

Awake!

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APRIL 8, 1959

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

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AS - American Standard Version	Dy - Catholic Douay version	Mo - James Moffatt's version
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Awake!

"Now it is high time to awake."

—Romans 13:11

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DURING the last year and a half the attention and imagination of the world have been captivated by the remarkable achievements of its rocket scientists. Their success in putting satellites into orbit about the earth and in probing far into space, even beyond the moon, has been a cause for much boasting about man's powers and greatness. There is now talk about conquering space, as if that could be done merely by sending rockets to the moon.

Why is so much attention being given to solving the problems of space flight when there is a much more pressing problem that has yet to be solved—the problem of how nations can live together in peace? Unless this is solved the power of space flight will intensify international differences and magnify fears of attack. Is it not more important for men to learn how to live in peace than to learn how to travel to other planets? In view of this, man's accomplishments in the field of rocketry

are not a credit to his wisdom but instead reveal a lack of wisdom.

When wisdom is lacking, great achievements in science can become a curse rather than a blessing. It was a remarkable feat when man learned how to unlock the power of the atom, but that power has become a monster that threatens to destroy mankind, because the world lacks wisdom. Knowledge can be very destructive unless it is controlled by wisdom. Regarding this R. B. Fosdick stated in 1948, at the dedication of the 200-inch telescope at Mt. Palomar: "Knowledge and destruction have joined in a grand alliance that has made the history of our generation a history of deepening horror. . . . Unless we can anchor our knowledge to moral foundations the ultimate result will be dust and ashes—dust and ashes that will bury the hopes and monuments of men beyond recovery."

The moral foundations to which knowledge can be anchored are found in God's written Word. That divine guide stresses the importance of wisdom when it says: "Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. It is more precious than corals, and all other delights of yours cannot be made equal to it. Its ways are ways of pleasantness, and all its roadways are peace." —Prov. 3:13-15, 17.

The world considers itself to be very wise because of its scientific accomplishments, but what it considers to be wisdom is actually foolishness. It has made the mistake of trusting in its own understanding instead of being guided by the wisdom in God's Word. It foolishly ignores that divine guide and refuses to consider the purposes of the Creator. "The senseless one has said in his heart: 'There is no Jehovah.'"—Ps. 14:1.

Man has no cause to boast because of his scientific achievements. He is merely learning what God long ago caused to be when he created the universe. Instead of boastfully talking about conquering space, man should acknowledge his insignificance in the sight of the One who stretched out the heavens to such vast distances that light from some stars requires billions of years to reach the earth. How can puny man imagine himself to be great when he is less than nothing in the eyes of that One? By ignoring the wisdom of this mighty Creator the world once again shows its lack of wisdom. The person who is truly wise will do what is written at Proverbs 3:5, 6: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

God has a purpose for this earth, and the fulfillment of it will be a blessing to those who trust him. "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth." (Prov. 2:21, 22) This Scriptural promise gives hope to those who are distressed over the lack of wisdom manifested by the leaders of the world. Instead of living in fear of a spark that would ignite an atomic war in which rockets would carry devastation to all parts of the inhabited earth, they

can live in hope of seeing the earth become filled with upright people who know how to live in peace.

It is not impossible for earth's inhabitants to live in peace. It can be done by following the wise instructions of God's Word. The application of the principles found there does not divide mankind but unites them. It is only when men lean to their own understanding and true wisdom is lacking that trouble brews. If the true wisdom of God's Word were followed there would be no fighting, regardless of the number of people populating the earth. The modern scientifically brilliant world has yet to learn this simple truth.

One of the principles of the Bible is, "Love your neighbor as yourself." (Matt. 22:39) When this is done, why would any people fear attack from others? Why would they ever think they must stockpile weapons?

It is natural to admire persons who are mentally acute, who are exceptional thinkers. But mental brightness must not be mistaken for wisdom. The world's intellectuals are inclined to think too much of their own thoughts and too little of God's thoughts. Those who reject the Word of God or who give it no heed show that they are lacking in wisdom. "The wise ones . . . have rejected the very word of Jehovah, and what wisdom do they have?" (Jer. 8:9) These are not the men to admire. They are not the ones in whom to trust for a better world.

Wisdom cannot be gained from those who do not possess it. God's Word contains true wisdom and that is where a person must seek it instead of from the intellectuals of the world. Heed the Creator's counsel: "Acquire wisdom, acquire understanding. Do not forget and do not turn aside from the sayings of my mouth. Do not leave it and it will keep you. Love it and it will safeguard you."—Prov. 4:5, 6.

WHEN WILL MEN NOT LABOR in VAIN?

Today millions have their jobs; they seek more pay and better working conditions. When will ideal conditions arrive? How can satisfaction be derived even from monotonous work today?



'ME work for nothing?

Never!" you may say.

Yet that is precisely what millions of persons are doing today—working for nothing. Day after day they labor without satisfaction or meaning, and they have nothing to show for the fruits of their labors.

Of course, the ideal state would be to have every man doing the very thing he enjoys most. But unfortunately such is not possible in this system of things where greed and selfishness rule. However, the infallible authority, the Bible, announces a world in which all men will enjoy the works of their hands, a world in which none will toil for nothing.—2 Pet. 3:13.

What a world that will be! How different from this modern, scientific, industrialized age in which millions of humans have become virtual slaves to jobs they hate. Daily they go back to those same despised duties because they have to. They must eat to survive.

People are dissatisfied with their jobs, not necessarily because they work hard or desire shorter hours. Some men enjoy work that is hard. It invigorates them. It stimulates their thinking. And there is plenty of evidence that, by and large, workers

do not want more leisure so much as they want other satisfactions, such as higher pay and better working conditions. Statistics show that many of those who work shorter hours take on extra full-time or part-time jobs. Workers want a more satisfying life.

Another contributing cause to job dissatisfaction is that workers do not see the fruits of their labors. They are forever working for someone else. Many of these jobs appear meaningless, without the need of skill, which eventually leaves the worker devoid of all sense of accomplishment.

He is made to feel completely useless. On many jobs craftsmanship is either lacking or missing entirely. Individual workmanship and creative thinking are not required or encouraged. The worker is made to understand that he is just another cog in a huge industrial wheel, one that is easily replaced. He is expendable. Perhaps nothing is quite so devastating to the morale of the workingman than for him to feel unwanted, not needed and not cared for. His job becomes a dread to him, a waste of energy, a life's tragedy. He works without an incentive, without satisfaction or meaning. He labors for nothing.

The present arrangement of labor where each one does only a specific operation or makes only a single part of the finished product, as is done on the production-line system, has, no doubt, resulted in producing more jobs and goods. Yet the loss in spiritual and moral values by such a system has been tremendously high. An interview of a worker by a sociologist in an American factory was reported as follows: "What do you do?" "I make C-28." "What is C-28?" "I don't know." "How long have you been working here?" "Ten years." Ten

years of total darkness! How can such workers derive satisfaction from their work when they do not know what they are doing? Why do they work at such jobs? They work solely to survive. To them what they do in this highly complex industrial society no longer is important as long as there is money to pay the rent and buy the groceries. Millions of persons do not know what it means to get satisfaction from their jobs. And it is these that too often cut corners, try to get as much as possible for as little as possible, and, as a result, are never satisfied. They live in misery.

Of course, not all work is trivial, useless or immoral. Many enjoy their work, but the bulk of humankind looks for better working conditions.

Vain and Worth-While Works

Wise King Solomon wrote: "The greatest vanity! Everything is vanity!" He continues: "I saw all the works that were done under the sun, and, look! everything was vanity and a striving after wind." By "everything" Solomon meant everything that has to do with this world that we live in. Works to support this world are vanity, because "the world is passing away and so is its desire, but he that does the will of God remains forever." So whether we work for money, or to get ahead, or to surround ourselves with worldly goods, or to provide for others, or just to keep ourselves occupied so that we will not feel useless—all this will have its end.—Eccl. 1:2, 12-14; 1 John 2:17.

Not all work is for nothing, however. Storing up wealth on earth is a futile business, but doing the works of God is not in vain. Jesus and his apostles made these truths plain. Jesus said: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store

up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." He cautioned men to "be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." True, food, clothing and shelter are necessities of life, but they are not to be sought after as primary goals, according to Jesus. Because "your Father knows you need these things. Nevertheless, seek continually his kingdom, and these things will be added to you."—Matt. 6:19-21; Luke 12:15-31.

Fixing a Goal

For work to be at all satisfying and meaningful, it must have a worthy goal. Once that goal is established all one's efforts and energy may be spent toward that worthy goal. Some persons have made the accumulation of wealth, the achievement of success and power and security their goals in life. But these do not bring true satisfaction or give one the deepest sense of purpose for work. Jesus Christ gave mankind the true goal to be sought for, when he said: "Keep on, then, seeking first the kingdom and his righteousness." He urged men to pursue the kingdom. Work for it. "Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." The kingdom of God makes a Christian's work worth while, because not only will the Kingdom bring about better working conditions for mankind, but it will assure for such Kingdom workers everlasting life. Appreciating this fact, the apostle Paul counseled his Corinthian brothers always to have "plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." Work that is in connection with

God and his kingdom will last forever. Unless we toil in harmony with God and his purposes, our work will not last. We will have worked for nothing.—Matt. 6:33; John 6:27; 1 Cor. 15:58; Ps. 127:1.

The Christian ministry makes every honest secular work enduring. A Christian's faith in Jehovah helps him bear the work that he has been given to do. He sees his toil as a responsibility and seeks to deport himself as a Christian while at work so that there will be no reflection on God's name on account of him. Paul wrote the Corinthians: "Whether you are eating or drinking or doing anything else, do all things for God's glory." So the servant of God is mindful of his ministry when he is hard at work at his secular job. He considers his good conduct, good work, congenial, friendly nature as forceful sermons winning people to the cause of Christ. So he is still in pursuit of his goal, even though he may be hard at work for some manufacturing firm. A worldly worker views his work strictly as a business matter and no more, whereas a Christian sees his work to be much more than that. His work becomes a part of his vocation, his ministry, his life.—1 Cor. 10:31, 33.

From Pointless to Meaningful Toil

The very way God made man is proof in itself that he purposed for man to be a worker. According to Genesis, Adam was a workingman before he was a sinner. To the perfect man work was a delight. It was his worship, his life. God did not purpose that man's work should be wasted and be terminated by death. The Creator purposed that man should be happy in his labor, that he should see and enjoy the results of his works and should pass the benefits of his work on to his children. However, man turned to sin and so brought upon himself and his offspring the condemnation to death.—Gen. 2:16, 17.

Jesus Christ, however, ransomed mankind from this Adamic condemnation. Jesus' life's course was a demonstration of worth-while works, works that lead to everlasting life. We, today, who have set our hearts on God's kingdom and who work for it are not toiling for nothing. We have the promise of life everlasting as a reward. This God gives. Without God, try whatever we will, work as hard as we will, imperfection and condemnation of sin will always be in the way to block us. Death will be our end. Of ourselves we cannot escape this impasse. Only by working for God can we hope to survive to enjoy the works of our hands and prove ourselves to be of everlasting usefulness.

Under God's kingdom men will not labor for nothing. They will build houses and inhabit them. They will plant crops and harvest them. They will not work to enrich other men or hoard for themselves. Their work will be in honor and praise of the living God. It will bring workers lasting personal satisfaction.

It is a joy to know that we today can engage in a work that is not for nothing—Kingdom work that will last throughout all eternity. Even though we may die, yet our work will not be a loss: "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them." "For God is not unrighteous so as to forget your work and the love you showed for his name." What an incentive to do good work! What a marvelous reason for making God's kingdom your goal in life! Working for that kingdom now will bring you satisfaction and a peace that excels all thought and at the same time you are assuring for yourself a place in God's new world of righteousness, there to enjoy work and life forevermore.—Rev. 14:13; Heb. 6:10.

DOUBLE VICTORY

in the

Supreme Court
OF
Canada



By "Awake!"
correspondent
in Canada

A DOUBLE victory for Jehovah's witnesses in the Supreme Court of Canada! That was the stirring news announced by the

Honorable Patrick Kerwin, Chief Justice of Canada, on January 27, 1959, as the nine red-robed justices at Ottawa rendered two decisions against the unlawful actions of Quebec officials. The first condemned officer was no less than Maurice Duplessis, premier and attorney general, who was ordered to pay Frank Roncarelli, one of Jehovah's witnesses, \$33,123 and costs for ruining Roncarelli's restaurant business by unlawfully canceling a permit. The second was Paul Benoit, provincial police officer, condemned to pay \$2,500 damages and costs to Louise Lamb, missionary of Jehovah's witnesses, for false arrest and malicious prosecution.

The condemnation of Duplessis, premier of a province, was unparalleled in the entire history of Canada. The drama of having a high officer of state brought to account before the courts of justice at the suit of a humble citizen brought the administration of justice into its finest light.

Headlines and news stories blazoned the information across the nation: "Supreme Court Rules Against Duplessis"; "Duplessis Loses to Sect"; "Order Duplessis to Pay" "Roncarelli Wins Court Decision." Radio and television also gave these stunning victories a prominent place. Liberty-loving Canadians do not approve dictator Duplessis' strong-arm methods, and they were happy to see him cut down to size. The illustration on the next page reproduced from the Toronto *Daily Star* typifies popular reaction toward the lesson the Supreme Court gave this self-important little man.

The Roncarelli Case

The story of this case goes back to the trying days of 1946, when Duplessis was riding high and the persecution of Jehovah's witnesses in Catholic Quebec was at its worst. These humble Christian ministers desired only to be free to preach the message of God's kingdom in the Province of Quebec as in all other parts of the Western world. Their ministry was being carried on by means of both oral and printed dissemination of religious preaching. The Catholic Church objected and the Quebec authorities made tremendous efforts to stop Jehovah's witnesses. Duplessis swore to run them out of the province. "War without mercy on Jehovah's witnesses" were his orders to the provincial police. Arrests, beatings, mobbings—a medieval reign of terror followed.

Hundreds of false charges of soliciting, peddling, etc., were laid against Jehovah's witnesses in Montreal and other Quebec districts. Any accused person is entitled to bail pending trial. Frank Roncarelli, who owned a fine restaurant in Montreal, signed bonds in a large number of cases to effect the release of the witnesses of Jehovah awaiting trial. On November 12, 1946,

he had signed 391 of such bonds. No money was put up; he simply guaranteed Jehovah's witnesses would all appear for trial. They all did appear too, for they are people of principle.

To publicize this disgraceful, modern-day inquisition by Quebec officials, Jehovah's witnesses released, on November 24, 1946, a public statement of the outrages that they had suffered. It was entitled "Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada." Waves of further arrests followed. Duplessis also tried to strike at Jehovah's witnesses by ruining Roncarelli's business. On December 4, 1946, he canceled Roncarelli's license to sell wines and liquor with meals, which is customary and necessary in better-class establishments in Montreal. The restaurant went out of business. What could Roncarelli do about this? He had done nothing wrong, yet his livelihood was destroyed. The odds against him in a contest with Duplessis appeared hopeless. Nevertheless, he sued the premier personally for ruining his business. Before the trial judge, Justice MacKinnon of the Superior Court, Duplessis arrogantly stated he had ordered cancellation of the permit "now and forever." Justice MacKinnon ruled in favor of Roncarelli, awarding damages of \$8,123. Duplessis appealed to the Quebec Court of Appeal, where he won by a four-to-one majority. The case was then taken by Roncarelli to the Supreme Court of Canada.

False Arrest by Duplessis' Police

Meanwhile, Duplessis' "war without mercy," his bitter persecution of Jehovah's witnesses, continued. Only three days after the cancellation of the Roncarelli license, Louise Lamb, a lady minister, was arrested at Verdun, Quebec, December 7, 1946, by Paul Benoit,

provincial police officer. Benoit was under instructions to arrest Jehovah's witnesses who were distributing the document entitled "Quebec's Burning Hate." Sister Lamb had no copies of this document, but he arrested her anyhow in a most arbitrary manner.

The arrest took place on a Saturday and she was held over the weekend without charge, without being permitted to call her friends or counsel. She was photographed, fingerprinted and treated as a common criminal. Confinement in the police headquarters was under filthy conditions. A sick and terribly diseased prostitute was locked up in the same cell, using the same conveniences.

After suffering all this disgusting treatment, this decent young woman was then told by Benoit on Monday that he had "good news" for her: he would let her go. Just one little item: sign a release agree-



CUTTING HIM DOWN TO SIZE

ing not to take any action against him for unlawfully holding her in prison for three days under these revolting conditions. If she would not sign, a criminal charge would be laid. Although alone, and under very trying circumstances, Sister Lamb maintained integrity to right principles and refused to be coerced into signing the release. Benoit laid a criminal charge against her, which the court promptly dismissed.

A civil action was instituted against Benoit for false arrest and malicious prosecution. The case proceeded to trial before the Superior Court of the Province of Quebec, and was appealed to the provincial Court of Appeal. Both courts dismissed her action on technical grounds. Appeal was then taken to the Supreme Court of Canada to lay before the nation's highest tribunal the abuses suffered by Jehovah's witnesses.

These two actions, the Roncarelli case and the Lamb case, both arising out of Duplessis' insane campaign of persecution against this minority Christian group, reached the Supreme Court of Canada at the same time. The country watched. The Supreme Court itself was on trial. Could the Quebec police escape punishment for this false arrest? Would this powerful, unscrupulous political figure get away with his cowardly act of destroying the livelihood of a citizen? Was this little dictator above the law?

Dictator Faces Justice at Last

The Supreme Court came through the test with honors and truly lived up to its reputation as the bulwark of civil liberties. The majority judgment was 6 to 3 in favor of Jehovah's witnesses in both actions.

Justice Rand of the Supreme Court reviewed the history of the controversy: "For some years the appellant [Ronca-

relli] had been an adherent of a rather militant Christian religious sect known as the Witnesses of Jehovah. Their ideology condemns the established church institutions and stresses the absolute and exclusive personal relation of the individual to the Deity. The first impact of their proselytizing zeal upon the Roman Catholic church and community in Quebec, as might be expected, produced a violent reaction. The work of the Witnesses was carried on both by word of mouth and by the distribution of printed matter, the latter including two periodicals known as 'The Watchtower' and 'Awake!' In 1945 the provincial authorities began to take steps to bring an end to what was considered insulting and offensive to the religious beliefs and feelings of the Roman Catholic population. Large-scale arrests were made of young men and women by whom the publications mentioned were being held out for sale under local by-laws requiring a license for peddling any kind of wares. Altogether almost one thousand of such charges were laid. The appellant, being a person of some means, was accepted by the Recorder's Court as bail without question, and up to November 12, 1946, he had gone security in about 380 cases . . . all of the charges in relation to which he had become surety were dismissed.

"Beyond the giving of bail and being an adherent, the appellant is free from any relation that could be tortured into a badge of character pertinent to his fitness or unfitness to hold a liquor license. The liquor license, as of December 4, 1946, was revoked.

"It is then wholly as a private citizen, an adherent of a religious group, holding a liquor license and furnishing bail to arrested persons for no other purpose than to enable them to be released from deten-

tion pending the determination of the charges against them that he is involved . . . When the *de facto* power of the Executive is exercised deliberately and intentionally to destroy the vital business interests of a citizen, is there legal redress by him against the person so acting?"

The Court judgment gave the answer: Yes, there is legal redress in this democratic state for the citizen wronged by this unscrupulous political boss! Justice Rand said: "To deny or revoke a permit because a citizen exercises an unchallengeable right [i.e. the right of giving bail] totally irrelevant to the sale of liquor in a restaurant is equally beyond the scope of the discretion conferred . . . what could be more malicious than to punish this licensee for having done what he had an absolute right to do in a matter utterly irrelevant to the Liquor Act? The act of the respondent was a gross abuse of legal power to punish him for an act wholly irrelevant to the statute, a punishment which inflicted on him, as it was intended to do, the destruction of his economic life as a restaurant keeper within the province."

Another of the majority judges, Justice Martland, stated concerning Duplessis' action: "That was something entirely outside his legal functions. It involved the exercise of powers which, in law, he did not possess at all. . . . The respondent intentionally inflicted damage upon the appellant, and, therefore, in the absence of lawful justification, which I do not find, he is liable to the appellant."

And so, the resounding and strongly condemnatory judgments of the majority of the Supreme Court brought home to "the boss," Monsieur Duplessis, the surprising news (to him) that he is not above the law. In addition to the damages of \$33,123, he was ordered to pay interest and costs. The total assessment will be

well over \$50,000. In Montreal a French-language newspaper announced that members of the Knights of Columbus and other Catholic organizations were laying plans to gather money with which to pay Duplessis' debt for him by means of a subscription campaign.

On the same day that the Premier was called to account by the Supreme Court for his persecution of Jehovah's witnesses, provincial policeman Paul Benoit was also condemned to pay \$2,500 damages plus costs to Louise Lamb. Thus Quebec authority, both high and low, stood publicly condemned for its lawlessness in trying to destroy the liberty of Jehovah's people.

The facts concerning Sister Lamb are recounted by Justice Rand: "The arrest and prosecution were quite without justification or excuse and the detention of the appellant over the weekend was carried out in a manner and in conditions little short of disgraceful. . . . To Benoit it was patent that the appellant was not distributing the issue of the paper containing the alleged libel, nor was there a scrap of evidence on which he could have acted to connect her with the acts of the other three distributors. All this is concluded by what took place at the police station when, in what is said to be the routine practice, Miss Lamb was offered her liberty in exchange for a release of claims, a proposal which she spurned."

Public Reaction

The drama of having the head of the Quebec Catholic state sued and defeated at law by an ordinary citizen made the Roncarelli case an outstanding example of justice in action.

The Telegram, Toronto, said editorially: "The judgment of the Supreme Court of Canada against Premier Duplessis is not so much a decision in favour of the Appellant, Frank Roncarelli, as a declaration

championing the rights of individuals against the misuse of authority. . . . Personal liberty, in itself a treasure beyond price, has been upheld by the Supreme Court against the trespass of a prime minister of a province. Therein lies the significance and the impressiveness of the court's judgment. No man, however high and mighty, may inflict injustice upon an individual however low his station; no authority may misuse power to deprive a person of his rights. Authority before the law stands bareheaded and accountable for its actions. This is shining justice where the humblest man triumphs over power because his cause is right."

From the *Toronto Daily Star* we read: "Premier Duplessis of Quebec said in effect 'I am the law.' The Supreme Court of Canada ruled otherwise; it will not tolerate Mr. Duplessis or any other politician riding roughshod over Canadian citizens and their legal rights. . . . The decision was a vigorous affirmation of the right to religious freedom and equally a defence for the private citizen against any government's arbitrary decisions. In putting Mr. Duplessis in his place, the Supreme Court is acting in a consistent manner to buttress civil rights in Canada."

The *Ottawa Citizen* reviewed the successful fight Jehovah's witnesses have waged on behalf of freedom against the inroads of Duplessis: "To many Canadians, it will seem that justice has been

done in the Roncarelli case, at least in principle. . . . Mr. Duplessis' laws for discouraging opinion of which he disapproves have taken quite a battering. In 1950 in the Boucher case [Aime Boucher, one of Jehovah's witnesses] the Supreme Court of Canada rejected Quebec's claim that a Jehovah's Witnesses pamphlet was 'seditious libel.' In 1953 in the Saumur case it ruled that a Quebec City bylaw used to stop distribution of Jehovah's Witnesses publications contravened the Quebec Freedom of Worship Act. . . . He may be checked by defeats in court, but civil liberties will not be safe in Quebec while such actions characterize government."

The Roncarelli and Lamb decisions are two more important judgments in favor of freedom in Canada. Jehovah's witnesses appreciate the work of honest and sincere judges who administer justice with an even hand to both rich and poor. Such efforts are to be commended. It must be recalled, however, that it is the courage and integrity of Jehovah's witnesses, who hold to right principles regardless of the difficulties confronting them, that have brought these issues before the bar of the highest court and established protection for the civil liberties of all the people. This long-drawn battle of Jehovah's witnesses against dictatorship from Quebec has raised a strong bulwark of legal principle that is holding back the tide of oppression and destruction of minority rights by lawless officialdom.

PROTECTION

In his book *Officers Against Hitler* Fabian von Schlabrendorff writes: "The meeting with Hitler took place in Field-Marshal Kluge's personal quarters. As he entered the office, Hitler laid down the peculiar military-style cap he always wore. I had always been curious about this cap. Now, with no one watching, I impulsively reached to pick it up and have a look. I was startled to find it heavy as a cannon ball. On examination, I saw why. Our dauntless dictator, who professed to be beloved by all Germans, had his cap lined with fully three and a half pounds of protective plate."

Brazil IS CHANGING



BRASIL is not standing still as a nation but is growing. It is becoming an increasingly prominent country in the eyes of the world. This is so not only because of its political strength in South America but also because of its growing strength in world markets.

Following the visit of Vice-President Nixon of the United States to South America last year President Juscelino Kubitschek de Oliveira of Brazil launched the "Pan-American Operation" by a letter to the president of the United States. This action focused the world's attention on Brazil as a nation of growing prominence.

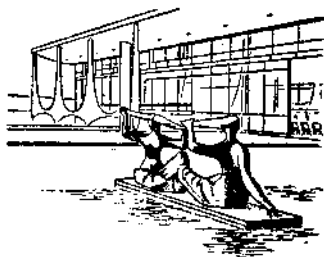
Generally, people outside South America are not aware of the changes that have been taking place in this country. They know Brazil only as a country of friendly people, dense jungles, the world's second-longest river and the two famous cities of Rio de Janeiro and São Paulo. During the last two decades this Portuguese-speaking country has been undergoing a change from an almost entirely agricultural nation to an industrial one. Its remarkable transformation makes it a country worthy of notice.

Brazil is probably one of the outstanding examples of what is happening in this part of the world. It is undergoing an economic and industrial expansion. With a popula-

tion of over sixty-one million that is growing at the rate of more than a million a year, it has the makings of a strong and economically powerful nation. It has been expanding its market at the rate of ten million or more new customers every ten years.

New steel mills and related industries have sprung up in recent years. An entirely new automobile industry is now in its second year. New dams and power projects have been completed and others are in the course of being constructed. New highways are being built that will cross the country from the Amazon River down to the Uruguayan border and also from east to west. It is beginning to tap its great reserves of high-grade iron ore. It has been estimated that Brazil has a fifth of the world's reserves of this ore.

In its early days the exportation of brazilwood caused Brazil to become well known in many parts of the world. Its fame grew when it became the exclusive exporter of the product of its native *hevea brasiliensis*, the rubber tree. Still later it added coffee to its list of exports and grew to be the world's biggest exporter of coffee. For decades its economy was dependent upon coffee, but growing competition from other countries as well as bumper crops have made coffee an unreliable basis for the nation's economy. Regarding this *Life* magazine said: "But coffee is a dangerously insecure prop. It accounts for 70



percent of Brazil's export earnings and if the world price slides down, the country's whole economy trembles."

The need for a diversified economy and of better production methods has made the country look about for investments, know-how and machinery. One of the prospective sources of such aid is the big neighbor to the north, the United States.

Growth Affects the Common Man

The change coming over Brazil is, of course, affecting the common man. Commodities that were practically unknown to him a few years ago are now available. But there is the evil of rising prices and a loss in money's purchasing power.

During the war and the years following it, Brazil experienced an economic prosperity that brought quick profits to some of its people and higher wages for the average worker. This prosperity contributed to putting cities like Rio de Janeiro and São Paulo among the fastest-growing cities of the world.

Big profits on one hand and the growing needs of the common people on the other have caused the Brazilian people to become more conscious of their government. The political freedom that followed the end of the Vargas regime produced various factions that have advocated their own solutions for the country's problems.

A big problem that has faced the country during the past year has been the severe drought in the northeastern part of Brazil. Drought refugees have numbered into the hundreds of thousands. The trouble appears to stem from a failure on the part of the people to apply the principles of soil conservation. Because the soil has been stripped and overworked it fails to hold water. The land is turning into deserts. David de Azambuja, the director of Brazil's Forestry Service, has warned that the northeast part of the country will be

a complete desolation within fifteen years if the wasting of the land continues at the present rate. One of the main causes of this problem has been the policy of planters and squatters to clear land for planting by burning the forest. After they have exhausted the land in a couple of years they move to another location and burn down another big section of woodland.

The Forestry Service is doing its best to stop this wanton wasting of the land. It also has made a start toward reforestation. The task is tremendous in such a big country.

Another problem confronting Brazil is inflation. There has been a steady increase in prices that has not made the common people a bit happy. Their displeasure was shown at the end of last October when there was an increase in bus and streetcar fares in São Paulo. A public demonstration resulted in several deaths and in scores of wounded persons. Damage done to buses and streetcars amounted to millions of cruzeiros. Demonstrations against the rising cost of living have also taken place in other parts of the country. The failure of several banks did not improve matters. To cover the bank losses the government issued over five million cruzeiros in paper money.

Toward the middle of October, agricultural leaders in the state of Paraná announced a monumental "March of Production" of farmers. The purpose of the march to the capital was to lay the demands of the farmers before the government. One of their complaints was that certain fiscal instructions issued by a government agency tended "to protect more the industry" and helped in "aggravating the farm crisis." This march was stopped by orders from the army.

All these troubles might be classed as growing pains of a great nation. By overcoming them in a wise manner the coun-

try can make progress that will benefit all her people.

Although there are differences of opinion on how to solve the problems facing the growing nation of Brazil, there is generally little difference of opinion about the basic needs of the country. There is also agreement on the necessity of developing the "hinterland," which is the sparsely populated interior. One of the reasons for building new highways in the interior and for constructing there the new capital, Brasília, is to draw some of Brazil's population away from the crowded eastern section of the country.

Foreign Aid

There is a sentiment prevailing throughout Latin America that the United States should pay more attention to the countries there. Regarding this Roberto Oliveira Campos, president of the Brazilian National Bank of Economic Development, said: "The residual treatment accorded by the United States, both to Brazil and to the rest of Latin America, is causing serious friction in the economic field of the Western Hemisphere."

The fact that the United States has been far more generous with its foreign aid to other parts of the world than to South America is pointed to as a cause for bad feelings. The Pan-American Operation has called attention to the fact that the foreign aid apportioned by the United States during a twelve-year period was 64.3 percent for European countries, 23.2 percent for Asia, 9.8 percent for Middle Eastern and African countries, but only 2.7 percent for its closest neighbor, Latin America. The United States will have to make some changes in her Latin-American aid if she wants to retain the friendship of the people there.

The economic situation is compelling Brazil to look for buyers for her 1958 to

1959 coffee crop. Some have estimated this crop to be close to one half of the expected world production. The approximately 26 million bags of exportable coffee from this crop, along with the large stockpiles of coffee on hand, must be sold. Brazil cannot afford to be fussy as to who buys.

It seems that when old problems are solved new ones will invariably pop up. This must be expected in a growing nation that is undergoing a great change. Nevertheless, the common man in Brazil is somewhat perplexed. The land of "patience," as some have called Brazil, finds itself in circumstances that used to be associated only with other parts of the world. There are new rises in prices, new wage demands, threats of strikes, protest demonstrations and heated political disputes. The common man in Brazil has become apprehensive for the future. But he is not alone in such feelings. These are common throughout the world. All nations are faced with serious problems.

The Bible long ago foretold the present state of affairs when it said that men would "become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:26) Rather than become fainthearted, the people of Brazil and of the whole world should turn to the encouraging promises of God's written Word.

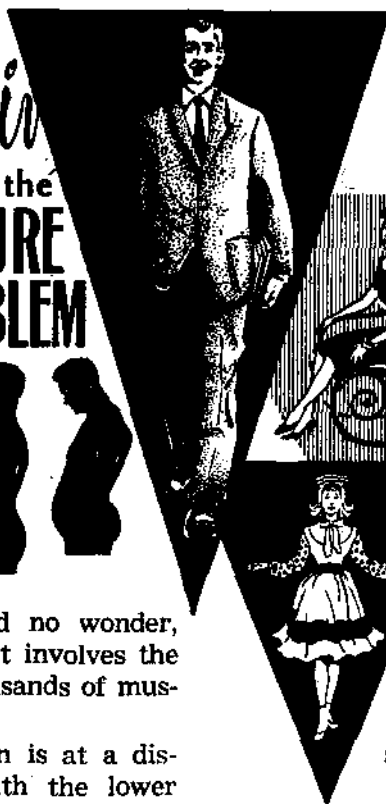
Bible prophecies foretold the troubles that afflict mankind and indicate that they are visible proof of the coming end of the present wicked system of things and the beginning of a new system of things. All who trust the divine promises have reason to rejoice, for Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) The rule of God's heavenly kingdom will bring the biggest change to the people of Brazil. It will be a change that will bring them eternal blessings.

GOOD posture is a case of mind over matter. It appears to be a uniquely human problem. Thus we are told that "the young of quadrupeds are usually able to stand and walk at birth, but for children from one to two years are required, since these are complex reflex acts which are learned only through long trial and error." And no wonder, since "merely standing erect involves the co-ordinated control of thousands of muscles, nerves and bones."

Does this mean that man is at a disadvantage as compared with the lower animals? Yes, it does, reply many worldly-wise men. Says one of them: "It has been said that man is 'fearfully and wonderfully made.' I am inclined to agree with that statement—especially the 'fearfully' part of it. As a piece of machinery we humans are such a hodgepodge and makeshift that the real wonder resides in the fact that we get along as well as we do." He speaks of the body's "terrific mechanical imbalance," and blames backaches, varicose veins, hemorrhoids, fallen arches, bunions and calluses on our walking on two feet instead of four. In the same vein, another insists that "we'd be better off on all fours."

To all such who tacitly cavil at the wisdom displayed in the Creator's handiwork a few questions may well be posed: Why do even peoples untouched by modern civilization walk tall and erect? Why are they

Coping with the POSTURE PROBLEM



often free from all such ills? For that matter, why do not all humans even in so-called highly civilized lands suffer from these ills? And why is it that an obvious cause can usually be found for such that responds to common-sense treatment? Granted, for the sake of argument, that man's upright position poses certain difficulties, these are most negligible in view of the advantages man has by reason of his erect position.

No Hodgepodge

The fact is that men noted for their knowledge of biology or physiology, far from finding fault with the construction of the human body, wax eloquent in their praise of it. Says Nobel prize winner Dr. A. Carrell: "Man has been given power over his environment by the shape of his skeleton. . . . The elasticity, strength and adaptiveness of the lower limbs . . . have never been equalled by our machines . . . The three levers, articulated on the pelvis, adapt themselves with marvelous suppleness to all postures, efforts and movements. They carry us on the polished floor of the ballroom and . . . on the slopes of the Rocky Mountains. They enable us to walk, to run, . . . to wander all over the earth and under all conditions."

Testimony also is at hand as to the advantage man's upright stance has been

to his brain. For one thing, it thereby has far better drainage. And how much better we can see and hear things by reason of our walking erect! Consider also our hands. Well has it been said of them: "We would never have acquired our mastery over matter without the aid of our fingers. . . . The hand is a masterpiece. Simultaneously it feels and acts . . . as if endowed with sight." The hand is so useful "owing to the unique properties of its skin, its tactile nerves, its muscles and its bones." Our hands could not have these properties if we had to walk on them.

Note also the testimony of the late Sherrington, one of Britain's leading physiologists. According to him, far from man's upright stance being a handicap it is a factor in man's being by far the most intelligent of all earth's creatures. He quotes with approval the poet Milton's lines about man's not being prone and brute, but by reason of his mind and upright position, 'with front serene governing the rest.' Yes, as Truslow, an authority on good posture or "body mechanics," expresses it: "Mankind cannot condemn as unsafe or unfit this temple of the noble mind. In health bodily movements are purposeful and co-ordinated. We possess a wonderful piece of architecture; we are endowed with a very useful machine."

Proper Posture Pays

Implying rebuke of all critics of the Creator's handiwork is the position taken by this authority on posture that "man can use his mind far more effectively than he does to examine the opportunities for more poised maintenance and practical repair of the habitus which is his." If we do that we will find that improved posture pays off in better mental and physical health, in decreased fatigue and in better appearance. Many are the backaches as well as other ailments that corrected posture

will cure. In fact, a team of physicians tells of not only curing indigestion, constipation and backaches by correcting bad posture but even of alleviating if not wholly curing many chronic diseases such as diabetes, arthritis and muscular dystrophy, although such latter involved hospitalization. Good posture is basic in chiropractic therapy, and both Swedish massage and osteopathy may be said to be based upon principles involving good posture.

In particular should parents be concerned with good posture of their children, as prevention is better than cure. In the United States 80 percent of the children have faulty posture. No wonder a physician complains because educators spend a lot of time making sure children do not have flat feet but ignore their backs, as a result of which many children grow up with posture deformities that could have been corrected.

The body, because of its erect position, is continually subjected to a heavy strain by reason of gravity. We can minimize this by keeping a good balance; and to the extent that we do we are making it easier for our body to stay healthy. "Body poise has always held a leading place in physical fitness. Nice balance from head to feet not only lessens strain of the structures involved, but, by maintaining vital organs in their normal relationships, each to each, enhances sufficient functioning of these organs." In other words, our lungs cannot function properly if we stoop over with rounded shoulders; our digestive and eliminative organs cannot freely do their work if they are all piled on top of one another as is the case with the sagging stomach. Lack of balance also makes more work for the nervous system and impedes free flow of the blood.

That good posture also means physical strength is the conclusion that E. Checkley, one of America's strong men of a past

generation, reached. He taught that more important than weight lifting and like strenuous exercises for the development of strong muscles were correct posture and correct breathing. This conclusion was corroborated by a leading trainer of strong men who found certain men of prodigious health and strength, yet who were not taking physical exercise seriously. Looking for a common denominator, he discovered that they all had one thing in common, correct posture in walking, standing and sitting.

Good posture also pays in comfort and decreased fatigue. It is easy to imagine the strain the leaning tower of Pisa represents; well, poor posture makes us leaning human towers! Fatigue caused by poor posture robs industry of millions of dollars annually. In recognition of this fact many employers hire experts to advise as to the most efficient equipment and positions for working.

Correct posture also pays off in improved mental health. Do we want to feel confident, optimistic, eager for the fray of dealing with the challenges that each day brings to us? Correct posture will help us greatly to acquire this mental disposition. As has often been said: Act confidently and you will feel confident. If you *doubt that, burst out in hearty laughter* for just no reason at all. You will find that you feel better for it even though you did so for no particular reason!

And finally, good posture aids our appearance, and all of us should want to appear at our best. Actors especially appreciate this fact. They know that they can give their audience the impression they wish by assuming a particular posture. By walking erectly we look younger and invite confidence and respect instead of pity and doubt. Good posture takes a few inches off our waistline, which we can easily spare, and adds them to our height, which

added inches are an asset. So correct posture pays off in better physical and mental health and strength, more comfort, improved appearance and less fatigue.

How to Go About It

Good posture applies to standing, walking, sitting and even lying down or sleeping. In some lands custom indicates various forms of squatting or kneeling upon the floor or ground. Anthropologists tell us that while "man differs from the apes in his standing posture, . . . this is only one among some 1,000 positions of which he is capable." Yes, they have found that many different steady postures or static positions "which can be maintained comfortably for some time."

Of course, if you are an extrovert, athletically inclined, in good health and have an *intermediate type of physique*, neither underweight nor overweight for your height, good posture may come natural to you, especially if you use good judgment as regards your clothing. But if not, then most likely you will have to give good posture thought and effort.

As to how to go about it—the remedy does not lie in going to the opposite extreme. The exaggerated "shoulderback" posture is nearly as bad as the drooping posture. A ramrod uprightness is both artificial and uncomfortable and resembles the natural posture as much as a telephone pole resembles the upright pine or poplar tree.

"Good posture stresses the well held-in abdomen," we are told. While that is true, the best way to go about it is to "draw the chin in and the chest up and forward," for thereby "the abdomen is drawn up into place and the girth is reduced by several inches." Good standing posture is indicated if, when standing close to a wall facing it, the chest touches before the head or abdomen does.

Good posture in walking requires that our head, chest and hips be in a straight line. Many peoples unspoiled by modern civilization have such good posture that the balancing of large burdens upon their heads while walking furnishes no problem for them whatsoever. Good training along this line is to walk while balancing a book on your head. If we have been in the habit of walking with drooped shoulders and sagging stomach, it will take a little concentration and effort to walk correctly. With time, however, it will become a matter of habit and will pay dividends both in health and pleasure in walking. Walk with hands swinging at your side, avoiding extremes as regards the length of your steps.

Sitting also poses a posture problem. Sit well back in your chair and upright, twisting neither to the left nor to the right. Let your feet rest flat on the floor, and when leaning forward do so from your hips, not from your waist. Crossing your legs at the knees obstructs both the nervous and circulatory systems; if you feel you must cross your legs, do so at the ankles. Very helpful are good posture chairs that have properly shaped seats and adjustable backs so as to give support where it is needed.

And finally, good posture also applies to our lying down, our sleeping habits. It is usually good to lie straight in bed. Take a

good stretch upon retiring and before rising. In fact, one of the best aids to acquiring good posture is the stretching habit. Many a backache is caused by a sagging bed. Conversely, many a one is cured by the right kind of bed. Sleeping in a sagging bed that curves their spine gets children off to a very bad start as regards good posture.

Truly, good posture is a case of mind over matter. There is nothing wrong in the way we are constructed; the advantages of erect stance far outweigh any problems caused by it. Good posture pays in improved mental and physical health and strength, in more comfort and less fatigue and in better appearance. It applies to our standing, walking, sitting and sleeping, and requires keeping head up, shoulders back, chin in, chest up and forward; avoiding, however, a ramrod pose. Nothing we can do in behalf of our health will give us such rich rewards without any expenditure of money and so little effort as cultivating good posture. As a group of physicians in the United States, authorities in body mechanics (posture), point out, good posture will do for us what no doctor or antibiotics can do for us: add endurance and stamina to our bodies, enabling us to respond better to the demands of our environment, leading, in turn, to lasting improvement of our health.

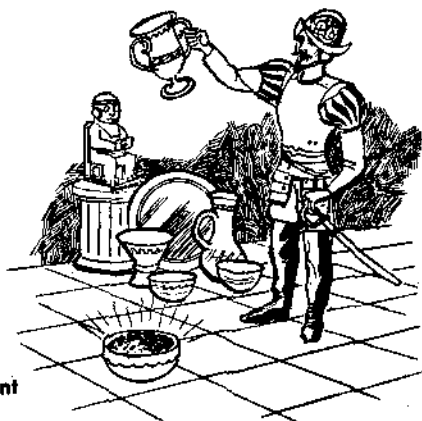
Voice Variety

- ¶ In *Your Voice and Your Speech* Beatrice Desfossés writes: "The timbre of your voice is the quality which makes it distinguishable from the voices of others. The more your voice is freed from tensions, the more individual it becomes. Your voice is a reflection of your inmost self—your dreams remembered and forgotten, your hopes and fears, as well as your physique and inherited tendencies. At the same time your voice reacts, chameleonlike, to the people with whom you associate—your companions in work and play—and to national and sectional influences. Your voice also varies with the state of your mind and body. Someone who knows you well can detect unerringly the condition of your health and spirits when you speak to him over the telephone. Your voice is the sum of you, tempered by conditions that affect you at the moment."



The "Metal of the Sun"

By "Awake!" correspondent
in South Africa



FOR at least 5,000 years man has placed great value on a soft yellow metal—gold. Very likely, the very first man who ever lived valued this metal, for in "the book of Adam's history," which is incorporated in the book of Genesis, we read concerning the river that issued out of Eden: "From there it began to be parted and it became, as it were, four heads. The first one's name is Pishon; it is the one encircling the entire land of Havilah where there is gold. And the gold of that land is good." (Gen. 2:10-12) In all ages since that first one men have considered gold to be "good." Kings and empires have counted their wealth and power by it.

Gold has several qualities that excite the admiration and desire of men. First are its luster and beauty, a warm, rich glow akin to the glory of the sun. From earliest times this quality has stirred the imaginations of men. Among the Egyptians, Assyrians and Babylonians gold was inextricably bound up with their worship of the sun. To the Greeks gold was *elektron*; to the Romans it was *elēctrum*. Both names are derived from *elēktōr*, which means



"the sun." The Incas of Peru believed gold to be "the tears of the sun," and held it sacred. *Directly and indirectly, men have worshiped gold.*

A unique quality of gold is its apparently endless durability. Archaeologist Sir Leonard Woolley, leader of the expedition that in the 1920's sensationally uncovered the post-Flood city of Ur of the Chaldees, birth-place of Abraham, writes concerning the numerous objects of gold uncovered on the ancient site: "Gold is imperishable; a gold bowl may be crushed or dented, but its colour and its surface remain, and every detail of its workmanship and decoration is as clear as when it was newly wrought; but other materials are less enduring—I have spoken of the way in which silver corrodes and even vanishes—and suffer from internal decay and from the crushing weight of the 30 or 40 feet of earth, below which they have lain buried for 5,000 years." From the site of this ancient city were recovered in a state of perfect preservation gold objects of intricate beauty. As the one "immortal" metal, gold was the first choice of artists of every age who were anxious that their art should endure.

Other qualities of gold recommended it for the purposes of art. Gold is one of the most malleable of all metals. By beating, it is possible to extend an ounce of gold to a surface area of one hundred square feet. An even greater degree of thinness may be achieved. Gold has been hammered into leaf less than one ten-thousandths of a millimeter in thickness. At this thinness the metal appears green in color. Gold is also among the most ductile of metals. It can be drawn into a wire so fine that 544 feet of it weighs only one gram. These qualities make it easy to work and, added to its intrinsic beauty and unique durability, have made gold the artist's standard of perfection.

Medium of Exchange

More vital in the lives of men, however, has been the impact that gold has made on the economy of every civilization from that of ancient Ur to the present time. Trade is the lifeblood of civilization and trade flows freely only when there is available a medium of exchange universally acceptable. The one medium of exchange that has at all times remained universally acceptable is gold. Gold was used as a means of exchange long before the introduction of any coinage system. The later development of coinage systems stabilized and extended the use of gold as an exchange medium and the tempo of trade and commerce was vastly quickened.

First to use gold coins were the Greek merchants of ancient Ephesus, some eight hundred years before Christ. The gold used for these coins was not pure gold but was a naturally occurring mixture of four parts gold and one part silver. This was the *elektron* of the Greeks. The first regular coinage was that of Lydia, in Asia Minor, by the seventh century B.C. This, too, was in *elektron*. The first pure gold coinage was introduced by King Croesus, of Lydia,

in the sixth century B.C. It was this pure gold coinage that gave to Croesus much of the power, influence and wealth that he wielded in the Mediterranean world during his reign. To be "as rich as Croesus" still signifies today the ultimate in wealth.

Croesus, however, lost his great golden treasure to Cyrus, king of Persia, in 546 B.C. The Persians, surveying their booty, realized the value of gold coinage and soon they were issuing their own. Soon¹ gold coins of many nations were in use.

Of particular interest are the gold coins issued by the Greek city-state of Athens in the fifth century B.C. These coins exhibited a beauty of execution and technical skill not achieved before or surpassed since. These Athenian coins were the first to have "types" on both sides. The types were the head of the goddess Athena, mythical founder of the city, and on the reverse her emblem, the owl. This conception of coin design—deity (or "head") on one side and an attribute (or "tail") on the other—was soon almost universally adopted and has influenced coin design right down to the present time.

With the passing of the centuries gold for monetary purposes became ever more important. There was a constant need for new gold. The expanding Roman Empire allayed its need in two ways. First, it swept into Rome the treasures of its conquered territories. Then it sent out many expeditions composed of legions of slaves to search for gold. From alluvial and other sources it gained what were for those days enormous quantities of the precious metal. It is estimated that on the death of Augustus Caesar A.D. 14 the wealth of Rome in gold and silver was £500 millions (\$1,400 millions).

A Gold Famine

Then came the Dark Ages and Europe entered upon a gold famine. The major

gold sources had fallen into Moslem hands and were denied to non-Moslems. International trade dwindled to a trickle, and the lack of gold seems to have been at least a contributing factor to the almost complete cessation in Europe of cultural and scientific progress. The gold famine lasted from the eighth to the twelfth century, after which some gold again began to flow into Europe from outside. Domestic sources, too, were being exploited and the position eased. By the end of the fifteenth century, however, Europe's gold-mining areas of the Bohemian forests; Silesia, the Sudeten mountains, Bosnia, Serbia, Eastern Hungary and Transylvania were nearing exhaustion and the European economy was again feeling the pinch. New sources of gold had to be found. Europe's hunger for gold was the stimulus that inspired the voyages of discovery of the fifteenth century that culminated in the discovery of America.

By 1472 a thriving gold trade existed between Europe and the African Gold Coast, but this was soon to be dwarfed by discoveries made in the "New World." In South America the Spanish conquistadors, led on by intriguing tales of abundant gold, made their ruinous way through the lands of the Aztecs and the Incas. The wealth of gold they found was fantastic and made Spain the foremost power in Europe. It also destroyed the nations of South America and made them Spanish serfs.

For nearly two centuries South America supplied the world with most of its gold, but by the beginning of the nineteenth century its resources were exhausted and world production of gold dwindled steadily. Against this background of a new gold "famine" the famous gold discovery of 1848 was made in California. San Francisco, the important center nearest to the "strike," immediately became the Mecca of gold

seekers from many parts of the globe. Some became rich. Many became poor. And many died, victims of one of mankind's most deadly ills, gold-fever.

Hard on the heels of the '48 "strike" came other discoveries that were to make the nineteenth century the greatest period of gold discovery in history: British Columbia, Australia, New Zealand, the Yukon and last, but by no means least, the Witwatersrand, South Africa.

African Gold

Africa for centuries past had been the fabled land of gold. In gold-hungry Europe men speculated on the probable whereabouts of King Solomon's mines, and the land of Ophir. Expeditions of white men, inspired by legend and rumor, pushed into fever-stricken tropical Africa only to fail and perish. In 1569 the king of Portugal sent an expedition of three ships and a thousand men to what is now the African East Coast Portuguese colony of Mozambique to search for the mines of King Solomon. Most of the expedition found death but little gold. Three hundred years later, not too far south of the scene of their disaster, was uncovered a source of gold richer than men had ever dreamed of, the Witwatersrand, "the Ridge of White Waters," in the Transvaal, South Africa.

In 1886, following the discovery of subsidiary gold-bearing conglomerates on the Witwatersrand, the Main Reef was uncovered on the farm, Langlaagte, just two miles from what is now Johannesburg, the greatest gold-mining city in the world. By 1895 the Witwatersrand had become the world's chief source of gold, a position it has held till now. Its production is still expanding. After the second world war the curve of the Main Reef continued to be traced. Its known area now extends beyond the borders of the Transvaal into the

Orange Free State, and all along its great arc, three hundred miles long, nearly sixty great mines are active.

The gold mines of South Africa are unique in many ways. Unlike the gold of California or the Yukon, the treasure does not lie near the surface but has to be gouged out of the earth at great depths. Some of the mines are nearly two miles deep. To the naked eye the gold-bearing ore shows no sign of gold. Its gold content is so tiny as to be invisible. It cannot be washed or "panned," but only an elaborate process of crushing, milling and chemical treatment can persuade the ore to yield its precious yellow metal. On an average, five tons of ore must be processed to yield one ounce of gold. The capital requirements of the mines are enormous. But the results are rewarding. In 1955 South Africa produced 14,602,267 ounces of gold, representing nearly half of the world's total production and valued at £182,756,308 (\$511,717,662.40).

The use to which most of this gold is put seems curious. After having been won so hard from the depths of the earth, it is bought by the nations, chiefly America, and stored in heavily guarded underground vaults, there to lie idle once more in darkness. This seemingly strange procedure, however, is quite rational. After nearly five thousand years gold is still the only

medium of exchange that is universally acceptable. To have value a nation's currency must be adequately backed by gold. The huge store of gold lying in American vaults guarantees the value of the dollar and makes it one of the most acceptable currencies in the world. As nations have found, to their loss, a currency unbacked by gold is unstable and leads to financial disaster.

Gold is indeed "good." The Creator placed it in the earth for man's use and pleasure. Because of its enduring beauty it was lavishly used by the Israelites first in the construction of the tabernacle, or tent of meeting, in the wilderness and later in the temple at Jerusalem. But to his servants who love life the Creator gives counsel to seek that which is better than gold. His servant Job declared: "But wisdom—where can it be found, and where, now, is the place of understanding? Pure gold cannot be given in exchange for it, and silver cannot be weighed out as

SPECIAL! IN THE NEXT ISSUE

● Did you know that not all scientists are atheists and that atheists are not truly scientific? Do you know how science confirms faith in God, and why it is more reasonable to make one's acceptance of the theories of science dependent on the testimony of the Bible than to make one's acceptance of the Bible subject to the judgment of science? Don't miss the article "Science and Your Faith in God."

● Family life is facing a crisis. The next issue of "Awake!" tells why and it shows what you can do to safeguard your own family life.

● Did you know that nature had its own living rockets, jets and radar before man knew how to use them? You will enjoy reading about it in the article "Nature Had It First."

● Why do religious leaders declare that mature Christians are lacking in the churches today? Is it that modern conditions make it impossible to comply with Bible commands? What can you do to attain Christian maturity? Be sure to read the article "Jehovah's Witnesses and Christian Maturity."

● Did you know you were a space traveler? Why do men want to go to the moon and other planets? What will be earth's role in the next generation? Look for "Role of the Earth in the Rocket Age." Next issue!

its price. It cannot be paid for with gold of Ophir, with the rare onyx stone and the sapphire. Gold and glass cannot be compared to it, nor is any vessel of refined gold an exchange for it. . . . It cannot be paid for even with gold in its purity. . . . 'Look! the fear of Jehovah—that is wisdom, and to turn away from bad is understanding.'"—Job 28:12, 15-17, 19, 28.

PREACHING TRUTH



behind prison bars

By "Awake!"
correspondent in Italy



THE truth about God's kingdom is gradually penetrating into various prisons throughout the land of Italy. Some men behind prison bars have come in contact with the truth through various articles written about Jehovah's witnesses in popular magazines. A number of such convicted men seeking religious conversion have written to the Watch Tower Society's Branch office in Rome.

Probably the most extraordinary experience concerns a well-known ex-member of the Giuliano band that violently harassed the island of Sicily for many years after World War II. These outlaws engaged in robbing, killing and blackmailing. These bandits held the police at bay for a number of years. Finally the government sent down an armed force of *carabinieri* under the command of an army colonel to capture and break up the outlaw band. One of the ringleaders was wounded, captured and imprisoned by the police. Other arrests followed.

Later a full-time minister of Jehovah's witnesses was also arrested and imprisoned at the same jail for distributing Bible literature without a license. During the several weeks that this minister remained in prison awaiting the trial he preached to guards and inmates alike, and among these were the captured outlaws of the Sicilian band. As a result, two members of the band became witnesses of Jehovah. Both of these ex-outlaws confessed that during their years of robbery and bloodshed they had always practiced the Catholic religion and, according to their religious understanding, their consciences had never been disturbed. It took an accurate knowledge of God's Word, the Bible, to awaken in them a feeling of responsibility toward God and doing right. This the Roman Catholic Church never taught them. One bandit said that when he was an outlaw he consid-

ered himself a fervent Catholic, that he never neglected his prayers to the "Madonna" or "Our Lady," even while engaged in his illegal activities.

These convicts have had the unusual privilege of witnessing to prison officials, men that are difficult to reach from the outside.

The first personal contact that these prisoners had with other Christian witnesses came in 1956, when they were brought to Rome to face an appeal court. Their stay in Rome was brief. Nevertheless, it was long enough to build up their knowledge and appreciation for many Bible truths.

After the appeal trial they were sent back to prison. Despite the sad prospects of being separated from family and friends, yet these men saw that their stay in prison could be profitable to others if they conducted themselves as Christ's ambassadors, declaring his Kingdom message. They had a Bible study going with the help of the *Watchtower* magazine that more than thirty prisoners attended.

Their conversion became general knowledge throughout the prison system. The prison officials appeared very pleased, but not so the prison's Catholic chaplain. He denounced these new witnesses as ignorant men, but when called to match their Bible knowledge the Catholic chaplain could not do so. This angered the chaplain greatly. Undoubtedly, it was his influence that brought about a removal of the witnesses to another prison. The Bible class was also abandoned.

From prison to prison they were moved until the Rome office of the Watch Tower Society got word that they were in Italy's worst prison, a notorious hard-labor camp on the island of Elba. But they were in good cheer. They had appealed to the Ministry of Justice to authorize a change of religion and thus legalize their standing as Jehovah's witnesses. Their request was officially approved by the government. This permitted them to have an official visit by a minister of their own religion. That time came in May, 1958. How they hugged and kissed the brother who came from the Rome Bethel to visit them!

Even though their witnessing activity is much more limited in this prison, their hope for the Kingdom is not. They realize that a witness must be given behind prison walls as well as in the rest of the earth. They are grateful to Jehovah for the privilege, which has made their burden of serving a heavy sentence light.



The Greatest Personality in the Universe

JEHOVAH is the Greatest Personality in the universe. He has distinguished himself by his exclusive, beauteous name Jehovah. He is the Great Theocrat, the Unfailing Purposer, the True and Living God. He is the Creator and Supreme Sovereign of the universe. Of him the psalmist wrote: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:18.

What kind of God is Jehovah? Is he an angry God? a terrible and vengeful God? What are his endearing and fear-inspiring qualities and ways? How may we come to know Jehovah?

We may come to know Jehovah by studying his Word, the Bible. Therein he tells us about himself. We are told that "God is love," that "righteousness and judgment are the established place of his throne," that "with him there are wisdom and mightiness; he has counsel and understanding." David assures us that "strength belongs to God. Also loving-kindness belongs to you, O Jehovah."—1 John 4:8; Ps. 97:2; Job 12:13; Ps. 62:11, 12.

Concerning himself Jehovah said: "I am God Almighty." He is the omnipotent, glorious, merciful, all-wise God, existing from time indefinite to time indefinite. Ever compassionate, always righteous, forever unsearchable, immutable, omniscient, incorruptible, immortal, faithful, unmatched is He. He is God of gods, King of kings and Lord of lords. Wrote Jeremiah:

"Jehovah is in truth God. He is the living God and the King to time indefinite." "He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by his understanding stretched out the heavens."—Gen. 17:1; Jer. 10:10, 12.

Jehovah's greatness is described for us by King Solomon in prayer: "The heavens, yes, the heaven of the heavens, themselves cannot contain you." And Jehovah had his servant Jeremiah write of him: "Is it not the heavens and the earth that I myself actually fill?" There is no limit to his wisdom and understanding and nothing is concealed from him. He knows everything about his creation: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting."—1 Ki. 8:27; Jer. 23:24; Heb. 4:13.

Jehovah is not a trinity of gods, but one God. Moses declared: "Listen, O Israel: Jehovah our God is one Jehovah." The Christian apostle Paul said: "There is no God but one." This God is spoken of in the Bible as being incorruptible and as having qualities of sight, hearing, etc. "The One planting the ear, can he not hear? Or the One forming the eye, can he not look? The One correcting the nations, can he not reprove, even the One teaching men knowledge? Jehovah is knowing the thoughts of men, that they are as an exhalation." "For, as regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him."—Deut. 6:4; 1 Cor. 8:4; Ps. 94:9-11; 2 Chron. 16:9.

Has any human ever seen Jehovah? To Moses, Jehovah said: "You are not able to see my face, because no man may see me and yet live." The apostle John wrote: "At no time has anyone beheld God." "God

is a Spirit, and those worshiping him must worship with spirit and truth." Paul declared: "Now to the King of eternity, incorruptible, invisible, the only God, be honor." Being a spirit, invisible to the human eye, Jehovah remains unseen by man.—Ex. 33:20; 1 John 4:12; John 4:24; 1 Tim. 1:17.

Since no man has ever seen God, how do we know that Jehovah exists? Jehovah has made manifestations of his existence by means of angels or visions. The prophet Isaiah beheld in a vision "the King, Jehovah of armies, himself!" The prophet Daniel reported: "I saw in the night-visions, . . . and one that was ancient of days did sit." Paul, the apostle, argued that this One, Jehovah, has made himself manifest among men through natural creation, too, saying: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they [the unbelievers] are inexcusable."—Isa. 6:5; Dan. 7:7, 9, AS; Rom. 1:20.

No one having ever seen God, then it would be quite impossible to make a likeness or a comparison to him. Therefore, any so-called image of God is a fraud, a detestable thing in the sight of God and righteous men. "But to whom can you people liken me so that I should be made his equal?" says the Holy One." There is none.—Isa. 40:25.

To know Jehovah is to know happiness and freedom: "Where the spirit of Jehovah is, there is freedom." And he is "the happy God." He is the great Liberator. The disciple James wrote: "He who peers into the perfect law that belongs to freedom and who persists in it, this man . . . will be happy." Jehovah's law is absolute and perpetual. He gave his law to men through the ministration of angels. His laws are not grievous, but perfect, pure, exceedingly

broad, true, holy, just and good. Therefore, Isaiah wrote: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us."—2 Cor. 3:17; 1 Tim. 1:11; Jas. 1:25; Isa. 33:22.

Love and obedience are the governing principles of Jehovah's organization. He requires that creatures obey him from the heart. Perfect love expressed toward God and neighbor is the fulfillment of the Creator's law. "Abundant peace belongs to those loving your law, and for them there is no stumbling block," declared the psalmist.—Ps. 119:165.

Jehovah is always reasonable, he cannot lie, nor deny himself. His power extends throughout the universe. The depth of his riches and wisdom and knowledge are beyond human comprehension. "How unsearchable his judgments are and past tracing out his ways are!" said Paul. Jehovah is perfect in holiness, abundant in goodness, everlastingly great, forever satisfying, ever enduring, tenderly compassionate and forgiving. "Every good gift and every perfect present is from" him. His temporal gifts are rain and fruitful seasons, food and raiment and all good things. His spiritual gifts include peace, strength, a new heart, wisdom, glory, repentance, faith, hope, love and everlasting life.—Rom. 11:33; Jas. 1:17.

Only senseless ones say: "There is no Jehovah." Soon, now, however, Jehovah will vindicate his beautiful name before all the universe and all who live will know that he is Jehovah, the Sovereign of the universe. Those who now come to know Jehovah and offer praise to him will gain everlasting life. Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." So submit yourself to this great Authority, the Fountain of Life, and live.—Ps. 14:1; John 17:3.



Thirty-second Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Nyberg, G., Lee, H., Hansen, R., Wegener, S., Svensson, E., Kim, K., Moessinger, G., Gustavsson, L., Torruellas, J., Lunkenheimer, M. **Second row:** Drayer, C., Hernández, R., Chiffelle, O., Faergestad, U., Rodriguez, O., Homann, R., Darko, G., Sotiriou, K., Daube, K., Pantelidis, E., Gomes, O. **Third row:** Weckstrom, M., Garrard, E., Larsen, A., Forster, J., Sanderson, M., Brisart, L., Baker, J., Henry, M., Nohrer, E., Backhouse, J., Reffell, C., Pophal, M. **Fourth row:** Funk, M., Hoeller, H., Münoz, E., Smedstad, D., Branca, A., Ba Aye, D., Thomsen, E., Redmond, G., Goto, T., Aron, A., de Graaff, E., Heide-Mattkey, R., Kazandjian, A. **Fifth row:** Woudstra, H., Graham, A., Fjellveit, K., Reffell, R., Joubert, W., Harley, J., Penda, M., Calsbeck, J., Johansson, G., Sotiriou, M., Pedersen, B., Hartmann, R., Muller, M., Christopher, G. **Sixth row:** Groothuis, J., López, S., Ishii, S., Fjellveit, R., Casartelli, A., Guinart, N., Henry, H., Ubazuka, M., Pophal, G., Park, C., Chavez, R., Forster, J. **Seventh row:** Ebberg, F., Neal, F., Assadourian, A., Brisart, N., Sanderson, H., Dooh-Ngoh, J., Kuenz, G., Constantinidis, G., Flowers, S., Karkada, H., Olivar, V., Dawkins, R., Joseph, A., Hølgersen, W. **Eighth row:** Wegener, F., Gbondo, B., Marechera, J., Conroy, R., René, A., Spotta, C., Potzinger, M., Hongal, V., Baird, R., Michael, T., Cejudo, J., Gomes, C., Tagguez, P., Hernández, H. **Ninth row:** Flekal, F., Tomlanovich, J., Horvath, W., Cilliers, J., Mafambana, A., Rombe, I., Alexander, J., Darko, W., Weber, J., Johansson, J., Atiemoh, H., Larsen, R., Mier y Teran, R., Kim, J., Phillip, K. **Tenth row:** Langbroek, J., Rijts, M., Fraga, D., Johansson, S., Lyambela, S., Casartelli, F., Nyberg, G., Kuhn, K., Hahn, A., Weckstrom, E., Miralles, J., Goerth, H., Matare, J., Hyrkas, K., Williams, C.

130 Missionaries from 53 Lands Graduate

TO AID in having "this good news of the kingdom" preached in all the earth the Watchtower Society has established a Bible school for the training of missionaries on its Kingdom Farm at South Lansing, New York, not far from Ithaca's Cornell University.

Here, ever since 1943, every six months a group of some hundred ministers have been trained and sent forth, the 32nd class graduating February 15, 1959. Its members had come from fifty-three different lands and attended the Divine Will International Assembly last summer before beginning their studies at the school.

As usual, graduation weekend included the weekly *Watchtower* Bible study on Saturday evening. Then for well over two hours the students entertained the 1,684 present with a fine program of vocal and instrumental folk music from many different lands, some of it played on instruments peculiar to their native people.

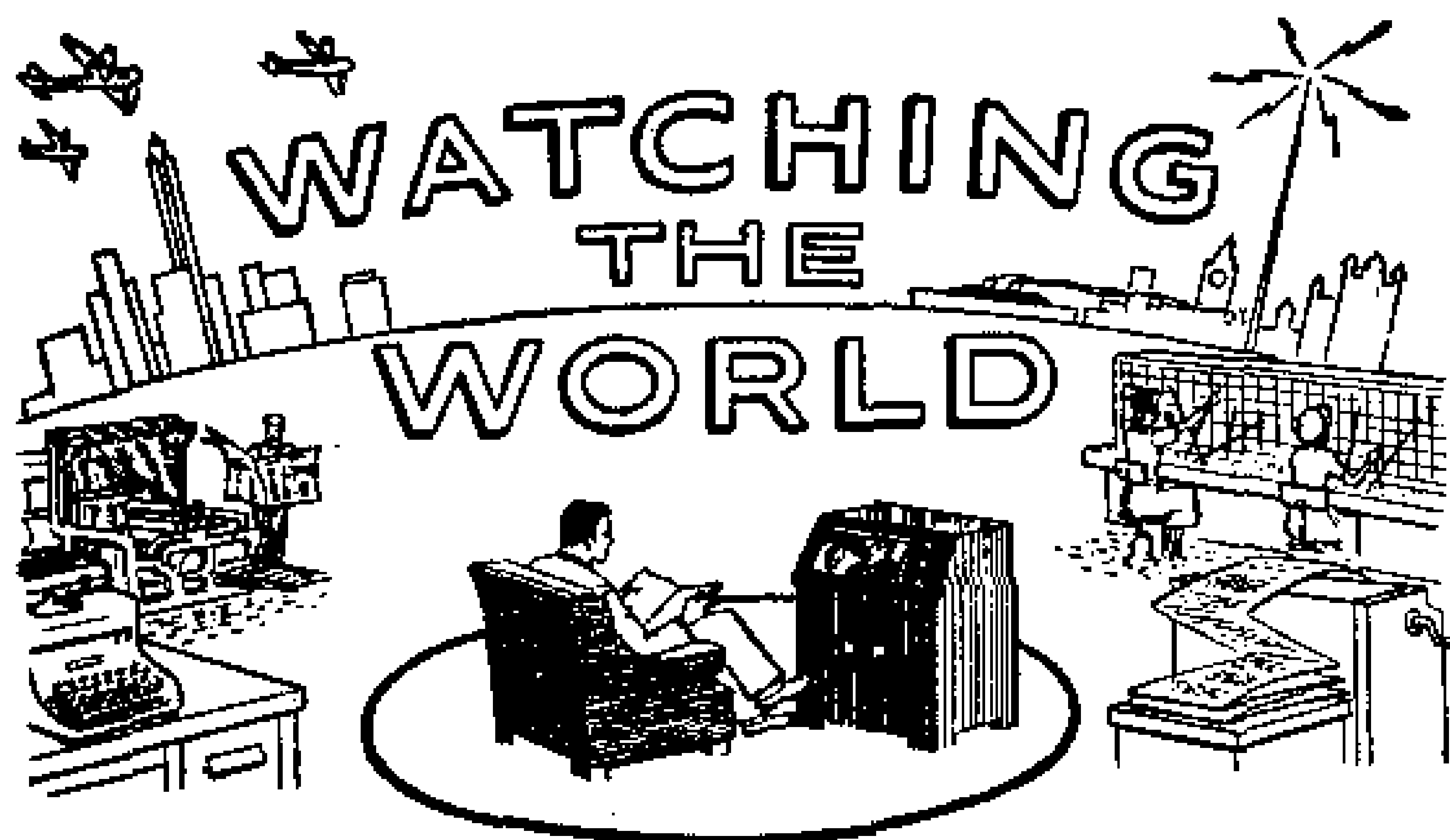
The graduation program itself began at nine a.m. Sunday. First heard was a symposium of wise, loving and much appreciated farewell counsel by John Markus (minister in charge of Kingdom Farm), and the school's four instructors: Robert Porter, Jack Redford, Maxwell Friend and A. D. Schroeder, the school's registrar. Next followed the reading of many telegrams and cablegrams of greetings and well wishes from literally the four corners of the earth.

Then N. H. Knorr, president of the school as well as of the Watch Tower Society, spoke on "Ordained Ministers Before God or Before World Governments." After noting that Jehovah's witnesses recognize all dedicated and baptized Christians as ministers, he stressed that these must stay awake and all their lives continue to give God proof that they are his

ministers. While among human governments only the United States recognizes any of Jehovah's witnesses as ordained ministers, what really counts, he went on to show, was not the recognition by nations of earth but being recognized and approved as ministers by Jehovah God. Thus the government of Great Britain recognizes the 40,000 witnesses there as a religious society but refuses to recognize a single one of them as an ordained minister. "Forty thousand Christians, yet not one minister—does that make sense?" he asked. Developing his theme, he showed that to gain God's approval as ministers more is required than preaching and teaching; they must live by God's righteous requirements twenty-four hours a day, seven days a week. His Scriptural and logical message, earnestly and powerfully delivered, was greatly appreciated by the 1,924 present, as noted by their rapt attention and sustained applause.

After this discourse all the students received an envelope from President Knorr containing gifts from the Society, and for those graduating with merit, also their diploma. In conclusion one of the students read the class Resolution expressing their keen appreciation for the privilege of attending the school and their determination, in the coming days, to make good use of the instruction received.

Sunday afternoon for an hour and a half students gave two-minute talks telling of some of the joys received and lessons learned while at the school. Then after song and prayer the students prepared themselves to go to the fifty-four different lands to which they had been assigned, and the guests to return to their homes; one and all with hearts full of gratitude for the spiritual blessings received at Jehovah's hand.



Weather-scanning Satellite

◆ On February 17 the U.S. Navy fired into orbit a 20-inch, 21½-pound satellite, dubbed Vanguard II. Lauded by one source as the "first weather eye in space," the instrumented vehicle makes a revolution around the earth every 126 minutes, traveling in an orbit with a low point of about 330 miles and a high point of approximately 2,059 miles from the earth. Vanguard II, equipped with two photo cells and other devices, is capable of scanning the earth's surface, photographing cloud layers over the earth, and then relaying its data to various tracking stations on earth situated along its path. It is said that Vanguard II may remain aloft indefinitely.

Castro Is Cuban Premier

◆ Fidel Castro, who had led revolutionary forces to victory over the regime of Fulgencio Batista, became premier of Cuba on February 16. Former premier José Miro Cardona and his cabinet, in power since the Batista overthrow on January 1, had resigned on February 13. Castro, upon taking the oath of office, declared that Cuban problems would soon be resolved. He said that executions of "war criminals" of the ousted Batista regime would be concluded in the month of February. Though

President Manuel Urrutia Lleo and the cabinet had approved the lowering of the minimum age for Cuban presidents from thirty-five to thirty years, which would enable thirty-two-year-old Castro to become the island's president, the new premier stated that he had no such aspirations.

Mexican-U.S. Agreement

◆ A joint statement released on February 20 by Mexican President Adolfo López Mateos and U.S. President Dwight D. Eisenhower declared that the two national heads had agreed "to continue to collaborate on matters of mutual concern through their Governments and through international organizations." The statement also pointed out that the presidents of the two American lands had agreed that it was desirable to proceed with the construction of the proposed Diablo dam on the Rio Grande, approximately 150 miles west of San Antonio, Texas. The joint statement was issued at the conclusion of a two-day Mexican visit by the U.S. president.

Panamanian Strike

◆ What amounted to nearly a general strike befell Panama on February 20. Retail and wholesale business places closed down in protest against alleged corruption within the

City Council. In a nationwide broadcast Panama's President Ernesto de la Guardia requested that the City Council resign and asked that the strike and some unrest that had resulted over the affair come to a halt. A Citizen's Emergency Committee took over City Hall and sought to form a new Council, but they were evicted by the national guard. A third Council was sworn in on February 21. The original City Council, while refusing to resign, did agree to take a ninety-day leave of absence, during which period an investigation of the alleged corruption could take place.

Khrushchev and the West

◆ On February 24 Soviet Premier Nikita S. Khrushchev rejected a Western proposal made on February 16 that a Big Four foreign ministers' parley be called in March for discussions of European security and German reunification. The Russian leader held that East Germany and West Germany should be viewed as two separate countries and that the Western powers should conclude peace treaties with each of them. On November 27 the Soviet Union declared that within six months it would withdraw its forces from East Berlin. The new Khrushchev statement was held by some sources to be an indication that a crisis would ensue on the Berlin issue. Khrushchev proposed that Britain and the Soviet Union sign a nonaggression pact and that a heads-of-government parley be called soon for discussions of East-West issues. On February 25 British Prime Minister Harold Macmillan, then visiting Russia, stated that the onus for Western decisions necessitated by the Soviet stand on Germany would rest with Moscow.

Moscow-Peiping Affinity

◆ "Unbreakable unity" was proclaimed by Soviet and Communist Chinese leaders on

February 14, the ninth anniversary of the signing of a treaty of friendship and mutual assistance between the two nations. Celebrations took place in various cities throughout the two countries, as heads of the Communist regimes declared their unity and lashed out against "American imperialists and modern revisionists of Yugoslavia." It was declared that "our friendship is stronger than steel and will grow stronger."

Belgian Mine Strike

◆ A government decision to withdraw subsidies from uneconomic coal mines in Belgium's Borinage district resulted recently in a strike of miners in three districts in that country. By its eighth day, February 21, about 100,000 miners had joined in the walkout. The strike had been called by the Socialist Federation of Labor in an effort to block the government's withdrawal of the subsidies. On February 21 it was reported that a parley led by Belgium's Premier Gaston Eyskens was nearing accord on the dispute, though the details of the negotiations were not then revealed.

Italy's New Government

◆ A new government was sworn in by Italian President Giovanni Gronchi on February 16. This brought to an end a three-week-old cabinet crisis resulting from the resignation on January 26 of former Premier Amintore Fanfani and his cabinet. Rome's new cabinet, comprised of twenty-one ministers all belonging to the Christian Democratic party, is headed by Premier Antonio Segni. The Segni regime is Italy's twentieth postwar government.

Tunis-Paris Rift

◆ Tunisian President Habib Bourguiba charged French consular officials on February 12 with implication in a spy

ring uncovered in Tunisia. Forty-three postal employees had been accused earlier of tapping telephone conversations between Tunisian government officials. They were discharged from their posts, but Bourguiba held that French diplomats had aided them and that the conversations had been relayed to a recording room in the French Embassy. On February 14 Tunisia declared that three French planes had strafed civilian workers within Tunisian territory. French officials denied that French planes had, as charged, crossed the Algerian-Tunisian border and carried out such an attack. On February 17 Bourguiba stated that French forces in Bizerte would be permitted to remain there until June 17, by which time he hoped that peace might have been brought about in Algeria.

New Governor for Malta

◆ On February 13 London announced the appointment of Admiral Sir Guy Grantham as governor of Malta. He was scheduled to succeed retiring governor Major General Sir Robert E. Laycock in mid-June. Admiral Grantham, who has been serving as Commander in Chief of the Allied forces in the English Channel and the southern part of the North Sea, was to be replaced in that assignment by Vice-Admiral Sir Manley L. Power, who was to receive the rank of admiral and assume his new position in March.

Accord on Cyprus

◆ A British White Paper issued on February 23 set forth a formula for resolving governmental difficulties in Cyprus. Under the new arrangement, agreed upon at an earlier parley of British, Greek, Turkish, Greek Cypriote and Turkish Cypriote representatives in London, Cyprus will become an independent republic. The island will have a

president elected from its Greek community and a vice-president elected from its Turkish community. Britain is to be permitted, according to a second White Paper, to retain control of two enclaves on Cyprus on which British military posts are situated. The new Cyprus settlement provides for the island's independence by February 19, 1960.

Unrest in Congo Republic

◆ On February 16 mass disturbances flared up in Bacongo and Poto-Poto, heavily populated African quarters of Brazzaville in the Congo Republic. By February 20 fatalities had risen to ninety-eight. Some sources attributed the rioting to both political and tribal differences. Premier Fulbert Youlou, head of the Democratic Union for the Defense of African Interests, supported by the Balali tribe inhabiting Brazzaville's Bacongo quarter, is opposed by Jacques Opangault, leader of the nation's African Socialist party who is backed by the Mbochis of the Poto-Poto quarter. The two tribes are said to be hostile to each other, even apart from their political rivalries. M. Opangault was arrested on February 19 for "incitation to sedition, rebellion and pillage." On February 21 a new constitution went into effect in the Congo Republic, which has the status of an autonomous republic within the French Overseas Community.

Nyasaland Aflame

◆ Violence broke out in Nyasaland on February 20, spreading from Blantyre to other cities throughout the land. The unrest erupted after a political meeting in Blantyre. Dr. Hastings Banda, head of the Nyasaland branch of the African National Congress, has been campaigning for his nation's withdrawal from the Federation of Rhodesia and Nyasaland and its union with Kenya and Tanganyika. Rein-

forcements brought into Nyasaland from Northern and Southern Rhodesia served to quell the disturbances somewhat, but tension continued.

Iran and the Soviets

◆ Negotiations on proposed Soviet-Iranian nonaggression and economic aid pacts, which had begun in Teheran on January 29, came to a halt on February 12. Moscow charged Iran with yielding to U.S. pressure in spurning the treaties with the Russians. Despite this and subsequent Soviet propaganda attacks, on February 24 Shah Mohammed Riza Pahlevi declared that Iran would "definitely" sign a defense pact with the U.S.

Aden States Federate

◆ On February 11 six states of the small British Protectorate of Aden formed what is to be known as the Federation of the Arab Emirates of the

South. At that time, with the signing of a constitution, the Emirates of Belhan and Dhala, the Sultanates of Audhali, Fadhli and Lower Yafa, and the Sheikdom of Upper Aulaqi joined in the new West Aden grouping. The Aden Protectorate, divided into eastern and western sections, is situated at the southern tip of the Arabian peninsula. It has an area of 112,000 square miles and a population of about 650,000. At the ceremonies inaugurating the new federation, Britain promised to prepare the area for eventual independence.

Nepal: Charter and Vote

◆ Nepal's King Mahendra issued a new constitution for his country on February 12. It provides for a constitutional monarchy, a cabinet and a two-house parliament. Under its provisions Nepal's first general elections were held on February 18, with about 60

percent of the nation's eligible voters turning out at the polls. Early returns indicated Congress party victories over Communist and Left-wing parties. At stake were the 109 seats in the lower house of the new Nepalese parliament.

"I Divorce Thee"

◆ A new decree signed by French President Charles de Gaulle on February 10 makes it impossible for Moslem women in Algeria to be married without their consent. The new regulations have also changed divorce procedures among that country's Moslem populace. At one time all that a Moslem husband was required to do there in order to divorce his mate was to say three times in the presence of witnesses, "I divorce thee." But no longer may he do this. From now on divorces may be obtained only in a divorce court.

God's Kingdom Rules--Is the World's End Near?

Mankind's centuries-old hope is now being realized. The greatest blessings of all times are coming in. But before they can be fully realized, this present system must give way. That is why Jesus said:

"This Good News of the Kingdom"

—will be preached to all earth's inhabitants, to give all who are interested an opportunity to learn the one way of escape that God has arranged. While hatred and suspicion are the moving forces of the nations themselves, holding mankind more securely in bondage,

God's Way Is Love

That means Jehovah God is long-suffering and merciful. But his patience is waiting now only for those individuals who earnestly seek him. His time to act finally and decisively is at hand! Do you know what you must do to share in God's love? Send 8d for these three instructive 32-page booklets that set forth the answer.

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