

Awake!

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JULY 8 1969

THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"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 God's righteous new order in this generation.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume L

London, England, July 8, 1969

Number 13

Is God Too Expensive?



ANNUALLY in Germany 40,000 Protestants and 23,000 Roman Catholics officially withdraw from their churches. Why? According to the German illustrated weekly, *Stern (Star)*, August 6, 1968, "many Germans are quitting their church to keep from paying the church tax." "God is too expensive," *Stern* concludes.

The very fact that the West German government serves as a collecting agency for the Lutheran and the Roman Catholic Churches may be news to many. According to this report the West German government collects for these two churches each year 4,000 million marks or 1,000 million dollars.

For the church member of average income the amount collected is 1.6 percent, but for the millionaire it is 3.2 percent. Like most taxes the church tax is "progressive," that is, the rich not only pay more but also pay more proportionately. At present the legality of this tax is being challenged in the courts of West Germany by a lawyer for a rich taxpayer.

Needless to say, the churches are very apprehensive as to the outcome of this lawsuit, for the church tax has been a lucrative source of revenue. In fact, the churches benefiting from this tax have

never had it so good financially. Because of this tax they have been able to build all manner of church buildings, many of the ultramodern type that have been more successful in attracting tourists than in recovering worshipers. The money received from the church tax is also being used to construct other types of buildings, such as recreation centers, hospitals, and homes for old folks. Some authorities, however, frown on such use of church funds. Because of this tax, and the prosperity that West Germany has experienced in recent years, it is claimed that there has been more building by churches since 1945 than in the 400 years previous!

Because the church tax hits the rich especially hard, a number of wealthy members have asked to have their church tax rate reduced. One church chancellor boasted that, although ever so many of his wealthy members have asked for this, he has consistently refused to accommodate them. However, it is likely that he is the exception. It seems that the trend is to make a compromise by reducing the tax rate for annual income above, say, 70,000 marks. Of course, such concessions are not made public.

Among the many thousands that have

officially left their church in West Germany have been some of its wealthiest and most prominent financiers and businessmen. A recent poll has revealed that if the State no longer collected the tax for the churches, 20 percent of the Germans now paying it would cease supporting their church financially. In East Germany the Communist government never did collect this church tax.

Some of the clergy of West Germany feel very strongly about this money matter. They appear to be following Martin Luther, the reformer. *Stern* quotes Luther as severely scolding his parishioners on one occasion for their reluctance to contribute money. He even warned them that if they did not experience a change of heart he would no longer preach to them, claiming justification for this by declaring that Jesus said that his followers were not to throw pearls before swine.—Matt. 7:6.

Many professed Christians in other lands also seem to have the mental attitude that God is too expensive. Thus the *New York Times*, October 18, 1968, reported that most major Protestant denominations in the United States are having financial problems because of decreasing contributions on the part of their members. How strongly some clergymen feel about the situation is apparent from the letter a Lutheran clergyman in Sedalia, Missouri, sent to his parishioners last September:

"I am disappointed, disgusted, fed up, extremely upset and very angry. I am angry with your response to Jesus Christ. . . . When I look at the membership . . . I see a bunch of phonies. . . . If you really believed in His Church, your Church Council would not have had to borrow \$1,000 the other day. . . . I hear your crum-

my excuses. Boy, do they stink! . . . With 300 baptized 'believers' we should have no less than 200 in Church every Lord's day. Several weeks ago we had 40 in Church. What kind of mickey mouse is this? . . . Why did you join this church anyway?"

According to *Stern*, God is too expensive, but is he? No, he is not. Only those who profess to represent Him but, in fact, misrepresent him, are too expensive. For one thing, nowhere in the Scriptures are worldly governments asked to serve as collecting agencies for the Christian congregation. Not only that, but look where we will throughout the "New Testament," the Christian

Greek Scriptures, we read nothing of passing a collection plate. When Jesus sent forth his twelve apostles he explicitly commanded them: "You received free, give free."—Matt. 10:8.

That God is not too expensive is borne out by the modern Christian witnesses of Jehovah. They stick closely to apostolic Christianity, and so they neither build lavish church buildings nor have a salaried clergy class. From the beginning they never passed collection plates. Rather they have trusted Jehovah God to put it into the hearts of his people to contribute for the advancement of his purpose.

And what results they have had! Jehovah God has surely blessed their efforts. From 1928 to 1948 their numbers increased fourfold, and again in the next twenty years, from 1948 to 1968, their numbers have increased about fourfold. All this has been accomplished voluntarily, joyfully, eagerly, by a group of people who, far from holding that God is too expensive, have experienced the fact that Christ's yoke is gentle and his load is actually light.—Matt. 11:28-30.

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THE NEXT ISSUE

What's Happening to Motion Pictures?

Do Your Dreams

HAVE HIDDEN MEANING?

THERE was a time when this question would not have been raised, simply because nearly everyone then believed dreams were of special significance. "Babylonians had such trust in dreams that on the eve of important decisions they slept in temples, hoping for counsel. Greeks desiring health instruction slept in shrines of Aesculapius, and Romans in temples of Serapis. Egyptians prepared elaborate books for dream interpretation."—*Harper's Bible Dictionary*, 7th ed., 1961, p. 141.

Now, with a greater understanding of dream phenomena, many persons (but not all by any means) say dreams have no hidden meaning. Others are not sure. What do you think?

People Sleep in Cycles

Investigators, with the aid of many ingenious devices, have discovered interesting things about the subject of dreams. For example, did you know that normally everyone sleeps in cycles, numbering four to six during a night? Each cycle may consist of three phases: first, light sleep, then deep sleep, followed by what has been called "paradoxical sleep." This latter phase gets its name because certain physical conditions of the body and mind resemble a state of being awake, yet the person is very much asleep. A recording apparatus attached to the person shows that as one falls off into a light and then a deep sleep the heartbeat and breathing

slow down, the body temperature drops, and muscle tension relaxes. But then, as one passes into the third phase of the cycle, physical activity in the brain speeds up while the body muscles remain relaxed.

It is during this third phase of each cycle that most of the dreaming takes place, including nightmares, nightwalking, talking in one's sleep, and so forth. It has also been observed that eyeball movement beneath the closed lids becomes very active during the third stage. It is this rapid eye movement (REM for short) that can be monitored and thus signals observers that the sleeper is dreaming. Each dream may last from fifteen to twenty minutes, totaling one to two hours a night of dream time. Another two to four hours is in deep sleep, and the balance of a normal seven-to-eight-hour night is spent in light sleep.

Men and women dream about the same amount. Both see the same kind of grotesque images, both in color and in black and white, though the sensation of color is one of the first features forgotten. Occupation and education seem to have no influence, but age appears to be a factor—younger people dream more than older ones.

Many persons, however, will stoutly insist they seldom if ever dream. This is because the memory span of dreams is very short, and unless one is awakened either by the excitement of the dream itself or by outside influence, in the morning very little, if any, of the dream can be recalled.—Job 20:8.

A Natural Function of the Mind

The rhythmic sleep cycle, with its REM dream phase amounting to about 20 percent of the total rest period, has been demonstrated to be a natural experience in every normal person's life. Even when a sleeping person recalls names of people presumably long forgotten, or when he solves brain-twisting problems that he could not do when awake, this too is nothing more than a special aspect of a natural mind. It shows that certain sections of the brain engage in a great degree of activity while other sections sleep. It is not by divine revelation or by inspiration from supernatural gods, as many claim.

Most of the common dreams, however, are bizarre displays of fantasy and make-believe far away from the world of reality. Intimate acquaintances take on strange appearances. Animals talk. Rocks and people float through the air with the greatest of ease. Weird settings and situations, altogether warped and twisted from reality, and in defiance of familiar laws, continually tumble over one another in rapid sequence. And yet, nothing in this topsyturvy dreamworld seems unreasonable, unnatural or out of focus to the dreamer, that is, until he awakens. Is this, too, only a function of the natural mind? Yes, for when the higher centers of reason and logic in the brain, as well as the faculty of memory, are asleep, there is no control over the deeper sections of the brain where these wild dream dramas are staged.

Dreams also betray a physical origin in that thoughts, emotions, experiences and daily activities greatly influence them. A hungry person may dream of eating, a thirsty one of drinking, but they both awake unsatisfied. (Isa. 29:7, 8) Certain drugs may cause paradisaic dreams. Alcohol can give rise to disagreeable and frightening dreams, especially of snakes and grotesque animals. Physical conditions such as poor blood circulation, indigestion and improper breathing, bring on frightening dreams. If children become overexcited before going to bed this, too, may cause them to have terrifying nightmares. But not all dreams are frightful experiences. Some are beautiful and most enjoyable. Others are simply annoying situations that the dreamer usually "solves" in the most ridiculous ways.

A dreaming person's susceptibility to outside influences also shows the physical nature of dreams. A barking dog, a baby's cry, or a boat or train whistle may be incorporated into the dream script as it progresses. The buzzing of a mosquito becomes the hum of a speedboat or an airplane. A sudden pain in the head makes the dreamer cry out, for he imagines he fell and bumped his head. An intestinal gas pain becomes a kick in the stomach in the dreamer's imaginary fight with a thug. At first a dreamer thinks she is being chased by a boy, but in a flash he becomes a tiger. The chase intensifies as the dream reaches a high level of anxiety. Finally, the victim is seized by the arm and cannot get away. It is all so real, so very real, in fact, that the dreamer is awakened, only to find that her arm was caught in the bed sheet.

Now, are we to conclude from this that *all* dreams are only mental gymnastics, products of natural causes? What about the many instances in the Bible where God spoke to men by means of dreams?

Meaningful Dreams of Divine Origin

The One who made man's brain in the first place could easily give a person visions of His will and purpose in the form of dreams. It would make no difference whether the person was a devoted worshiper of Jehovah or not. (Judg. 7:13, 14) Any such dreams would, of course, be very meaningful. They might be great prophecies of coming events, or important warnings, or they might be given for instruction and guidance.

God warned Abimelech, king of Gerar, in a dream not to touch Abraham's wife Sarah, with the result that she remained undefiled. (Gen. chap. 20) Complying with "divine warning in a dream," the astrologers who visited Jesus did not return to murderous Herod. (Matt. 2:11, 12) In response to angelic instruction in dreams Joseph first took Mary to be his legal wife even though she was pregnant, and after the child was born he fled with his family to Egypt. In a later dream Joseph was told to return from Egypt, and he settled in Nazareth, this being in fulfillment of the prophecy, "He [Jesus] will be called a Nazarene."—Matt. 1:18-25; 2:13-15, 19-23.

Some dreams from God were given to assure his servants of the divine favor that backed them up, and to help them understand how he was using them, as was the case with Abraham. (Gen. 15:12-16) At Luz (Bethel) and again at Haran, Jacob received similar divine dreams of instruction.—Gen. 28:10-19; 31:11-13.

As a youth, Jacob's son Joseph had prophetic dreams that he lived to see fulfilled. (Gen. 37:5-11; 42:1-3, 5-9) Later, down in Egypt while Joseph was wrongly imprisoned, he had occasion to point out to Pharaoh's chief of cupbearers and chief of bakers that the special dreams they had had only God could interpret. This experience in turn served to bring Joseph to

Pharaoh's attention as one having God's spirit.—Gen. chap. 40; 41:9-16.

Warning and the prophetic element were combined in two dreams that the Pharaoh of Joseph's day had in one night. In the first he saw seven fat-fleshed cows devoured by seven poor, thin-fleshed cows. In the second dream, seven full and good ears of grain came up on one stalk, only to be swallowed down by seven shriveled, thin, wind-scorched ears of grain. Joseph, ascribing the interpretation to God, correctly explained that both dreams were foretelling that seven years of plenty would be followed by seven of famine. (Gen. chap. 41) It was God's way of saving many from starvation, and particularly the life of Abraham's descendants, in fulfillment of His promise to that man of faith.—Gen. 45:5-8.

Babylonian King Nebuchadnezzar also had two prophetic dreams from God. One was of a multi-metal image that was destroyed by a stone cut out of the mountain without hands. (Dan. 2:29-45) In the other the king beheld how a great tree was chopped down and its stump banded with a "banding of iron and of copper" until "seven times" passed over it.—Dan. chap. 4.

Daniel was another who had divine dreams. In one of these he beheld four huge beasts coming up out of the sea, these beasts representing human governments. In another dream Daniel had a vision of the Ancient of Days, from whom "someone like a son of man" received lasting "rulership and dignity and kingdom."—Dan. 7:1, 3, 13, 14, 17.

When Jesus Christ stood on trial before Pontius Pilate, the Roman governor's wife sent him this message respecting Jesus: "Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him." (Matt. 27:19) The Bible

does not state that the dream was of divine origin, but surrounding circumstantial evidence indicates that it was. Coming at the moment that it did, it was a powerful warning to Pilate that he was dealing with a special situation and that he needed to be careful to avoid guilt. As it was, Pilate chose to ignore the evidence, as well as the warning, and, listening to the clamoring mob, he handed the innocent man over to be put to death.

Not to Be Used as Omens

Since apostolic times and the closing of the Bible canon, there is no evidence that God has used the medium of dreams, as related above, to communicate with mankind. On the other hand, demon influence over mankind has increased, especially since Satan and his demons were cast down to the earth in these "last days." (Rev. 12:7-12) The Bible warns against demon influence manifest through "prophets of false dreams." (Jer. 23:25-32; 27:9, 10) Divination by dreams, known as *oneiromancy*, is "valueless," something detestable to Jehovah. (Zech. 10:2) Even if such dreamers of demon-inspired dreams give a sign, and even if "the sign or the portent does come true," yet under the Law arrangement, those persons were to be put to death.—Deut. 13:1-5.

In view of the intensified demon influence today, it is highly dangerous to give meanings to dreams as if they were omens and then to try to relate these to the fu-

ture. Looking for omens is a practice that the Bible links with spiritism, which is detestable to God. (Deut. 18:10-12) Those who toy with spiritism or who willingly accept objects from spiritists have been known to have their dreams influenced adversely. One woman accepted objects from a spiritist and began to have dreams in which she saw herself in a casket, and it was coming closer and closer, so that finally she wanted to jump into it. As a result of such dreams, she came close to committing suicide. Relief was obtained when she got rid of all objects received from a spiritist.

In view of such occurrences, it is unwise in this day to seek any meaning in one's dreams. They are not to be used as omens.

But why do normal, healthy persons dream at all? In probing for an answer, science has learned that any interference with the dream pattern that God gave man only produces detrimental results. During the REM dream phase vital brain chemistry takes place—there is an increase in metabolism, in blood flow, in temperature, and in the production of hormones and other body chemicals—all necessary for physical and mental well-being. As Edwin Diamond observes: "There is evidence to suggest that it is the dream state—not sleep itself—which knits up the raveled sleeve of care and helps insure the physical well-being and mental health of waking man."—*New York Times Magazine*, Feb. 12, 1967.

Gold—That Rare Commodity!

● In 1511 King Ferdinand of Spain wrote to his men in South America: "Get gold humanely if you can, but at all hazards get gold." That order cost many lives. Man's intense interest in this yellow substance has been burning for thousands of years and it still continues unabated. In fact, did you know that three-quarters of all the gold mined has been mined in this twentieth century? And did you know that nearly two-thirds of it has been mined since the year 1931? The role that gold has played in the monetary affairs of the nations has probably been the subject of more heated debates than any other issue in economic history, so claim economists.



How Sunspots affect man's home

**"SUNSPOTS IMPOSE RADIO BLACK-
OUT,"** declared a headline in the New York Times. The report that followed said:

"A world-wide communications blackout caused by sunspots cut off the United States from most areas in Europe and the Far East yesterday. Communications supervisors described atmospheric disturbances as 'the worst we've had in recent years.'"

You may have seen similar reports from time to time telling of breakdowns in international radio communications. Short-wave radio signals become so weak that they cannot be transmitted effectively. These disturbances, and others, are the direct result of sunspots.

Sunspots are intense storms on the face of the sun. They cause eruptions that spew out gigantic masses of material far into space. But what causes sunspots? What do they look like? What do they produce? What effects do they have on man's home, the earth?

To find some answers to these questions, we first need to take a closer look at the point of origin, the sun.

The Sun

The sun is a glowing ball of hot gases. It is a medium-sized star having a diameter of about 865,000 miles, more than 100 times that of the earth. The sun being located about 93,000,000 miles away, a rocket traveling 25,000 miles an hour would take about 155 days to reach it

from the earth. Yet, the sun is relatively close, for the next closest star, called "Proxima Centauri," is so far away that the same rocket would take almost 115,000 years to get there!

The sun is earth's main source of energy. And the amount it produces is fantastic! It can be compared to a flow of about 84,000 horsepower continuously for every square meter (over a square yard) of its surface. The energy streaming toward the earth in only one day is said to equal the energy that could be produced by burning 550 billion (thousand million) tons of coal. That is as much coal as the United States or Russia would produce in about 1,000 years at their present rate of production.

The only process so far known to man that can generate such tremendous energy is nuclear fusion. So, in reality, the sun is a huge atomic furnace. It produces energy by fusing atoms of hydrogen, the lightest element known, into helium, the next lightest element. When four atoms of hydrogen unite, or fuse together, they make one atom of helium. But in the process, about 1 percent of the hydrogen material is changed into heat and light. It is somewhat like forcing a square peg into a round hole—some of the corners get shaved off.

It is estimated that every *second* more than 500 trillion (million million) tons of

hydrogen are fused this way. And from every pound of hydrogen "burned" it is said that 100,000,000 kilowatt-hours of energy are released. Yet, there is no danger of the sun's atomic reactor running down soon, since what it uses is only the smallest fraction of its whole.

This nuclear reaction inside the sun produces temperatures estimated to be as high as 36,000,000° Fahrenheit (20,000,000° Centigrade). By radiation this energy flows outward to the sun's surface where the temperature "cools" down to about 11,000° F. (about 6,000° C.). And if you feel that this must be quite cool, remember, it takes only 212° F. (100° C.) to boil water on earth at sea level!

In this process, whirling columns of gases come from inside the sun and work their way toward the surface where the pressure is less. This process results in the birth of sunspots.

Sunspots

If you were to view a sunspot with a special telescope, you would see a dark spot on the sun's surface. But it looks dark only because it is not as bright or hot as the normal surface of the sun, being about 3,600° F. (2,000° C.) "cooler." This "coolness" is produced by the expansion of the gases that make up the sunspot. So it appears dark only in contrast to the much hotter surrounding.

A normal sunspot appears as a dark central area (called the "umbra") surrounded by a lighter shaded area (called the "penumbra"). It looks much like a hole in the sun's surface. From a very small beginning the size of the dark area varies

from a few hundred miles in diameter in the smaller spots to 50,000 miles or more in diameter in the largest. And the size of the lighter area is roughly double or triple that of the dark area. The average life of a sunspot is one or two weeks.

Perhaps the best way to describe sunspots is to liken them to storms that we experience in the atmosphere of our home, the earth. As a hurricane or tornado is a swirling mass of clouds, a sunspot, or sun storm, is a mass of swirling and turbulent gases highly charged with electricity.

Studies related to the number of sunspots appearing over the years have indicated that they have a cycle of about eleven years. In this regard, 1964 and 1965 were designated the years of the "quiet sun," periods of low sunspot activity. It is expected, however, that sunspot activity will reach a peak about 1970. However, others, who use the sun's magnetic field and its variations as a basis for measuring, say that the actual cycle of the sunspots is about twenty-two years, and they point to the same year for peak sunspot activity.



CLOSER VIEW MAKES SPOTS
LOOK LIKE HOLES ON SURFACE

Solar Flares—the Offspring of Sunspots

Sunspots give birth to gigantic solar flares, also called prominences. These flares are flamelike bursts of gas, mostly hydrogen. They may shoot out as far as 250,000 miles or more from the sun. One was observed to extend about one

million miles, more than the sun's diameter!

These flares drape themselves around the magnetic lines of force of the sun. The attraction of the sun usually pulls them back to its surface, but some parts may

escape the gravitational pull of the sun, break off, and shoot out into space.

How do these solar flares come about? It is thought that as sunspots move across the face of the sun, they produce tremendous magnetic forces. Often the magnetic fields around different sunspots are so strong that they are pulled into each other. The magnetic fields then collapse and are annihilated. These magnetic fields of sunspots are said to have over 10,000 times the force of earth's magnetic field. Therefore, their collapse releases tremendous amounts of energy and matter that is belched out into space.

During the "flash" of a flare, which takes only a few minutes to reach maximum brightness, trillions of electrically charged particles, and electromagnetic waves, are shot out into space. Radio-wave emission increases. At times, solar cosmic rays are also produced and race toward the earth at nearly the speed of light.

The flares are composed mainly of ionized hydrogen gas. These are hydrogen atoms that have had their electrons stripped away, leaving the nucleus of the hydrogen atom, the proton. This stream of electrically charged particles is shot out into space.

These, and other particles, given off during solar flares are all in addition to those given off by the sun in its regular activity.

How Earth Is Affected

The bursts of various types of particles and rays resulting from solar flares fan out from the sun in all directions. Some, of course, travel toward the earth.

Before even the fastest of the particles reach the earth, they are preceded by the powerful electromagnetic waves, which include light, heat and radio waves, as well as ultraviolet and X rays, all making their journey in eight minutes, moving at the speed of light.

So the earth's upper atmosphere is already "super charged" by the time that the cosmic rays and other particles, racing right behind, reach the earth's magnetic field in about eight minutes. If, about one-half hour later, a cloud of electrically charged particles produced by the flare should strike the earth's magnetic field, this would produce a violent magnetic storm that would affect navigational aids and magnets not controlled by electricity or other outside forces. Even ordinary pocket compasses are affected by it. This effect can last for several days, sometimes for over a week. This occurrence causes violent, odd displays of the aurora, flickering on and off as a neon sign, some being seen as high as 600 miles above the earth.

Some particles, blown out at lower speeds in a huge "plasma" cloud, reach the earth about twenty-four hours or more later. When these particles hit, they excite atoms of oxygen and nitrogen in the earth's atmosphere. This causes the usual aurora displays, the northern and southern lights. These glow simultaneously across the entire night sky in both the northern and southern hemispheres at heights of from 60 to 100 miles or more. The patterns are brilliant red, green and blue flamelike curtains, arcs and rays.

Another result of the plasma cloud is disrupted shortwave radio signals. Short-wave radio communications may even become impossible for hours or days. Also, electric current can build up in the atmosphere, resulting in blown fuses on telegraph lines.

An unusual effect of a plasma cloud's hitting the earth is that it reduces the number of cosmic rays reaching the earth's atmosphere from outside the solar system. Cosmic rays are composed of the most violent, highest energy particles known to man. They have energies many millions of times higher than particles

produced by the largest of man's atomic accelerators. These cosmic rays that come in from beyond our solar system bombard the earth's atmosphere from all directions. They are composed mainly of the nuclei of different elements, mostly hydrogen.

But as the solar flare produces its plasma cloud and this reaches the earth, a drop in intensity of those cosmic rays coming from outside the solar system also occurs. Apparently many of them are deflected by the magnetic lines of force within the plasma cloud. And such cosmic-ray intensity does not return to normal until the solar cloud passes beyond the earth.

During the years of maximum sunspot activity, there are so many solar flares producing plasma clouds reaching the earth that cosmic-ray intensity at earth's surface is lowered to less than half the normal level. Just exactly what effect this causes on earth is one of the many questions to which man is seeking an answer.

At the same time that these cosmic rays from outside the solar system are being deflected by plasma clouds, the very solar flare that gave birth to the plasma cloud sometimes produces its own cosmic rays. These are called solar cosmic rays and are somewhat milder than those coming from outside the solar system. Their intensity can increase sharply during particularly powerful solar flares.

Danger to Space Travel

Scientists are especially interested in the activity of sunspots because of space travel. As long as the astronauts stayed within the earth's atmosphere and magnetic field (which extends roughly 40- to 50,000 miles above the earth on the side facing the sun and trails longer on the dark side) they were protected from the dangerous particles and rays resulting from solar flares. These journeys would not have been un-

duly affected by solar flares even if they had occurred.

However, manned flight around or to the moon is a different matter, for it is outside this protection. So scientists need to predict the potentially dangerous eruptions or flares from the sun that are produced by sunspots. But they cannot do this accurately at the present time. Why not? Because, while groups of sunspots may seem to be relatively quiet, they rotate around the sun. On the other side, away from the earth and unseen, they may well explode into gigantic flares. Thus, when they reappear on the side of the sun facing the earth, they may now be erupting dangerous clouds of particles.

En route to the moon, astronauts could thus be swept by plasma clouds from solar flares that were not in evidence when their journey first began. And they could also be hit by penetrating solar cosmic rays, as well as cosmic rays coming from outside the solar system. If astronauts are subject to damaging radiation, they may not notice its effects for days. In fact, radiation effects may not show up for a year or more. This depends on the sun's activity at the time of their trip outside the earth's protective atmosphere and magnetic field.

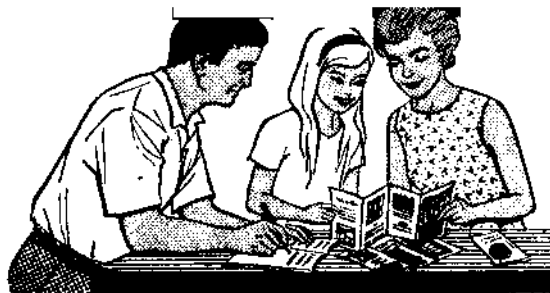
Hence, in planning space exploration, the sun cannot be ignored. If it were possible for man to explore the solar system, it could be done only at certain times. The frequently occurring solar flares at times of maximum sunspot activity would prohibit long voyages to the planets. Only during the years of the "quiet sun," the years of minimum sunspot activity, could man even hope to explore the planets with any measure of safety.

Yes, sunspots and their offspring, solar flares, do affect the earth, man's home. But the full extent of this effect is not yet

even known. However, enough is known to appreciate the unique provision of earth's atmosphere and magnetic field,

which protect man's home, making possible the continued existence of life on earth.

How to Travel and Enjoy It



AT LEAST one hundred million Americans travel for pleasure every year, and many of these travel outside the continental United States. They spend about \$30,000,000,000 for transportation, equipment, food, lodging and entertainment. The same desire for travel is shared by peoples of other lands, too.

However, many a tourist is ready to pack up and go home days before his scheduled trip is finished. Usually it is because of frustration over foreign currencies, foreign languages, strange customs, foods and drinks. Too often the traveler becomes suspicious of every bill presented to him. Sometimes he is cheated, but more often he is not. Many a traveler has looked at his change in shillings, francs or drachmas with puzzlement, wondering whether he is counting it wrong.

Most of such misunderstandings could be avoided, had the tourist only taken the time to learn something about a country's

language and currency before going there. If the tourist has a little knowledge of a foreign language or two, he has a great advantage.

Be prepared for a certain amount of delay, confusion and misunderstanding, unless you are a language expert. Even in England it is a marvel that with the same language, there should be so marked a difference in the average Englishman's English and an American's English. But this may be fun, if viewed in the happy spirit of travel and discovery.

Nevertheless, travel in 1969, as in previous years, can be one of two things: a deep, rich, fine experience or a waste of precious time and hard-earned money. Much depends on you, as to which experience will be yours. The real values depend far less on the amount of money you spend than on your planning, outlook and the maturity of your judgment.

Realize first of all that the tourist trade is a highly geared business aimed at getting as many of your vacation dollars as possible. Therefore, to some extent, at least, be prepared to spend some money.

Too, if you are in position to spend several hundred dollars for a trip abroad, know the reason for your doing so. It may be a desire to see relatives, friends, attend

a Christian assembly or to see places of historic value and interest. Once you have established your reason or reasons for making the trip, then plan every step thoroughly with that central thought in mind. If you fulfill that desire, you will consider your trip well worth the time and money.

Plan Your Trip Thoroughly

While it may be exciting to decide upon a European trip or an Oriental trip at the last minute, as it were, it is rarely wise. Planning your itinerary abroad and organizing your affairs should be done weeks, if not months, in advance.

Now is the time to plan the things that you wish to see and do when abroad. Many travelers find it wise to have these things listed chronologically in a travel notebook that they take with them and consult frequently.

What might you set down in your travel notebook? You could list what you desire to do on each specific day. For example, July 28: Leave for Kennedy Airport 6 p.m.; dine at airport. Board plane for London 9 p.m. July 29: London. Visit Watch Tower Society branch. Attend assembly at Wembley Stadium. July 30: Visit British Museum; Buckingham Palace—See "Changing the Guard" at 11:30 a.m. (daily); The Houses of Parliament; Tower of London. (This, of course, is purely suggestion. Your travel notebook should be more detailed, listing alternatives in case of bad weather, delays and other unforeseen circumstances.) The point is not to wait until you enter a country to decide what you want to see and do. To know in advance the places that you wish to see and the things that you desire to do is to assure for yourself a more relaxed and interesting trip.

Almost all hotel reservations, theater and excursion arrangements should be made and paid for in advance. Your travel

agent can help you obtain these. Keep the travel tickets and hotel receipts of payments with you at all times. You can, if you please, attach the ticket in your travel notebook to the date that you will be using it. In that way the appointment will not slip your memory.

Sight-Seeing Tips

Some people are quite satisfied in seeing just one or two key points in each country. In that case they can cover much territory. Even at that, they should be sure they are in good physical health and prepared to rough it in spots.

Consider first the time available and budget it among the places you want to visit. Select countries grouped geographically, and avoid doubling on your tracks. Decide in advance how you want to apportion your time between assemblies, cities, sight-seeing, shopping, and other things you may wish to do.

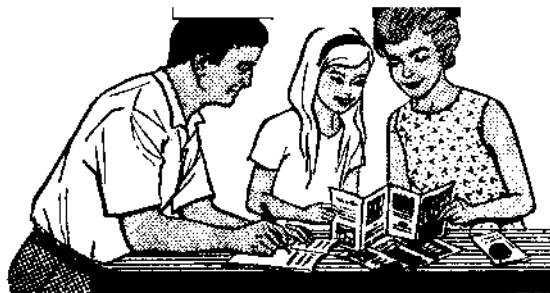
Do not count on friends or relatives to show you around or entertain you. They may have other arrangements and commitments to fulfill. But if you do have friends in the countries that you will be visiting who will be able to take you to places of interest, this, of course, is the ideal way to see a country. They know the language, the sights that may be of interest to you, your tastes and preferences. If such be the case, you have no problem. You have but to enjoy yourself in their company.

If, however, you find yourself on your own in a foreign country, it may prove beneficial to arrange in advance excursion trips. This your travel agent can do. Simply tell your travel agent what you desire. Let him know the free time that you will have in each place. He may suggest that you rent a car and meander in a leisurely way along miles of quiet roads, where towns or tiny villages will be yours to see.

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the go from city to city and from country to country in anticipation of meeting plane departures, and so forth. In fact, one is liable to forget almost anything under such conditions if not careful. A cab driver in Naples once said that a movie director who checked out of a hotel in a whirlwind of haste threw his luggage in the cab and said to rush him to the airport, *presto*. Halfway to the airport the man yelled: "I forgot my wife!" Whereupon they had to turn around and drive back, missing the plane, to find the lady sitting quietly in the lobby of the hotel, waiting. It was difficult to convince the cab driver that wife-forgetting was not a common occurrence in America.

The tourist who is willing to listen, observe and comprehend will find travel a highly rewarding experience; particularly if he is willing to do a little research before he leaves and find out something about the countries he intends to visit. The results will be gratifying.

So there are a few fundamental things to bear in mind that may change traveling

from what may be a hectic experience to an enjoyable one:

(1) Remember to do your homework thoroughly, namely, plan your trip.

(2) Be sure to arrange and pay for your hotel and excursion trips in advance when this is advisable, and take the receipts and tickets with you.

(3) Allow enough time in your schedule for the unexpected.

(4) Make a list of all your essentials, and be sure to check the list before every major move.

(5) Keep a travel notebook, detailing in it your trip and the things you plan to do. Use the notebook to jot down your thoughts and experiences.

(6) Acquaint yourself with the money exchange system of each country that you plan to visit. Also try to learn to say a few basic words and phrases in each language.

(7) Do not let delays and unforeseen circumstances mar your trip.

If you follow these few basic suggestions, you cannot help but enjoy yourself.

Recordings of the Songs

● The recordings of the songs found in the publication *"Singing and Accompanying Yourself with Music in Your Hearts"* has brought much joy in the homes of those who have obtained them. They find that as background music they produce an air of tranquillity throughout the home. Here are parts of two letters that surely speak for thousands:

"The beautiful music that has been provided on records has served in such a wonderful way. Early Sunday mornings I get up to prepare the breakfast and dinner before going out in the house-to-house ministry. The records are put on even before everyone is up. What a fine atmosphere it gives! They just seem to help us start the day off right."

The other said: "We are enjoying the sweetest music in the world. My six-year-old son keeps saying, 'What song is this?' and when I answer I tell him what the title means,

thereby teaching him a new Scriptural thought that before, as often as not, fell on deaf ears. Jehovah has always given us what we need when it is needed and so now that the radio and television have gone from bad to worse, he has given us something worth while and upbuilding to listen to.

"When this music is playing, all I have to do is shut my eyes and I can see the assemblies, the orchestra playing and thousands of Witnesses gathered for a great spiritual feast. Yes, there was a great need in our home for these recordings and I feel an inner peace when listening to them. Our entire family wishes to express our thanks to all of you who spent so many hours recording this music. May Jehovah certainly continue to put his blessings on all those working to bring us these marvelous spiritual provisions."

meet the
Guanaco
fleet Patagonian



THE car slowly rounds a bend in the gravel road, skirting the lakes of the southern Andes. Suddenly one of the children points and excitedly cries, "Guanaco!" All look to where he is indicating, a point about halfway up the wooded mountainside, and craning necks and straining eyes are rewarded with a view of a small group of orange blobs, all in a line. Amid the animated chatter that follows, one voice is raised above the rest.

"But what's a guanaco? I couldn't see anything!"

Everyone looks at little Johnny. "That's

right," says Susan, "we've forgotten our visitor from the north. He's never seen a guanaco. Well, just ask Grandfather, Johnny. He knows all about them. He used to hunt them."

"Yes," interrupts Billy, "and tell us how the Indians hunted them, too, Grandfather."

The elderly gentleman laughs and says: "Just hold on a bit. All in good time. Maybe Johnny would like to get a closer look at a guanaco first."

"But how can he do that?" asks Susan. "We could never catch one. You said yourself that even a good horse can't catch one."

"Yes, Susan, but I wasn't talking about a tame one. Now, it just so happens that on the next ranch, or estancia, as we call it here, there is a guanaco kept as a pet. The owner of the estancia is a friend of mine, and I'm sure he'd be very happy to let us come in and see it. Would you like to go?"

"Oh, yes. Let's go," chorus all three youngsters.

At Home in Patagonia

As they proceed, Johnny begins to look more closely at the unfamiliar countryside. Sheep graze in vast, golden pastures dotted with stunted, wind-bent trees. There are reed-filled pools of water where small ducks and wild geese swim. Earlier in the day he had seen graceful white swans with black necks. Green parrotlike birds had flown over one wooded area in the road, and he had even seen pink flamingos during the trip. Before coming to this southernmost part of Chile, he had thought that it would be all snow and glaciers and wind. What a surprise!

By now Grandfather has turned the car into the long lane leading to the house of the estancia owner.

"Is this where you hunted guanacos?" asks Johnny.

"No," replies Grandfather. "It was near the Rio Santa Cruz in Argentina. You see, the guanaco can be found in all of Patagonia. Geographically speaking, Patagonia is the part of South America from the Rio Negro in Argentina south to the Strait of Magellan. The part lying to the west of the Andes mountains belongs to Chile and has many lakes and rocky inlets. The part to the east of the mountains belongs to Argentina and consists of plateaus cut by deep ravines, rolling plains, sterile ground in places with only low bushes and thorns, and in other places just clay and gravel. Yet the guanaco gets along well in this rather inhospitable ground. But here we are at the house, and there by the fence is Mr. Guanaco."

"A Queer Animal"

By the time Grandfather has the car door shut, the three children are already through the fence, getting acquainted with their new friend. "Look, he's not afraid of us at all," shouts Billy.

"No," replies Grandfather, coming up behind, "he's very tame. The ones that roam free are much more wary at the sight of a man. However, sometimes they will allow a man on foot or on horseback to come quite close, all the while staring in curiosity, before finally bounding off. I've been told that in very cold weather a man can walk among them almost unnoticed. Of course, the young ones are much more approachable if separated from the adults. They have even been observed galloping along with a group of men on horseback."

While listening to the old man talk, Johnny was trying to memorize exactly how the guanaco looked so that he could tell his sister when he got back home. He saw that the guanaco was not really or-

ange at all. His coat was a honey-brown color, with white down the insides of his legs, on his stomach, and up his throat. The hair on his back and sides was woolly like a sheep, but hairier on his neck and legs. He had a funny little fan-shaped tail that stood straight up as he bounded along. His ears stood erect, and he had beautiful large brown eyes. "You certainly are different from any animal I've ever seen!" thinks Johnny aloud.

"That's true," chuckles Grandfather. "One man, describing him, said, 'You are a queer animal. You have the neigh of a horse, the wool of a sheep, the neck of a camel, and the feet of a deer.'"

"I guess that's a pretty good description," laughs the boy. "He certainly does have a long neck."

"Yes, he does," agrees Grandfather. "And that long neck gives him a very wide field of vision. Standing on a pinnacle, he can survey all the land around him. For that reason, plus the immense speed at which he can run, it is difficult for a man to catch him. Even if he allows a rider to get close to him, in just a few bounds he will be out of reach of even a fast horse."

Mr. Gomez, the owner of the estancia, has joined the group by now. "That's right," he adds, "even the young guanacos can keep pace with their elders. And an unusual sight is a group of guanacos running down a hillside. Every time their forefeet land, they dip their heads clear to the ground!"

At a sudden cry from Susan all turn around to see her on all fours on the ground. "He pushed me," she sputters, pointing at the guanaco.

"Ha! Ha!" laughs Grandfather. "You've got to watch him, Susan. That's one of their favorite tricks."

"Yes," adds Mr. Gomez, "more than once this fellow here has knocked me off my feet. Watch out! Here he comes again."

It seemed he had picked Billy for a target, for he cantered up to him, reared his head back, and struck him full in the shoulder with his chest. But Billy only laughs and tries to keep his balance. "Is he trying to fight with us?" he asks.

"Oh, no, he's just playing, I suppose," answers Mr. Gomez. "Although when the male guanacos fight, they do bang each other with their chests just like that. But they also strike with their forefeet and bite the neck of their opponent. Even though the skin of their neck is very thick, most of the old bucks carry deep scars from past battles. Oh, and by the way, before I forget, we'd better warn you of another habit Mr. Guanaco has. Just like the camel, he spits. And I can tell you from personal experience that he's a very good marksman!"

"Oh, dear, I hope he doesn't decide to make us his target," says Susan. "But, Grandfather, you promised you'd tell us how you hunted guanaco."

"Yes," agrees Johnny. "If they're so fast, how could you ever get near them?"

"Well, children, just let me make myself comfortable here on this rock, and I'll tell you about it."

A Guanaco Hunt—Tehuelche Style

After a pause, Grandfather continues. "Guanaco, just like other animals, were sometimes hunted with rifles, but most hunters preferred the ancient method of the 'bolas.'"

"What's that?" asks Johnny.

"I know," answers Billy. "It's something the Indians used. Isn't that right, Grandfather?"

"Yes, Billy, you're right. You see, Johnny, years ago there was a numerous people called 'Tehuelches' who inhabited Patagonia. They didn't plant crops, but lived from the hunt. For that reason they were nomads, moving their camp from one place

to another to follow the herds of guanaco. They were fine horsemen, but, as we have already said, a horse is no match for a guanaco in speed. They used swift dogs in the chase, too, but the success of their hunting depended mainly on the skillful use of the bolas. This instrument was made of three leather thongs, all joined at one end, with a hide-covered ball—a round, smooth rock or chunk of metal—attached to each of the free ends. The hunter grasped one of the balls in his hand, whirled the two free ends over his head, and launched the missile at the neck of the fleeing animal. The guanaco, of course, would buck and rear to try to get the thong off of his neck, and thus his legs would become entangled in the other thongs. Then the hunter could easily approach him."

"But I still don't understand how they got near enough to throw the bolas," interrupts Johnny.

"Well, you see, the Tehuelches didn't hunt alone, but in large groups. They rode out by twos, scattering in various directions, thereby forming a large circle, lighting signal fires as they went. The animals naturally ran from the riders and the fires. As the circle closed in, the riders could easily throw the bolas over their necks. One rider stayed behind to kill the animal, while the other rode on to catch another. Sometimes they hunted in this way at the same time that they were moving camp. Then the slow-moving line of women and children formed the base, and the men fanned out forming a crescent, catching everything in it for miles."

"They must have eaten a lot of guanaco meat!" exclaims Susan.

"Not as much as you might think. Although they did eat the meat, they preferred the ostrich, because it has more fat. But they used the guanaco in many other ways. Their tents, or toldos, were made

from the adult skins; the skins of the young or unborn were fashioned into robes. The thick, tough neck skin was used to make lassos, thongs, bridles, and so forth. The sinews from the back were used for thread. A musical instrument was made from the thigh bone. The wool was used to stuff bolsters for the beds, and they even used a small stone found in the stomach which was highly regarded for its medicinal properties."

Still Popular

"But I understand that the Tehuelches are all gone," interrupts Johnny. "Why did other people hunt the guanaco?"

"It's because the skins were still valuable. Using a guanaco robe is a fine way to keep warm on a cold Patagonian night, either out in the open country or inside the house. Besides, the robes are very beautiful, and many a proud housewife displays a silky-soft guanaco spread on her bed. Since only the skins of the newly born could be used for these, young guanacos four to five days old were hunted. After that their coat begins to get woolly."

"Did you hunt them in a circle like the Indians?" asks Johnny.

"No. I was usually alone, so naturally I tried to get as close to them as possible without being detected. Except in times of severe cold, they keep to the high ground. Since they have the habit of dropping their dung in one place and wallowing in depressions nearby, when one sights one of these places he knows that a herd is somewhere near. Often the first animal spotted is the sentinel on a rocky prominence. Almost certainly behind him there is a small herd of his mates and their young ones. At sight of an intruder, he whinnies and all become alert. If he runs, they all run,

usually to higher ground. If some lag behind, he will push them and spit at them."

"So how did you catch them if they started running?" asks Susan.

"They normally make a large circle when being pursued, finally returning to where they started. The hunter tried to cross their path, rather than pursue them. Even so, a swift, untired horse was needed. I always used seven horses—one for each day."

"They are not only fast," adds Mr. Gomez, "but they are also very ingenious in protecting their young when being pursued. They will suddenly group closely together, run together for a time, then spread out again; but after spreading out there will not be a baby in sight! While running in close order, they have managed to hide the little ones in the grass, in a hole, or behind some convenient bush! Many a hunter has lost his prey in that way."

"Are there many guanacos left?" asks Billy.

"A century ago, herds of upward of a hundred were reported. But since then their numbers have greatly diminished. They have fallen victim, not only to man, but to the puma, to disease and to severe cold. The Chilean government prohibits guanaco hunting now, in an effort to keep them from becoming extinct.

"Well, children, I think we must be going now if we are to reach home before dark. Say good-bye to Mr. Gomez."

Reluctantly the children take leave of Mr. Gomez and his fascinating pet. As they drive down the lane to the road, all three turn back to get one last good look at their unique new acquaintance—Mr. Guanaco of Patagonia.

CONFUSION OVER

YEARS ago religious people used to say, 'Stars may fall, but not saints.' But now not even the religious saints of Christendom are sure in their "heavenly" places. Many of them recently have fallen from their exalted positions within the Catholic Church.

On May 10, 1969, the New York Times headlined on its front page: **200 Catholic Saints Lose Their Feast Days.** The report said: "Two of the best-known saints in the Roman Catholic Church, Valentine, patron of Sweethearts, and Christopher, patron of travelers, were dropped from the official liturgical calendar today in a sweeping change that removed more than 200 from the list of saints whose feast days are celebrated by the whole church. The anniversary celebration of 92 other saints, including St. George of England and St. Nicholas, who has been celebrated as Santa Claus, were made optional."

The account further says: "Besides the 46 named saints and some anonymous companions who were all removed for reasons of historical doubt, 44 ancient Roman martyrs have been dropped along with 82 non-Roman martyrs, 5 titular founders of churches and 23 popes."

A shock wave rocked the Catholic world when news of dropped saints reached the people. The Vatican sounded alarmed at the confusion and protests that exploded

DROPPED SAINTS



in the wake of the decree. A terse editorial in the Vatican daily *L'Osservatore Romano* sought to reassure Roman Catholics that no saints have actually been abolished and that saints removed from the calendar may still be venerated on local levels. The Vatican's weekly newspaper stated that "the church has not taken halos from any of its saints." But this did little to pacify the people who are already greatly unsettled by the upheaval within the Roman Catholic Church over birth control, celi-

bacy, and other issues.

Even Vatican authorities, who had predicted that the new church calendar would cause discomfort and trouble, apparently were not prepared for such a swift outburst. A great many Catholics evidently understood the words "dropped" and "downgraded" as meaning the abolishing of their saints. Confusion and discontent reigned over Italy and the Americas.

Churchgoers, particularly those in Latin America, were disturbed. Honoring saints in Latin America is emotionally embedded in the life and worship of the people. A saint's day is often observed rather than a birthday. What will the people do when they find out that there is serious doubt that a favorite saint ever existed? Genaro Garcia, president of the Federation for the Advancement of Mexican-Americans, said: "I don't think young people care one way or another. On the other hand, the elderly will really be confused. After all, they told them they were saints and now they're saying they aren't."

Indeed, right now, suspicion has been aroused that many of the 2,500 venerated as martyrs and virtuous persons through the church's history may well be mythical.

Reasons for Reforms

But why make the change in the liturgical calendar now?

High church officials have insisted in recent years that, with the desire for reunion among religions of the world so great, sweeping reforms were needed. Pope John XXIII added his voice and the drastic sifting of saints was stepped up. The present listing of saints is part of the general liturgical reform specifically ordered by the Ecumenical Council Vatican II (1962-1965).

The confusion started years ago when local bishops of the church allowed people to venerate persons considered holy, and in time these so-called holy people came to be listed as "saints." But many of these were never canonized by the church as saints.

Pope John XV was the first to canonize anyone. In 993 C.E. he proclaimed Bishop Ulrich of Augsburg a "saint." In an effort to end the confusion over sainthood, Pope Alexander III in 1170 reserved the right of canonization to the pope alone. Notwithstanding, some Catholics continued to have their favorites, and bishops allowed them to venerate these persons in their dioceses; so confusion reigned on.

Finally, in 1634, Pope Urban VII put a stop to bishops' naming saints on their own. But the liturgical calendar was never purged. In 1961 there were reportedly about 700 cases under investigation by the Sacred Congregation of Rites, a permanent commission of cardinals established in 1588, and it has the church's final say as to the legitimacy of saints.

The procedure of officially canonizing a saint is a long drawn-out one and often expensive, costing as much as \$100,000. This cost must be borne by the person or group sponsoring the cause. However, once a saint is canonized by the church, such sainthoods become irrevocable. Those who are dropped from the list have never been canonized.

Though the initial reaction of many Catholics was one of embarrassment, some tried to minimize the Vatican decree. Msgr. Thomas J. McGovern, official spokesman for Cardinal Cooke, Archbishop of New York, said: "These changes are not really surprising, as many, many years there has been doubt as to whether some of these saints were actually saints or simply revered, legendary heroes."

How Effective Will the Decree Be?

Devout Catholics say that such purges are good for the church. But how effective will the decree dropping these saints from the calendar really be?

In 1961 the Roman Catholic Church revealed that St. Philomena, one of their most revered saints, had never existed in a religious sense. Catholics were stunned—shocked to realize that for 150 years they had venerated a person who had never existed! How was this possible? Even Cardinal Cushing, Roman Catholic Archbishop of Boston, was put on the spot. He had just distributed nearly 800 small statuettes of Philomena to parishioners and was about to dedicate St. Philomena church when he learned of the dropping of Philomena from the list of saints. "It was a difficult job," said the cardinal in explaining to these Catholics that there never was a Philomena. "It was like telling the Irish there was no St. Patrick."

Widespread consternation followed. "I've been crying all day," said a nun, who had devoted 45 years to St. Philomena's

cause. She even wrote a book about her (*St. Philomena, Powerful with God*), and raised \$10,000 to build a shrine to Philomena. Now she was told that her favorite saint might never have existed.

But what purging effect did all of this have among Catholics? 'Philomena medals are still sold and there are requests for them almost daily,' said a clerk in the large religious goods store across the street from St. Patrick's Cathedral in New York. And the same is true regarding the other dropped saints. A vendor of St. Christopher medals and statues said people continued to buy them, but they were angry at the Vatican for its announcement. Prayers still are said to them. Medals and statues of them are still sold. The effect is that the decree is no purge.

Tradition Hard to Uproot

Tradition weaves the legend, goes the saying, and the hopeful make the saint. But once saints are fashioned, even those created by popular imagination become well entrenched. For example, St. George, the patron saint of England, according to legend, slew a dragon. Britain is dotted with scores of statues of him, sword in hand. He is a British symbol. He is also the patron saint of Georgia in Russia, Portugal and Genoa. In 1960, it was revealed that historically the name did not correspond to any known person. St. George was removed from the official saints-day list, and religious respect to him was reduced to "commemoration." Since the removing of him entirely could cause international repercussions, he was let down easily. In countries where St. George is patron saint he continued to rank as a first-class saint, but in others as a third-class saint. Even at that, people strongly objected. E. K. C. Hamilton, Anglican dean of Windsor, branded the down-

grading of St. George as "something of an insult."

In the recent trimming of saints St. George again underwent a reduction in stature along with St. Nicholas, the saint who gradually became Santa Claus. St. Nicholas' name remains on the church calendar, but St. George's apparently has been removed.

Vatican sources are quick to admit that none of the saints have been denied sainthood, including St. George. Catholics who wish to venerate the dubious ones are still free to do so. So there has been no great change, no getting in line with the Scriptural injunction, which says: "Little children, keep yourselves from idols." (1 John 5:21, *Douay*) For idols and relics of saints still remain.

Two historians, Mrs. Magdalen Goffin and her father, the Roman Catholic philosopher and writer E. I. Watkin, both graduates of Oxford, have denounced as "pious frauds" a collection of saints' relics permanently displayed at the Roman Catholic church of St. Augustine in Tunbridge Wells, Kent county, England. However, the Roman Catholic Bishop of Southwark, Cyril Cowderoy, refused to consider their allegations. Mrs. Goffin said: "Their [the relics] presence in a church casts doubt on the integrity of the priests there and the entire church which commissions them." When last reported, the relics were still not removed from the church, and apparently will not be if church officials have their way.

And what of the many motorists who have placed statues of St. Christopher on their dashboards, believing that these would in some way protect them from a serious accident? Theodore Lhotka, director of special programs for the National Safety Council in Chicago, a Roman Catholic who wears a St. Christopher medal, said he doubted whether the recent Vati-

can announcement would make any major change. He tells why: "Some of the girls in the office are distressed about the ruling from Rome, but I'm not. . . . I'll continue to carry my medal for the same reason I always have—it's a tradition of luck, like a rabbit's foot." So admittedly, tradition and superstition, rather than a desire to worship God accurately, are behind the wearing of these religious medals.

The Merchants Evaluate Move

Even religious merchants are not too worried about the downgrading of saints. Many of them are confident that the sale of medals and statues and other religious business will not be affected adversely. "St. Christopher will hold his own, no matter what the Vatican says," said Donald Antaya, president of a jewelry concern that offers one of the largest lines of patron and protector saints' medals in the United States. The reason for his confidence? "The St. Christopher medal is not so religious as it is a charm type of thing," he said. "Why, we make a St. Christopher medal that has a Star of David on one side." Thus some merchants believe that it is superstition that keeps them buying.

Other merchants, however, admit that there has been a 20-percent decrease in the medals business over the last five years. The decline started, said one merchant, when the church changed the liturgy, and missal books went out of use. Still another merchant was cautious in his evaluation: "I hope we won't be affected, but you never know."

The Bible Viewpoint

What does God's Word, the Holy Bible, reveal about this matter? A study of it

shows that the canonizing of persons as saints has no Scriptural precedent. Also there is no Scriptural basis for praying to saints *to intercede for one*. This is strictly a man-made tradition, the kind concerning which Jesus Christ said: 'Men have made the word of God invalid because of their tradition.' (Matt. 15:6) Nowhere in the Bible do we read that certain holy ones are to be prayed to or can act as intercessors for man.

The Bible clearly shows that Jesus Christ is mankind's redeemer, so he is mankind's mediator. Therefore, our prayers *should be addressed to God* through, or in the name of Jesus. (1 Tim. 2:5, 6) This being the case, there is absolutely no Biblical reason why men should canonize saints or pray to them.

Consider the downgrading of saints as a warning to you to flee from what the Bible calls *Babylon the Great, the world empire of false religion*. The Bible declares that soon this religious empire will suffer destruction by God and that then the traveling merchants of the earth will weep and mourn over her "because there is no one to buy their full stock any more." Gone, then, will be all demand for such religious articles, charms, statues and medals. —Rev. 18:9-17.

Honest-hearted persons will want to heed the inspired advice: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind." (Rev. 18:4, 5) Those who *take heed and do the will of God will be blessed*.



Life Among the

CHEYENNE INDIANS

MANY are the stories that have been written about the Indians of North America. Some are true, some fanciful, many exaggerated, and others downright false. The image has been created of a young, nearly naked warrior astride his horse, decked with feathers and smeared with war paint. While that has been true in the past, it is recognized by most people that the coming of the white man soon made a vast difference to the Indian. Perhaps you wonder what life is like today for the Indian on his reservation.

Suppose we visit a reservation of the Northern Cheyenne Indians in southeast Montana. It has an area of some 444,000 acres, and was set aside by the United States government for the possession and use of this particular tribe. Most of the 3,000 members of the tribe live here permanently. You can see why they are content to stay. The beauty here is a tribute to the majesty of the great Creator. Look at those lofty hills covered with stately pine and fragrant cedar trees! Feast your eyes upon the bubbling creeks and the valleys where wild grasses grow in abundance—just what cattle thrive on.

You should be here in the spring. At that time of year wild flowers sprinkle vivid color in every section of the reservation. And in late summer the bushes hang heavy with wild berries such as

the plum and the chokecherry. Wildlife is everywhere—deer, rabbits, porcupines, bobcats, chipmunks, and so on. You may even get to see a typical prairie dog village.

The Indian Home

As your guide I should tell you how I have come to know so much about the Cheyenne Indians. I was, in fact, born in one of the three settlements on this reservation, a little town called Lame Deer. My parents were not of Northern Cheyenne ancestry, so I am not a full-blooded Cheyenne. But I am an enrolled member of the tribe.

In my childhood years most Indians lived in tiny one- or two-room shacks usually made of logs plastered with mud. The main furnishings would be a few beds, a table, some chairs and a cast-iron, wood-burning cook stove. I was the second oldest in a family of ten children, and you will probably think that our two-room house must have been quite crowded. It was, at times, when bad weather kept us indoors. But for a people whose ancestors lived in the great outdoors and used their animal-skin, cone-shaped tepees mainly for shelter, our house was not so confining as you might think.

Electricity was just coming into use in our district in the early 1940's, and the only plumbing was an occasional commu-

nity well equipped with a hand pump where we filled our water buckets several times a day. We also chopped and carried wood for the stoves on which we cooked our meals.

We girls helped mother with the housework and learned to care for the infants and supervise the younger children. This certainly kept the family in close unity. Our playground was the tree-clad hills and the creek right close to home. Often we would take our dolls and makeshift toys to a little clearing among the trees, there to play house. Now and then, in our hikes through the hills we would spy a rattlesnake. We were wise enough to keep our distance.

For those on the reservation jobs were not easy to find, but my father always seemed to keep busy. Using his pickup truck, he would go out into the woods with his chain saw and cut firewood. The sale of this much-needed commodity never brought any large income, but at least we were always warmly clad, and we never once went hungry.

Though the automobile had been in use for quite some time, in my younger days it was not at all uncommon to see a team of horses pulling a flatbed wagon through town, carrying a whole family, and with a few dogs trotting along behind. Many of the younger ladies wore colorful blankets and moccasins at that time. Now only the older ones do. Beaded buckskin dresses, feathers and bells are seen now only at the Indian dances held on special occasions.

Food No Problem

Since Indians may hunt on the reservation, the main item of food is still deer meat. And it is preserved in the same old way. The women cut it into very thin sheets, wash it in salt water and hang it up over poles to dry. It can then be stored

for months on end or used right away. Usually it is boiled with potatoes and vegetables or macaroni. Another way to prepare dried meat is by pounding it to shreds and mixing it with dried chokecherries that have been ground up, lard and sugar. This dish is called "um."

Two principal types of bread are used. The favorite is "fried bread." To make this bread the dough is rolled out, cut in sections and fried in lard. The result is a golden-brown puff of delicious bread. The other type is known as "ghost bread." It is baked on the stove in round flat loaves. It is claimed it took its name from the fact that in earlier nomad life, when the Indian often had to move in haste and very quietly, this type of bread could be conveniently prepared, quietly as the supposed "ghost." Though knowledge of them is gradually dying out, many valuable roots and herbs used to figure in our cooking.

Education

The Northern Cheyenne have a distinct tribal language of their own. It is difficult to learn, few outsiders having ever been able to master it. Yet it is a beautiful language, one in which a single expression can draw a picture. But we had to learn English when public school opened in *Lame Deer*. My parents were Roman Catholic, so in my second year of school I was sent to a Catholic mission school about twenty miles away. Every Sunday a group of us Cheyenne children would travel to the school and stay there until the following Friday afternoon. This went on for nine months of the year.

Life at a boarding school is quite busy. Nevertheless, I would often get lonesome for home. The days were filled with repeating standard prayers, attending church services, schoolwork, some play, kitchen or laundry work and more

reciting of prayers. Six of my eight school years were spent here.

Many churches of Christendom are represented in the reservation. We even have members of the Native American Church, whose members partake of hallucinogenic peyote cactus as part of their ritual. And the old Indian religion is still woven into many lives. The stories of Sweet Medicine, who, according to legend, brought organization and other good gifts to the tribe from the gods, are still being told. There are all the signs, however, that the spiritual climate here, as in all parts of the world, is seriously stricken.

Picturesque Survivals

Place and family names are often very descriptive. Indeed, many of the families have kept the full name of their ancestors as their surnames. Thus one will encounter such beautiful and picturesque names as Yellow Robe, Sandcrane, Bear Comes Out, Stands in Timber, Lone Bear and Fire Crow.

The Sun Dance is one of the old celebrations that is still held annually. Each summer I would sit outside our house and watch the older Indian men across the plain as they set up specially selected poles for the framework of the circular Sun Dance tepee. Much ritual is involved. Participants, all male except for one, wear beautiful shawls that hang from the waist to the foot. They are painted on chest and face, while around the neck hangs a whistle made of willow with an eagle feather attached.

The dancers stand in a circle inside the tepee, and as the drum beats at intervals

they remain each at his own spot but moving upward and downward to the rhythm, blowing the whistles at certain times. The sides of the tepee are raised so that on-lookers can enjoy the scene. The men fast during the three days. The women have special songs that they sing. Such a Sun Dance will attract Indians from other Cheyenne bands and from any other tribes, and for its duration a camp village of tents will take form.

Modern Developments

Of course, progress has come. Modern new homes, plumbing in almost every home, electric power for many purposes—these are some of the outward signs. Good jobs and the pursuit of materialism have become common. Problems, too, have become many and the family arrangement has deteriorated, even as it has elsewhere.

Though I never moved back since that day many years ago when I said good-bye to the reservation, I still visit frequently. Why? Because I am now associated with the people who aided me to find real happiness by doing God's will—Jehovah's witnesses. And what a pleasure it is to bring to these fine Indian people the comforting message from God's Word. The Northern Cheyenne are very warmhearted and considerate by nature. Most of them have a deep belief in the fact that the Bible contains the true message of God. Many of them are listening eagerly to the message and more will no doubt become praisers of the true God, Jehovah, and doers of his will.—*Contributed.*

Thirsty?

- If an individual varies from his normal amount of body water by 1 or 2 percent, he usually notices it by feeling thirsty. If he were to lose 5 percent of his normal body water, his mouth would go dry and he might experience hallucinations. A loss of 15 percent would probably be fatal.

"YOUR WORD IS TRUTH"

**JOHN
17:17**

Are All Religions the Same?

OUR sacred writings teach us exactly the same thing. In fact, all religions say the same thing." Such are the remarks that Jehovah's witnesses often hear as they preach the Bible's message to people in the Orient. Why do so many persons think this way? Basically, there are three reasons why they do.

¹First, it is claimed that, since most religions advocate good morals, they must be essentially the same and have God's approval. Second, the aim of all religions is believed to be the same. "All of us are trying to realize God," say many. Third, it is thought that God has left it up to man to decide how he should realize or worship Him. The Hindu Bhagavad Gita says: "Howsoever men approach me, even so do I accept them; for on all sides whatever path they may choose is mine." "Whatever may be the form which each devotee seeks to worship with faith—in that form alone do I make his faith steadfast." Are these reasons in harmony with the facts?

Did you notice that the first reason leaves out the aspect of beliefs or doctrines? It simply assumes that good morals are all that there is to religion. Yet the facts show that what a person believes often determines whether he will practice the good morals to which he professes to adhere. Yes, it has been seen that beliefs or doctrines will many times work against good morals.

⁴For example, in some places many persons are allowed to starve to death. Though animals are available for food, they are not used. Why? The belief that animals are sacred and are as important as humans supersedes the moral code advocating love of fellowman. Obviously, it is not enough to preach good morals. There needs to be an incentive to move people to practice them.

⁵Consider the assertion that the aim of all religions is to realize God. If this is so, then why are there religious divisions and endless disputes among the various sects? Why have there been so many religious wars? If they have the same aim, they should be united. Further, the Hindus aim eventually to reach nirvana, whereas the Moslems have a different aim. History also shows that some religions have aimed to gain greater political and economic control of a country, rather than realizing or reaching God. Evidently, all religions do not have the same aim, do they?

⁶The idea that God has left it up to man to decide how he should realize Him or worship Him is open to serious question. Look about you and you see that God has provided innumerable things to make human life possible on earth. Is it reasonable to assume that God has provided for man's every need except his spiritual need, that is, the things having to do with worshipping God? Would God purposely keep man in the dark and let him grope for something to believe in? God created man with an urge to worship. If he did not provide something to satisfy this urge, then why did he put it in man?—Ps. 145:15, 16, 18.

⁷No, God has not left it up to man to decide how he should worship Him. He has lovingly provided man with a written record wherein he tells man what is required of him and explains why. That written record is the Holy Bible, which was written in the Orient. While other

Oriental writings contain largely speculative material, the Bible is written logically, appealing to man's reason. It presents history carefully documented as to time and place. It is filled with evidence of being a divine revelation from a heavenly Author. The Bible does not teach the same things that the sacred books of other religions do.

*The Bible explains that wickedness began when a perfect spirit creature rebelled against God. It identifies this one as Satan the Devil and as the one primarily responsible for the woes plaguing mankind today. (Rev. 12:9, 12) The Bible does not teach, as do a number of Oriental religions, that wickedness is here because God is acting out a certain drama for his pleasure. Nor does it say that we are acting out parts that God planned for us in advance. Wickedness is here because God is permitting it for a while. He has allowed a period of time to settle certain issues that were raised by Satan's rebellion. (Job 2:3-5) Also, every human is involved in this matter. We can choose to do good or bad.—Deut. 30:19, 20.

Another unique Bible teaching concerns God's heavenly kingdom, which will soon destroy all present-day worldly governments. (Dan. 2:44) "You mean," some might ask, "that these governments are not God's kingdom?" They ask this because they have been taught that there is no such thing as absolute evil and absolute good. They think that something can be good and bad, right and wrong, all at the same time.

¹⁰The Bible, however, does not teach this. It shows that the evils afflicting mankind will be done away with by God's kingdom. It alone has been empowered by God to remove the Devil, in whose power the whole world lies. (1 John 5:19) While most religious writings say that good and evil come in cycles, the Bible reveals that

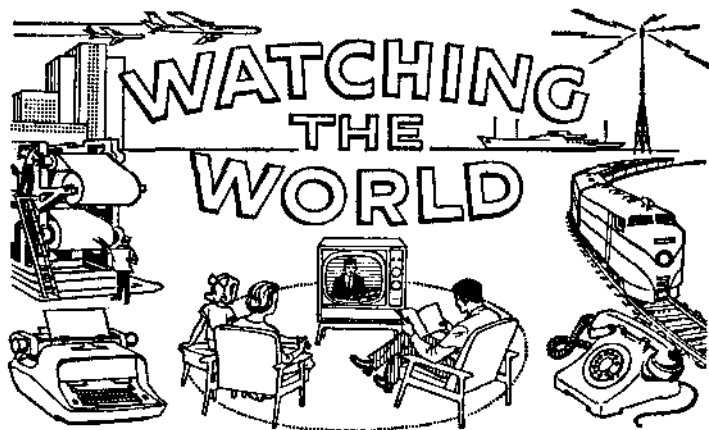
God has put a definite time limit on the existence of evil. When it is over, he will wipe wickedness from the earth.—Prov. 2:22; Ps. 37:10.

¹¹Yes, the originator of wickedness, sorrow and death will be taken away. All humans who continue to support him in any way whatsoever will be destroyed. God's time for doing this happy thing is very near. It is vital that we find out what God expects of us in order to survive that perilous time of destruction.—Zeph. 2:2, 3; Rev. 20:1-3; 21:3, 4.

¹²The Bible emphasizes again and again that the only way men can gain everlasting salvation is by worshiping God in His way. This requires that they carefully examine the written record that God has given man, namely, the Bible. Only by doing this can men find out what they need to do to gain God's favor and everlasting life in happiness. We urge you to examine the Holy Bible, the only book containing evidence that it is the Word of God.

Can you answer these questions? For answers, read the article above.

(1) What remarks are often heard by Jehovah's witnesses when they preach to people in the Orient? (2) For what three reasons do people think that all religions teach the same things? (3) Why do beliefs affect the practice of good morals? (4) How does belief in some places allow many persons to starve to death while animals are available for food? (5) What shows that the aim of all religions is not the same? (6) Why is it unreasonable to believe that God has left it up to man to decide how to worship Him? (7) What has God provided to help man know His will? (8) How did wickedness begin, and why is God permitting it for a while? (9) What do some believe as to absolute evil and absolute good? (10) What does the Bible say about God's removal of wickedness from the earth? (11) To survive the perilous time ahead, what must we do now? (12) How can we learn to worship God in His way?



Collapse of Clergy

◆ David Poling, a Presbyterian minister, observed: "We are watching the collapse of an historic profession—the clergy." Poling's views are widely listened to, he being president of the Christian Herald Association and a nationally known writer on religious subjects. Elaborating, Poling said: "It is a very rapid collapse. . . . This is one of the reasons for the tremendous erosion of authority. A young priest no longer lives in fear of his bishop. He will accept a certain amount of discipline, but only if it appears to him to be just and wise discipline." Drove of young clergymen are leaving the church, he said, principally because they cannot abide authoritarianism, of doctrine or structure, in a form they believe increasingly archaic.

Is It True?

◆ A Detroit *Free Press* asked the Vatican whether the Vatican owns a drug firm that makes birth control pills. The paper made the following statement: "So says Italian free-lance writer Nino LoBello, who got curious about Vatican holdings when he discovered they owned his Rome apartment. LoBello found that a Vatican-owned drug company, L'istituto Farmaco-logico Serona, makes and markets a

birth control pill called Luteolas. Another drug firm in which the Vatican has investments, Lepetit Co. of Milan, sells Enovid pills under a franchise. Italy bans sale of contraceptives, so pills are sold freely as 'medicine to control the menstrual cycle.' Apparently the Vatican does maintain a double standard regarding the pill.

Apollo 10 Mission Completed

◆ The more than 1,000 engineers and technicians and the 36-story-tall, 6,500,000-pound Apollo 10 spacecraft did their assigned tasks. They took spacemen Thomas P. Stafford, 38, John W. Young, 38, and Eugene A. Cernan, 35, to the moon and back. The spacecraft came within 69 miles of the moon, while the lunar module nicknamed "Snoopy" came within 50,000 feet of the moon's surface. Now an actual landing on the moon itself is scheduled for July 1969.

It seems ironic that man can reach the moon 250,000 miles away, but cannot arrange it so that all men on earth can live in decent houses, enjoy adequate diets and receive sufficient medical care and education. Human social problems are far more difficult to master than engineering ones, and only God's kingdom will solve them.

Transplant Reactions

◆ Psychiatrist Dr. Donald T. Lunde said some people receiving new hearts have paid by losing their minds. They became psychotic or mentally ill after heart transplant surgery. Others have developed curious psychological reactions. Lunde said five of thirteen persons receiving hearts at Stanford became psychotic soon after surgery. Three have died, including one who was mentally disturbed from the day of the operation. Three other persons exhibited at least temporary emotional upsets. One suffered from depression, the others from disturbances in mood and thinking.

Transfusions and Thievery

◆ Some say blood transfusions are harmless. Do you believe that? For 40 years Robert Khoury was known as an honest man. Then he was given a blood transfusion after a fall. "I learned the donor was a thief," Khoury told police. "When I recovered I found I had a terrible desire to steal." And steal he did. He confessed to stealing \$10,000 in six robberies in three months. Khoury threatened to sue the doctor who arranged the transfusion, if he receives a severe sentence for his thievery.

Mass for Hitler

◆ A mass was said for Adolf Hitler in the Roman Catholic Church of San Martin in Madrid, Spain. More than 200 Nazi sympathizers attended. As the mass ended, they raised their arms and shouted "Hell Hitler!"

Cyclone and Flood

◆ A cyclone battered coastal districts on the Bay of Bengal in the middle of May. The death toll climbed to 300, and officials in India said the figure might well surpass 500. The storm, which was followed by five days of heavy rain and gale winds, led to the flooding of the Krishna River and its

tributaries. Crop damage was extensive. Preliminary estimates indicate that as much as 150,000 tons of rice may have been lost.

Auto Registrations

◆ There is one car for every two persons—man, woman and child—in America. The auto registrations reached the 100,000,000 level in 1968. People are now asking, "What are backseats for?"

"Back to the Bible"

◆ The California State Board of Education unanimously accepted a "Back to the Bible" report to be used as the basis for moral instruction guidelines in California's public schools. As for Darwin's theory of evolution, it stipulated that it no longer be taught as fact, but only as a theory. Dr. John R. Ford, a board member, stated that the theory of evolution "has done much to take away from the power of God."

"It has been a great step in taking away from the sense of morality of our children by saying that God cannot do the things the Bible says he can do."

Is God Dead?

◆ A published United Press International report said that a car was spotted in Cleveland, Ohio, with a sign that read: "Our God Is Not Dead. Sorry About Yours!"

A Falling Out

◆ Belgium's theologian Leo Josef Cardinal Suenens once shared Vatican's balcony with Pope Paul VI. Together they received the plaudits of the crowd. But today there are signs of an existing chill between him and Paul. Suenens now proposes that authority of the Roman Catholic Church be boldly decentralized, that the pope work more closely with the 3,000 bishops of the world and that the College of Cardinals be stripped of its

unique right to elect popes. He wants the powers shared with the bishops by a two-stage election. His most daring words are: "What is wanted is to liberate everyone, even the Holy Father himself, from the system which has been the subject of complaint for several centuries, and yet we do not succeed in really changing it or achieving freedom."

Air and Life

◆ Air is as important to life as food and water. The average person breathes thirty-five pounds of air each day. That is six times as much as the food and drink he consumes.

"Aerial Garbage"

◆ In the United States 140,000,000 tons of "garbage" is dumped into the air each year! This dirty air costs the American taxpayer over \$12,000,000,000 a year! But that is not the worst of it. It is shortening lives.

How much do you value your life?

Few persons would not give all they have to prolong their life. Medical and hospital expenses may not be welcomed, but they are usually accepted as the cost of staying or getting well. How much, then, do you think life everlasting should cost? Yet our Creator has offered it to us as a free gift. His prophet wrote of this offer: "Come, buy wine and milk even without money and without price. Incline your ear and come to me. Listen, and your soul will keep alive." (Isa. 55:1, 3) Learn how you can avail yourself of this offer. Read *The Truth That Leads to Eternal Life*. Send only 2/3 (for Australia, 25c; for South Africa, 18c).

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There is no time to lose! The assembly begins this month! Listed below are the cities where the assembly sessions will be held. You may request rooming accommodations by writing to Watch Tower Convention during the six-week period prior to the assembly you plan to attend.

JULY 6-13: Atlanta, Ga. (English and Spanish), Atlanta Stadium, 521 Capitol Ave. SW. Rooming: 1202 Sullivan Rd., College Park, Ga. 30337.
Buffalo, N.Y., War Memorial Stadium, Best St. and Jefferson Ave. Rooming: 6710 Main St., Williamsville, N.Y. 14221.

JULY 7-13: New York, N.Y. (English and Spanish), Yankee Stadium, 167th St. and River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

JULY 13-20: Pomona, Calif. (Spanish only), Fairgrounds Grandstand (Gate 17). Rooming: 1546 S. Garey Ave., Pomona, Calif. 91766.
Vancouver, B.C., Canada, Empire Stadium, Exhibition Park. Rooming: 3280 Grandview Hwy., Vancouver 12, B.C., Can.

JULY 14-20: Los Angeles, Calif., Dodger Stadium, 1000 Elysian Park Ave. Rooming: 5921 Echo St., Los Angeles, Calif. 90042.

JULY 18-25: Kansas City, Mo., Municipal Stadium, 22nd St. and Brooklyn Ave. Rooming: 1000 County Line Rd., Kansas City, Kans. 66103.

JULY 21-27: Chicago, Ill. (English and Spanish), White Sox Park, 324 West 35th St. Rooming: 6317 S. Western Ave., Chicago, Ill. 60635.

JULY 29-AUGUST 3: London, England, Wembley Stadium. Rooming: Watch Tower House, The Ridgeway, London N.W. 7, England.

AUGUST 5-10: Paris, France, Colombes Stadium. Rooming: 81, rue du Point-du-Jour, 92 - Boulogne-Billancourt (Hauts de Seine), France.
Copenhagen, Denmark, Copenhagen Sports Park. Rooming: Kongevejen 207, 2830 Virum, Denmark.

AUGUST 10-17: Nuremberg, Western Germany, Zeppelinfeld. Rooming: Am Kohlheck, Postfach 13025, (62) Wiesbaden-Dotzheim, Western Germany.
Rome, Italy, Palazzo dello Sport. Rooming: Via Monte Malola 32, 00141 Rome, Italy.

AUGUST 13-17: Rome, Italy (Spanish), Palazzo dei Congressi. Rooming: Via Monte Malola 32, 00141 Rome, Italy.

OCTOBER 12-15: Seoul, Korea, Changchoong Gymnasium. Rooming: P.O. Box 7, Sodaemun-ku P.O., Seoul, Korea.

OCTOBER 14-19: Tokyo, Japan, Tokyo Korakuen Cycling Stadium. Rooming: 6-5-8 Mita Minato-Ku, Tokyo, 108, Japan.

OCTOBER 18-21: Taipei, Taiwan, The National Taiwan Arts Center, 47 Nan Hai Rd. Rooming: No. 1 Lane 73, Ch'ao Chou St., Taipei, Taiwan.
Hong Kong, China, City Hall Theater. Rooming: 312 Prince Edward Rd., 2nd Floor, Kowloon, Hong Kong.

OCTOBER 22-26: Manila, Philippine Republic, Rizal Memorial Stadium. Rooming: P.O. Box 2044, Manila D-408, Philippine Republic.

OCTOBER 24-27: Port Moresby, Papua. Rooming: Box 113, Port Moresby, Papua.

OCTOBER 28-31: Melbourne, Australia, Melbourne Showgrounds. Rooming: 11 Beresford Rd., Strathfield, N.S.W., Australia.

NOVEMBER 4-9: Auckland, New Zealand, Auckland Trotting Club. Rooming: 621 New North Rd., Auckland 3, New Zealand.

NOVEMBER 9-12: Suva, Fiji, Suva Town Hall. Rooming: Box 23, Suva, Fiji.
Papeete, Tahiti, Salle de Basket, Stade de Fautaua. Rooming: B.P. 513, Papeete, Tahiti.

NOVEMBER 11-16: Honolulu, Hawaii, Honolulu International Center (Arena). Rooming: 1225 Pensacola St., Honolulu, Hawaii 96814.

DECEMBER 24-28: Mexico City, Mexico, Mexico Arena. Rooming: Calzada Melchor Ocampo 71, Mexico 4, D.F., Mexico.

For further information write

WATCH TOWER CONVENTION

Watch Tower House, The Ridgeway, London N.W. 7, England