keep Out!"	8	The Black Christ of Esquipulas	24
The Government's Position	10	"Your Word Is Truth"	
The Catholic Position	11	Flattering Titles Unscriptural	25
Both Sides Err	12	Citizenship Granted Despite	
A Greeting from the Land of		Conscientious Objections	27
the Midnight Sun	13	Mrs. Uemura Writes to Mrs. Ridgway	28
Watching the "North Pole"	16	Watching the World	29
Your Cola Drinks	16		

AWAKE!

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

Volume XXXIII

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Number 14

Political Landlords in Outer Space



THE art of land-grabbing has outgrown our planet. During antiquity and the Middle Ages the reaches of Europe and Asia kept conquest-minded men completely occupied. Then for the period of exploration, the vast American continents offered diversion until the Monroe Doctrine officially ended this amusement in the early nineteenth century. In modern times the dictator idea has witnessed the swallowing up or dominating of weaker powers by the stronger ones; so that now, for security reasons, the world is basically divided into the Red Cominform (Soviet Russia and her satellites) and those nations more or less allied in the interests of liberal Western democracy. But now, alas, it appears that a plain, simple dictator has little more land to grab, without incurring risk of a world war, unless he goes—*up!*

This was drawn to the public's attention by *Collier's* of March 22, 1952, in its special issue dealing with man's alleged coming conquest of outer space. One of the articles, written by Oscar Schachter, deputy director of the legal department of the United Nations, asked: "Who Owns the Universe?" So far along is *talk* on interplanetary rocketry that this writer, a lawyer versed in international law, has already been plagued with questions as to who would own what, once the various nations succeeded in launching rocket ships into

space. He clearly itemized the prominent difficulties—governments that might want to stake off claims to portions of space itself, desirable means for taking possession of and maintaining areas of a foreign planet, the securing of a single nation's right to fully exploit a valuable deposit of natural resources there which the same nation's representatives discovered, the need for identifying space ships with a certain nation of earth and that nation's subsequent responsibility for its craft. A fundamental problem raised is the necessity of determining how far *up* a nation's sovereignty extends. Mr. Schachter thinks this can best be solved by limiting the altitude of national sovereignty to the height at which aircraft, including balloons, can be operated. As for outer space, he would apply the principle of "freedom of the seas" and make that "no man's world". As to the nations' getting along together on the surfaces of other planets, he spoke about the necessity for rules and agreements.

It may seem very distrustful to even mention this, but if a rocket ship were destroyed by another in interplanetary space or a crew from one nation were ambushed by another on a foreign planet, it would be easy to get rid of the evidence, certainly easier than when freebooting Sirs Francis Drake and John Hawkins sent Spanish ships to the bottom in the sixteenth century. In view of the manner in

which the different governments get along on the earth, is it likely their diplomats would fare much better if transported "out of this world"? Is it more likely that Russia would give up the "Iron Curtain" idea on Mars, or that she would try instead to ring in the whole planet or a chain of planets? True, other planets might be brought into NATO by somewhat extending the borders of that organization; but would it make matters more peaceful and trustful simply by bringing our entire solar system into the cold war?

But the most amusing facet to current speculations by political "landlords" anxious to extend their real estate is their very conception of who owns the universe. The highest authority they have sought is *international* law. Just as they have done toward earthly matters, they show their intent to handle cosmic affairs without consulting the great authoritative source of *universal* law, the Bible. Therein Jehovah God's servant Job counsels today's would-be planet plunderers: "How can a man be right with God? If he should be willing to debate with him, he could not answer him once in a thousand times. . . . who ever resisted him and succeeded?"—Job 9:2-4, *An Amer. Trans.*

The modern politicians who think little of lives where land is involved (be that land on earth or Jupiter) and who dream now of sojourning around the solar system in the restless spirit of the explorers of yore, usually ignoring God entirely and attaching no importance to his Word, might figure out what God would say to them when he said the following to his faithful worshiper Job: "Where were you when I laid the foundations of the earth? Declare, if you have insight. Who fixed its measurements, for you should know? Or who stretched a line over it? Can you bind the chains of the Pleiades, or loosen the girdle of Orion? Can you send forth Mazza-

roth in its season, and lead forth the Bear with its satellites? Do you know the laws of the heavens? Or do you appoint the arrangements of the earth? Can you lift your voice up to the clouds, that a flood of waters may cover you? Can you send forth the lightnings that they may go and say to you, 'Here we are!' Who put wisdom in the inner parts, or who gave insight to the mind?"—Job 38:4, 5, 31-36, *An Amer. Trans.*

For vanity, power and selfish glory, harsh rulers have for centuries fumed and stormed and raged back and forth over the land until they have made the earth a ruin and piled carnage behind them. God's purposes? Everlasting peace and life on earth? What have they heard of such things? Time now only to extend *their* rule and benefits to other planets. What must God think of them? "Throned in heaven, he laughs, the Lord mocks at them; then in wrath he speaks to them, scares them with his fury."—Psalm 2:4, 5, *Moffatt*.

Dominant political leaders always disdain fear in public. They speak fearlessly of projected experimental flights into outer space. They can afford to. They will not be going along. They will find others for that. But no proxy will be available for them when God's fury comes against them in strength at Armageddon for their final lesson in universal law. At that time, too, those that have used science and other fields to aid selfish oppression will likewise vanish from the scene forever in utter, sorry confusion. Their confusion has begun already, for how else could they talk of going to other planets when science itself admits the earth is the only one suitable for life? It is just as well they have forgotten this, for Christ Jesus advises that eternal life here will be only for another type of people: "Happy are the mild-tempered ones, since they will inherit the earth."—Matthew 5:5, *New World Trans.*



Guard Your Child Through Proper Training



ON February 5, 1951, Probate Judge Harry Albright of Bellaire, Ohio, was facing America's No. 1 problem—juvenile delinquency. Before him stood a boy, a mere babe, but with a police record of twenty-eight offenses. The judge said the lad had stolen a car, broken into a private home, set fire to papers around the Bellaire police station, pinched all the keys from a used car lot and distributed them up and down the street, and burglarized a number of business places. To top this record the boy pulled a sixteen-dollar burglary of the Belmont Federal Savings and Loan company with his brother. What follows will make you want to laugh or weep, depending upon your knowledge of criminology. The desperado's age was seven; his brother's five. "What would you do with a seven-year-old bank burglar? He's too young for reform school and too ornery for children's home," said Judge Albright. Just an exceptional case, you say. Not so.

A crime wave swept through Boston. Robberies, rapes, assaults, thefts were flashed night after night over the radio. Finally, one evening came the report: "Boston police in their battle against the crime wave have made an important arrest, holding three criminals!" "The criminals," said the announcer, "are 11, 12 and 13 years of age!"

A baby-faced desperado aged seven and his two pals stole government documents, and committed twenty robberies. The youngest stuck his tongue out at the government agent and said: "You can't do anything with me! I'm under seven."

On October 1, 1951, in Irvington, New Jersey, the police arrested three youths, who were veterans in their ill-chosen profession of burglary. The youngest engineered the jobs. His buddies paid him off in candy and movie tickets when a job was well done. Their ages were twelve and thirteen and their leader's, six!

A digest of Charles J. Dutton's article appearing in the *Kiwanis* magazine, June 1946, says: "In the latter part of the 1930's, when the police spoke of juvenile delinquency they meant youths from 16 to 18 years. Today, they mean 'kids', from seven to 15 years. Not only has the age limit fallen; the type of crime has grown worse. Such wild and savage destruction, sadistic cruelty, vicious vandalism were unknown ten years ago. Something has happened . . . and the police do not like the picture. What alarms law-enforcement officials today is the savage type of destruction they face. When children go wrong, they behave as if possessed. If these young offenders take over an automobile, they cut up the upholstery, stick nails in the tires or cut them, break everything they can. If they get into a school, church or dwelling, they destroy anything within reach."

In August 1951, the Skidmore Elementary School in Columbus, Ohio, tasted the vicious assault of youth. About sixty windows had been smashed, desks ransacked, walls and floors of the rooms were splattered with ink, a piano was damaged and furniture and cabinets were battered. A county rural school in Burke, New York, was completely wrecked last Halloween

night. In another town, churches were invaded, organ pipes cut, pews upset and windows smashed. The police chief looked at the ruin and said: "Kids! Five of them! They spent two nights in here. The oldest was almost fifteen, the youngest around eight. Ever see anything like it?" At Mount Vernon, New York, January 23, 1949, vandals entered the graveyard and overturned, uprooted or otherwise damaged twenty-two headstones and one marble madonna. Several headstones were smashed to bits. Choose any city you wish, the story is the same. Rampant destruction, damage amounting to hundreds of thousands of dollars.

Another thing that troubles the police is the sadistic streak in many of these children. Psychologists say that children love animals. But what will psychologists say of a group that stole dogs, took them into the woods, put wires around their necks, hanged them to a tree, and lighted a fire under the suffering animals. Those children were all under fifteen.

The Rise in Crime

Murder? Yes, many. Assaults? Hundreds, by youths with a vicious disposition, upon other children. Sadism of a type one used to think only the student of abnormal psychology would ever encounter.

On September 5, 1951, a 15-year-old boy told police he knifed his best friend to death at a revival tent meeting because "he hit me with a songbook". "I felt I had to do it. I'm not sorry." Another boy, 16, killed his friend for tickling his feet while he napped. A 13-year-old cop-hating girl with a rock beat 6-year-old James Bruce to the point of death and said, "I ain't sorry for what I did."

How can one explain the case of the 15-year-old girl in a Connecticut city, who, while her mother was at work, used the house for a brothel, the inmates being high

school girls and the patrons boys from the same school? In Zanesville, Ohio, nineteen teen-agers admitted participating in illicit sex relations in cars, alleys, and country lanes, while a 14-year-old girl in St. Charles, Missouri, told police she had been intimate with men in a series of group parties. (*Coronet*, February, 1951) In the spring of 1950, near Bakersfield, California, twenty girls, all under 21 and the youngest 13, were arrested for posing in the nude for lewd photographs. In the big-city sections many beautiful teen-agers group together into she-wolf packs for street fighting, bone-breaking "stomping" bouts, face-scarring knife battles. Some act as junior gun molls to outwit the police. At sixteen these girls are crime-hardened, willing to try anything, any kind of violence, theft, extortion, and promiscuity. Some dress in stolen mink coats, are alcoholics and dope addicts. Many are mothers before they reach fourteen!—*New York Times*, October 2, 1950.

Are these isolated cases? Let the figures published by the Department of Justice answer. The year 1944, to compare with 1929, shows the following increases in crimes committed by boys from ten to eighteen: murder up 47 per cent; rape up 69 per cent; assaults up 71 per cent. Sex crimes other than rape had risen 61 per cent. For girls of the same age range, sex offenses and prostitution rose 375 per cent. Drunkenness mounted 174 per cent. Children now commit 56 per cent of all crimes.

The *New York Times* of April 20, 1952, reports that "one-tenth of the 1,000,000 children apprehended annually by the police are sent to jails". Also that New York city's child delinquency increase is "20.3 per cent in 1951 over the year before, for the rest of the state the increase was 14.3 per cent over the 1950 total". "To the juvenile courts over the country come 300,000 children each year."

What is to blame for this outbreak of violence among children? High among the reasons the police assign is "the lack of discipline in homes and schools". The child does not receive the proper training. In Ohio, a lawyer argued desperately before a three-judge court for a 16-year-old confessed killer: "I know what's wrong, and so do you gentlemen. Too damned many bridge-playing mothers. Too damned many cold suppers for son and father to come home to. Too much afternoon and evening drinking."—*Pageant*, April, 1949.

Many suggest this as a remedy: Whenever a child destroys property, be it a school, car, or a graveyard, let the parents be made to foot the bill. When the child is arrested, let the parent too be brought into court and fined for neglect. Without any exception the parent should be fined for allowing a young child to be out after dark. Discipline should be restored to the home, and to the school. "Somebody ought to be putting what we call the fear of God into the children of America."

The Right Training

The parent and not any church organization nor any sectarian or Sunday school is the one responsible for instructing the child. So important in God's sight was such proper parental training of children that it was made a requirement of fathers before they could receive any service appointments in Christian congregations.—1 Timothy 3:2, 4, 5, 12; Titus 1:5, 6.

Parents were commanded to take their children with them to the congregation. (Deuteronomy 31:11-13) In such assemblies the child was made to listen and be submissive to parental control. Children were not left to themselves. "A child left to himself bringeth his mother to shame." (Proverbs 29:15) Neglect of proper training breeds juvenile delinquency, which in turn brings shame upon the parents.

Parents will set the example in clean living and Kingdom service, even as Christ set a proper example for us. (1 Peter 2:21) In such activities their children will come along as companions. Such service together creates a strong bond between parents and children. Parents should not act as harsh dictators, but should be close companions with their children, play with them, talk with them, work with them. Love your child and your child will love you. Be indifferent and the child will be indifferent. Instill confidence, respect and trust in the child and it will in turn respect and trust you. Then you can help him over obstacles that might otherwise trip him headlong into delinquency.

Correcting the Child

Concerning the relation between the boy Jesus and his parents it is written that Jesus "was subject unto them". (Luke 2:51) That is a good example for children. God's command is, "Children, be obedient to your parents in union with the Lord, for this is righteous." (Ephesians 6:1-4, *New World Trans.*) But, like adults, children do not always follow the good counsel of God's Word. Correction stronger and more impressive than words must come. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13:24; 22:15) The "rod" represents parental authority. It may or may not take the form of physical punishment, depending on the varying circumstances. Christian parents must present their children with a living example and with a consistent, morally wholesome set of values; otherwise, all the preaching in the world to the child will be greeted with amused cynicism, for "they know us for what we are". Mark the inspired words: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.



Religious Minorities Persecuted in Colombia

"PROTESTANTS! Do not enter this home! We are Catholics. We do not need your propaganda." Signs containing those words are found posted on thousands of homes in Barranquilla, Colombia's foremost seaport city. Throughout the land "Communism" and "Protestantism" are synonymous to the great mass of Catholic population. Children are encouraged to learn and teach others a 19-stanza song against the Protestants. Among the sentiments this song expresses are:

"We don't want the Protestants,
They have come to Colombia to corrupt
us.

We don't want the Protestants,
Who soil our fatherland and our faith.
With a plate of food you corrupt the poor
ones that hunger;

You can expect to pay for it in the next
life with torments.

In hell you will find Satan your father."

Add to this, stonings of Protestant church buildings, boycotts, mobbings and murders, and you will have a condensed picture of what is taking place in Colombia, South America, in 1951-1952.

In Bogotá, the Southern Baptist Church dedicated a new brick building for religious services on December 22, 1951. Regarding

what took place, a cablegram sent to the U. S. Baptist headquarters stated: "Church attacked twice by priest-led mob Saturday December 22nd and Sunday December 23rd. Building badly damaged. Several people slightly wounded. Police present but inactive. All missionaries safe." Reporting on this incident, the foreign mission division of the National Council of Churches of Christ in the U. S. A. stated: "The attackers were led by the Rev. Florencio Alvarez, S.J., a Bogotá Catholic pastor, and the stoning broke 131 panes of glass and inflicted head injury on the co-pastor of the church." The United States ambassador, Waynick, who witnessed the entire affair, lodged a strong protest with the Colombian government.

Telling of other incidents, *Presbyterian Life* (February 2, 1952) reported: "A Canadian missionary and a Colombian lay evangelist were on their way to a church member's house near Cambao when two policemen and four townspeople attacked them, destroyed their Bibles and papers, beat them brutally, and forced them into the swift running Magdalena river. On December 31, a pastor of Ibagué . . . was seized and imprisoned without reason."

On March 20, at Ibagué, Colombia, two priests led a procession of over 1,000 children from the Catholic churches to the Presbyterian church, cheering "Long live the Virgin! Death to the Protestants!" Reporting on this incident, *The Christian Century* (April 23, 1952) stated: "There they led the children with more shouts and yells. When they were sufficiently worked up, the priests told them to throw stones at the church. For a half-hour the priests walked back and forth among the children, urging them on with shouts while they smashed over 60 panes in the stained-glass windows, splintered the doors and wrecked the pastor's study. When all the panes but

one were broken, a priest shouted, 'Keep on! Throw more! There is still one big pane left!' Some of the children were so worked up that they cried: 'Let the Protestants come out. We'll kill them!' When nobody appeared, the priest ran up and down shouting: 'They're afraid to come out! They're afraid to come out!' When all the windows were broken, the mob dissolved. Some of the children were so frightened at what they had been led to do that they had already fled."

In the city of Armenia on April 13, 1952, armed individuals entered an evangelical church, interrupting the services by shouting and firing upon the people. One woman was hit by two shots and seriously hurt. A child was struck in the face with a bullet.

The *Chicago Tribune*, of March 4 and April 20, told of the report of the Evangelical Confederation of Colombia, a group of 17 Protestant denominations, on 23 instances of persecution which took place between February 15 and April 17, or in two months. Among those listed were some of the foregoing as well as the following incidents: "Police and civilians tried to destroy a Protestant family by burning its farm home. Twenty-five other Protestant homes were burned and some confiscated. Houses were searched and Bibles destroyed. Police broke up services in a private home and seized a church and manse and turned them into barracks for themselves. The communications ministry banned four Evangelical radio programs in Bogotá."

Continuing, the report also mentioned the dynamiting and burning of the home of Esther Maud, a North American Pentecostal missionary. The native principal of an American school was jailed for three days and then released with the explanation, "Sorry, it was a mistake." In Tolima, an evangelical church was burned. In Magdalena, a man was placed in stocks. In

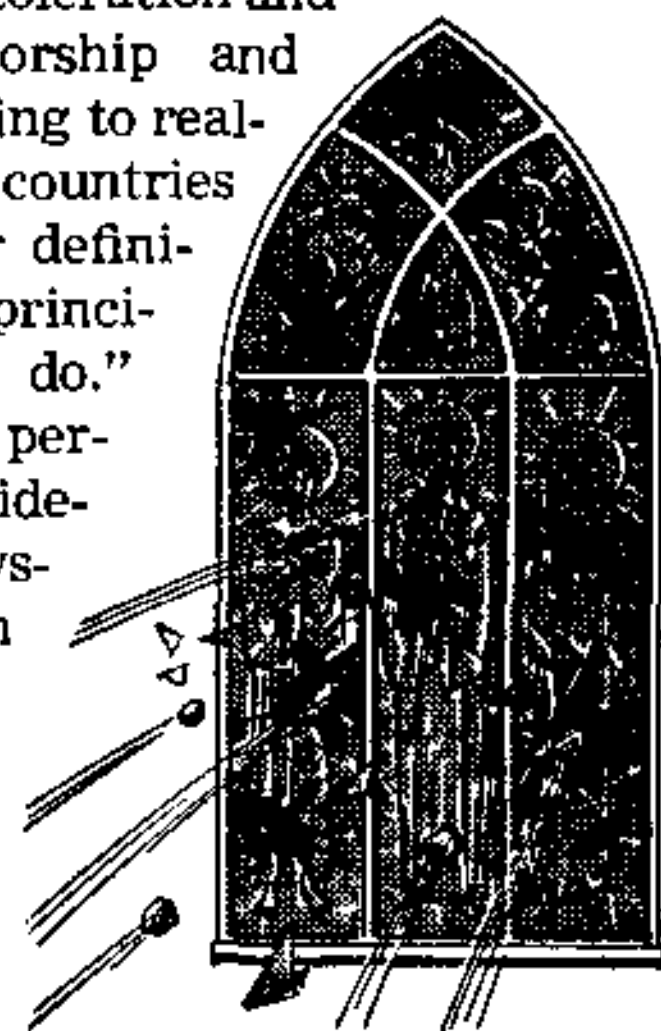
Valle, three girls, children of Protestant parents, were made to kneel during recess periods because they failed to attend Sunday mass.

Far more numerous than the above incidents, which have occurred in large cities, are those taking place in the rural areas. And according to the executive secretary of the Evangelical Confederation of Colombia, not more than one-fourth or one-fifth of all the cases are even reported. Some reports tell of attacks on women and girls; one report told of a young Gospel worker being emasculated. Since 1948 more than 100 Protestant congregations have ceased to function because of persecution.

Repercussions

Repercussions caused by the foregoing have been widespread. According to a Herbert L. Matthews, writing in the *New York Times*, April 2, 1952, "Persecution of Protestants [Is] an Acute Issue in Colombia. Although a majority of Catholics decry incidents, they resent missionary sects." After pointing out that there are only 25,000 Protestants among Colombia's ten million, he observes: "The controversy has at least had the benefit of making the Colombians think and argue about religious toleration and freedom of worship and they are beginning to realize that other countries place a broader definition on these principles than they do."

El Tiempo, perhaps the most widely consulted newspaper, although 100 per cent Catholic, has repeatedly decried the outrages committed against oth-



er religions and has openly championed freedom of worship. One of its editorials had this to say: "We consider the campaign against Protestantism, above all in the aspect of violence, is against the democratic principles as set forth in our Constitution, and for that reason we criticize those who direct or stimulate such outbreaks of intolerance, openly antagonistic to the liberal criterion."

Right after the Spanish priests had incited 1,000 Catholic school children to stone a Presbyterian church building in Ibague, the local newspaper condemned this action by printing as a "proclamation" on its front page the following words from Mark 9:41: "Whoever causes one of these little ones who believe in me to sin, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea."—*Cath. Confrat.*

The Richmond *Times-Dispatch*, in telling of an advertisement appearing in the Washington *Evening Star* at the instance of the Association of Evangelicals, stated: "The advertisement showed pictures depicting destruction of a Protestant chapel at Campo Hermoso and reprinted an editorial from the Liberal party newspaper *El Nacional* of Barranquilla, dated October 2, 1951. The editorial mentioned the dynamiting of a Protestant church near Cali, killing one person and injuring others, and discovery of the dead body of a Protestant minister tied to a tree. Denouncing these and similar incidents, the Colombian newspaper took to task a Father Jordan. It said he blessed daggers in Málaga, calling them 'blessed weapons when drawn in the defense of the Catholic religion.'"

Concerning the Colombian situation, *The Christian Century*, one of the foremost Protestant U. S. weeklies, stated, April 9, 1952: "Mob outbreaks against Evangelicals are becoming more and more frequent. It is impossible to tell whether more blame

rests on incitement by Roman Catholic priests or the habit Colombian civil authorities seem to have contracted of looking the other way when mobs form. Not long ago a mob in Bogotá, the capital, stoned most of the windows out of a beautiful Baptist church which had just been dedicated. Baptist leaders asked the United States government to protest to Colombia, but if any such protest was made it evidently left little impression."

Then, after telling of the Ibague incident, the article went on to say: "After the attack on this Presbyterian church, the government radio station broadcast a demand, allegedly written by Bogotá professional men, that Colombia halt all further Evangelical propaganda. Protestants, it said, are 'disturbing public order' and their activities are 'disgracing Colombia among the community of nations.' We venture to think that a large part of the community of nations will not feel that the 'disgrace' attaches to Colombia's Evangelicals. Washington may again be asked to protest, but if it does we do not expect the action to accomplish much. But Roman Catholic authorities in this country and Europe should wake up to what such outrages are doing to the reputation of their church in the eyes of the enlightened portion of mankind."

The Government's Position

What is the government's attitude toward the religious situation? The Conservative government in power solidly backs up the Catholic Church and a real church-state rule holds sway. According to the *New York Times*, April 2, 1952: "It would be wrong to think that either the Colombian authorities or the vast majority of Colombia's people look with anything but dismay at attacks on Protestants. Even these people, however, are deeply hurt at the idea of foreign missionaries, who are

mostly North Americans, coming here to convert this profoundly Catholic people to Presbyterianism, Seventh Day Adventism, or whatever it may be."

The excuse is given by officials that "these spontaneous primitive reactions were prompted by the presence of propagandists contrary to the Catholic tradition of the country". The acting president, Urdaneta Arbelaez, declared that the "Constitution permits and tolerates the peaceful practice of all religions. But there is an undeniable resistance of our people against every practice that is contrary to their Christian fervor and much more so when many of those pastors have been at the service of sectarian propaganda against the government".

However, the president's declaration as regards pastors' lending themselves to the service of "sectarian propaganda against the government" may be founded on facts. Admittedly, the vast majority of the Protestants of Colombia are members of the Liberal party or its sympathizers. Reports show that although Protestant clergymen may not have taken as open a part in politics as have the priests, they have, nevertheless, encouraged voting for the Liberal party leaders and hence must share some of the blame for the persecution that is being brought upon them. They have mixed in the affairs of this world contrary to the example and admonition of Jesus, who stated that his kingdom was "not of this world".—John 18:36.

El Siglo, Conservative organ, has continually excused the religious violence as being provoked by propagandists from North America. A distinguished Colombian, referring to the same matter, stated: "And to think, that this government of ours still permits these infamous Protestant pastors to brazenly walk around selling Bibles in the villages. . . . and to think that there is not one of our officials that puts these

vagabonds in jail or that prohibits their entry into Colombia!"

The government does seem to have followed a policy of discouraging Protestantism through indirect opposition that has reaped results. Though not deporting the missionaries that are in the country, the foreign relations office flatly refuses to issue visas for replacement of those that leave. Another significant fact is that no one can recall anyone's being jailed as a result of the attacks on the Protestants and their churches. One mayor, however, was fired in a town where a church was dynamited. In the cities the officials usually take some action that fizzles out; in villages and rurals no action is taken.

The Catholic Position

According to Mr. Matthews' article in the *New York Times*, previously quoted from: "Colombia is startlingly like Spain in many respects. Spanish fanaticism runs through the church and politics and indeed many of Colombia's clergy are Spanish. Her church is therefore less liberal than the Vatican, which is permitting Protestants and the Colombian Liberals to point with telling effect to Pope Pius' statement to the Romanians last week. In it Pope Pius defined freedom of worship as permitting both public and private worship, which is not the case with Protestants in Colombia.

"A noted Jesuit, Father Eduardo Ospina, . . . argued that [the Colombian Constitution] means freedom for any individual to follow the dictates of his conscience and exercise of his belief within his place of worship, but . . . not . . . public propaganda outside the temples. Distributing Bibles or flysheets is not an act of worship. Freedom of propaganda is not guaranteed by . . . the Constitution."

By mixing in politics to get her Conservative party back into power the Catholic Church has disgusted many sincere

Catholics. To counteract her loss of prestige and followers she is using Catholic action to beat down her enemies. As foreign nations have been invited to aid Colombia in its strides forward toward a more modern way of living, international relationships have had their effects upon Colombia's inhabitants. Where advanced education exists people are more tolerant toward persons of opposite views, including religious ideas.

This has not been to the Church's liking, and so she has tried to justify her anti-Protestant campaign by educating the people to the idea that there are just two forces lined up against each other—Catholicism and Communism. Uneducated Catholics actually believe that literature explaining the Bible must be communistic, since it is not Catholic.

That Colombia is a Catholic country will not be disputed, although it is difficult to ascertain just what per cent of the population really is Catholic. During last year's census many people were not asked what their religion was, it was just taken for granted that it was Catholic. Then, too, many hypocritically, or because of fear to say anything else, profess Catholicism.

To what extent the people of Colombia have cause for fear can be seen from the

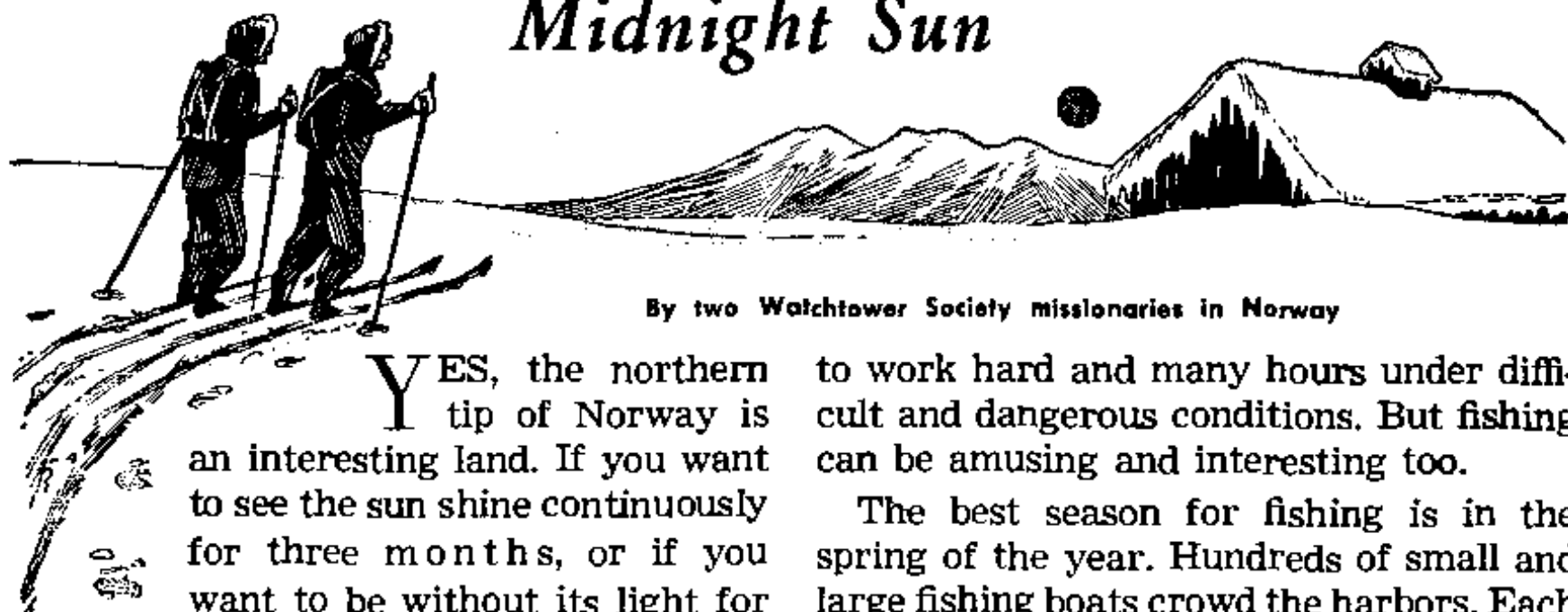
following experience: As a young missionary lady was visiting with a girl in the doorway of her home in Bogota, two men passing by became interested in the Bible literature being offered, and one of them accepted a free copy of a magazine explaining the Bible. A policeman appeared and confiscated the book the girl had contributed for and wanted to know what the man knew about the missionary work. Upon his reply that he didn't know anything about it, the policeman struck him across the face and snatched the magazine from his hands.

What will be the outcome of the religious situation remains to be seen. As of the present the persecution of non-Catholics is an issue bitterly viewed and debated. But with the anguished cries of persecuted Catholic leaders in Communist lands still fresh in their ears, many persons are unable to comprehend the intolerant position of the Catholic Church in Colombia. While pleading mercy from Communist governments she deals out harsh treatment to those that dare exercise their God-given right to worship according to the dictates of their conscience by associating with non-Catholic religions.

Both Sides Err

¶ "I find no fault in your criticisms of the Roman Catholic Hierarchy," said a reader's letter in the March 12, *Christian Century*. "I think, however, of the absolute stupidity of our Protestant churches. The church means much more to a Catholic than to a Protestant. Why don't we analyze the reasons for this? I have always been bored with the average Protestant service. The collection takes up so much time. The notices take up so much time. The organist playing through an entire hymn takes up so much time. The sermons carry so much dead wood. They repeat the daily paper, the radio and television." We might also add that the attendants learn so little! Both sides have need for real Bible education, and yet many reject the very ones who bring that to them at their homes.

A Greeting from the Land of the Midnight Sun



By two Watchtower Society missionaries in Norway

YES, the northern tip of Norway is an interesting land. If you want to see the sun shine continuously for three months, or if you want to be without its light for three months; or if you are interested in a northern people, their conditions of living, their religion or the expansion of the true religion, then come to Finmark. We have come here, and it is well over a year since we arrived, and we are not disappointed.

Finmark is located about 400 miles from the Arctic zone. Like most of Norway, it is a mountainous country with plenty of fjords. In square miles it is larger than Denmark, but it has only 60,000 inhabitants. The people live in small scattered villages and cities. The population is made up of Norwegians, Laplanders, and Finns. The Lapps or Saamisk people are a small, dark-complexioned race full of life and curiosity. For example:

When visiting their home one should be prepared to answer a lot of questions. The older women never seem to tire asking. They begin with, Who are you? What is your name? How old are you? Why are you here? Where did you come from? Are you married? Single? etc. This could go on for hours! If your visit is to prove successful, it would be best to answer all questions.

To eke out a living is a difficult problem for the northern people. Most of them are fishermen, and to make a living they have

to work hard and many hours under difficult and dangerous conditions. But fishing can be amusing and interesting too.

The best season for fishing is in the spring of the year. Hundreds of small and large fishing boats crowd the harbors. Each boat is well equipped with fishing tackle, supplies and other equipment. Fishing is done in crystal-clear water. The hook is lowered, and if the sea is not too deep one can see all kinds of fish, how they come up to the hook, nibble the bait, and when they are hooked. All this hastens the catch so that a boat of four tons can be filled in five or six hours by five men using nothing but hooks! That's fishing! Larger concerns have many different gadgets and inventions not seen elsewhere, such as a radio and depth meter, giant-size nets, etc. A few months ago one crew caught around 200,000 pounds of fish with one catch! One hundred tons of fish in one net! The modest fisherman, however, owns only fishhooks and perhaps some small nets. With these he makes his living. However, not all the land's 60,000 inhabitants are employed this way. Many Lappish people raise reindeer. These animals are easy to keep. They find their own food in the summer and winter. Reindeer hide is used for clothing and the flesh is sold for a high price. Five people can make a comfortable living if they own a herd of 250 reindeer.

If you ever plan to come to this land of fishermen and reindeer we suggest that

you bring along with you a good supply of vitamin tablets. In order to resist the long cold winters an added boost from vitamins is a great help. During the winter the sun is missed for three months and thick darkness settles over the land. Street lights are used the whole day and the moon is seen beaming in the middle of the afternoon!

The Midnight Sun

Around the beginning of February the sun begins to show signs of life. Days begin to grow lighter and longer. The day when the sun peeks above the horizon for about a half-hour the whole world seems to come to life. Nature rejoices! People everywhere are in good humor, greeting and speaking to each other. Life seems important. People want to live. They plan. They work. They are happy. Everyone feels as if being just released from a long stay in a dungeon cell. We missionaries who have just experienced our first winter here for the first time appreciate what sunlight means to man. From then on the days grow brighter and brighter with more light and warmth. Finally it reaches its climax in the middle of June, shining through days and nights, and then it is crowned by the name "The Midnight Sun". In this way it pays back to us what we missed during winter, making our summer wonderful indeed! But it is a short summer, only three to four months in length. The average temperature runs between fifty and sixty degrees Fahrenheit, which makes farming quite impossible. In some few places only potatoes have been raised, but not with good success. The largest part of Finmark is plain rock mountains and hills without vegetation. It is not a surprise to meet a child that has never seen a block of wood or a tree. Usually in September we say good-bye to our beautiful summer, and then come the autumn rains and the long winter with its darkness, cold

and snow. The temperature drops to fifty and more degrees below zero in the winter-time. But with a good, heavy fur coat all is well.

Religion in Finmark

Here in the cold north religion has done little to warm the hearts of the people. Most of the people belong to the church of the state, but there are a number who are adherents to the Lestadian religion. This religion comes from the north of Finland and Sweden, being established around 120 years ago by a priest whose name was Lestadius. He believed in "hell-fire" and the immortality of the human soul. So do his followers today. They have their own books and their own way of living. To them flowers, music, curtains to dress the windows, bright colors, anything and everything that tends to make the home a little more comfortable and enjoyable, are forbidden. They dress in dark-gray and black clothes. A good preacher, say they, cannot use a shirt with a collar, and as far as neckties are concerned, oh, my! they belong to those unbelieving ones who still want to dress up to please the ungodly nations. What they said after seeing our American-made ties, you can imagine!

Their religious meetings consist mainly of "getting the spirit". During their prayer meetings lights are put out. Then all go under a big carpet which is brought into the hall for this purpose. There under this carpet they pray to their god, confess their sins, and speak in "tongues". The uneducated are usually the ones that worship this way. They live far out in the country for the most part, but a few are found in the small villages and towns. They are a people that enjoy being by themselves.

In this land of the midnight sun and no sun there is a great need for light, the spiritual light of understanding of God's Word, the Bible. The spiritual darkness

that has settled over this land is dark indeed! During our stay here we have had many encouraging experiences. We find distances between places a major obstacle. But by our using bicycles, boats and skis we have been overcoming this barrier with good success.

A little over a year ago we were skiing to a little village beyond many big mountains and hills. A strong snowstorm and a blistering cold wave fell upon us unexpectedly. We were eight miles from the nearest village when the storm broke loose with all its fury. It was impossible to ski because of the fresh snow. The blizzard was blinding; the cold, unbearable. Fortunately we stumbled onto a telephone line, which we followed. By slapping our hands and swinging our arms in every direction and by drinking hot coffee every now and then we were able to keep from freezing. Upon our arrival we were told that ninety per cent of the villagers were Communists. We told the people we were interested in one thing, preaching God's kingdom as mankind's only hope. A public meeting was arranged. We were amazed to see the hall completely filled. There were more than ninety-five in attendance! A few months later we were told that the Communist percentage had dropped considerably, in fact, it was down to fifty per cent. When we came here we found three publishers. A year later with joy we can report fifteen. Now there are companies of Jehovah's witnesses on the top of the world, in the cities of Vardo and Kirkenes.

From the city of Vardo, which is a stormy and windy place built on an island in the Arctic ocean, comes this encouraging report: "Yesterday, we had a public talk and a day which again proved people are interested in God's kingdom. The talk was planned for eight o'clock, but what terrible weather had fallen at that time! It

was unspeakable! It seemed as if all of earth's snow was being emptied at one time on our little city of Vardo. It seemed incredible for anyone to venture outside. What about the scheduled public meeting? Nobody would come, so we thought. We waited in the warm hall as the icy wind howled furiously outside. To our amazement the door came open. People began to come! By two's and three's they came, until the hall was crowded! The public talk was given, which was followed by a Bible study. Everyone present was thrilled. What a blessed, unforgettable occasion!"

In Kirkenes, a distance of sixty miles from Vardo toward the border of Russia, comes this report: "It is encouraging to see how fast some people can take their stand for the truth. Two months ago in house-to-house work we met a man who seemed very sincere and interested in the Bible. He obtained the book *'Let God Be True'*. A week later we called back on him and at once started a study. Now, after each study, he keeps saying: 'Why haven't I seen these things before, which are so clear and easy to understand?' Then in the same breath he will say: 'Yes, I know. Those religious leaders do not study the Bible as you do and, therefore, they cannot help their sheep to get an understanding of the Bible.' This man is a happy, enthusiastic publisher for the Kingdom now. The villagers know him as one of Jehovah's witnesses. So do we."

So the good news of the Kingdom is being preached in "all the inhabited earth for the purpose of a witness". (Matt. 24:14, *New World Trans.*) We are very happy to have a share in it. We realize there is much to be done here as in other parts of the world before the accomplished end. But we are determined by the undeserved kindness of God to stick to our work until he says it is enough.



WATCHING THE "NORTH POLE"

By two Watchtower
Society missionaries
in Norway

Catching Polar Bears

¶ Mr. B——, who is an old veteran at catching polar bears, told us about his job. "Going to our hunting grounds we have to sail as far north as possible to the very edge of the polar ice. There we just wait and the bears appear. Believe it or not," said Mr. B——, "they come toward the boat boldly without being afraid of people. Of course," he continued, "that is because the wind is carrying our scent away from the animal. But once the animal detects our scent he becomes hard to find. The bear does not seem to believe what he sees but what he smells. We often get very near to the animal, a distance of a few feet before we finally act to kill or capture it. When I was a boy selling animal skins and fat was good business, but not anymore. Today polar bears are caught mainly for the world's many zoos." By contrast, in Jehovah God's new world men and animals will live together in peace.

Priest and Clergy Here

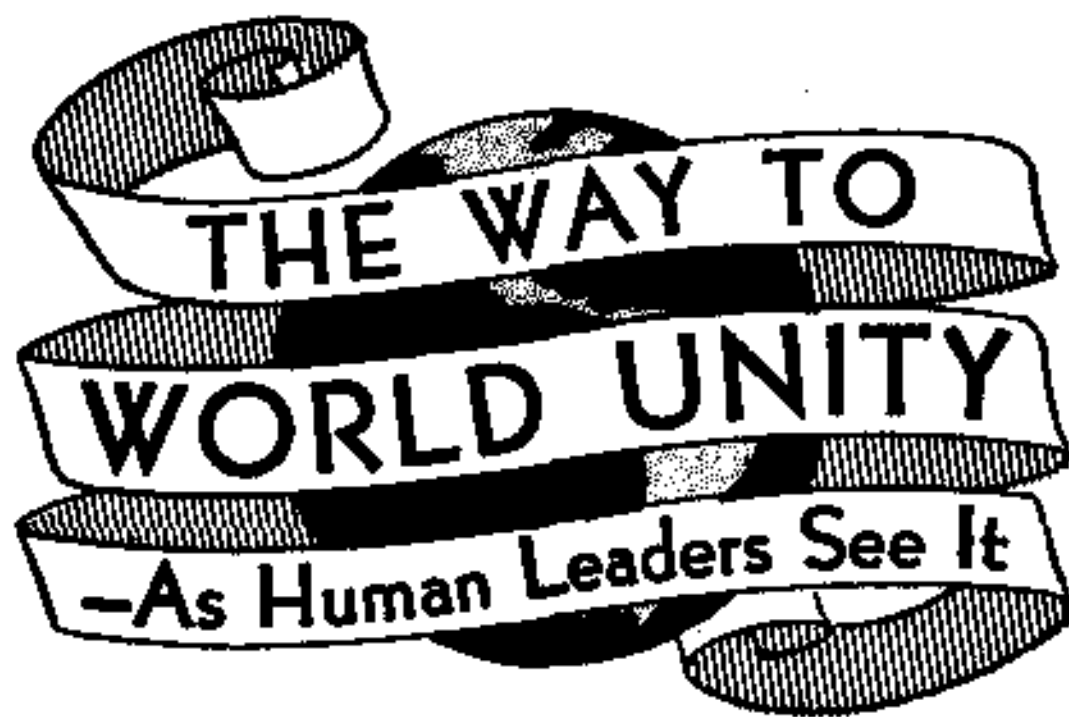
¶ The priests and clergy fight against the Kingdom work here as they do in other parts of the world. Some weeks ago we had the pub-

lic talk given, "Hell Used as a Scare." After the lecture a priest stood up in the audience and said that the Bible supported the teaching of "hell-fire". He neither gave nor cited scriptures to prove what he was saying. His explanations were so completely inconsistent and unreasonable that the whole audience laughed at him. In the audience were many of his own flock. After seeing what a "fool" he made of himself in the presence of all, their eyes were opened to what the truth really is, and the priest has not seen them in church since. These teachable ones are learning the truth of the Bible with Jehovah's witnesses.

¶ In spite of our short summers and long and cold winters, the north has a beauty all its own. The awe-inspiring northern lights and the midnight sun alone are enough to enchant many so that they do not feel at home anywhere else but in the north. We feel that fever in us too! Not only because of nature, but principally because we have met so many good-will persons whose minds are directed toward a new and righteous world. And it seems that there still are many who will take their stand for the new world society in the near future. Therefore, we hope we can continue in saying to those who still are in the darkness, "Go forth!"—Isaiah 49:9.

Your Cola Drinks

¶ At a hearing of a United States House Committee investigating the use of chemicals in food, held in Washington, D.C., September 19, 1950, the following information was revealed by a Dr. Clive M. McCay, professor of nutrition, Cornell University, who for three years during World War II was head of nutrition research for the United States Navy (and so can hardly be classified as a food faddist). The popular cola drink is a "strange mixture of phosphoric acid, sugar, caffeine, coloring, and flavoring matter". The amount of phosphoric acid is .055 per cent, giving cola drinks an acidity or pH of "2.6 or about the same as vinegar". Why doesn't a cola drink then taste like vinegar? Because of the sugar added. But why so much phosphoric acid? Evidently to keep the water sterile, as no bacteria can live in such an acid solution. The solution of phosphoric acid in cola drinks is so strong as to cause human teeth to become very soft within two days. In fact, it is strong enough to dissolve nails and limestone. And the very substantial amount of caffeine in the cola drinks without doubt has a direct bearing on the prevalence of gastric ulcers. According to Dr. McCay, "We would not use cola beverages if we could escape it, in the Navy or anywhere else"; and, unfortunately, there is no way for the public to hear about these facts as information on them "is very restricted literature, it has not ever been able to get into the press".—*Chemicals in Food Products*, pages 87-96, H. Res. 323, U. S. Government Printing Office, Washington, D. C., 1951.



THE Bible shows that unity will come only under the reign of Christ, but this world under Satan has no faith in this divine promise. Foremost among the schemes that the worldly leaders advocate in the stead of the Kingdom is the United Nations. Note how many hail it as the only hope.

In a joint Christmas message to the U. N., Secretary General Trygve Lie and the then president of the General Assembly, Dr. Herbert V. Evatt, said, on December 23, 1948: "Peace on earth and goodwill to men must be made living realities. We must make them living realities through the United Nations."—*New York Times*, December 24, 1948.

The *New York Times* of September 17, 1950, quoted these men as follows. Cordell Hull; "Upon the success of that organization [U. N.] depends the fulfillment of humanity's highest aspirations and the very survival of our civilization." Sir Alexander Cadogan: "Until someone has produced a better plan, the United Nations is the only way of salvation." Charles E. Wilson: "The United Nations will live only as individuals give it life, through their support, their pa-

tience, and their conviction that there is no other way."

Dr. Herbert V. Evatt, when he was president of the General Assembly, said, on April 5, 1949: "The United Nations has not failed the people of the world. The peoples of the world have faith in the United Nations. It is their chief instrument in the struggles to create a world based upon justice. Nothing else is a substitute for it; nothing else can be a substitute for it."—*New York Times*, April 6, 1949.

John Haynes Holmes, prominent New York city clergyman, said: "We have failed often enough, in Hague conferences and leagues of nations. We can't afford to fail again. The United Nations is our last chance to achieve enduring peace." (*New York Times*, October 24, 1949) That it will be the last chance that men alienated from God will have of putting an international alliance in the place of God's kingdom seems to be confirmed by scriptures.—Isaiah 8:9-13; Matthew 24:15; Revelation 17:1-18.

Clergyman Ralph W. Sockman, New York city, said that the U. N. offered the "best hope of peace", but added: "With all its organization and its new home now arising in our city, the United Nations lacks a soul—and this is what religion through the churches must give it. There must appear a spiritual and moral leader-



Today's Humpty Dumpty—Who can put it together again?

ship rising above economic and political situations." (New York *Times*, October 24, 1949) The above-cited seventeenth chapter of Revelation shows worldly religion riding the beast and guiding it, just as Sockman yearns for it to do. From its past record it appears that any "soul" or "spiritual and moral leadership" worldly religion could give the U. N. would be about as mythical as the pagan-taught "immortal soul" such religion has unscripturally assigned to the creature man.—Psalm 78:50; 89:48; Isaiah 53:12; Ezekiel 18:4, 20.

On October 24, 1949, when the United Nations cornerstone dedication ceremonies were held, President Truman said: "We have come together today to lay the cornerstone of the permanent headquarters of the United Nations. These are the most important buildings in the world, for they are the center of man's hope for peace and a better life. This is the place where the nations of the world will work together to make that hope a reality."—New York *Times*, October 25, 1949.

United Nations Divided

But the nations have not worked together there, and the hope has not been made a reality. After speaking of the imposing structures comprising the U. N. headquarters the New York *Times* of May 10, 1952, said in an editorial entitled "The Outline of a Dream": "This is no insubstantial fabric of a dream; it is so solid and costly and eye-filling as a material structure that it is hard to doubt its permanence as an institution. It is permanent in the sense that the dream will endure. The human race has embarked on a search for an insurance system against the scourge of war, and it will not give up until this aim is achieved. . . . Certainly the sense of permanence is enhanced by the permanent setting. The buildings constructed and planned are a splendid affirmation of con-

fidence in the future of the organization. But it goes without saying that the lasting structure is not this magnificent glass house—whence so many stones are thrown! The rock on which permanence must be built, the steel and cement of which it is compounded, are not material but spiritual elements. The United Nations will live only if the governments and people of the world have the everlasting perseverance to make it live."

Philippine statesman Carlos P. Romulo, who was president of the U. N. General Assembly in 1949, pointed out the magnitude of the task facing the United Nations, when he said, on April 28, 1950: "What we have been trying to do in and through the United Nations is to unite the many factions and blocs of nations, with their differing traditions and cultures and their diverse and sometimes conflicting national and regional interests, into one world society, one universal community. We have been trying to heal the cleavages and divisions of a thousand years, in the belief that real security and freedom and prosperity today cannot be achieved on anything less than a global scale. . . . The world stands in need today of unity, not uniformity."—New York *Times*, April 29, 1950.

But why the U. N. has failed to bring this unity General Romulo had pointed out a few months earlier. On October 17, 1949, he stated: "Our technological achievements have literally made the world smaller, but they have not drawn the nations close enough together to unite under a common allegiance to humanity. We have harnessed the power of the atom, but we have yet to bridle the passions of men and the ambitions of nations firmly enough to make war obsolete. . . . The critics who take the United Nations to task for having failed to give substance to the dream of one world gloss over one important fact. The U. N. was not equipped to make the peace.

That was a privilege which the big powers reserved to themselves." After showing how this was done through the big-power veto, he adds: "The ink was hardly on the Charter when the big powers split into two camps. Since then unanimity has been the exception rather than the rule."—*New York Times*, October 18, 1949.

On July 28, 1947, General Dwight Eisenhower said: "It looks more and more as though the United States will have to accept a two-world concept when we have been working for a one-world plan."—*New York Times*, July 29, 1947.

Similarly, President Truman indicated the hope now was for unity of the free nations, not world unity of all nations, when he said, on June 5, 1949: "Our great hope for peace and prosperity lies in the developing sense of unity among the free nations of the world. We have learned full well that no nation can live to itself alone. We have also learned that when the free peoples of the world stand united they are unconquerable."—*New York Times*, June 6, 1949.

Two years earlier, on July 4, 1947, Truman sought to assess the causes of disunity and how to overcome them: "Unfortunately, a number of countries maintain barriers against the flow of information and ideas into, or, out of, their territories. Many of them restrict international travel. Some of them, behind barriers of their own creation, present to their citizens carefully selected or distorted versions of the facts about other countries. They teach and broadcast distrust and scorn of their neighbors.

"These activities of organized mistrust lead the people away from peace and unity. They are a far cry from contributing to the full and free exchange of knowledge and ideas which we need if we are to have a peaceful world. The first step to end ignorance and suspicion would be to stop prop-

aganda attacks upon other nations. The second step would be to let down the barriers to information, ideas and travel. The final step would be to co-operate with other nations who are so earnestly endeavoring to increase friendly understanding among men.

"Here at the home of Thomas Jefferson, who dedicated his life to liberty, education and intellectual freedom, I appeal to all nations and to all peoples to break down the artificial barriers which separate them. I appeal for tolerance and restraint in the mutual relations of nations and peoples. And I appeal for a free flow of knowledge and ideas that alone can lead to a harmonious world. The fourth requisite of peace is that nations shall devise their economic and financial policies to support a world economy rather than separate nationalistic economies."—*New York Times*, July 5, 1947.

World Government Inevitable

On August 14, 1948, a dispatch from India reported: "Prime Minister Jawaharlal Nehru said today that the world eventually would 'commit suicide' unless some form of global federation was evolved in which Anglo-Americans and Russians and others agreed to live in peace. In his first exclusive interview since India attained her independence one year ago tomorrow, Pandit Nehru called upon the great powers to make sincere efforts to settle their disputes instead of making 'deliberate attempts to annoy' each other. Giving the opinion that the danger of a third world war had lessened somewhat recently, he saw the powder keg, nevertheless, still smoldering because Britons, Russians and Americans were not making a real effort to resolve their differences. 'Some kind of world government is bound to come either in our generation or the next,' he said. 'Otherwise the world tends to commit suicide. In what

shape and how it will come about is difficult to say. It has to grow through the good will of peoples.'"—*New York Times*, August 15, 1948.

Dr. Quincy Wright, professor of international law at the University of Chicago, said at the World Citizens Conference, on May 22, 1948: "Unless we create a world citizenship attitude I think there will be a third world war. The world will then be unified through conquest, as was the Mediterranean world by the Roman Empire. That is the costly way to develop world federation." He declared that world federation was inevitable because of the atomic bomb and the airplane.—*New York Times*, May 23, 1948.

The pessimism of the peoples generally that world federation could be brought about by political schemes was reflected by reactions published in the *New York Times* of March 19, 1950. Men in many walks of life in Europe were interviewed to get their opinion of political efforts to gain the one-world goal, and a street peddler in Italy reacted thus: "World government is a nice dream. I have no time to dream. I sell fountain pens. I have to feed myself first. You tell me there is talk about a European council. I sell fountain pens." The writer Carl Sandburg, at a meeting of World Federalists on February 21, 1947, wryly observed: "There is one unity which the human family has now which perhaps it never had in such widespread fashion before. That is the unity of being in the wilderness together."—*New York Times*, February 22, 1947.

And when real Christians proclaim in the midst of this divided system of things that Christ's kingdom is the one-world government that is inevitable and no dream, their proclamation is like "the voice of one crying in the wilderness".—*Mark 1:3*.

Men Must Change

At a Lutheran convention President Truman said, on June 7, 1950, that there was "no reason in the world for disagreements between peoples; there is room enough, there are resources enough for everybody to live at peace with everybody else". (*New York Times*, June 8, 1950) The earth Jehovah created for man lacks neither room nor resources nor productiveness; the lack is in man's moral principles.

Dr. Frank Buckman of the moral rearmament movement said, on June 3, 1948: "The missing factor in the planning of the statesmanship of the world today is our lack of an ideology for democracy. So we try to meet the united plan and passion of alien ideologies with talk and with lip service to high ideals and with a last resort to force. We forget the eternal struggle between evil and good, victory in which brings the blessings of security and prosperity. Statesmen talk of moral values, but immoral policies prevail." He continued to say that the keynote of the world's troubles is disunity, to which the answer is union which "comes not by conferences, not by laws, not by resolutions and pious hopes, but by change. As individuals change a new climate comes to the nation's life. As leaders change, policies become inspired. As statesmen change, the fear of war and chaos 'will lift'".—*New York Times*, June 4, 1948.

Former president of Columbia University, Dr. Nicholas Murray Butler, said, on June 5, 1945: "Is such international cooperation both possible and practicable? Unless civilization is to be destroyed and come to an early end by giving way to savagery, the answer to this question must be Yes. If there is to be another world in which there are many peoples of different races, different languages and different religious faiths, those peoples must unite together to bring that new world into be-

ing—and, believe me, they must do it without delay. Such destruction as we have been witnessing for the past few years cannot go on without resulting in mortal injury to what we have so proudly called civilization. We must quickly create another world. That world will put moral principles and moral ideas before any economic ambition. The desire for service must displace the desire for gain and take precedence over it.”—*New York Times*, June 6, 1945.

A new world founded upon moral principles is needed and it will come, not by men but by God. (Isaiah 65:17; Daniel 2:44; 2 Peter 3:13; Revelation 21:1-5) Those who now are economically ambitious pierce themselves through with many pains and will never enter that new world; whereas those who put service to man and above all service to God first are storing up treasure in heaven that will sustain them for eternity in that endless new world. (Matthew 6:19-21; 1 Timothy 6:6-10) But how many today will believe and practice this?

Stop Idol Worship, Start True Worship

We conclude this survey of worldly opinion on obtaining world unity by reviewing parts of an article that appeared in *Look* magazine, August 17, 1948. It was by the English historian Arnold J. Toynbee, as told to Gretta Palmer. One roadblock to world unity he contends is fervent patriotism. He states:

“One of the reasons why our times are dangerous is that we have all been taught to worship our nation, our flag, our own past history. Man may safely worship only God; the First Commandment is also the first law of growth for individuals and for societies. When we break it and idolize our past, we fall. . . . In ages when men really worshiped God, they gave the State only such a limited loyalty as we render our city governments today. They paid their

taxes and cast their votes, but they did not allow the State to rule their consciences.

“Patriotism has become the modern substitute for religion—and a very bad substitute, to my mind. Hitler and Mussolini carried this modern cult to its logical extreme when they declared that the State commanded *all* loyalty of its citizens. Both leaders urged their citizens to idolize the national past: Mussolini, by equating modern Italy with the Roman Empire; Hitler, by reviving the pagan gods of Valhalla. But all citizens of modern countries share in the error.

“The fanatical State-worship which we take for granted today is a peculiarly dangerous form of idolatry. So is our backward-looking belief that science can give the answers to our present problems. Our recent scientific progress was a creative answer to the challenge of industrialism, and a fine one. But the problems that we now face are not of a kind that will be answered in the laboratories. They are moral problems—and science is amoral.

“The challenge of 1948 is clear: How are we going to employ the physical power our scientists have gained for us? If we try to answer this problem by the old response of piling up more and more scientific knowledge, we shall be heading for a grave disaster. Using an old successful response to meet a new demand is one of man’s great temptations, but it rarely succeeds. . . . Life is not that easy. A single formula for success cannot be written. Every new challenge demands a new, spontaneous response from a man or a society.

“But man is lazy. He does not like to think out new solutions when old ones are at hand. That is why it is hard for modern man to give up his hopes of finding a materialist solution to the problems of the world. Concentration on material progress has worked so well in other fields: it has spanned the oceans and harnessed the

storm. Surely, says the child of our times, surely it can help us to form One World of friendly, prosperous human beings? But it cannot, in the nature of things. To expect a political solution to be found by the specialists is a dangerous delusion. Man has been very clever in gaining control over nature. But he is very backward in learning to control himself.

"If a pat solution to the problem of world unity were possible, we could pay our scholars to find it. But if—as is true—the problem demands a *spiritual* change in modern man, we cannot hand the task over to any civil service class. Each of us has to do the job himself. That is a disconcerting prospect, but it is by a spiritual rebirth that every great civilization has reached maturity.

"One of the first things we shall have to learn, if we want this spiritual transformation, is to cease worshiping the pet idols of our day—machinery, our national flag, economics, science itself. The more we have accomplished to date with the help of these man-made devices, the harder it will be for us to outgrow them. The Rich Man has peculiar difficulties in entering into the Kingdom of Heaven in all ages. Those who belong to highly successful nationalities will find it especially difficult to surrender patriotism in order to found a world state. . . .

"If the great powers stubbornly insist on clinging to the old concept of nationalism—which is out-dated now—peoples who have not found nationalism a happy experience may be the only ones who can give the world the fresh solution that it needs. I suspect that the coming people in the Americas may be the French-Canadians; and in Asia, the Chinese. For the unification of the world *must* come. And it is desirable, from every viewpoint, that it shall come through peaceful, voluntary means. If mere unity at any cost had been our

goal, we might have accepted Hitler's offer to unite Europe through conquest. But the world is never willing to buy unity if the price is too high. The Roman Empire gave peace to the ancient world, but at too great a spiritual cost. Such unification through the sword has never in history been a lasting or happy solution.

"We must have unity. But it is quite possible that in making One World our *primary* hope, we may fail by aiming too low. For the brotherhood of man is, I am convinced, an utterly impossible ideal, unless men are bound together by belief in a Transcendent God. . . . We have tried allowing the machine to run us, with shocking results. It is now apparent that man's moral decisions are still necessary—even more fatefully necessary—than in simpler ages. Automatic abundance for all through industrialization has not been reached. Perhaps if our intention had been higher, if it had been the practice of Christianity, we should have come much closer to even this practical aim of controlling the machine.

"The great decisions of history are always moral. Technical accomplishments can be used either for good or evil; some man must decide which it is to be. . . . You cannot escape the moral choice: It lies in wait at the end of every path. For each new instrument we conquer intensifies the effects of our virtues and our vices. Every new scientific achievement offers a further test of our spiritual powers.

"Looking back over the 21 civilizations I have studied, I am not sanguine about man's ability to make a good moral decision if he aims only at a worldly goal. Love of mankind has been a force in history—but only when it was a by-product of an intense love of God. The great need of the modern world is a rebirth of supernatural belief. Without it, man—unregenerate man—is hardly to be trusted with the

dangerous toys his laboratories have hatched."

The Bible long ago recognized that this intense love of God and spiritual rebirth

are necessary, and declares that it will come about only in the new world of Jehovah's making.—Isaiah 9:6, 7; Matthew 19:28.

RELIGION AND WAR

A Cardinal Notes the Cost

¶ Before departing for a highly publicized visit to Korea last December, Francis Cardinal Spellman paused to utter a lengthy statement poetic of sound and quite evidently designed for public print. Replete with the usual note of sorrow for the warriors away at the front, he said, in part:

¶ "This selfless giving, this sublime sacrifice of mothers' sons in emulation of that first Mother's Son Who suffered and died that all men might learn to live together in justice and charity and peace exemplifies the true meaning of Christmas, for no greater gift the human heart can give than life itself."

¶ Besides trying vainly to link Christ's sacrifice with the human blood that has run in political wars of history, he gives some sign of recognizing the terrible cost of war in life. Yet he says nothing and apparently intends to do nothing about the fact that in repeated major wars since its establishment the Catholic Church has sent its sons forth to battle on both sides of the conflict. What possible good can be said for such blundering despite the wailing that follows while others pay for it?

Religious Crusaders March to Poetry

¶ Medieval crusaders restored to life in this twentieth century would feel right at home to hear religious dignitaries spur on the populace to the old cry of 'down with the infidels!' False religious greed for world domination is as insatiable today as it ever was in the twelfth and thirteenth centuries, and voices in all directions seem eager to take up the cry. Note this example found in the *New York Daily Mirror* of February 23, 1951, in the column, "Day Unto Day":

"THIS CRUSADE

"The Soviet, with Satan's help, is spreading like a blight . . .

Its aim—no longer secret—is to kill religion's light . . .

The Catholic and Protestant, Mohammedan and Jew

And every land that worships God to this Crusade must hew!

This is a holy war,
A battle that we must win,
A fight of the forces of God
Against the forces of sin!

"So gird your loins, ye children of God, wherever you may be!

What matter creed or color when the fight is to be free?

The reds will promise anything, but this is their true goal:

To 'liberate' you from your God and your immortal soul!

This is a holy war,
A battle that we must win,
A fight of the forces of God
Against the forces of sin!

"The Beast is on the prowl again and all that blocks his way

Is the united wrath of Godly men who fight for what they pray!

In every land that Stalin takes he tortures men of God

And buries them in nameless graves beneath the blood-stained sod!

This is a holy war,
A battle that we must win,
A fight of the forces of God
Against the forces of sin!"

—Nick Kenny



The Black Christ of Esquipulas

By "Awake!" correspondent in Guatemala

WHILE January is hardly the month in which fashion experts would choose to introduce new hat styles, the middle of January in Guatemala is marked by the sudden appearance of thousands of straw hats with strands of smoke-gray moss and bright lemon-yellow gourdlike fruit (*chiches*) about the size of golf balls draped about the crown. Rest assured these are worn with every bit as much pride as the finest of spring fashions, because they show the proud wearer has made the trip to Esquipulas and has seen the "Black Christ".

¶ The book *Four Keys to Guatemala*, by Vera Kelsey and Lilly de Jongh Osborne, makes this interesting observation: "The black five-foot figure of the Christ itself offers significant testimony that the pilgrimage to Esquipulas is another survival of pre-Columbian rituals. The Maya venerated Ek Ahau, the Black Lord, who was served by seven black retainers. He was the god who controlled death by violence in all forms, including sacrifice. Another black deity of the Maya was Ek-chuach, the Tall Black One, protector of all who traveled on the trails. The Pokomán nation worshiped an idol, 'black, shiny like jet,' records Thomas Gage, a colonial chronicler. And today the Quiché Indians still perform the *Baile de los Negros* (Dance of the Black Ones), in which the chief character is Ek, the Black One."

¶ Many are the legends that have grown up about the Black Christ. One tells of a man who, having recovered from a serious illness, made a vow to go to the shrine and worship the Black Christ, but adopting the *mañana* attitude, he postponed his vow. This man eventually died without ever having gone to see the "Black Christ". Several weeks after his death, an old woman making the last stage of her pilgrimage on her knees was horrified to see a grinning skull hopping along the ground beside her. A man caught the skull and took it into the temple and placed it on the altar. Immediately it disappeared! As the man and woman left the church they saw the skull returning to its place and starting the trip again. The skull made its way to the

altar this time and remained there for hours, while the priest told the people that it was the skull of the man who had not kept his vow. He could not "rest in peace". Today such legends of "hopping skulls" are told and accepted with more than just a grain of salt.

¶ Last January the ceremonies honoring the Black Christ were almost the scene of international trouble. Visiting pilgrims from El Salvador brought with them their famous image "Savior of the World", which was set in the place of honor where those from El Salvador could venerate it as well as the Guatemalan "Black Christ". However, due to the nearness of the day especially honoring the "Black Christ", the image from El Salvador was temporarily taken from its place of honor and set aside. The next day, according to the pilgrims from El Salvador, the "Savior of the World" image let its protest be known over this affront by projecting its image or shadow over the altar. This was interpreted as a sure sign of anger. The disrespect was to end. That night they were to remove the image and take it back to El Salvador. But in the nick of time concession was made, and the image once again shared honors with the "Black Christ".

¶ Every year many sincere persons go to Esquipulas seeking relief from their sufferings, but as sought-for relief does not come, many eyes are opened to believe the psalmist who wisely wrote: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." (Psalm 115:4-8) The many with enlightened eyes bow before Jehovah God as the only one worthy of praise. "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isaiah 42:8, *Am. Stan. Ver.*) These trust in Jehovah and in his kingdom by Christ to bring relief and blessing to all men of good will.

"YOUR WORD
IS TRUTH"



Flattering Titles Unscriptural

CHRIST Jesus strongly condemned the practices of the vainglorious clergy of his day. Said he regarding them: "All the works they do they do to be viewed by men; . . . They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market-places and to be called 'Rabbi' by men. But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."—Matthew 23:5-12, *New World Trans.*

Clearly, Jesus is not merely condemning certain titles by the foregoing but is stating a fixed principle. Protestant clergymen, who are ever ready to quote the above to show that Catholic priests have no right to the title "Father", overlook the fact that the principle Jesus here enunciates also precludes calling any clergyman "Reverend". It also is a title of exaltation; it exalts the one bearing it in his own mind and exalts him in the minds of those who refer to him as "Reverend". And not only is there no Scriptural precedent for any man's using that title, but the only time the term is found in the Protestant King James and American Standard Version Bibles it is applied to Jehovah's name.—See Psalm 111:1, 9, *Am. Stan. Ver.*

Since the command of Jesus to his followers not to call anyone on earth "father" is also found in Catholic versions, how can that Church reconcile it with her practice of calling all her clergy "father"? Some Catholic theologians endeavor to dismiss the matter by stating that Jesus' words do not mean what they say, otherwise they would preclude one's referring to his male parent as "father".

However, it is not necessary to read something else into Jesus' words. Other scriptures as well as the context show that he did not have natural fathers in mind. He himself repeatedly referred to the male parent as "father". (See Matthew 15:4-6; 19:5; 21:31.) Further note that Jesus obviously was not discussing human parents at Matthew 23:9. He was discussing the religious leaders, the clergy of his day, who had taken flattering titles.

In seeking to justify the Catholic position another apologist states that Jesus was condemning the use of such titles by the scribes and Pharisees; that he condemned merely the misuse, the abuse of such titles, not their proper use. But note what Jesus actually did say: "But you, do not YOU be called 'Rabbi'." "Neither be [you] called 'leaders'." And as for the term "father": "Do not call ANYONE your father on earth." Those Jewish clergymen were reprehensible by their very taking of such titles, not merely because they appropriated them to themselves wrongfully.

Proceeding with typical Jesuitical casuistry, this Roman Catholic theologian (in *Why the Catholic Church Says "Investigate"*) claims that the term "father" "fits

the office" of the Catholic priest, "nor is it contrary to the Scripture, if the Scripture is read with intelligence." (Evidently it takes a Catholic theologian to read the Scriptures with "intelligence"!.) According to him a priest becomes the spiritual father of a Catholic when he baptizes him and therefore the priest is entitled to be termed his father, in support of which he refers to Paul's words at 1 Corinthians 4:14, 15. There Paul calls the Corinthians "dearest children" and tells them, "Although you have ten thousand tutors in Christ, yet you have not many fathers. For in Christ Jesus, through the gospel, did I beget you." (*Cath. Confrat.*) After showing that Paul also referred to Titus as his "beloved son", this writer continues: "Are we not reducing the gospel to a silly set of interpretations when we attempt to prove by it that a priest should not be called 'father'?"

Not being embarrassed by the slur that we may be indulging in "silly interpretations", let us note what the rest of the Scriptures have to testify as to the correctness of the Catholic position. For one thing, nowhere do we read of "Father Paul", "Father Agabus," "Father Aquila," "Father Peter," etc. At 2 Peter 3:15 Peter refers to Paul, not as "Father Paul", but as "our beloved brother Paul". If such had been the custom certainly it would have crept into the Bible. And, obviously, if anyone were entitled to the term it would have been those early Christian ministers.

Nor does Paul claim to have given life to the Corinthians by reason of having baptized them, for elsewhere he makes it very plain that he did very little baptizing. (1 Corinthians 1:13-16) He personally instructed them in the truth of God's Word, was the first to bring it to them. It was only because of this fact that he did a fatherlike work in Christ. That would preclude the Corinthians even from calling any other apostles or Christian overseers "fa-

ther", and there is no proof that they even referred to Paul as "father"

But what do we find in the Catholic Church? Every Catholic has "ten thousand" fathers, for every priest is referred to as "father" by every Catholic regardless of whether that priest was the first one to bring their religion to such a one. It is used as a title of respect and honor. In the Scriptures children are told to honor and obey their parents in the Lord, and by this title the Catholic Church would have all her population honor and obey every Catholic priest.

Continuing, this apologist for the Catholic Church becomes ridiculous by quoting Jesus' words "Neither be ye called masters" and arguing that if a priest may not be called "father" then no man should be called "Mister", because that term is derived from *master*. More specious reasoning that entirely misses the point. So long as "Mister" is applied to every adult male how could it be termed a title of exaltation? It simply could not and therefore would not come under Jesus' prohibition.

But that prohibition does cut straight across the use of such titles as Doctor of Divinity, Right Reverend, Monsignor, Bishop, Archbishop, Cardinal, Pope, Most Holy Father, Vicar of Christ, *Pontifex Maximus* or Chief High Priest. Incidentally, the latter title is not even applied to Christ Jesus. In the Vulgate version of the Scriptures Jesus is referred to as only *pontifex magnus*, that is, the great *pontifex*, but not as the greatest or chief *pontifex*.—Hebrews 4:14.

Are we concerned about receiving everlasting life? Then we will adopt the position taken by one Elihu: "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles; else would my Maker soon take me away."—Job 32:21, 22, *Am. Stan. Ver.*

CITIZENSHIP GRANTED DESPITE CONSCIENTIOUS OBJECTIONS

THE Constitution of the United States guarantees the fundamental freedoms to all persons, including aliens. All can exercise freedom of speech, press, assembly and religion whether they are citizens or not. However, Christians sometimes decide for themselves that it would be personally advantageous to apply for United States citizenship in order to obtain certain other special privileges, such as practicing a profession, operating a certain business or obtaining an American passport, which are restricted to citizens only. While not all the authorities are favorably disposed toward such applications, recently some naturalization courts in New York and Wisconsin did grant citizenship to such petitioners notwithstanding their conscientious objections to taking the oath to bear arms.

A full-time minister, who has been one of Jehovah's witnesses since 1908, filed an application for naturalization in 1950. She stated that she was a native of Hungary and had resided continuously in the United States since 1904. Having conscientious objections to bearing arms, based on God's commands in the Bible, she applied for exemption from taking the oath of allegiance prescribed by Section 335 of the Nationality Act of 1940, requiring a declaration of willingness to "bear arms on behalf of the United States or perform non-combatant service in the Armed Forces".

In addition to the preliminary statement the applicant also filed supplemental evidence of her good-faith conscientious objections and affidavits showing her long activity in the ministry. She also furnished the booklet entitled "Defending and Legally Establishing the Good News", explaining the organization and work of Jehovah's witnesses. Furthermore, she called attention to the law of the land which exempts ministers from all military service. She took

the position that, because of her covenant to serve God as his minister, she could "only perform such services which were her understanding of the will of God". She submitted that "she did believe in all laws which were in accordance with the Constitution of the United States, because there are no laws therein which are not in accord with her viewpoint". She requested permission to take the alternative oath provided by the act: "... any such person shall be required to take the oath prescribed . . . unless by clear and convincing evidence he can show to the satisfaction of the naturalization court that he is opposed to the bearing of arms or the performance of noncombatant service in the Armed Forces of the United States by reason of religious training and belief."

The question presented was: Can one of Jehovah's witnesses qualify to take the oath of allegiance prescribed by Section 335 (b) (2) (the alternate oath)? It reads: "I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely and without any mental reservation or purpose of evasion: So help me God. In acknowledgment whereof I have hereunto affixed my signature."

First, before the matter could be adjudged by the court, the case was referred to an examiner. His duty was to make a legal determination of the facts and applicable law, then report such to the court together with his recommendation. The

examiner considered the above facts revealed by the file and a question-and-answer statement of the applicant in which her position was clearly set forth. Following his examination of the file the referee fully sustained her claim as a true conscientious objector by virtue of religious training and belief. He found: "From the record it is apparent the petitioner has not sought to take advantage of the exemptions of the law because of a lack of attachment or lack of loyalty to the United States." His conclusion was that she qualified to take the oath of allegiance prescribed in the alternate oath and to be naturalized.

On March 28, 1952, Justice Isaac R. Swezey admitted the petitioner to citizenship along with upward of two hundred other applicants. Commenting to a large audience in open court he stated that the

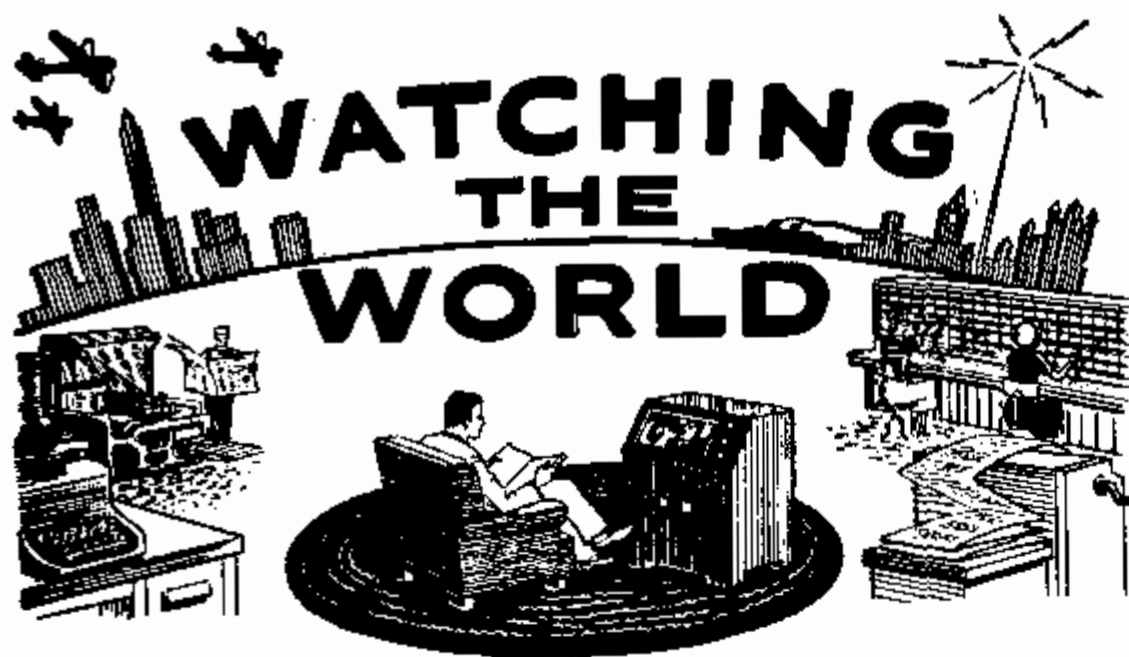
government not only did not object to the petition but recommended that it be allowed. He took a position favorable to the application, observing that the applicant had devoted a large part of her life to serving God.

Similarly in December 1951, Circuit Judge L. J. Fellenz, in Wisconsin, permitted another one of Jehovah's witnesses to take the oath of citizenship which did not require her to bear arms.

Not all examiners and judges are so liberal in determining citizenship applications. Nevertheless, a Christian whose application is denied should not be dismayed or discouraged. He can continue in an orderly, law-abiding course, confident that his standing with the heavenly government of the Theocracy will give him salvation in the new world of righteousness regardless of his present citizenship.

Mrs. Uemura Writes to Mrs. Ridgway

UNDER the above heading *The Christian Century*, foremost undenominational U. S. religious weekly, published the following in its May 7, 1952, issue: "Never before in American annals, so far as we know, did the wife of a high-ranking officer of the U. S. army receive such a letter as came to Mrs. Matthew B. Ridgway in Tokoyo on April 20. The letter was written by Mrs. Tamaki Uemura, who is probably the best known woman in Japan aside from the empress. Certainly she is the Japanese woman best known in this country and among the Christians of the world. Mrs. Uemura's letter pleaded with Mrs. Ridgway to try to induce her husband to 'isolate immoral U. S. troops' from Japanese brothels and to do what he could to end the seduction of Japanese girls by American servicemen. To make sure that her letter was not ignored, Mrs. Uemura published it in Japan's largest women's monthly. She packed it with terrible figures, among them the charge that Japanese girls seduced by American soldiers have borne 200,000 illegitimate children and deserted many of them. It can be taken for granted that Mrs. Uemura would never have written such a letter had she not been convinced that a condition of the utmost social and moral gravity exists in Japan. She is, however, in addition to being an outstanding leader in the Christian movement, a member of the National Public Service commission which supervises activities of the Japanese police. As such, she is in a position to know what she is talking about. Officialdom may try to shrug off such a letter by saying something about the moral laxity inseparable from a military occupation too long continued. But American pride should be stung at this revelation that matters have reached such a pass in Japan that such an appeal was made, and not to the general commanding but to his wife in the hope that by this method of approach action could be secured. The Uemura letter hardly suggests that the American occupation, for which such great things have been claimed, is ending 'on a note of triumph'."



Battle of the Prisoners

◆ The fantastic—and we do mean FANTASTIC—situation at Kojé Island prison camp in Korea was brought under better control in June. During the past year the prisoners had taken over, forced their guards out, organized their own “military” units, built up supplies of crude weapons, hoarded cooking gasoline for use as fire-bombs, set up kangaroo courts and executed at least 131 fellow prisoners. They provoked riots, attacked guards and even captured the prison commander. Some stockades held as many as 6,000 unmanageable prisoners, but in a crackdown 1,000 troops moved into the first of the compounds (6/10), laid down a tear-gas barrage, attacked the huts with concussion grenades, and stormed the defense trenches that were manned by armed prisoners. Within 45 minutes 30 were dead, 150 wounded. During following days other compounds were broken into smaller groups. Violence on Kojé gave the Reds much propaganda material and caused other U. N. members to accuse the U. S. of incredible laxity at Kojé and probably bungling of the crucial prisoner issue at Panmunjom.

Britain Views Negotiations

◆ Britain’s worry about the Korean situation prompted

Winston Churchill to send Field Marshal Earl Alexander to survey the “very grave” situation. *Time* (6/16) put it this way: “Since the Americans had made a mess of the P.W. situation and the Syngman Rhee affair, some Britons implied, they probably have balled up the truce negotiations just as badly.” However, Defense Minister Alexander reported (6/15) he was in accord with the U. N. negotiations at Panmunjom and that the Allied military position was much stronger than he had anticipated.

Atomic Submarine

◆ At the laying of the keel for the U.S.S. Nautilus, which he described as the “forerunner of atomic-powered merchant ships and airplanes, of atomic power plants producing electricity for factories, farms and homes”, President Truman said (6/14), “The day that the propellers of this new submarine first bite into the water and drive her forward will be the most momentous day in the field of atomic science since that first flash of light down in the desert seven years ago.” A little over a year ago at Arco, Idaho, the practical possibility of using atomic fission as a source of power was first demonstrated. The Nautilus is expected to be ready for her first sea run in 1954. Oper-

ating on an engine that needs no oxygen, her speed will be greater under the water than on the surface, and her ability to remain submerged will depend only on the crew’s endurance and need for air.

Politics and Steel

◆ Rarely does a politician take a step for which he does not have political reasons, and when the U. S. Congress and Truman were at odds in June over the steel strike, most observers felt politics was involved. Truman dislikes the Taft-Hartley law, which he made a prime political target in his 1948 campaign. He did not want to use it against the striking steel workers after the Supreme Court ruled in June that seizure of the mills was illegal. Rather than using it he told Congress (6/10) the choice was a law allowing seizure, or an injunction under Taft-Hartley, and said, “Congress can choose . . . I cannot.” Congress rejected seizure, but did not hurry to order an injunction. Truman, it was believed, was trying to show his opponents were out to break the strike regardless of the workers’ interests, and his opponents apparently wished to show he was so “pro-labor” he would allow the strike to hinder national welfare. The steel shortage began to pinch, with no solution in sight.

Schuman Plan Advances

◆ Italy’s Chamber of Deputies heeded Premier De Gasperi’s request that they make “a decisive contribution to the rebirth of Europe” by approving the Schuman plan to pool Europe’s coal and steel industries (6/16). The plan had already been ratified by the other member nations: France, West Germany, Belgium, the Netherlands and Luxembourg. The next step was a meeting of the foreign ministers of the member nations to plan the organization, which provides that these six Western European

nations stop pampering their own coal and steel industries and work together, bringing about greater mutual prosperity and greater national safety. It has been hailed as an important move toward eliminating commercial antagonism between France and Germany, and as an important step toward a united states of Europe.

Busy Week in Argentina

◆ Argentina had a busy week in June. First, Juan Perón was inaugurated for another 6-year presidential term (6/4). Instead of this being the gaudiest occasion of his career, ceremonies were severely curtailed and he did not even make a speech. Economy was given as the reason, but many believed the real cause was his wife's failing health. Since the vice-president had died, she sat in his traditional place and the chant arose outside: "Viva Evita, the vice-president!" A few days later Brazil announced it was sending troops to the Argentine border (6/11) to protect against "further attacks by Argentine police", whom Brazil charged had caused several deaths and kidnappings in recent incidents. Also, at San Juan in the Andean foothills a major earthquake injured about 150 and left thousands homeless (6/10). The situation was so serious that the government was asked for 10,000 tents to shelter those made homeless in the freezing cold.

Land Reform in Guatemala

◆ The Guatemalan congress passed a bill (6/17) to expropriate land from private owners and provide it to workers on a lease or purchase basis. Present owners will be paid with government bonds over a 25-year period. The bill's opponents charge it is communistic and gives the government title to vast areas of land. The opponents, however, are definitely in the minority in Congress.

The bill exempts farms smaller than 667 acres, along with plantations producing coffee, cotton, bananas and other important export products. Absentee landlords, seeing the handwriting on the wall, have tried to dispose of their property, but found no buyers. Their difficulty is that the land's value will be determined by tax records, and they have formerly followed an old custom in this Central American land of setting their own tax valuations.

South Africa's "Divine Element"

◆ Continual widening of the vast gulf between the European minority and the native majority in South Africa has grasped world interest. Other gulfs are widening between Boer (Dutch) and Briton. A prominent Nationalist member of Parliament, Dr. D. N. Diederichs, wrote in *Inspan*, an Afrikaans business magazine, that the Afrikaner (Dutch) "saw himself as part of the Creation, but separate from the rest of the created world in that he carried with him a divine element. He saw himself as a link between eternity and the temporal, and therefore as something particular to itself and unique with its own reality and value. We who are Afrikaners . . . as a people have been called to fulfill a God-given calling. . . . The trekker (Dutch pioneer) observed and maintained differences and lines of division. The divisions of day and night, summer and winter, rain and drought, black and white. . . . [We are] the only real people in South Africa, and the only white people in the whole of Africa".

Bechuanaland's King

◆ Just north of South Africa another racial problem faced the British. The district commissioner in Bechuanaland had some bad news for a crowded native parliament of the Ba-

mangwato tribe; news that their Oxford-educated chief, Seretse Khama, who had married blond London typist Ruth Williams several years ago, would never be allowed to return to his people. The reasons: South Africa threatens to annex the protectorate over Seretse's marriage to a white woman, so Britain is disposing of him to appease South Africa's Malan. For the first time Bamangwato tribal elders defied the British commissioner and rioted. "Seretse should lead us. . . . You have tried to rule us with a rod of iron. You treat us like ants. We won't have you." Sixty police were injured, three killed. Native troops were flown in to restore order and the Great White Queen's will was imposed, but there was still no native ruler for Bamangwato.

Behind the "Bamboo Curtain"

◆ Recently 14 Indian observers were welcomed to the "new China". For this look behind communism's "bamboo curtain" Prime Minister Nehru sent along observers he could trust. The picture they painted in private conversations indicated the Chinese might welcome a face-saving truce proposal offered by some neutral country; that substantial material progress has been made, but only with armies of slave laborers. The ancient charm of Chinese life has disappeared, and men and women alike dress in narrow blue pants and high-necked tunics. The "hate-America" campaign and germ warfare charges are the strongest. Editor of the *Times of India* said, "Since the dropping of atom bombs on Hiroshima and Nagasaki, Asian opinion has been particularly sensitive to the use of unorthodox weapons of war. . . . If the Japanese were the guinea pigs of yesterday, how about the Chinese and North Koreans today?" One morning he playfully remarked to his inter-

preter, "The mosquitoes kept me awake last night. They sucked my blood. From today I shall call them landlords." The Chinese interpreter replied, "No. Call them American aggressors."

Financial Matters World-wide

◆ According to U.N. statisticians (6/7) only half of the world's population had yearly incomes of \$100 in 1950, 90 per cent earned less than \$600. The "greatest concentration of low per capita income countries is to be found in Asia".

In an effort to deliberately reduce the standard of living and halt inflation, Israel issued new money for old (6/9), deducting 10 per cent as a forced loan to the government, on which it will pay 4 per cent interest for 15 years. It planned a similar forced loan or tax on property.

To compare with 1939, the U.S. dollar will now buy 105 cents' worth of electricity, 75c

worth of rent, 50c worth of clothing, 43c worth of a new house, 41c worth of food, or just 40c worth of farm land. On an average it is worth 53c.

The U.S. government announced (6/15) that since the end of World War II it has given away or loaned \$40,000 million to more than 90 nations and colonies: \$256 each for 156 million Americans.

U. S. Orders Blood Substitute

◆ While some doctors refuse to use substitutes for those who refuse to take blood, the Federal Civil Defense Administration ordered (6/11) manufacture of 1.2 million pints of PVP-macrose to be used in place of plasma in emergencies such as atomic attack. The United Press report claimed PVP was not yet available for commercial distribution, but was being produced by Schenley Laboratories of Lawrenceburg, Indiana.

War in the News

◆ The day's news abounds with war: truce talks in Korea, conditions in Eastern Europe, development of atomic weapons, U. S. Senator McMahon urging production of thousands of hydrogen bombs (6/14), the Philippines' defense minister predicting the Hukbalahap defeat is near (6/14). France will have 200,000 men and spend 435,000 million francs on the war in Indo-China this year. Resettlement of 500,000 isolated rural dwellers was necessary in Malaya to counteract the Reds' reliance on them for aid. Would it not be a fine thing if the news carried no such reports—if such things did not happen at all? That is not as fantastic as it sounds, because we are living in the day when God will do that very thing. He will destroy the weapons and *make wars to cease throughout earth* under his righteous kingdom.—Psalm 46:6-11.

Why not let them tell it?

THE most preposterous statements are irresponsibly made about Jehovah's witnesses. They are "Communists" here, and "Imperialists" there. Some say, "They don't believe in the government"; others say, "They don't believe in Christ!" Still others exclaim, "They don't believe in God!" And these statements, ignorantly made, are repeated without any consideration for the truth. Is it right to bear false witness against them in this way, especially when the facts can be so readily known? Why not let Jehovah's witnesses themselves tell you? The two tracts, *Jehovah's Witnesses, Communists or Christians?* and *What Do Jehovah's Witnesses Believe?* will give you the basic facts, simply and clearly. Write for free copies, or, if you would like to distribute them to others that are honest seekers for the truth, obtain 200 for 25c. They will be sent to you anywhere postpaid.

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Send me 200 of the tract, *What Do Jehovah's Witnesses Believe?* for which I enclose 25c. ☐

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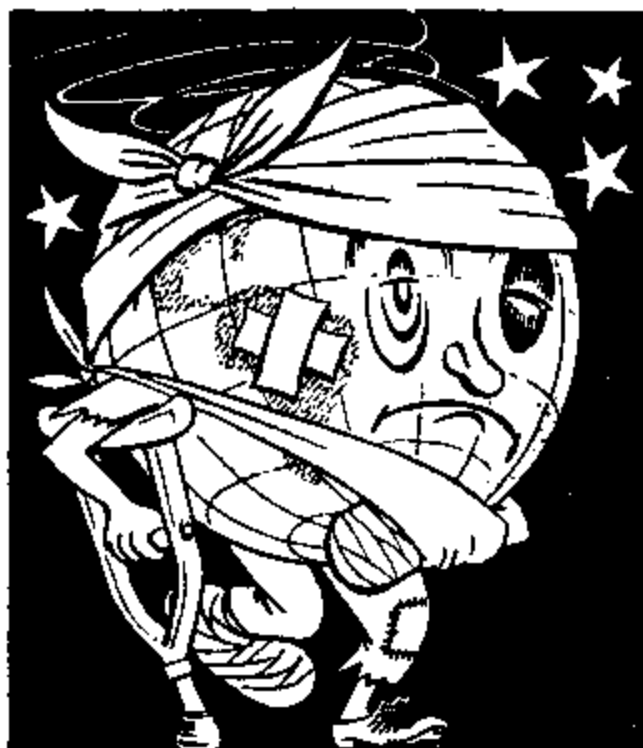
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31



THIS old world is in a troubled state—battered and bruised by wars, unrest and calamities. It is a sorry sight, a woeful spectacle. But why? Why must things be like this? Is there no way out, no righting of such conditions? Why does God permit things to go on this way?

For the dependable and satisfying answer the reader is referred to the one source of worth-while information, the Bible. Being the word of the Creator, the Maker of man and the earth, we should expect to find in it an adequate explanation of the situation and just why he has permitted this woeful state to develop. While he certainly cannot be blamed for these distressing conditions, it is equally certain that he is not unaware of their existence, nor is he unable to deal with them effectively in his own due time and way. He has not failed to show the right way even though false religion has failed to "let God be true". The prospect of everlasting life in a new world of righteousness, with all its attendant blessings, is one that you, too, may accurately know about. Obtain, read, reread and study the books *"Let God Be True"*, *What Has Religion Done for Mankind?* and *"This Means Everlasting Life"*. This trio of beautifully bound and well-printed books, each of 320 pages or more, used as an effective aid to Bible study, will prove of untold value to you. All three are obtainable for \$1.50.

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