

Awake!

Which Religion Really Matters?

Our Teeth Prove Creation

Earth Gets a Checkup

A Glimpse of Oriental Pusan

JUNE 22, 1958

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

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

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AT - An American Translation	ED - The Emphatic Diaglott	Ro - J. B. Rotherham's version
AV - Authorized Version (1611)	JP - Jewish Publication Soc.	RS - Revised Standard Version
Da - J. N. Darby's version	Le - Isaac Leeser's version	Yg - Robert Young's version

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Awake!

"Now it is high time to awake."

—Romans 13:11

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Number 12

IT'S ALL FOR SHOW

IN Sierra Leone, Africa, a twenty-one-inch television set sits in the hut of a Syrian diamond trader. There is no electricity in the hut and there is no television station within range of the receiver; yet people for miles around come to look at it.

The set was not bought to be used, but rather to bring prestige to its owner. The fact that he has something that his neighbors cannot afford elevates him in their eyes. They are impressed by this showy display of wealth.

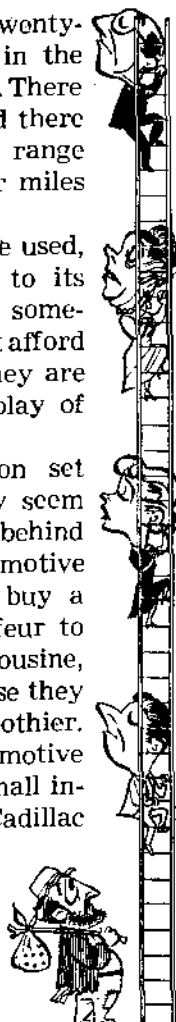
This buying of a television set where it cannot be used may seem very foolish, but the motive behind it is not different from the motive that moves an American to buy a mansion and to hire a chauffeur to drive him about in a long limousine, or to buy certain clothes because they contain the label of a famous clothier. It is not different from the motive that moves a family with a small income to buy an expensive Cadillac car when they live in a dilapidated house with barely the necessities of life. The motive is the same—to gain prestige in the eyes of others by a showy display of wealth.

The practice of impressing people by a show of wealth is the very basis of the world's social structure. The more a person has the higher he is on the social ladder. The higher he climbs the greater is the need to keep up appearances. He can no longer live in a neighborhood that is below his class. He must move to a more exclusive district, have a bigger house and a better car.

The wealthiest are perched on the top rungs of the social ladder, while others take positions below them according to their wealth. Those on the top rungs make up high society. They go to great expense to make a display of their abundance that is fitting to their social status. Persons outside their class are snobbishly looked down upon as inferiors.

Even tribesmen in remote parts of the earth employ this same method of judging social status. Those among them who have the most cows, horses, camels, or whatever they may consider as valuable, are considered socially superior. They have prestige. They are looked up to and honored.

It is folly to consider a person socially superior because he can put on a show of wealth. The practice stimulates greed, selfishness, envy and hatred. It causes many people to live beyond their means,



trying to keep up a prosperous front. It blinds people to what is really worth their life energies.

Seeking to know and serve God is far more important than seeking to impress people. What they think of you is nowhere near as important as what God thinks of you. His approval means life. That is certainly more important than worldly prestige. It is more important than approval from the world or the servile attitude of those impressed by a show of wealth.

The Bible wisely advises us: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

Is not remaining forever better than a short life with social position and honor in this world? Is it not foolhardy to forfeit your life because of a desire for prestige? Why pass away with the world when you can survive its judgment and live indefinitely in a righteous world? By serving God and exalting him instead of yourself survival is possible.

But the doing of his will is more than just a show of godly devotion. It requires genuine sincerity and complete dedication

of yourself to him. It seems that many people are so much in the habit of trying to impress others by means of their material possessions that they do the same with religion. They engage in it for the sake of appearances. They are more concerned about attending services at a prominent and prosperous church than they are about seeking to learn what is in God's Word and how he wants to be served. They attend the church they feel is best befitting their social standing.

Such persons would not think of attending a Bible lecture put on by Jehovah's witnesses or of having a witness call regularly at their home to conduct a Bible study. What would the neighbors think? What would happen to their position on the social ladder? The fact that this unpopular group is teaching Scriptural truth and is serving God as the early Christians did does not enter the picture. The only thing that matters is what other people think. Because of this fear they would not associate with these modern-day Christians and join them in following Christ's example of preaching the good news of the Kingdom.

A person cannot serve God and at the same time seek to please men. He cannot elevate himself in the eyes of others and still expect divine approval. He cannot claim to be a Christian and yet ignore the Scriptures and the example of preaching set by Christ. The person who does is merely putting on a show of godly devotion.

HOT DOG VARIETY

☞ Succulency is a basic requirement for the hot dog, frankfurter, wiener or whatever it may be called. But the hot dog is far from having uniformity in appearance, taste and make-up. Hot dog ingredients in the United States may be all beef, all pork, beef and pork, veal and pork, beef and veal, or beef, veal and pork. Finland has hot dogs made of reindeer meat. A hot dog is made in South Africa especially for Moslem consumption; its meat is lamb. In some parts of Africa hot dogs are made of antelope. Japan has a hot dog made of whale meat.

Which RELIGION REALLY MATTERS?

Gold is judged by its purity, and religion according to its fruits. Does your religion produce the fruits that would identify it to be the one religion that really matters? Judge for yourself and see.

HEN we were children it was a rather simple thing to get little Tommy to accept a nickel in exchange for a dime, especially if it was a bright new one. He would invariably choose the larger but less valuable coin. We felt quite pleased with ourselves for having a better sense of values. Yet in matters more far-reaching and important, how many of us still use Tommy's method of determining the value of things? Do not the vast majority choose the biggest as being the best—the biggest car, the widest TV screen, the largest house, the most popular religion, the richest church, etc.? How many of us have acquired a wholly sound sense of material and spiritual values so that we are always capable of making wise decisions in all things?



We are still anxious to give away our dimes for the shiny nickels.

It takes maturity to be able to make right decisions. The apostle Paul said that mature persons are those who "through use have their perceptive powers trained to distinguish both right and wrong." Never before in history has there been so great a demand for mature judgment as now. It is because this generation has entered the time of the end, when God is about to put an end to an entire system of things. Survival will depend upon our choosing wisely the one true religion, because all other religions will perish. In this world of many religions it will take mature judgment on our part to pick the one right religion. Are you able to do it?—Heb. 5:14.

There is no shirking of this responsibility or passing it on to others, as some persons often like to do. Frequently husbands will say, "Go see my wife. She takes care of the religion in our house." Churchgoers enjoy shifting their load onto the priests and pastors. Repeatedly, conscientious attenders remark, "I let my priest do all my religious thinking for me." But choosing the right religion is an individual matter not shiftable to anyone else. Each person must reveal where he stands before God. A failure or a refusal to decide during this crucial time is as calamitous as making a bad decision.

A wise choice will depend greatly upon our having an accurate knowledge of God's Word, the Bible. Merely being sincere or even being engaged in a religious work is not the deciding factor. Because the Bible says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." And Jesus showed the futility of religious works apart from him, saying: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." These persons were obviously religious and they had works to prove it. Still Jesus judged them as "workers of lawlessness." Their religion and their religious works were of no value to them. In fact, their choice of religion was a hindrance to them, a curse, because it blinded them to the true requirements of God for life. They chose badly. They did not choose the religion that really matters.—Prov. 14:12; Matt. 7:21-23.

To avoid making a like mistake we must appreciate the prophet's words: "The way of man is not in himself; it is not in man that walketh to direct his steps." It is not left to the discretion of man to say which religion really matters. This an infallible God has decided and set down in his Holy Word. The wise will accept Jehovah's provision for salvation: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad."—Jer. 10:23, AS; Prov. 3:5-7.

Trusting in Jehovah means relying on what his Word teaches. It means becoming thoroughly versed in that Word so that

you will be able to "make sure of all things; hold fast to what is right." Without an accurate knowledge of the Bible in this world of false religions, man is at a loss to choose the right one. The Bible helps because it identifies the fruitage of the one true religion. Jesus said: "By its fruit the tree is known."—1 Thess. 5:21; Matt. 12:33.

Identifying the True Fruits

The fruits of the religion that matters are identified for us in the Bible as: Belief in the one true God Jehovah and the one Ransomer Jesus Christ, that God is to be worshiped exclusively, that man is to love his neighbor as himself, that death is the result of sin, "but the gift God gives is everlasting life by Christ Jesus our Lord." True religion also teaches that man must dedicate himself to God and make a complete change from his former conduct in the world. Note the apostle's words: "Keep your minds fixed on the things above, not on the things upon the earth. For you died, and your life has been hidden with the Christ in union with God. . . . Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Rom. 6:23; Col. 3:1-11; Ps. 83:18; 1 Tim. 2:5, 6; Ex. 20:5; Matt. 22:37, 38.

Therefore, true religion is not simply a belief in God and Christ, but a whole new way of life. It is living in the world as Christ did, which means a definite change in our habits and in our relations with other men. To Christians at Colossae Paul said: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." Jesus said: "By this all will know that you are my disciples, if you have love among yourselves." Without these fruits of Christianity, religion is nothing. It is not true religion even though it may claim to be Christian. Paul speaks of such ones as having "a form of godly devotion but proving false to its power." He advises: "From these turn away."—Col. 3:12-14; John 13:35; 2 Tim. 3:5.

Christendom's Rotten Fruits

Where in this world can true Christianity be found? Heathendom has rejected Christianity as a way of life. As for Christendom, her religion is a fraud and a curse even though it is labeled Christian. Dr. W. L. Pettingill frankly stated: "Religious teaching that is dished out now is a curse and not a blessing. Most of it is false religion which ignores the teachings of Christ. These false beliefs called religion are our greatest enemies. Even right here in New York City there are many churches which do no more than parade under the name of God. Ninety-nine per cent of religion in this city should be scrapped because one cannot believe man and God at the same time. One must believe God."

Christendom has had the teachings of Christ for close to two thousand years and

she is still not sure what they are. She is a realm divided into hundreds of differing sects and cults. She has rejected the Bible for her traditions, which make void God's Word. Instead of believing in one God she holds to a trinity of gods, or a three-in-one god. She teaches the Babylonish pagan doctrines of hell-fire, purgatory, immortality of the soul, prayers for the dead and the immaculate conception. She maintains a pagan priesthood and a clergy-laity system of worship. She meddles in politics, upholds ungodly wars and persecutes true Christians. These are but a few of the many things that stamp Christendom as non-Christian, a rotten tree unfit to bring forth good fruit.—Matt. 15:6; 7:15-20.

Further proof of her rottenness is evidenced by her shocking crime rate, her delinquency and laxness in personal and social discipline, her unstable marriages and family life. Who will deny that Christendom's values are almost exclusively materialistic? She is about as materialistic as godless communism. She has lost all sight of spiritual values. Her revivals and growing church attendance are indicative only of a frantic search for security and social acceptability and not a search for God. Despite her many organized charities there is a definite lack of Christian sympathy or spontaneous aid by anyone for anyone. It is noticeable that the love of the greater number has cooled off. There are innumerable signs of human callousness and indifference. Nobody cares any more. As the apostle stated of our day: "For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection," and that they truly are.—2 Tim. 3:1-5.

But where in all Christendom is the fruit of Christianity to be found? She is a tree rotten to the core, ready to be cut down

and destroyed. She being a house divided, her end was foretold by Jesus: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." How, then, can Christendom stand? Being completely false, she cannot.—Matt. 12:25; 3:10.

The Bible speaks of the world of which Christendom is a part under the symbol of ancient Babylon and says: "She has fallen! Babylon the great has fallen, and she has become a dwelling-place of demons and a lurking-place of every unclean exhalation and a lurking-place of every unclean and hated bird! . . . 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." But where should one go? How does one flee Christendom? The flight is not a literal flight but a spiritual one. It is an escape to the one religion that really matters. And what one is that? It is the one religion that has made Christianity a force in the lives of its members and has the fruitage of Christianity to prove it.—Rev. 18:2, 4.

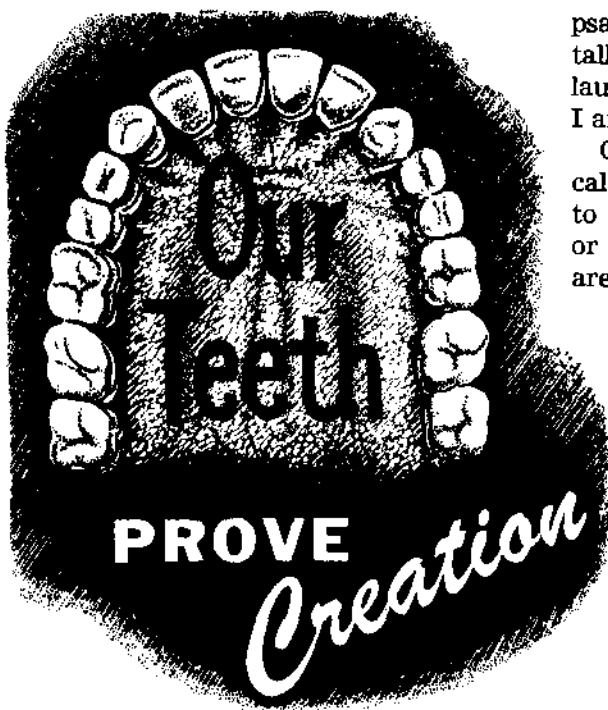
The One Right Religion with the Fruits

To save time and space and to get at once to the point, we confidently reply that the religion practiced by the New World society of Jehovah's witnesses is that one true religion on earth today. It is the one Christian religion that has stopped fashioning itself after this system of things. Members have made over their minds by fully applying Bible principles and truths. The result has been a loving, peaceful, Christian organization completely free of national squabbles, racial and religious hatreds, petty prides and rivalries and numerous divisive theories and practices peculiar to the old world. All forms of worldly selfishness, jealousies, envies, egoistic ambitions, religious sectarian wars and persecutions of one another have been abandoned.

The New World society is theocratically organized. It maintains strict separateness from this world. Any member of the society who violates the high moral standards of the Bible is immediately disfellowshipped from the organization. Thus this Christian society is kept clean of all moral corruption. From this one dedicated theocratic organization flows the Kingdom message of life to the ends of the earth. And thousands of people are flocking to it with the hope of surviving this world's end into God's new world of righteousness.—Zeph. 2:1-3, AS.

This is the one religion that really matters, because it has the power to preserve alive its members through this world's end. It has transforming power capable of changing men's minds and hearts to conform to the image of Christ their Leader. It has God's promise of victory over death through the resurrection hope. Even now it has the fruitage of the spirit of Christianity, which is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. It is the only religious organization that proves the existence and power of Jehovah God by its faith and works. It is the only religion that satisfies and develops the true spiritual qualities in man, turning him into a new personality altogether.—John 5:28, 29; Gal. 5:22, 23; Jas. 2:26.

Since the New World society of Jehovah's witnesses adheres closely to the worship of Christ and has the fruits of the Kingdom, it follows that it alone practices the only right religion, the worship of God with spirit and truth. It is not conceit to think or say so; it would be hypocrisy to say otherwise. Therefore, happy are all those now associating themselves with the New World society, because theirs will be an everlasting inheritance in God's never-ending new world of righteousness.—2 Pet. 3:13.



HOW did we come by our teeth? Says the evolutionist: "There is no doubt that teeth should be regarded as modified scales which have migrated into the mouth."¹ And again: "The highly complex tooth structure in man is a product of evolution and of natural selection." Teeth "are the product of millions of years of evolution and adaptation. From the scales of primitive fish, turned up for biting, to the highly complicated masticating organs of civilized man, there is as much development as from the fins of the same fish to the human hand."²

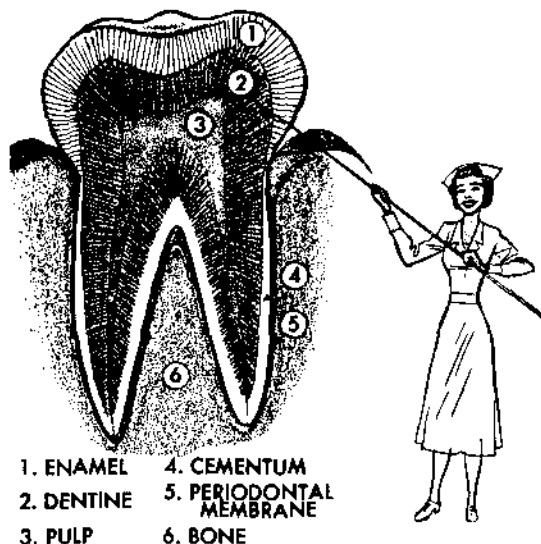
But the more we consider these truly highly complex and complicated masticating organs the more it must strain credulity to hold that any blind, random forces of nature, such as adaptation and natural selection, could have produced structures of such beauty, efficiency and durability as our teeth. Rather, our teeth are another link in the great chain of evidence that the

psalmist David indeed knew what he was talking about when he exclaimed: "I shall laud you because in a fear-inspiring way I am wonderfully made."—Ps. 139:14.

Our teeth have a logical and symmetrical arrangement that cannot be attributed to natural selection. Our first, baby, milk or deciduous teeth number twenty. These are replaced by our thirty-two permanent teeth, which consist of four sets of eight. Each set of eight has two incisors or cutting teeth, one canine, two bicuspsids or premolars (so called because of having two cusps, points or peaks), and three molars (so called from the Latin word meaning "to grind"). The first of the molars is also the first permanent tooth to appear, in back of the milk teeth and while these are still being used. It is also the largest of all our teeth. The third molar is the wisdom tooth; one is supposed to have acquired wisdom

by the time it appears, at about the age of twenty-one.

Our upper teeth are not set so as to rest directly on top of the corresponding ones in the lower jaw. Rather they overlap.



Thus when we lose one tooth its mate is not made wholly useless; it still has part of the surface of an adjoining tooth on which to chew. Further, our teeth are so placed that the points of teeth in one jaw mesh perfectly with those of the other jaw.

The various sizes and shapes of our teeth puzzle the evolutionist: "It is uncertain how the complex back teeth of mammals with their numerous cusps were derived from the simple conical teeth which are generally assumed to have been first in the primitive arrangement."¹ But these furnish no puzzle to those who credit our teeth to a wise Creator!

Structure of Teeth, Dentine and Enamel

A tooth consists of a visible part known as the crown and the part hidden in the jaw, termed its root. Where the two meet is a slight indentation known as the neck. Five kinds of substances go to make up the tooth: the *dentine*, which comprises the bulk of the tooth; the *enamel*, which covers the crown of the tooth; the *cementum*, which covers the root of the tooth; the *pulp*, which fills the hollow center of the tooth; and the enamel's skin covering, concerning which it is said: "A highly indestructible pellicle [thin skin] or film indistinguishable to the naked eye and known as the enamel cuticle (Nasmyth's membrane)."² Incidentally, no doubt Job was referring to this membrane when he spoke of "the skin of my teeth." (Job 19: 20) The roots of the teeth are fastened to their sockets in the jaws by means of a thin tissue known as the "periodontal membrane," literally "surrounding the tooth" membrane.

The dentine is composed of a calcified substance that is harder than bone but not as hard as the enamel. It is about 70 percent inorganic and has tiny tubules or channels running from the hollow center to the enamel and the cementum. Just be-

fore reaching their extremities these tubules branch out and connect with each other. In these tubules run dentinal fibers, an extension of the pulp in the center of the tooth.³

The enamel that covers the tooth crown is as hard as topaz. The thickness of it varies, it being thickest at the top, where it receives the most wear. It is 95 percent inorganic, and consists of tiny wavy rods or prisms that are composed of beadlike crystals enclosed in a sheath. These rods are so unbelievably small that a hundred of them bunched together are no thicker than a single strand of hair! In a single molar tooth there are ten million of such tiny rods. Note also their position. They extend outward from the dentine to the surface or the "skin" of the tooth, and so are as long as the enamel is thick, at most about a tenth of an inch. This is a most scientific arrangement. How so? In that these rods receive their pressure on their ends, where they are best able to take it and resist wear. Surely here is further evidence of special creation!

These wavy microscopic prisms or rods comprise the inorganic 95 percent of the tooth's enamel. But surrounding them and penetrating them is a spongelike network of organic matter. There is also a kind of organic cement that lies between these prisms in addition to the network of fibers. Together these comprise the 5-percent organic part of the enamel.

Because the enamel contains neither blood vessels nor cells, it was long thought to be static. But not so. By tabbing various elements with radioactive tracers it was found that the enamel keeps renewing itself, even as does the rest of the body. More than that, there is a two-way traffic going on within our teeth. From the blood vessels in the tooth pulp chemical elements penetrate to the outside of the enamel. Likewise the chemical elements in the sa-

liva penetrate through to the center of the tooth. This process "establishes an important biological relationship" and "when the traffic is in equilibrium, the tooth's integrity is maintained."⁵ Surely in this process we again have evidence of design, of creation!

Cementum, Pulp and Growth

The cementum that surrounds the lower half or root of the tooth, even as the enamel does the upper exposed half or crown, is not nearly as hard as the dentine it covers; in contrast to the enamel, which is much harder than the dentine. It does not need to be so hard, for it does not do any grinding; but, as its name indicates, it serves as a cement to anchor the tooth to the fibers that extend from the periodontal membrane. It gets thicker toward the bottom of the root, and with good reason, to secure the tooth more firmly. It is about half organic material and half crystallized mineral salts and contains no blood vessels or nerve fibers.⁴

And finally, there is the pulp in the center or hollow of the tooth. It is composed of cells, intercellular substance and blood vessels and has a very rich nerve supply. The blood vessels and nerves enter the tooth at the base of each of the roots.

A baby begins to show teeth at the age of six months. However, those teeth are already some fourteen months old, as the teeth begin to be formed when the embryo is but three or four weeks old. At that time it is but an eighth of an inch long, resembles a tube and is covered with epithelial or specialized skin cells. An indentation forms at one end of the tiny tube; this becomes the mouth and the part above

it the head. The turned-in epithelial cells develop into the jaw and produce the enamel of the teeth. The rest of our teeth is formed from an entirely different substance. It has therefore been said that the enamel of our teeth is a "super skin" and the rest of our teeth is "super bone."⁶

By the time a baby is born it has not only its twenty milk teeth in its jaws but also the beginnings of its permanent teeth. Since an infant needs no teeth for its liquid diet and before it has enough mind to express ideas, it is born with its teeth within its jaws. Usually by the age of two years its twenty teeth have all cut through or "erupted," as dentists refer to it. The permanent teeth (or, more specifically, their enamel-covered crowns) keep on growing and when the child is six years old the first permanent teeth begin to appear. From then on the roots of the baby teeth dissolve and the crowns drop out, making way for the permanent teeth. The crown of the tooth rests in the jaw until the proper time when the root starts to grow, pushing up the crown through the gums and to its proper height.

Surely our teeth are remarkable structures and their structure or formation as well as the way they come into being and grow eloquently testifies that man is no mere product of a blind, unintelligent force of nature but is indeed a special creation of God, separate and distinct from the lower animals.

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- ² *The People's Encyclopedia* (1953), Vol. 18, p. 605.
- ³ *The Encyclopedia Americana* (1956), Vol. 26, pp. 321, 322.
- ⁴ *A Manual of Oral Embryology*, Permar.
- ⁵ *Scientific American*, December, 1957, pp. 109-115.
- ⁶ *Scientific American*, June, 1953, pp. 38-42.

How many your works are, O Jehovah! All of them in wisdom you have made.

The earth is full of your productions.—Ps. 104:24.

ANIMALS IN THE NEWS

CIGARETTE IN BED

An incendiary sparrow was recently blamed for a fire that ruined its own nest and the awning of a branch library in Brooklyn. After the smoke had cleared, firemen spotted the remnants of a nest in the shelter of the housing into which the sparrow had been rolled. They concluded that a sparrow had been careless about cigarette butts, having picked up a cast-off cigarette to weave into its nest. The unintentional arsonist apparently did not return to the scene of the crime.



WIRED FOR SOUND

In a London woman's house a dog recently took over the job of announcing telephone calls. Every time the telephone should have rung the canine herald would bark, but the bell stayed silent. Electrical engineers were called to solve the problem. They found out that the phone lines had shorted on the iron post to which the dog was tied. When the telephone call came, the dog got the buzz instead of the bell.



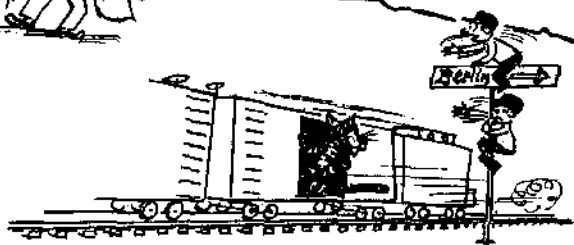
PONY EXPRESS

At Quorn, England, a Shetland pony named Tom was recently brought to the post office with an address label around its neck and mailed to its new owner. Reginald Roden, headmaster of a school at Woodhouse Eaves, had requested that the pony be mailed to him. He did this after discovering from post office regulations that "almost anything," as he said, could be sent at one shilling (fourteen cents) a mile plus an extra shilling for "exceptional express delivery charge." Quorn's subpostmaster, George Smith, received the pony in good humor and affixed six shillings (eighty-four cents) worth of stamps on the animal's hindquarters. After delivering the pony, Smith said: "We got on wonderfully together, Tom and I, except just once when he shied at a bus. But I ask you—six bob [shillings] for all that. It's ridiculous. I hope other people around here didn't get the idea of sending an elephant."



TIGER BREAKS RED TAPE

A Bengal tiger, enclosed in a crate, was recently put aboard the Berlin-Paris express for a trip to a Dutch zoo. It finally got to the zoo, but only after a re-crating job. After the train had passed behind the Iron Curtain on its westward run, the tiger broke loose from the crate. A conductor walking into the baggage car saw the tiger, got out fast and locked the door. Normally there is considerable red tape at the Communist East German frontier east of Hannover about the baggage car. But this time Iron Curtain guards waved the train on through. They were in no mood to check a tiger's traveling credentials.

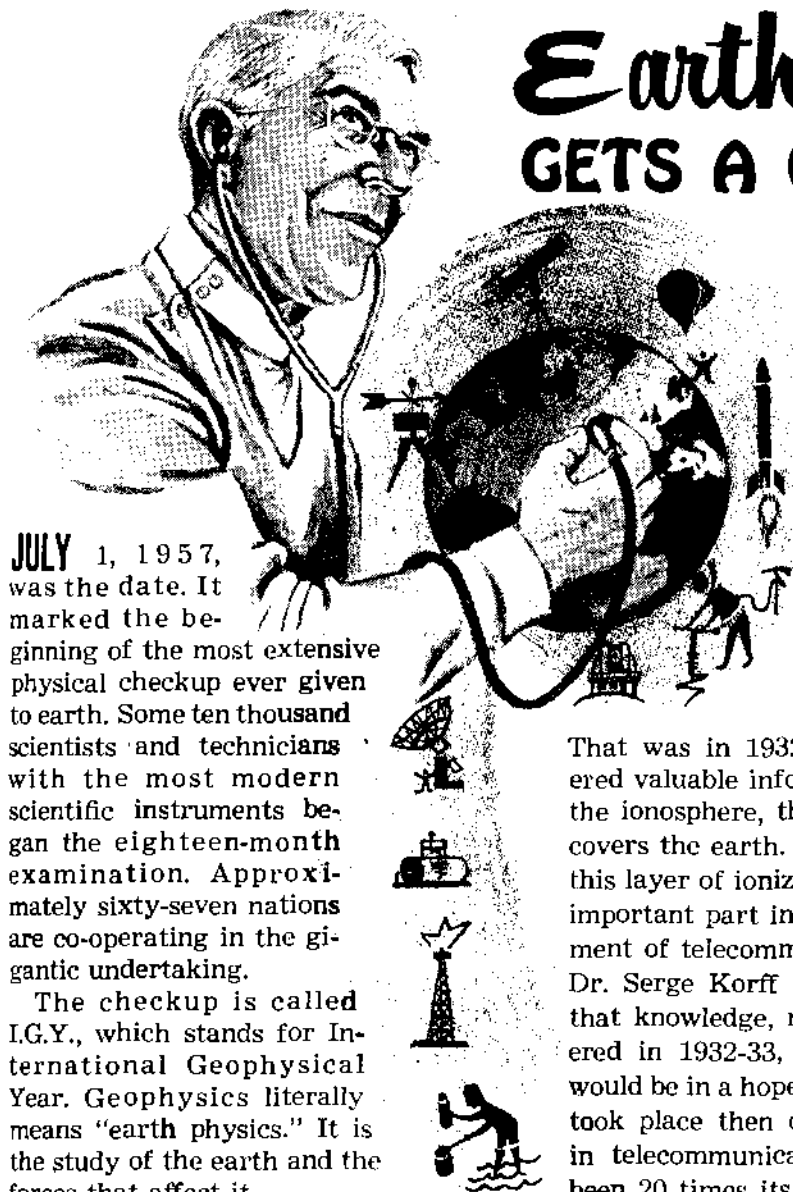


TO KEEP WOLVES AWAY

Oklahoma rancher P. R. Long recently solved his problem of how to keep the wolves away from his sheep. He simply gave the sheep a body odor. To ap-
proach a body odor that was mal-
p-
odorous enough, the ranch-
er put a few drops of
the nicotine sulphate on the
neck and shoulders of his
sheep. The odor is so repul-
sive to wolves, he reports,
that it is 100 percent effec-
tive. But no one has asked
the sheep how they like it.



Earth GETS A CHECKUP



JULY 1, 1957, was the date. It marked the beginning of the most extensive physical checkup ever given to earth. Some ten thousand scientists and technicians with the most modern scientific instruments began the eighteen-month examination. Approximately sixty-seven nations are co-operating in the gigantic undertaking.

The checkup is called I.G.Y., which stands for International Geophysical Year. Geophysics literally means "earth physics." It is the study of the earth and the forces that affect it.

Although this co-operative endeavor is unique in its size and its scope, it is not the first international effort in geophysics. Seventy-six years ago eleven nations co-operated in studying the Arctic's influence upon weather conditions. They also studied jointly the aurora borealis and geomagnetism. The auroas are the colorful arcs,

streamers or curtains of light that appear in the skies in polar regions.

That first co-operative endeavor to examine some of the physical characteristics of earth was in 1882. It was called the International Polar Year. It was not until fifty years later that a second Polar Year was proclaimed.

That was in 1932. Twenty nations gathered valuable information that year about the ionosphere, the electrical canopy that covers the earth. What was learned about this layer of ionized atmosphere played an important part in the subsequent development of telecommunications. This is what Dr. Serge Korff said about it: "Without that knowledge, much of which we gathered in 1932-33, our telecommunications would be in a hopeless snarl. The work that took place then opened a whole new era in telecommunications, whose value has been 20 times its cost."

Scientists decided that such co-operative efforts in geophysics should be made every fifty years. But it became evident by 1950 that fifty years was too long to wait. Great strides had been made in the development of sensitive electronic equipment that would make an International Polar Year at an earlier date extremely profitable.

A scientist who had given this some serious thought was Dr. Lloyd V. Berkner. When he and some fellow scientists were gathered in the home of Professor J. H. Van Allen one evening in 1950 he made the suggestion that the next international effort in geophysics be moved up twenty-five years. The suggestion was later submitted to one of the international scientific groups and was finally approved by the International Council of Scientific Unions in 1951.

Instead of confining this world-wide effort to polar studies, as was done in the Polar Years of 1882 and 1932, it was decided to give the earth its first global checkup. The International Geophysical Year was the result. This period of study covers the eighteen months from July 1, 1957, to December 31, 1958. These dates were chosen because an eleven-year period of solar activity was due to reach a peak at this time. Scientists were particularly interested in studying how these solar disturbances affect the earth.

How Organized

With the co-operation of the sixty-seven participating nations it was possible to establish 2,000 stations throughout the world, from pole to pole.

A special committee was appointed by the International Council of Scientific Unions to supervise this co-operative effort and to oversee the necessary advance planning. This committee is called CSAGI. Its permanent headquarters is in Brussels. It co-ordinates the plans for the principal fields and regions that are being studied. Within the outline it makes, each country plans and executes its own program under the direction of its own I.G.Y. committee.

The total cost of the program is estimated to run around half a billion dollars. Each nation finances its own part.

By mutual agreement the information that is gleaned from this intense examina-

tion of the earth will be pooled in data centers for the benefit of all nations. There are three such centers, one in the United States, one in Western Europe and another in Russia. The participating nations send their data to one of these centers, where copies are made and sent to the other two centers. In America the data will be stored in archives in twelve institutions. Each institution will receive the data that concerns the field in which it is outstanding.

Twelve nations have some 50 I.G.Y. stations at Antarctica. These send regular weather reports to Little America, where the information is broadcast to the outside world.

The National Bureau of Standards at Fort Belvoir, Virginia, has been appointed as the World Warning Agency for I.G.Y. When a geomagnetic disturbance seems imminent, or a flare-up on the sun, an alert is flashed to all stations after consultation with other scientists. The disturbance will then receive special attention.

Certain days have been chosen as World Days and World Intervals during the eighteen months. The intervals are periods of ten days that come up every three months. This is when special attention is given to the upper atmosphere, and is, therefore, when most rocket launchings are scheduled.

Meteorology

Although man has been studying the weather and has been trying to predict it accurately for a long time, there is much he does not know about it. It is hoped that I.G.Y. will supply the knowledge he needs for accurate and long-term forecasts.

It is believed that the Antarctic has a profound effect upon the world's weather because of the extremely cold air mass that hovers over that vast polar continent. The I.G.Y. weather stations there are seeking to prove this theory and to learn how long-range weather forecasting can be

done by watching the weather and winds of Antarctica.

Every possible influence on weather is being investigated world-wide. Even the carbon dioxide produced by man's use of the fossil fuels of coal and oil is being studied with regard to its effect on weather.

In the last fifty years the quantity of carbon dioxide in the atmosphere has increased some 10 percent and is expected in time to increase to 20 percent because of these fuels. Since it is thought that a 20-percent increase will cause a marked change in earth's climate scientists want to get accurate measurements of the amount of carbon dioxide in the atmosphere now, as well as how much is being absorbed by the seas. A comparison with future measurements should give them the means for determining how increases of carbon dioxide affect the weather.

Man's knowledge of the weather will be greatly improved through the use of earth satellites. They can map from their high altitude earth's cloud and snow cover, spot the formation of hurricanes and track the route of storms.

Solar Eruptions

It may seem strange that storms and eruptions 93 million miles away should affect earth, but scientists have found that such is the case. Storms on the sun can cause a disruption in long-distance radio communication. To learn how extensively solar disturbances affect us I.G.Y. scientists are keeping a continuous watch on the sun from 126 stations.

The ionosphere is a layer of ionized atmosphere from about 40 to 400 miles above the earth. It is essential for long-distance radio communication, as it bends the signals back to earth. This makes it possible to send radio messages around the earth's curvature. But when there is a great flare-

up on the sun the ionosphere is subjected to an increased bombardment of ultraviolet light and X rays that cause the ionosphere to absorb radio waves instead of reflecting them. The result is a radio blackout.

Radio blackouts occur more frequently in the polar regions. This may be due to a magnetic depression there created by magnetic storms in the ionosphere. That is one reason so much attention is being given to the polar regions. The hundreds of rockets being sent up into the ionosphere should give man a much better understanding of this phenomenon.

Auroras

Solar eruptions not only create magnetic storms in earth's ionosphere that disrupt radio communication but also appear to cause the mysterious auroras. These colorful curtains, arcs and flames of light stretching across polar skies have long been a source of mystery and wonderment for mankind. It has been noticed, however, that they increase in number when sunspots increase. "This phenomenon," observed the *New York Times*, "is related, in a way not yet fully understood, to the complex electromagnetic apparatus that links the earth and sun. . . . After a solar flare, the aurora expands enormously."

The auroras in both hemispheres are under close observation during I.G.Y. Perhaps answers will be found to many questions scientists have about them.

Cosmic Rays

Much is yet to be learned about cosmic rays, the mysterious particles that shower upon earth from outer space. Their origin is unknown. It may be that the intensive research being given to them during I.G.Y. will reveal their source and a better understanding of how they affect the earth and living creatures.

Their intensity in the upper atmosphere is being measured by sensitive instruments in balloons, rockets and satellites.

Seismology

By measuring earth tremors at the many I.G.Y. stations scientists hope to map accurately the earth's interior. By means of their instruments they are able to learn a great deal from certain shock waves that, when passing through molten matter, act different from when moving through solids. There are other types of shock waves that are also loaded with information. The more readings that are made throughout the world the clearer is the picture this information gives of what is beneath our feet.

Some of the things I.G.Y. scientists hope to learn is how much of the earth's interior is molten and how much is solid, how deep the roots of mountains go into the earth, and how the course and severity of earthquakes can be accurately predicted.

At times seismologists manufacture their own seismic tremors by setting off explosions. Even though the resulting shock waves are weak in comparison with natural earth tremors, yet much can be learned from them about the earth's crust.

This method is being used to study the thickness of polar ice. When explosions were set off in the ice near Byrd Station in Antarctica the shock waves that bounced back from the rock underneath revealed that the ice was over 10,000 feet thick in that spot. The Fuchs' trans-Antarctica expedition made soundings at regular intervals across that frozen continent. Near the pole it detected mountains beneath the ice that rose to within 1,500 feet of the surface.

I.G.Y. scientists are very interested in learning what effect glaciers have on the earth's heat balance and on the level of the seas, as well as to whether they are

receding, thus indicating a warming up of the earth. By drilling down into the ice and taking out samples at different levels that were deposited in past ages a knowledge of earth's condition in those ages can be obtained.

Oceanography

During I.G.Y. a careful check is being made of the oceans by some seventy ships. Because ocean currents and the heat-storing properties of the earth's vast bodies of water greatly affect climate, scientists would like to learn more about them. They would like to learn more about the tides and why the level of the seas in the spring is eight inches lower than in the fall. There is also the question about how long it takes the deep, cold-water current from the Antarctic to reach the equator and return. Then there is the question about how long it takes deep water to rise to the surface. If the answer can be found to this, man will know whether it is safe to dump radioactive wastes in deep water.

Man needs to learn much more about the oceans, as they are just as important to his existence as is the atmosphere.

Benefits

What have been mentioned are only a few of the many things that will be studied on a global scale during I.G.Y. There is little doubt that the results of this effort will bring many benefits to man.

Some of the knowledge coming from I.G.Y. will be put to immediate use, but other knowledge may have to wait until applied science can find some use for it. But whether the knowledge is applied or not, man benefits from it by gaining a better understanding of his environment. He is getting a closer look at the wisdom reflected in the interworking of earth's elements and forces. What he sees should humble him before the One who designed the earth to be an ideal home for man.

KEY "I DID it again. I forgot my key!" How many times have you heard people say that? Has it ever happened to you? Perhaps you are among the more fortunate, but actually thousands of people daily lock themselves in or out of something, or just outright lose their key or keys.

Altogether too frequently we humans are prone to take our metal servants for granted. For example, how many times have you turned a key to open a lock that has been guarding your valuables? Yet, did you ever stop to consider how it works? where it came from? or who made it? Of course not. There is not one person in a thousand that gives it even so much as a passing thought. Still the lock has been a faithful servant, one that has undergone many interesting internal and external changes throughout its history.

Today you can buy a lock for as cheap as a few cents or you can pay over a thousand dollars for one. It all depends on its style, material and size. Some locks are as small as a bead of a lady's necklace with a key no bigger than a common pin. Then again there are monstrous-sized locks. The

By "Awake!" correspondent in Puerto Rico



shapes and outward appearances of locks are as varied as the human mind is able to devise.

Like everything else in creation, the lock has had a beginning. The ancient Egyptian leaders were faced with the same problem that some men have today, namely, having more money and possessions than they could use or personally protect. So the lock was born. Its sole duty was to secure a door or a lid in such a way that only the owner could enter. With this duty well in hand, the lock was off to a good start.

The ancient Egyptian lock and

key were made entirely of wood. These wooden locks were built with great care. They were made to last, and that they did. It is said that this same type of lock is still in use today in Turkey. The lock system that the Egyptians employed was very simple but effective. The bolt contained three holes into which three upright concealed pins fell when it was locked. The bolt was hollow. When one wanted to release the lock, the bolt, a slip of wood (key) having three pegs on its upper surface, was put into the hollow bolt and lifted. The pegs were thus brought into

play to lift the pins. According to modern standards this old lock and key was clumsy and awkward; nevertheless, it did offer its owner a measure of security.

The Romans made fancier locks. Their models were made mostly of brass and were inlaid with ivory. These were not really locks as we know them today, nor were they like the ones in ancient Egypt. Rather, they consisted of merely a bar lodged in special grooves and could be operated only from one side. The service rendered gave security only as long as someone was in the room. The Chinese locksmith was quick to follow this Roman design. Today a similar arrangement may be seen in our safety bolt found on many apartment doors. In the tropics this same system is used to secure doors and windows that do not have a *cerradura*, or lock.

During the seventeenth and eighteenth centuries locksmiths went back to pick up where the ancient Egyptians left off in lock making. The exterior lock cases were beautifully made, but little attention was paid to security and convenience. For example: A lock of the seventeenth century from France, now preserved in a European museum, measures over seventeen inches in length, nine inches in width, with a hand-carved key nearly eight inches in length. One thing sure, whoever thought up that design did not plan on people's carrying a half-dozen keys that size in their pockets.

In 1774 Robert Barron invented the double-acting tumbler. His lock could be opened only by a key that lifted both tumblers to an exact height so that the talon on the bolt could pass through. In America and England a ward was added to give further protection and security. A ward is nothing more than an obstruction to prevent the entrance of a false key.

Some forty-four years later Jeremiah Chubb, an Englishman, patented his "de-

tor lock," which proved quite revolutionary. Made of several levers, usually six, it had a detector lever that came into action if any key other than the correct one was used. If some unwary intruder tried to open this lock with another key, the detector lever would be lifted too high, where it remained until the correct key was turned in the reverse direction so that the lock could again be operated. This lock not only gave protection but also informed the owner that someone was tampering with his lock. Some time later an American by the name of Hobbs added a safety lever to the lock. Needless to say, this model proved to be an enormous success.

Internal Change

In the United States almost synonymous with the word "lock" is the name "Yale." Linus Yale, Jr., a young American blacksmith from New York, won fame when he invented a lock system known as a cylinder within a cylinder. In place of pins young Yale used a large number of small metal disks called tumblers, each of which held the bolt from slipping. His system opened the way for smaller keys. It also offered a great deal of security. At one time Yale manufacturers claimed that a key that differed no more than one fiftieth of an inch from the correct one would not work in their locks.

The irregular shape of the keys provided a further degree of security. The notches of the average key may be cut in eight depths. So with five notches the number of different keys possible is eight to the power of five, or the unbelievably large number of 32,768. Then too, a further number of key changes are obtained by milling grooves lengthwise on the sides to correspond to similar grooves in the keyhole. By varying the shape and location of these grooves the number of changes is made almost inexhaustible. As a result, a well-organized institution was formed that

makes locksmithing the same world-wide. The trade is one of the greatest enterprises in the modern world.

Keyless Locks

Forgetting or losing one's key was not the reason for inventing keyless locks, although it may have been a contributing factor. In spite of their many advantages keyless locks are not as popular as key locks. Outside the United States and Canada keyless locks are seldom used. However, they are in demand. Bank vaults and safe-deposit boxes well demonstrate their worth.

There are several kinds of keyless locks. There is the combination lock that operates on an arrangement of letters or numbers. There are also time locks that open only at a given time. In the case of a time lock there are three watch movements used to reduce to a minimum the possibility of failure. Practically all modern prisons are now equipped with an integrated lock system operated by means of electricity. In this way all doors can be closed and locked at the same time. Not only does this new method help the morale, but it also reduces the possibility of escape. Each of such locks can be operated manually in case of a power failure.

Locks Do More than Protect

Without doubt the chief purpose for having a lock is to protect one's property.

Still locks do render many other valuable services. For instance, the ignition switch on your car is completed by the use of a lock and key. In industry there are locks that prevent serious accidents and injury to machine operators. The lock automatically stops the machine if some error has been committed or some irregularity has occurred.

One manufacturer claims to produce no less than 1,250 different kinds of locks. Modern locks have as many as fifty separate parts. Before mass production days all locks were made entirely by hand. Skilled craftsmen fashioned each part ingeniously. We can better appreciate their work when we see some of those very old handmade locks still workable today. This writer has seen a lock over two hundred years old that still has its strength in all moving parts.

While the lock business is enjoying a splurge of prosperity now as never before in its history, yet the business itself is destined for extinction. Why? Mainly because under the righteous kingdom of Almighty God there will be no need to put anything under lock and key. There will be no room in the new world for the thief. He will not be allowed to live therein. So fear of thieves and robbers will pass away. You will forget your key no more, because the lock and key will have become a thing of the past.—1 Cor. 6:10.

ANGER

⚡ An angry outburst is a poor response to disappointment, because it heals nothing, replaces nothing of what has been lost, and takes its toll of the body. An angry man is not one who is doing something, but one who is suffering something to be done to him. He is allowing his dignity to be lowered, and that is bad enough, but he is also interfering with his digestion, disrupting his circulation, and putting undue strain on his body's defensive organism.—*The Royal Bank of Canada Monthly Letter*.

WHATEVER you call the Rhodesian Ridgeback, whether you call him a "lion dog," a "Hottentot hunting dog" or just a "dog with a cowlick," one thing is certain: he is a canine extraordinary. Though purportedly a native of Africa, the species has been exported to many other nations, where it has been readily accepted as a new breed of dog. ¶ In 1955 the Ridgeback was officially accepted by the American Kennel Club, the first breed to be admitted to the club's stud book in more than ten years. A specialist club has since been formed, and this African hound is now a natural-born American "citizen."

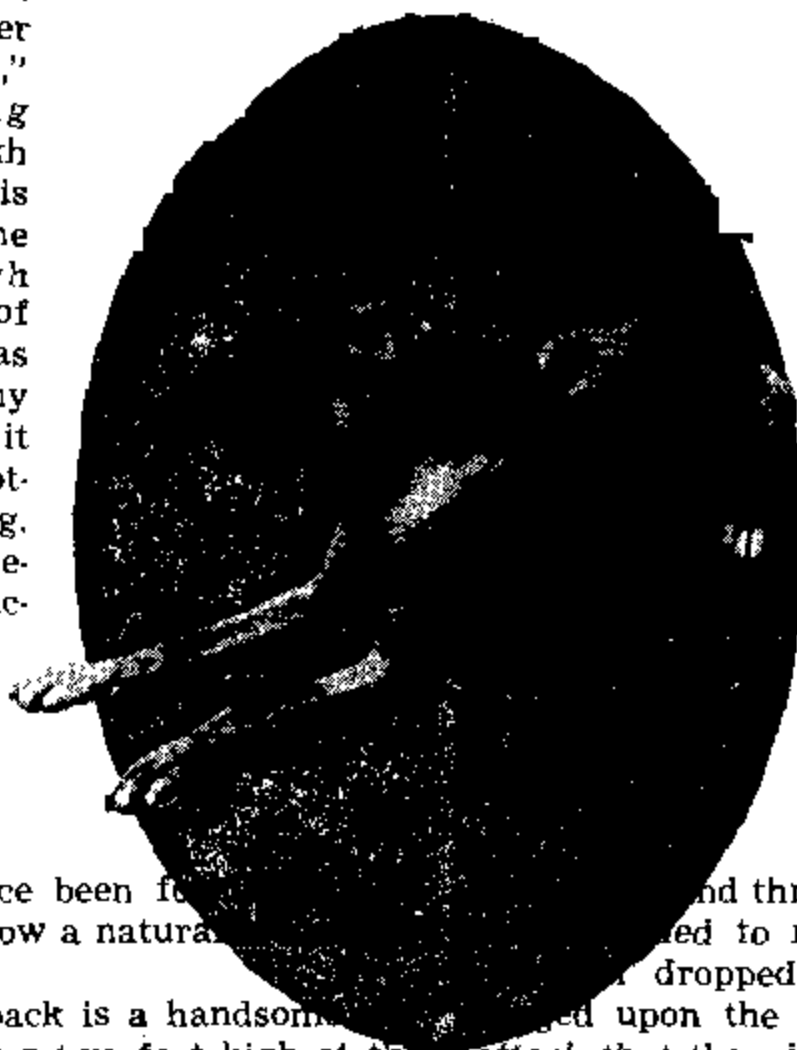
¶ The modern Ridgeback is a handsome animal. It stands a bit over two feet high at the shoulders, has a smooth short-haired coat, usually light- or dark-wheaten in color. In these respects it is quite like many other dogs, but in possessing its "ridge" it is distinctly different.

¶ The ridge is a narrow strip of hair on its spine that grows in an opposite direction to the rest of his coat. This cowlick begins at the shoulders, where it develops a crown of hair a couple of inches wide; then with a well-defined boundary it tapers back to its hips, where it disappears.

¶ A note of mystery shrouds the Ridgeback as to its origin. Some authorities say it is indigenous to Africa; others are of the opinion that it originated on an island called Phu Quoc in the Gulf of Siam, being brought to Africa by Eastern traders. Those favoring African origin tell about the same story, only in reverse. At any rate Africa and the island of Phu Quoc are the only places on earth where dogs displaying the ridge have been found.

¶ The African history of the Ridgeback dates back before the advent of the white man to this continent. The Ridgeback served as a hunting dog for the Hottentot. When the white man came the capabilities of this breed were soon recognized and they were utilized by big game

THE DOG WITH A COWLICK



hunters. They were found to be absolutely fearless in lion hunting. It was their use in this particular field that earned them the name "lion dogs" and led to the belief that the dogs actually killed lions.

¶ The dog's courage and instinctive skill have saved the life of more than one hunter. The story is told of an old Boer hunter who, with his three dogs and rifle in hand, went chasing after a lion. The hunter's first shot missed. The dogs hotly pursued the lion. The wild animal charged for the hunter. His second shot missed. That was all the chance he had, because the lion

and threw him to the ground, where he proceeded to maul his victim. As soon as the hunter dropped the lion the dogs converged upon the lion. So ferocious was their attack that the wild beast beat a hasty retreat. The hunter recovered from his injuries and within two months was riding horseback again, thanks to the Ridgebacks.

¶ You can almost see these dogs in their attack, as described for us by the author of *Dog Tales and Trimmings*. He writes: "The dogs invariably hunt in packs of four or five, although occasionally one dog is used. On scenting game (not necessarily lion) the pack fan out, one running directly towards the quarry, while the others circle with the object of cutting off any retreat. At this stage their amazing agility is displayed—the ability to turn in a split second, swerve and feint, or maintain a fast pace should their quarry break and run, and a chase ensue."

¶ The advent of the long-range rifles with telescopic sights has mainly forced the ridgeback to take up a new vocation, that of a guard dog, a duty that it performs equally well. It is in this role that he now figures prominently throughout Africa, India, England and the United States. Although not an aggressive dog, he is distinctly reserved with strangers and objects to their advances. However, once a friend, always a friend with this loyal canine.



A Glimpse of ORIENTAL PUSAN



By "Awake!" correspondent in Korea

THE city of Pusan lies on the rugged southeastern shore line of Korea. It nestles close to the hills and twists beautifully around the mountains and the sea. It is because of the sea that the weather in Pusan is not as extreme as elsewhere in Korea. Though the winters are cold, with temperatures dropping to 15 to 20 degrees Fahrenheit, the summers are hot and humid. The good-sized harbor with its ships of many nations coming and going creates a very picturesque view from the hillside. But beyond this over-all picture, what would there be for a stranger to see in Pusan? Since it is very unlikely that you will ever get to see this out-of-the-way port city, we have decided to bring the city of Pusan and its life to you.

First, there are the people, throngs of people, people everywhere. What are all those people doing in the streets? you might be inclined to ask. And what about all those children—where do they come from? The answer is simple.

In 1946 Pusan had a population of 400,156. Today it swarms with more than a million inhabitants, and one fifth of these are under seven years old. There are about three times as many people here today as

there were before the Korean war. Refugees from the north came down during the war years and many still remain. The mountains surrounding Pusan are cluttered with tents and small one-room adobe huts that house these refugees. These makeshift dwellings provide little protection from the cold wintry winds, or from the drenching rains during the rainy season, or from the depressing humidity of the scorching heat of the summer.

Because of a housing shortage, living quarters are overcrowded. People are jammed into tiny huts in ridiculously large numbers so that there is hardly room enough to move about. Early in the morning these people pour out of their cramped dwellings into the streets, where they find elbow and breathing room. Some spend countless hours walking and talking, while others try to sell their wares. Still others move about just to keep warm. So all day long and until the eleven p.m. curfew the population of Pusan is on the move.

Not all of this moving about is done on foot. There are streetcars, buses and taxis here, such as they are. The streetcar system, for an example, is quite antiquated. The city of Pusan has one streetcar line

that follows the long and narrow contour of the city and a short additional line to an island that forms the convenient harbor. Up until a little more than a year ago the only streetcars were some old worn-out dilapidated cars that traveled about as fast as an old man could walk. Recently, however, several large American streetcars were put into operation, which served to relieve considerably the transportation problem. But the old ones are still in use.

The tracks are not the straightest by any means. Oftentimes car wheels have become flat in spots, causing the ride to be plenty bumpy. Then there is the unpredictable power supply, which seems to give out at the most inopportune times and places. Observers say that no nation can crowd as many people into a streetcar as can the Pusan Koreans. There are times, when the car begins to move, that three or four passengers ride on the outside looking in. The fare is fifteen *hwans*, or three cents.

Buses and Taxis

Now if you are interested in getting to places in a hurry you board a bus. Even though buses are plentiful, people usually rush to catch them as if each were the last available bus for the day. Korean buses are built on old American army truck chassis. They stand a good distance off the ground and it takes a couple of giantlike steps to reach the floor. The buses are often too low to stand up in. So in a crouched position the passenger gets well jostled and tossed about as the driver dodges pedestrians and other obstacles in the road.

At least you can say one good thing about the buses, they get you wherever you want to go in a hurry. Bus drivers often vie with one another for waiting passengers. It is not unusual to see two buses abreast racing down the street to the next stop. The people do not seem to mind.

They enjoy a fast ride through town. Bus fares are slightly higher than the street-car fare.

But, of course, there are people who desire the more exclusive taxi ride. Taxis are many. Almost everywhere one turns there awaits a taxi. Most of these are old American-made cars, the 1935 to 1941 models. These are held together with everything from straw rope to bolts and nuts. How they keep running appears to be a mystery to everyone but the driver.

Two men operate one taxi. One man keeps all the doors working and in place while the other keeps the car on the road. The second man is also used to watch the automobile when the driver is away and to run down any would-be escapees who fail to pay the full fare. Since metered taxis are unheard of in these parts, every operator is on his own when it comes to charging fares. So passengers are usually taken for a "ride" one way or another.

Moving Freight

In Pusan, as in all large cities, there is much freight to be moved from place to place. Although there are some trucks and many three-wheeled autobikes with truck beds for hauling, more noticeable, perhaps, are the many slow-moving carts called *ku-rumas*, drawn by one man at the front and another pushing in the rear. These carts travel the same roads that other vehicles do and present no little hazard problem to the motorists. No doubt the cheapest and the most popular means of transporting goods here is the man with the "A" frame on his back. This man can be seen almost anywhere in Korea. He carries anything and everything from a small package to an automobile engine, or even live full-grown pigs. This method of transportation is very inexpensive, but a word of caution: always get an old man to haul your property for you because he cannot run away with it.

Another unusual sight here in Pusan is the many people carrying water. Some use large buckets and carry them very skillfully on their heads without so much as spilling a drop. Others use a frame on their backs that permits them to carry two buckets. Only a very few people have water piped into their homes. The majority have to carry it from public water points. Two large bucketsful of water will cost the buyer about two cents. There are days when there is no water to be had. On those days the people just skimp and borrow.

A visitor is almost always amazed at the agility of the Korean woman. She is very industrious. She will take a large wash pan, load it up with supplies, place it on her head and walk about anywhere with it. Many of these fragile-appearing women spend their time selling fish. They buy them at distribution centers near the bay and then carry them to all parts of the city. The Korean housewife has a large variety of sea food to choose from. There are flounder, mackerel, cod, eel, perch, herring, octopus, clams, shrimp, oysters, squid and others. Cooked the Korean way, is sea food ever delicious!

Pusan is humming with building activity. The business section that burned out completely in 1953 is slowly being rebuilt. Most of the new buildings are offices or

small stores. The large buildings are theaters. The people here love their movies. There are about five first-class theaters that show both Korean and American films. The admission price is about eighty cents. The first several days of a showing of a new film the theaters are packed out with people who seem to be able to scrape together the admission price.

Pusan has plenty of religion too. There are over a hundred Buddhist temples that have a great following. Most of those who attend do so mainly on special occasions. A good many are believers in name only. Christendom is also well represented here. According to statistics there are about a hundred churches of her varied sects. Prospering among this hodgepodge of religion are two active congregations of Jehovah's witnesses that are busily aiding people to an accurate understanding of God's Word, the Bible.

There is no doubt that Pusan is in need of many things. Even after these many years of help from America and other friendly countries, people still live in want. Those who are alert to the real cause of these trying times realize that the only remedy for battered mankind is the Kingdom of the living and true God Jehovah. God has promised it. By means of it he will satisfy "the desire of every living thing."—Ps. 145:16.



Undercurrents

Writing in *The Christian Century* of June 5, 1957, William Hubben speaks of a "paradox that should prompt some serious reflection." He explains: "In practically all strictly Catholic countries, Roman Catholicism is under severe attack, whereas it thrives unhampered in the traditionally Protestant United States. In almost every one of the twenty Latin American lands there is an aggressive anti-clerical movement. It may be wise to refrain from predicting developments in Spain, yet we know that all is not well there and we may yet see surprising changes."

MUSEUMS CAN EDUCATE

NEW YORK city has some splendid museums that are well worth the time it takes to visit them. They can teach you much about the past as well as the present.

¶ You can see animals, birds, reptiles and insects in their natural surroundings no matter where their home may be on this earth. You can step into the past by walking into rooms filled with things that were made and used by people of past ages. As you stroll from room to room you can imagine yourself walking through the corridors of time. Each room is a different age, a different civilization, a different culture.

¶ If you plan to be in New York this summer, do not miss the American Museum of Natural History, where you can see these things. It is one of the world's largest natural science museums. Over two million people visit it every year.

¶ It has more than 800,000 specimens of birds that make up the finest collection of birds in the world. It also has the best collection of dinosaurs. The reassembled skeletons of some of those monstrous creatures dwarf you as you stand beside them marveling at the wisdom and power of the Creator who made them.

¶ If you should be interested in insects you will find that this museum has some two and a half million specimens. That includes the world's most comprehensive collection of Mexican insects. In addition to these exhibits there are more than 20,000 fish that come from all over the world. There are also some 150,000 mammals.

¶ When you view the exhibits in this museum you can learn something about them by means of a unique service—the Guide-a-Phone. This is a portable earphone and receiving set that transmits individual lectures concerning what you see.

¶ Next door to the American Museum of Natural History is a building that will be of special interest to anyone who is curious about the starry heavens. It contains the Hayden Planetarium. For a fee you can go in, sit in a seat and take a trip among the stars by means of a Zeiss projector that simulates the starry heavens on a darkened, dome-shaped ceiling.

¶ You can find these two buildings next to Central Park on the corner of 81st Street and Central Park West. Almost directly opposite them on the other side of the park you will find another museum that is well worth a visit. It is the famous Metropolitan Museum of Art. It is one of the world's greatest art museums. The works of art that it houses date back to ancient Rome, Greece, Assyria, Egypt, and Sumer. You can see there some 36,000 objects from Egypt alone.

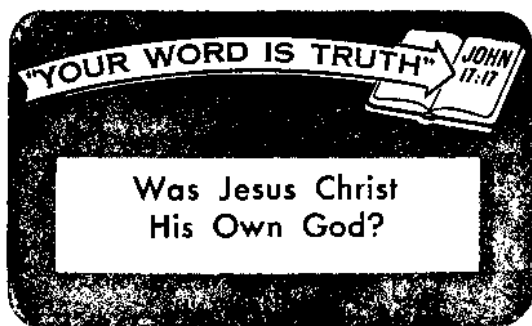
¶ An unusual room is that devoted to European arms and armor. It contains the suits of armor once worn by knights in the Middle Ages. There are also many of their weapons.

¶ If you like music you may be interested in the impressive collection of musical instruments exhibited in another room. They have been gathered from many parts of earth. Some date back to ancient times.

¶ In still other rooms are famous paintings by renowned artists such as Michelangelo, Rembrandt, Rubens, Titian, and others. There are also outstanding Chinese, Japanese and Persian paintings. When you look at these art treasures, do not miss the Chinese jades and ceramics, the Japanese lacquers and potteries, Hindu sculptures and jewelry and the superb sculptures of ancient Greece.

¶ New York thus has within walking distance two splendid museums. But these are only two of the many that exist in this great metropolis. There is a large number of scientific museums, historical museums and art museums. A visitor to New York would hardly have time to see them all. In addition to the two principal ones already mentioned he might like to visit the Chase Manhattan National Bank Museum of Money, of the World, where 75,000 specimens of money, including primitive forms, are on exhibit. Or he might like to see the Museum of the American Indian. It has the world's largest collection of Indian culture from all the Americas.

¶ Museums can educate if you use them. They can give you a view of the past that you cannot get from books. When you come to New York, visit one or more of its museums and go away educationally enriched.



JESUS Christ is often referred to as a God or a God-man. Persons who address him as such assert that Jesus when on earth was in reality God Almighty in human form. A leading clergyman once wrote that Jesus "felt that God was not only in Him, but that He Himself was God." He further writes that "the only proper descriptive title history can apply to the man Jesus Christ is to call Him the God-man." After offering a somewhat bewildered explanation why Jesus should be called a God-man, the clergyman says: "You would probably like to ask the writer [referring to himself], 'Do you comprehend this mystery?' I would answer the question with a simple and direct, 'No.' It is for this reason that I believe it."

Yet there is absolutely nothing mysterious about the relationship between God and Christ, and, above all things, it is perfectly understandable. The confusion lies with men who endeavor to twist the Scriptures so as to make them conform to pagan theories that they have accepted into their religions as Bible truth; hence a conflict. The muddle caused by such wresting of the Scriptures the great body of clergymen call the "mystery" of the trinity.

Because Jehovah God is the Creator, "the source of life," he is a God and Father to his Son Jesus Christ. The Son therefore worships and serves his God and Father, Jehovah. In the mount of temptation Jesus made it crystal-clear to Satan the Devil

that he was determined to keep on worshipping Jehovah as his God. He said: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" Later on he told the Samaritan woman at the well that he worshiped Jehovah. What Jesus worships is, not himself, but God.—Ps. 36:9; Matt. 4:10; John 4:7-26.

While yet in heavenly glory, that is, before becoming a man, the Son worshiped the Almighty and Supreme One, Jehovah, as his personal God. The prehuman Jesus was the Word, "the beginning of the creation by God." He is Jehovah's "only-begotten Son." "All things came into existence through him, and apart from him not even one thing came into existence." Psalm 22:1 foretold that someday Jehovah's Son on earth would say: "My God, my God, why have you left me?" When the Son Jesus Christ was hanging upon the torture stake this prophecy went into fulfillment: "About the ninth hour Jesus called out with a loud voice, saying: '*Eli, Eli, lama sabachthani?*' that is, 'My God, my God, to what end have you forsaken me?'" Jesus there acknowledged his Father Jehovah as "my God." Furthermore, the third day afterward, when he was resurrected, Jesus once again acknowledged Jehovah the Father as his personal God. He said to Mary Magdalene: "Be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'" This shows that Jesus was not Jehovah God, nor a "second person" in a "triune God."—Rev. 3:14; John 3:16; 1:3; Matt. 27:46; John 20:17.

Because Jehovah is his God, Jesus Christ the Son could minister to Him as his high priest. A high priest worships the God to whom he offers sacrifices, just as Aaron the high priest of Israel did. A high priest

is certainly not as great as the God whom he worships and to whom he ministers and offers sacrifice. The Son did not assume to be an equal of the Father by taking the office of high priest to himself, but he waited for his Father to swear him into the office. As it is written: "Also a man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also was. So, too, the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my Son; today I have become your Father.' Just as he says also in another place: 'You are a priest forever after the likeness of Melchizedek.'" Since it is forever that he is High Priest, Christ Jesus worships Jehovah God as his personal God forever.—Heb. 5:4-6.

In witness that the Father Jehovah is God Almighty to Jesus the Son, the apostle Peter writes: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead." And Paul writes: "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ . . . that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the accurate knowledge of him." Further proving the fact that Jehovah is the God whom the Son Jesus Christ worships as his superior.—1 Pet. 1:3; Eph. 1:3, 17.

Trinitarians are swift to rush to John 10:30 for support, for there Jesus the Good Shepherd states: "I and the Father are one." But where is there mention here of any "holy ghost"? It takes three persons to make a trinity. At most, then, Jesus' words here could only speak for a duality. But notice that Jesus did not say he and his Father are one God, so as to

make one God in two persons. In all the illustration Jesus was not arguing in support of such a thing. He was, rather, illustrating that his heavenly Father and he have a likeness of occupation, they have common interests and concerns, and they have one purpose, Jesus' purpose being blended in with that of his Father.

Listening to Jesus give the illustration of the good shepherd, the Jews jumped to a wrong conclusion and prepared to stone him, because, as they said to him, "We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god." But even then Jesus did not argue and maintain he was Jehovah God. He argued that he was simply "God's Son," whom God had sent into the world. Jesus quoted from Psalm 82:6 to prove he was not blaspheming in saying so. He showed that others also were called "gods."—John 10:11, 14, 28-38.

How two separate and distinct individuals, by colaboring together and having a common interest and one aim, become one is well illustrated by the apostle Paul at 1 Corinthians 3:5-9. That this was the style of unity that existed between the Son and his Father, Jesus explained in his last prayer with his faithful apostles. He said: "I make request, not concerning these only, but also concerning those putting faith in me through their word, in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth." No one will reasonably argue that Jesus was praying that some "trinity" might be enlarged into a multiple "one God." Yet belief in a "trinity" reduces itself to this absurdity.—John 17:20-23.

The simple answer to our question is: Jesus is not God, but as he says of himself: "I am God's Son."—John 10:36.



Jehovah's Witnesses Preach in All the Earth



Malaya

THE chartered bus rolled to a stop at the barbed-wire barricade.

"All passengers off," growled the Gurkha soldier, gesticulating with the end of his Sten gun.

Smiling, laughing and joking, all the travelers filed past the guard post. "Any food? medicine?" queried the guards as they frisked each person in turn.

"Who are these people?" inquired a British tommy. "Usually people grumble and grouch every time we have to check a bus but these folk don't seem to mind one bit."

"This is a delegation of Jehovah's witnesses from Singapore on their way to attend their semiannual convention in Kuala Lumpur," replied one of the passengers.

Travelers in the Federation of Malaya are well accustomed to such inconveniences. Since 1948 the country has been under an "emergency law," fighting a hot war against marauding bands of Communist terrorists who live in jungle hideouts and sporadically raid and loot towns and villages, shooting all who dare to show resistance. In order to starve the terrorists out of the jungle all towns and villages have been fenced in by a perimeter barbed-wire barricade with only an entrance and an exit at each end, where armed security forces check all people leaving the town. It is against the law to carry food or medicine outside the perimeter fence.

The busload of Jehovah's witnesses, however, was soon on its way to the nation's capital. Three quarters of Malaya is a steaming impenetrable jungle. Great por-

tions of the forests are so dense that the sun never penetrates to the earth, even when it is directly overhead. Some areas man has brought under cultivation. Here are the coconut palm and rubber estates. There are also numerous rice fields.

Arriving in Kuala Lumpur, the busload of witnesses see a city of many contrasts. A number of buildings follow the dome and minaret architectural design, reminding one that Malaya is a Moslem country. But alongside these there are modern skyscrapers of the Western style. Nearly half the country's population is made up of Chinese who, for the most part, have adopted Western ideas. The other half is composed of at least a dozen different nationalities, each wearing his own peculiar costume, each talking his own language or dialect and each practicing his own distinct religious beliefs and traditions. What a colorful territory for ministers of Jehovah's witnesses to preach in!

The minister, nevertheless, has his problems. Before going out in his field ministry he must check to see that he has Bible literature in the necessary languages, which includes Malay, Chinese, Tamil, Hindi, Malayalam and, of course, English. He must also check his sermons, because he is bound to run into a good assortment of objections. And he does, as we shall see.

The observant witness of Jehovah notices a string of green leaves strung across the doorway of his first house. This signifies that the occupant is of the Hindu religion. After the witness gives a brief introduction, the man of the house says, "I'm a Hindu and I believe all religions teach you to do good. After all, it doesn't

matter what you believe. They are all different roads leading to the same place." Slowly the witness shows that God could not be the originator of *this confused* world system, because he is a God not of disorder but of peace, as the universe well testifies. God's purpose is to unify all mankind in his new world at hand. The Hindu gladly accepts literature and invites the witness to return.

The next house has a plaque over the door inscribed in Arabic characters. This indicates the household is of the Islamic religion. "The Bible?" counters the Malay householder. "I'm sorry, we are Moslems here and we believe in the Koran and not in the Bible." "Of course," the witness replies; "but you believe in Moses and I want to show you something the Creator told Moses over three thousand years ago." "Yes, what is that?" And so on with a sermon that leaves the man greatly impressed. "You must come back again," he says to the witness.

At the next house there are long strips of red paper with Chinese characters written in gold pasted all over the doorpost, and over the door hangs a mirror. All this

is to keep the evil spirits away. The Chinese householder informs the witness that they are ancestor worshipers and do not believe in Christianity. But the witness politely asks, "Whose ancestors did the first human pair worship?" After a slight pause the witness continues, "They had no ancestors. They worshiped the God that made them. It's this God that I worship and proclaim to you. He promises a new world for all mankind," and so on. After offering the minister a traditional cup of Chinese tea he takes the literature and the witness promises to return.

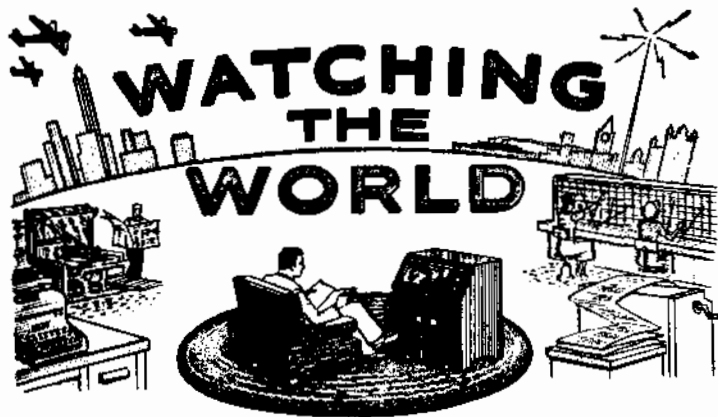
Over the door of the next dwelling is a picture of "the sacred heart," inside of the house stands an altar with an image of Buddha and on the wall is a picture of Jesus commonly seen in Protestant homes. The householder explains that there are four different religions represented in that household—Buddhist, Catholic, Methodist and Adventist. Which one does he profess? None. He is a freethinker. Nevertheless he listens attentively to the witness.

And so it goes, never a stereotyped sermon, never a dull moment preaching God's kingdom to the Malaysians.

- Why it is folly to judge social standing by material possessions? P. 3, ¶7.
- What is required to make right decisions? P. 5, ¶2.
- How to identify the fruits of true religion? P. 6, ¶4.
- Why the loss of a molar tooth does not make its opposite mate useless? P. 9, ¶4.
- Why a baby at the age of six months has teeth that are fourteen months old? P. 11, ¶3.
- Where a live pony can be sent by mail? P. 12, ¶3.
- What I.G.Y. is? P. 13, ¶2.
- Whether storms 93 million miles away af-

fect the earth? P. 15, ¶4.

- When it required an eight-inch key to unlock one's valuables? P. 18, ¶2.
- How a lock can prevent accidents? P. 19, ¶3.
- What dog has a cowlick? P. 20, ¶1.
- Where children under seven years of age make up one fifth of a city's population? P. 21, ¶3.
- How a person can, in a sense, stroll through time? P. 24, ¶2.
- Who is the God of Jesus Christ? P. 25, ¶3.
- Why a Hindu hangs a string of green leaves across his doorway? P. 27, ¶10.



"Go Home, Nixon"

◆ In Lima, Peru, during a recent tour, U.S. Vice-president Richard M. Nixon became the victim of jeering demonstrators who carried signs reading "Nixon is a viper" and "Go home, Nixon." Attempting to enter Lima's University of San Marcos for a debate with students, Nixon was booed, spat upon, grazed on the neck by a rock and finally forced to withdraw (5/8). This and previous less violent incidents elsewhere in South America were generally viewed as Communist-inspired, although other reasons for the demonstrations have also been advanced. U.S. Senator John Sherman Cooper stated: "This is more than just a Communist show. I think it represents some deep-seated grievances. Perhaps the Latin-American countries feel that we have been too preoccupied with Europe and Asia and have forgotten our closest friends." The New York Times remarked editorially (5/10): "The Peruvian Communists could not have staged such demonstrations in Lima if there had not been a climate that favored them. One lesson to be drawn from this shameful event is that the United States has a fence-mending and public relations task of the first order to perform in Latin America..."

Some things must be radically wrong in Peru and in United States relations with Peru and with Latin America in general for this incident to have happened." In Caracas, Venezuela, crowds later (5/13) attacked Nixon's car with rocks and sticks, breaking windows of the vehicle. Though covered with fragments of glass, the U.S. vice-president escaped injury. Washington made an immediate protest to the Venezuelan government, and President Eisenhower dispatched four companies of troops to Caribbean bases "as a precautionary measure" or for use "if assistance is requested" by Venezuela in quelling the riots. These incidents are expected to result in a State Department study of U.S. relations with South American lands.

New Soviet "Moon" in Orbit

◆ The Soviet Union recently (5/15) placed in orbit about the globe a new earth satellite. Named Sputnik III, the instrumented vehicle is 11 feet 8½ inches long, about 5 feet 8 inches in diameter and has a weight of 2,925.53 pounds. Sputnik III travels in an orbit inclined 65 degrees from the equator and, at its highest point, attains an altitude of 1,168 miles. It makes one complete circuit of the earth every 106 minutes.

Disarmament Prospects

◆ At a recent session of the United Nations Security Council (5/2) the Soviet Union vetoed a U.S. proposal for the establishment of a zone of aerial inspection in the Arctic. U.S. President Eisenhower had advanced the plan in a note to Russian Premier Khrushchev (4/28), in which he also asked the Soviet leader to consent to the setting up of technical groups to study means of inspection and control needed for a suspension of nuclear weapons' tests. Disarmament prospects seemed to improve when, in reply (5/9), Khrushchev agreed to the holding of the proposed technical discussions.

More Summit Negotiations

◆ After many written exchanges and numerous delays, direct negotiations for a summit conference of government heads got under way in mid-April, when ambassadors of Britain, France and the U.S. met in separate talks with Soviet Foreign Minister Andrei A. Gromyko. Though the West has desired joint ambassadorial discussions, Russia contended (4/26) that joint talks would be acceptable only if ambassadors of Poland and Czechoslovakia would participate. Rather than make this concession the Big Three accepted separate meetings so as "to move ahead with the work" of arranging a summit conference (5/3). Moscow countered (5/5) with notes to the U.S., Britain and France expressing regret that ambassadors of Poland and Czechoslovakia would not take part in pre-summit negotiations. Russia also urged the West to "exert efforts" to reach some agreement at these talks, which are to be followed by a meeting of foreign ministers and by the long-awaited summit parley.

NATO Nations Meet

◆ Foreign ministers of the fifteen member nations of the

North Atlantic Treaty Organization met recently in Copenhagen, Denmark, for the annual meeting of the North Atlantic Council. During the three-day parley NATO went on record in favor of a prepared summit conference, holding that it should take place despite procedural difficulties, if other conditions were favorable. The alliance also challenged Russia to join with the West in technical discussions of disarmament controls. These points were contained in a communiqué issued by the council on the concluding day of the meeting (5/7). It favored a prepared top-level talk and proposed that German unification and "controlled disarmament" be placed on the summit agenda.

France: Victory and Violence

◆ The French National Assembly, by a vote of 274 to 129, recently (5/14) named 51-year-old Pierre Pflimlin as premier of France and approved a new government for that nation. Riots immediately broke out in both Paris and Algiers in protest to a government under Pflimlin, who is reputed to hold liberal views regarding the Algerian rebellion. French troops, demanding that General Charles de Gaulle be returned to the premiership, seized control of Algeria. A "Committee of Public Safety," made up of seven civilians and three colonels and headed by General Jacques Massu, was established in Algiers and vowed to "maintain order and avoid bloodshed" there. A critical situation had thus beset the Paris government.

Communist Rift

◆ A new chapter in the story of Marshal Tito's "separate road to socialism" in Yugoslavia was opened recently by an article appearing in *Jenmin Jihpao* ("People's Daily"), organ of the Chinese Communists. The Peiping editorial stated: "The recently closed

seventh congress of the League of Communists of Yugoslavia adopted a 'Draft Program of the League of Communists of Yugoslavia' which is an anti-Marxist-Leninist, out-and-out revisionist program." The article also justified Tito's ouster from the Communist Information Bureau in 1948. The Yugoslav publication *Komunist* countered with a rebuttal of these points and of Peiping's further assertions that Yugoslav Communists were the pawns of imperialists and were hostile to the "Socialist camp." Additionally, it was pointed out that twelve of the seventeen signers of the Cominform denunciation a decade ago had met with a "tragic or inglorious end." Moscow had launched out earlier (4/19) against the ideological differences between Yugoslav and Soviet Communists embodied in the League's document. Tito's resistance to outside interference in his country's affairs is a matter of contention in the Communist world.

U.S. Rejects Atom-Free Zone

◆ On October 2, 1957, Polish Foreign Minister Adam Rapacki presented to the United Nations General Assembly a plan for the establishment in Central Europe of a zone free of nuclear weapons. The proposed atom-free area, which was to embrace Czechoslovakia, Poland and East and West Germany, was later (2/14) outlined in Polish notes to Western powers and the Soviet Union. The U.S. recently (5/3) turned down the plan, holding, among other things, that it was "too limited in scope," that under its provisions the safety of the denuclearized lands would depend on the "good intentions" of nuclear powers outside the zone and that it did not deal with "the essential question of continued production of nuclear weapons." As an alternative, the U.S. proposed the setting up

of an "open skies" aerial inspection plan that would extend over Europe, from Britain to the Ural Mountains.

Eruption and Election

◆ In an attempt to thwart national elections, members of Colombia's military police recently (5/2) kidnaped four officers of that country's five-man military junta. Quick action by the Colombian army quelled the revolt and effected the release of the junta members. As a result the elections proceeded without major incident (5/4), with 3,000,000 persons casting ballots. Running as a joint Liberal-Conservative candidate for the presidency, Dr. Alberto Lleras Camargo won over 80 percent of the votes and defeated Conservative candidate Jorge Leyva.

Lebanese Unrest

◆ Tripoli, Lebanon's second-largest city, became the scene of mass rioting recently (5/10), in which a library of the United States Information Service was burned, more than 100 persons were injured and over 20 lost their lives. A call for a general strike in protest to the assassination a few days earlier of Beirut newspaper editor Nassib Metni, an opposer of Lebanon's President Camille Chamoun, was believed to have sparked the uprising. It is feared by some Lebanese political elements that President Chamoun may attempt to have the national constitution amended so that he may be elected to another six-year term of office, and this they wish to prevent. Violence later erupted in Beirut (5/12), with the burning of another United States Information Service library and intermittent street fighting.

India and Nehru

◆ For a decade, since his nation gained independence in 1947, Jawaharlal Nehru has filled the office of prime minister of India. Recently (4/29)

the 68 year-old statesman declared that he wished to be relieved of his governmental responsibilities. Nehru said that he desired time to think and the opportunity to consider himself only as an individual citizen of India. He stated that he wished to step down so as to prepare himself for "great tasks ahead." India's ruling Congress party would have none of this, and Nehru consented to remain in office.

Greeks Vote

◆ When the cabinet of Greek Premier Constantine Karamanlis collapsed (2/28) it became necessary to schedule general elections. The elections held recently (5/11) gave the pro-Western National Radical Union, headed by Karamanlis, 41.1 percent of the vote and 173 of the 300 seats in the Chamber of Deputies. The Union of the Democratic Left, which includes outlawed

Communist elements, polled 24.4 percent of the vote and acquired 78 seats in the Chamber. The balance of the vote and other Chamber seats went to non-Communist parties.

Antarctic Pact Proposed

◆ During the current International Geophysical Year Antarctica has become a continent of intense scientific exploration. Teams from Argentina, Australia, Belgium, Britain, Chile, France, Japan, New Zealand, Norway, Russia, South Africa and the United States are at work there studying its icy wastes. The "White Continent" is also a region of some controversy, for seven nations claim territorial rights there and in some cases these claims overlap. Recently (5/3) notes from U.S. President Eisenhower to the eleven other nations engaged in IGY research in Antarctica suggested that a parley be

held soon to negotiate a treaty to preserve the continent as a place for scientific study.

Barrier in Space

◆ Would-be space travelers are confronted with a substantial barrier to human ventures into the outer atmosphere. Instrumented U.S. earth satellites have revealed a band of intense radiation ranging from 600 to an estimated 8,000 miles from the globe. Russian data gathered by means of Sputnik II also indicates increased radiation in space, as well as higher density and temperatures in the atmosphere than had previously been expected. The intensity of the newly discovered blanket of radiation is so great that it has at times "jammed" Geiger counters within the U.S. satellites. It is reported to be 1,000 times more powerful than scientists had anticipated.

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