

Awake!

A Perfect World

-Worth Working For?

PAGE 5

***"The Deputy" Stirs Consciences
and Opposition***

PAGE 9

***Emotional Judgment Denies
Individual Rights***

PAGE 22

MAY 8, 1964

THE REASON FOR THIS MAGAZINE

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

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CONTENTS

So You Feel		Emotional Judgment Denies	
Sorry for Yourself	3	Individual Rights	22
A Perfect World—Worth Working For?	5	New Center for Kingdom Work in Curaçao	26
"The Deputy" Stirs Consciences and Opposition	9	"Your Word Is Truth"	
The Nazi-Vatican Concordat	18	The Apostle Paul's Writership Vindicated	27
Oath Ceremonies Dubious	21	Watching the World	29

Awake!

"It is already the hour for you to awake."

—Romans 13:11

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Number 9

WHEN you see posters showing children hopelessly crippled by infantile paralysis or muscular dystrophy, do you not feel sorry for them? Most people do. It is natural that one's sympathies are stirred when a fellow human is delivered a severe blow, especially when it appears that it is through no fault of the one afflicted.

Even man's Creator, Jehovah God, feels sorry for the downtrodden and oppressed. "During all their distress it was distressing to him," his Word says. (Isa. 63:9) And his only-begotten Son Jesus Christ had this same feeling for people. The Bible says that "on seeing the crowds he felt pity [that is, sympathetic sorrow] for them, because they were skinned and thrown about like sheep without a shepherd." —Matt. 9:36.

While you too may feel sorry for others, even as Jesus did, it is only to be expected that you would also feel sorry for yourself at times. Perhaps you have been deprived of a loved one in death, lost your possessions in a natural disaster, or have been severely injured, crippled or disfigured. Such tragedies are indeed heavy blows. You would feel compassion for others who suffered in this way, so that it is not surprising that you feel sorry for your-

So you feel sorry for yourself

self when experiencing the same things.

It is proper to have self-love, for only if you do can you fulfill the Bible instruction to love your neighbor as yourself. (Matt. 22:39) However, does this justify indulging in excessive self-pity if some misfortune should be encountered? Is this the loving thing to do, the

thing that will make you feel better?

That feeling sorry for oneself can result in much unhappiness is seen from the example of the Israelites, who nursed self-pity while wandering in the wilderness. They felt sorry for themselves, for instance, because of their monotonous diet. "How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! But now our soul is dried away. Our eyes are on nothing at all except the manna." How miserable they made themselves!—Num. 11:5, 6.

As a result, even Moses, their stalwart leader, began to pity himself. Appealing to God, he said: "Why have you caused evil to your servant, . . . in placing the load of all this people upon me? I am not able, I by myself, to carry all this people, because they are too heavy for me. So if this is the

way you are doing to me, please kill me off altogether."—Num. 11:11, 14, 15.

Perhaps at times you also succumb to feeling sorry for yourself. How easy it is to arrive at the end of a hard day, tired and loaded down with self-pity! 'Look how easy Mrs. Jones has it. She has a maid, nice clothes, plenty of time and money for entertainment.' 'Poor me,' you may be prone to moan. This can come to characterize your entire outlook on life. 'No one has the problems that I have,' you may convince yourself.

Youngsters especially are given to feeling sorry for themselves. Perhaps you recall that as a child you often sulked when not granted privileges you desired, or when things did not go the way you thought they should. But even now you may often indulge excessively in self-pity. This certainly is unloving. Why so?

To illustrate: If a friend should experience a misfortune and is feeling sorry for himself, do you feed his self-pity by telling him what a terrible blow he has been dealt, day after day impressing on him the enormity of his troubles and how badly off he is? Would not this only make him feel worse? So while making clear that you feel sorry for him, do you not, at the same time, try to cheer him up by directing his attention to the prospects for the future, to the things in life that he can still look forward to? This certainly is the loving thing to do.

You should at least, then, be as loving and considerate of yourself. True, you may have been dealt a heavy blow, and naturally feel sympathetic sorrow for yourself. This is proper. But centering attentions on one's own misfortune, indulging in self-pity to the point that it dominates your thinking, will make neither yourself nor those with whom you associate happy. It is not the loving thing or the right thing to do.

Rather than feeding your sorrow through self-pity, how much better it is to take inventory of the blessings you possess and be thankful for these! Just because things appear glum now does not mean that they will not improve if an effort is made. Be optimistic. Look for opportunities to be useful and of help to others. Are there not many persons worse off than you?

Certainly there are, and it is encouraging to observe how many of these persons do not allow self-pity to turn them into morose recluses or sour introverts. Instead, they are happy, well-adjusted persons, who not only are pleasant to be around, but are an inspiration to others. This is because they have turned their attention away from themselves and their own unfortunate circumstances to some worthwhile work or to helping others. They find happiness because they do this. (Acts 20:35) You can and should do the same.

Consider, as an example, the blind war veteran who not long ago became interested in the Bible and desired to be a minister. Did he feel sorry for himself, immersing himself in self-pity because he could not see to read, an apparently prohibitive handicap to becoming a minister? Not at all! He regularly attended Bible instruction classes and, in addition, spent long hours listening to Bible discussions and discourses, which he had tape-recorded. Due to his diligence, after a year of study he was appointed as presiding minister over a congregation. Although he has to store all the material in his mind, he gives well-prepared, instructive discourses.

There are countless similar examples where people have not allowed self-pity to shove them into unhappy seclusion. While it is natural to have compassion for yourself, to indulge excessively in self-pity is unloving and unkind. It should be avoided. Yes, for your own sake as well as that of others, stop feeling sorry for yourself!

A PERFECT WORLD

"Perfect monotony!" say some. But do you know the true meaning of the Bible's promise of a perfect world?

-Worth Working For?

HOW do you feel about the world you live in, that is, this framework of surroundings and conditions that has been built up on this earth and of which mankind is an inseparable part? Most persons admit its flaws, and everywhere we see a continual striving for improvement in the whole framework of human conditions. Man plainly would like something better. And yet, let the idea of a perfect world produced through divine power and arrangement be mentioned and, surprisingly, many will reject it, not merely as unfeasible but even as undesirable. The rejecters view it as a world robbed of all freshness and variety, a world reduced to boring sameness and stale monotony, a world peopled by "look-alikes" and "know-it-alls," equally talented and identically gifted, all doing the same things in the same way. But why?

The answer is rather simple. They probably have never ascertained the real meaning of the word "perfection" in either its Biblical sense or its common usage, or else they fail to apply this real meaning in a logical way. According to their concept, whatever is perfect is so in an absolute sense, that is, its perfection must be all-embracing and can know no limitations. Therefore they reason that whatever one perfect creature could do every other perfect creature could do, and do it equally well.

Now, before reaching for a dictionary, stop and think for a while about the ways in which the word "perfect" is commonly

used and you will see why this concept of perfection is wrong. Take, for example, the expression "a perfect circle." By that is meant a circle in which every point on its circumference is exactly the same distance from the circle's center. The circle is perfect. True, but its perfection is certainly a very limited thing and is restricted to just that one narrow sense of the points on its circumference always being perfectly equidistant from its center. It has no right angles; it is not a square and never could be. A wooden peg might be perfectly round and yet it would never perfectly fill a square hole, would it? So perfection *can* know limitations.

Likewise when the poet James Russell Lowell wrote, "What is so rare as a day in June? Then, if ever, come perfect days," he doubtless had in mind the mild sunny weather, the azure-blue skies, the blossoming of flowers that characterize that month in the Northern Hemisphere. But he did not mean that June's summery days had packed in them all the delights and beauties of the year's four seasons. They would not likely contain the pure beauty of freshly fallen snow, or the loveliness of autumn colors, nor even the stimulating freshness of early spring. Their perfection would not be an *all-embracing* one.

Purpose Plays Its Part

The point drawn from these simple illustrations is this: That perfection is usu-

ally a *relative* quality and that a thing is perfect according to, or in relation to, the purpose for which it is intended by its designer or producer, or the use to which it is put by its receiver or user. A synthetically produced commercial diamond may be "perfect" for use in an electric drill, but it would not be so in an engagement ring, for it is "perfect" only in the sense of its diamond-hardness. Likewise, perfect ball bearings would go fine in an automobile, but for building a house they could never compare with ordinary cement blocks. Thus, *purpose* governs perfection and determines its scope or its limitations.

That perfection can have this relative quality is borne out by dictionary definitions. Note these among those listed under the word "perfect" in *Webster's Third New International Dictionary*: "Complete"; "entirely without fault or defect: meeting supreme standards of excellence: flawless"; "satisfying all requirements"; "lacking in no essential detail: fully developed." Reasonably, there must be someone who decides when completion is reached, someone who sets the standards of excellence, who makes the requirements to be satisfied, and determines what details are essential.

Perfection in the Bible

In the Bible the words in the Hebrew and Greek languages that translators have rendered as "perfect" in our English versions also carry this same basic meaning of that which is "complete, total or flawless." But the Bible aids us much more than this, for it alone provides the true measuring rod for determining perfection. It does this by setting forth for us the divine purpose of the One to whom Moses sang at Deuteronomy 32:3, 4: "For I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice." Yes, only Jehovah God is perfect

in the absolute, all-embracing sense of the word, being without limitation in his ability, power and wisdom, and uniting in himself all desirable qualities to a supreme degree. He is rightfully the great Determiner of perfection in harmony with his own purposes and interests. Note how his Word bears this out and shows perfection's true meaning.

One of Jehovah's inspired prophets, Ezekiel, directed these words through an earthly prince to a one-time spiritual son of God: "You are sealing up a pattern, full of wisdom and perfect in beauty. In Eden, the garden of God, you proved to be. . . . You were faultless in your ways from the day of your being created until unrighteousness was found in you." (Ezek. 28: 12-15) This "covering cherub" was perfect by virtue of being God's creation and was perfectly fitted for the assignment given him as guardian over the original human pair on earth. But when he assumed his perfection to be limitless and sought to usurp Jehovah's rightful sovereignty he became a miserable misfit and, as time and the test have shown, a perfect failure.

In contrast, God's chief Son, The Word, who was the very beginning of God's perfect works of creation, acknowledged that his perfection did not qualify him to stand as an equal with his Father or to be the Almighty God, and so we read: "Although he was existing in God's form, [he] gave no consideration to a seizure, namely, that he should be equal to God." (Phil. 2:6) Even his perfection, though inferior to none except that of his Father, was subject to enlargement. For this reason the writer of Hebrews 5:8, 9 says: "Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." To be perfect for his position as

High Priest of God he first had to pass the test of integrity.

Earthly Perfection and Its Loss

The Bible shows that this earth was originally a planet of perfection. Still, at the time of man's creation, only one part of it was gardenlike and the rest was left for man to subdue as a "do-it-yourself" project. (Gen. 1:28) Nevertheless, when the Creator viewed it he found it "very good"; it satisfied his perfect requirements. —Gen. 1:31.

The first human pair were part of this planetary perfection. The woman was perfectly suited for being a mother and a complementary companion for her husband. He was perfectly fitted to exercise headship in carrying out their Creator's purpose for them and the earth. But the woman sinned, or, as the Hebrew language of the Bible puts it, "missed the mark," when she tried to assume her husband's perfect qualities and act as her own head in an action that did despite to her Creator's expressed will. The man likewise missed the mark by following her erroneous lead. —Gen. 3:1-6.

"Then they were never perfect!" some say. "According to whose standards and requirements?" we ask. Remember, their perfection was relative—related to their Creator's will and purpose. He did not limit or restrict their perfection to just a perfect body and a perfect brain, but he extended to them the privilege of free will. Their being perfect or *complete* according to his standards required that they be able to choose. Had they been lacking in the ability to take either of the two courses before them, that of obedience or that of disobedience, then they would have been *imperfect*, not perfect, according to God's own purpose. Not an automatic, mechanical, matter-of-course worship and service, but a reasoned, willing service springing

spontaneously from a loving heart—that was what Jehovah God desired.—Deut. 30:15, 16.

Man's fall from perfection resulted from his bringing wrong thoughts into his mind. (Jas. 1:14, 15) Even as a perfect machine would suffer damage if misused or run on bad fuel, so man's perfect mind and body thereafter suffered deterioration. A world of imperfection has resulted, one filled with flaws, deficient, unsatisfactory to God and to man. Man's dissatisfaction is evidenced by a continual state of change and the search for improvement; God's dissatisfaction will be displayed at the worldwide war of Armageddon.

The World Ahead

Now a perfect world is drawing near, a perfect framework of earthly surroundings in which man will live. The steps necessary to assure its realization have been and are being taken by man's Creator, who says by his prophet Isaiah, "I have even spoken it; I shall also bring it in. I have formed it, I shall also do it." (Isa. 46:11) His Word shows he will bring about this wonderful change regarding mankind by a perfect government under the immediate supervision of his own Son, a government that will robe this earth in beauty and, over a span of ten centuries, produce a perfect human society, a world free from fault or flaw.—Isa. 9:6, 7; Rev. 20:6; 21:3, 4.

Not monotony but, rather, excellence stretching out in all directions and in an unending variety of ways is what that perfect world will mean. No "World's Fair" could begin to compare with what the whole earth will then display as men and women express their varying talents and tastes in the widest possible scope of expression: in architecture, landscaping, home decoration, styles of furniture, artistry, music, craftsmanship, and even inven-

tion. The perfection of those lovers of righteousness will not make them stereotypes of identical personality nor will it rule out some excelling in certain lines while others excel in others. The animal kingdom is part of Jehovah's perfect workmanship. Still, the hippopotamus' huge girth, which so perfectly adapts him to river life, certainly does not equip him for imitating the nimble squirrel in scampering up trees, does it? Look, too, at the countless myriads of designs, colors and scents in earth's flowers, all perfect products from the hand of their grand Maker. Thus, with humans, their physical structure, their mental make-up will allow for their excelling in different directions or pursuits. Perfection will not require that every woman singer be able to hit "E" above high "C," or that all men be able to sing tenor and bass equally well.

Variety, change, contrast, all these are compatible with perfection and will surely abound in God's perfect world. The simple and the complex will still be there, the plain and the fancy, the sour and the sweet, the rough and the smooth, the meadows and the woods, the mountains and the valleys. While famine and extreme tiredness or exhaustion will be things of the past, yet perfect humans will still feel stimulated to partake of food and drink by the normal physical sensations of hunger and thirst. Though their powers of endurance and strength will reach far beyond present limits, yet they will still enjoy a rest after hard work and their sleep will still be sweet. God's Son during his sojourn as a perfect man on earth experienced all

these things.—John 4:6, 7; Matt. 4:2; Luke 8:22-24.

Just as perfect humans will not be omnipotent, they will likewise not be omniscient, "know-it-alls." Their perfection does not require that they know all that their Creator knows, nor all that his heavenly sons know, and in their paradise earth conversation will not be stifled by everybody's knowing what everybody else knows. Their appetite for learning will never grow stale as each new acquisition of knowledge opens up still wider vistas for their exploring minds. Scientists today admit that when, by laborious research, they finally find the key to open one door in some field of knowledge, on the other side they invariably find a dozen other

doors each waiting to be unlocked. No, daily living in God's perfect world will never be humdrum as is so much of today's modern living.

Would such a world be worth working for? Why, men have died for far less. Surely it will be worth your while to investigate the evidence of its certain realization and to learn what will be required of you to attain to life in it. Study God's Word, for "the law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise." (Ps. 19:7) Then, rather than imitate this failing world of mankind as it vainly struggles to lift itself by 'tugging at its own bootstraps,' humbly turn to the God of Perfection and to his King-Son and High Priest of salvation and apply for the privilege of forming part of the perfect world of their making.

**IN THE NEXT ISSUE
PORTUGAL SUPPRESSES
FREEDOM OF WORSHIP
BE SURE TO READ IT!**



"The Deputy" STIRS

CONSCIENCES and OPPOSITION

"A DEPUTY of Christ
Who sees these things and nonetheless
permits reasons of state to seal his lips . . .
that Pope is—a criminal!"

Those lines, referring to the failure of Pope Pius XII to speak out against the slaughter of millions of Jews, help explain why *The Deputy*, both in book and in play form, has become the literary sensation of the postwar era. Also known as *The Representative* and *The Vicar*—all translating the German *Der Stellvertreter*—it has made its author, Rolf Hochhuth, one of the most respected as well as one of the most hated men in all Europe.

However, he blames not only Pope Pius XII, but all others who failed to protest. He singles out the pope for severest censure only because of his claim to be the vicar or deputy of Christ and because of his position as head of the Roman Catholic Church. On every hand *The Deputy* is stirring consciences and opposition.

At its original West Berlin premiere both the author and producer received a stormy ovation at the conclusion of the play.

Currently, at its New York showing there is terrific applause at the end of each scene, and many curtain calls at its end.

However, regarding its Paris premiere we are told: "A fight broke out . . . At least seven persons were injured and thirty were temporarily detained. . . . Early in the second act, a young man in the audience began to shout, then several youths leaped onto the stage and fought with the actors and then with the police who sought to expel the demonstrators. The stage was finally cleared but each time the troupe resumed a new demonstration broke out somewhere in the hall. This continued al-

most to the play's end."—New York Times, Dec. 31, 1963.

When the play opened in New York late in February this year, among the demonstrators against it were fifteen members of the American Nazi Party, decked out in storm troopers' uniforms and wearing red armbands on which were embroidered white swastikas.

Among those in the forefront in criticizing the play is none other than the present pope, Paul VI. Just before he became pope he



In the play a young priest pleads
futilely with the pope to intervene
on behalf of the Jews

criticized the play as an "artificial manipulation of facts to fit a preconceived idea." Since then he has lashed out twice against *The Deputy*; once during his visit to the Holy Land and more recently, on March 12, when he defended Pius XII against "unjust and ungrateful outcries of blame and accusation." "If evils without number and without measure devastated humanity, it cannot be imputed to cowardice, disinterest or egoism of the Pope," he protested.

Favorable Roman Catholic Comment

Strangely, not all Roman Catholics agree with their pope that *The Deputy* 'artificially manipulates the facts to fit a preconceived idea.' Far from it! In fact, not a few highly placed Catholic clergy as well as laity speak well or highly of the play.

Thus while Cardinal Spellman of New York bitterly assailed the play as "outrageous, . . . slanderous . . . divisive," Cardinal Cushing of Boston said, "I don't think it would do any harm for any intelligent person to see this play." Regarding the book, a prominent member of the Dominican Order, Willehart Eckert, said: "This book is fascinating . . . through the honesty of Hochhuth's struggle and the absolute sincerity of his spirit." Distinguished German author Ursula Von Kardoff wrote regarding it: "Though I am a Catholic, I am for him. . . . There are episodes in this play, and they are reinforced by stage directions, that make our National Socialist past live again in a way that takes your breath away. . . . His play hits its target dead center, it forces us to look this Gorgon,* this monster in the face."

Then there is Friedrich Heer, distinguished Catholic historian and lecturer in European history at the University of

Vienna. He has written at length in defense of *The Deputy* and, among other things, he states:

"Pius XII treated me personally, with the greatest friendliness, kindness and cordiality. . . . but I have to confess that all Catholics, from the highest to the lowest—priests, chaplains, laymen (anti-Semitic to this day)—are co-responsible for the mass murder of the Jews. Not only the thousands of baptized, confirmed and religiously wedded Christians who took a direct part in the mass murders. . . . Not only the bishops who, as in Poland and Hungary, drew up anti-Semitic pastoral letters and permitted their publication . . . We have present[ed] to us the frightful failure of Rome from 1933 to 1945."

Also, there is Roman Catholic theologian Dr. Gokhen of Lingen/Ems, Germany, who wrote the author:

"Since I consider the attacks made upon you by certain groups of Federal German Catholics on account of your play as exaggerated and unjustified, I feel compelled to take this means of expressing to you my appreciation and admiration for your work. I rejoice that you have dared to scatter the artificial mists which have been raised to obscure the past. The Pope's silence about these crimes was and remains painful to me. On July 21, 1943, at a clerical conference, I sharply criticized the Pope's silence, after an eye-witness had given me an unforgettably detailed description of the mass execution of Jewish persons. . . . Your work has a cleansing and liberating effect, and gives grounds for hope for the future."

Among the ablest and most telling defenses of the thesis of this play by a Roman Catholic authority is that by Gerdor Zahn, professor of sociology at the Roman Catholic University of Loyola, Chicago, Illinois. He did much research in Germany for his book, *German Catholics and Hitler's Wars*, and therefore might be said to be peculiarly fitted to judge *The Deputy*. Writing in the Roman Catholic art journal, *The Critic*, October-November, 1963, he stated, among other things:

"The official spokesmen for German Catholicism have concentrated on attacking the

* This was the name of "one of three [mythological] snake-haired sisters, whose terrific aspect turned its beholders into stone."—Webster.

motives and the qualifications of the author instead of addressing themselves to a factual refutation of his thesis—assuming, of course, that a refutation is at all possible. . . . Hochhuth's thesis is generally valid, but, in some instances, overstated. . . . The strongest point about *Der Stellvertreter* is its impressive historical accuracy. A forty-five page appendix—in itself most unusual for a literary effort of this kind—cites and discusses the documentary and secondary sources upon which the author has based his characterizations and from which many of the events portrayed were selected. The principal foundations upon which his thesis rests are established beyond reasonable doubt: (1) Pius *did* not issue a public protest against the murder factories established by the Nazis; and (2) he did know of their existence and had, in fact, been the object of repeated appeals that he make such a protest. . . . In these respects, then, the play is simply not open to serious challenge, and the dilemma it presents is sharply drawn and troubling in the extreme. It is scandalous, to say the least, that most of those who have mounted the assault against the play and its authors have failed to address themselves to the overriding historical fact that cannot be denied and should not be ignored: that the leading spokesmen of the Catholic Church, in Germany and in Rome, permitted themselves to be maneuvered into a position where the Church could become a silent witness to genocide."

Act One, "The Mission"

The book, *The Deputy*, consists of five acts and eleven scenes and would take some seven hours to present. Obviously, in its play form of some two and a half hours, much is left out. However, both book and play do justice to the basic point the author is making, namely, that Pius XII was acquainted with what was going on and that, although he secretly helped the Jews, he studiously avoided offending Hitler and his Nazi regime by making a definite protest against the perse-

cution of the Jews and the Nazis' program of "The Final Solution," the *Endlösung*.*

The first scene of Act One takes place in the reception room of the papal legation in Berlin, where we hear a discussion between its chief, the Nuncio, and his newly-arrived-from-Rome underling, a somewhat youthful Jesuit priest, Riccardo Fontana. Riccardo is greatly disturbed because the Church is not protesting the persecution of the Jews.

Their lengthy discussion on what the Church or the pope should or could not do is rudely interrupted by the forcible entry of SS Lieutenant Gerstein (a bona fide historical character), who insists on being heard: "Your Excellency, a message for the Vatican. It will not bear a single day's delay, not a single hour. I have come from Poland—from Belzec and . . . every single day in those places, ten thousand Jews, more than ten thousand, are being murdered, put to death with gas . . ."

The Nuncio objects: "For God's sake,

* This is the term the Nazis used to refer to their program for completely wiping out all Jews in Europe.

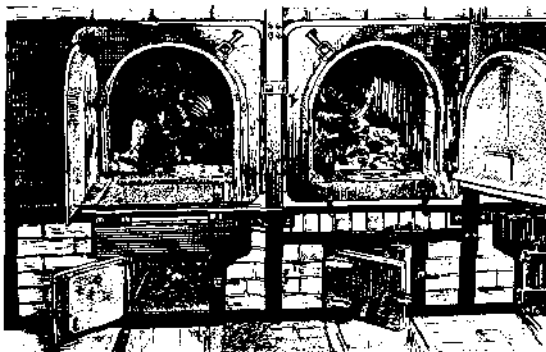


Jews in Warsaw being rounded up for shipment to gas chambers (Based on actual photograph)

hold your tongue! Tell that to Herr Hitler, not to me. Leave this place. In the German Government's view I am not authorized to say a word about these—these conditions in Poland."

As the dialogue continues Gerstein unburdens himself: "Listen, . . . I . . . must tell you about it. So far they've been running the gas chambers on carbon monoxide, common exhaust gas. But many times the motors will not start. In Belzec recently I had to watch—this was on August 20—while the victims waited two hours and forty-nine minutes until the gas came on. Seven hundred and fifty persons in each of four chambers—each room with a volume of sixty cubic yards—three thousand human beings. Some pray, some weep, some shriek. The majority keep silent. The gassing operation takes twenty-five minutes. Now they want it speeded up, and so they've brought me in for consultation. I am an engineer and medical man. (Screams) I will not do it! I will not do it!

"Like marble columns the naked corpses stand. You can tell the families, even after death convulsed in locked embrace—with hooks they're pulled apart. Jews have to do the job. Ukrainians lash them with whips . . . Bodies of dead children. . .



Ovens used by Nazis to burn bodies of those that had been killed; some had not yet been completely burned (From photograph)

Mothers, all stripped, babies at their breasts."

The Nuncio starts to leave: "Enough—I cannot listen any more." But Gerstein continues his pleading: "The Holy Father must take action, must speak for the world's conscience. . . . Your Excellency, the Vatican has made a pact with Hitler! . . . When will you tear up the Concordat?" Throughout this scene young Jesuit Riccardo betrays his sympathy for the Jews. It ends with a monk muttering: "What a tale! It's true, they're Jews, but still . . ."

In the final scene of Act One, which takes place in Gerstein's home, we see Riccardo visiting him and pledging to go to the pope to protest the slaughter of the Jews. He is confident that the pope will speak out and that Hitler will listen to the pope. But not Gerstein. He reminds Riccardo that since 1938 Pius has done no more than merely look on.

Acts Two and Three

True to his word, Riccardo returns to Rome, and in Act Two we find him trying to enlist his father's aid. The elder Fontana, wealthy and high in Vatican circles, is a favorite of Pius XII even as is his son Riccardo. The son tells that he has greetings from a friend who asked why Pius did not back up the Bishop of Münster, Galen, when he spoke out against Hitler's wiping out the feeble-minded. "And my question was: Why had Galen not also come forth to defend the Jews? Because the mentally ill were [Catholics]? That's an ugly question, Father, let's admit it."

His father tries to assure him that "Once reasons of state permit . . .," to which he replies, "Then not a single Jew will be alive in Poland, Germany, France or Holland!" When his father insists that the pope's heart is with the victims, his son retorts: "But his voice? Where is his voice? . . . The Pope does not see the vic-



Bodies that the Nazis had been unable to burn before arrival of Allied troops (From photograph)

times; Hitler does not see them." His father objects to his mentioning "Pius XII and Hitler in the same breath." But Riccardo scornfully states: "Confederates have to put up with that, Father. Have they not made a pact with one another?" He later explodes: "A deputy of Christ who sees these things and nonetheless permits reasons of state to seal his lips—who wastes even one day in the thought, hesitates for even an hour to lift his anguished voice in one anathema to chill the blood of every last man on earth—that Pope is—a criminal!"

A cardinal calls at the home and enters into the discussion. In the course of the conversation he betrays his fond hope that this war will "bring the old Continent closer to realization of the ancient dream of a Holy Roman Empire."

Act Three, which is in three scenes, illustrates the plight of the more than 1,200 Jews of Rome who failed to escape or to find refuge in some monastery. In Scene One we see a Jewish family apprehended, to the cruel disillusionment of the mother who thought it could never happen in Rome because of the presence of the pope. Scene Two depicts a monastery, where it

comes out that it is not only a haven for Jews but also for deserters, Communists and royalists.

There are several guests present and the subject of conversation is the Gestapo roundup of the Jews in Rome. God is repeatedly brought in to the discussion, as when SS Gerstein says to a cardinal: "God would not be God if he used Hitler." And when the cardinal asks him what are the

chances of a rebellion in Germany, he replies negatively: "Alas, Your Eminence, a few defenseless people—pastors, socialists, communists, Jehovah's Witnesses—yes. In September they hanged one hundred-eighty on a single day."* Scene Three takes place at the Gestapo headquarters in Rome, where Nazi cruelty reaches its lowest point, its nadir, in its treatment of the Jews.

Act Four, "Il Gran Rifiuto"

Act Four, entitled "The Grand Refusal," takes place in a Vatican throne room. It is the climax of the play, when at last Riccardo gets to confront the pope with his plea for the Jews, only to be bitterly disillusioned. Before Riccardo appears, however, there are lengthy discussions of papal finances; among other things, Allied advances were making it advisable to sell certain stocks. Pius also indignantly denies the rumor that he had threatened or intended to protest against the deportation of the Jews from Rome.

And finally the confrontation. Pius is very flowery and wordy and Riccardo very tactful, but eventually they come to the

* In his "Sidelights on History," the author names Jehovah's witnesses among those that Himmler knew he could exterminate without damaging relations between the Hitler regime and the Holy See.

point. Riccardo exclaims: "In Poland one million eight hundred thousand Jews have been slaughtered! . . . God cannot wish Your Holiness to ignore it!" To which Pius indignantly replies: "Ignore!" We do not intend to account for our actions to Riccardo Fontana. . . ."

During this heated discussion an abbot enters from whom Pius learns the source of the rumor that he would protest. "Herr von Kessel at the German Embassy called on me secretly at dawn and asked that His Excellency, the Bishop [Hudal], threaten the German commandant with a forthcoming protest from Your Holiness." Pius is relieved to find that it was a German official and not one of his bishops that suggested or originated the rumor.

Pius then dictates a proclamation, ostensibly protesting against the deportation of the Jews but dealing only in generalities. This causes Riccardo to say to him: "Your Holiness, what you have set your name to grants Hitler unrestricted license to go on treating the Jews as he has always done."

In righteous indignation Riccardo had pinned upon himself the yellow Star of David, shocking the pope. But Riccardo tells him: "I shall wear this star until Your Holiness proclaims before the world a curse upon the man who slaughters Europe's Jews like cattle!" The pope is made speechless by this outburst, causing a

cardinal to reply for him: "Criminal folly! Get out!" But Riccardo replies: "Folly? No, Your Holiness. The King of Denmark, a defenseless man, threatened Hitler that he would wear this star, along with *every member* of his house, if the Jews in Denmark were forced to wear it. They were not forced. When will the Vatican at last act so that we priests can once again own without shame that we are servants of that Church which holds brotherly love as its first commandment!" With that he leaves to join the Jews being shipped to Auschwitz.



Hitler leaving Catholic Cathedral in Munich, as published in "The Catholic Herald" of England, May 5, 1939

In the closing moments of this Act Four, Pius XII is heard declaiming: "As the flowers in the countryside wait beneath winter's mantle of snow for the warm breezes of spring, so the *Jews* must wait, praying and trusting that the hour of heavenly comfort will come."

Act Five, "Auschwitz"

Scene One of Act Five consists of soliloquies by several Jews en route to Auschwitz on their fate and their doubting God because of it. Scene Two shows Jews arriving in Auschwitz with Catholic priest Riccardo among them. In this scene he has a lengthy discussion with an atheistic, one-time Catholic priest, the camp doctor, who determines the fate of the Jews coming to Auschwitz, whether at once to the gas chambers or first a period of slavery, and who boasts because God

has not sent a thunderbolt to kill him.

"What gives priests the right to look down on the SS? We are the Dominicans of the technological age. It is not mere accident that so many of my kind, the leaders, come from good Catholic homes.

. . . Hitler, Goebbels, Bormann, Kaltenbrunner . . . Höss, . . . studied for the priesthood. . . . A civilization that commits its children's souls into the safeguard of a Church responsible for the *Inquisition comes to the end that it deserves*. . . . Your Church was the first to show that you can burn men just like coke."

In Scene Three, among other violence, Riccardo is slain while trying to kill the atheistic taunting camp doctor with a pistol he had picked up, and Gerstein is arrested, he having betrayed his sympathies for the Jews.

Before the final curtain falls on the play, two radio announcements are heard. One tells that Hitler's ambassador to the Vatican, Weizsäcker, wrote his chief the following:

"Although the Pope is said to have been *importuned from various quarters*, he has not allowed himself to be carried away into making any demonstrative statements against the deportations of the Jews. Although he must expect our enemies to resent this attitude on his part, he has nevertheless done all he could, in this delicate question as in other matters, not to *prejudice relationships with the German government*."

The second announcement tells:

"And so the gas chambers continued to work for a full year more. In summer of 1944 the so-called daily quota of exterminations reached its maximum. On November 26, 1944, Himmler ordered the crematoria to be blown up. Two months later the last prisoners in Auschwitz were freed by Russian soldiers."

The Guilt of Silence

But perhaps someone will say, 'All the foregoing is merely taken from a play, a piece of fiction.' A play? Yes, but a piece of fiction? No. As previously noted, a number of Catholic authorities vouch for the historical accuracy of the play. And "to demonstrate that as far as possible I adhered to the facts," as the author says, he gives sixty-six pages of documentation (American edition). His array of facts is also impressively buttressed by an article written by Guenther Lewy, entitled "Pius XII, the Jews and the German Catholic Church," which appeared in *Commentary*, February 1964, pages 23-35, and which is documented by 102 sources.

The silence of Pius XII cannot be justified on any grounds. It was wholly *inexcusable*. He remained silent in spite of full knowledge of what was taking place and in spite of the efforts of U.S. president Roosevelt's representatives and other diplomats to get him to speak out against this monstrous crime.

As Catholic Gordon Zahn well states:

"The question which should claim top priority is this: is it not the duty of the Church and its responsible leaders at all times—'in season and out of season,' as the saying goes—to speak out against all major violations of its moral law, regardless of who the violators might be, regardless of what penalties she and her members might have to suffer for giving expression to the conscience of humankind? . . . The 'injury to the reputation of Pius XII, the 'embarrassment' or even the 'indignity' Hochhuth's work might constitute for the Church should not be permitted to obscure the inescapable validity of its essential historical facts, and the propriety—if not indeed the absolute urgency—of the 'moral-behavioral' problem it so effectively states."

That "duty" devolved primarily on Pius XII.

Further, Pius XII had a working agreement with Hitler. This obligated him to speak out, to protest, to threaten to tear

up the Concordat when his partner acted so shamefully. And in particular did Pius XII, as the head of the Roman Catholic Church and as the claimed Deputy or Vicar of Christ, have the obligation to excommunicate Hitler if he did not desist from his wholesale slaughter of the Jews, for Hitler was baptized and reared a Roman Catholic and he himself never left the Catholic church although his Nazi party brought pressure to bear to have functionaries quit their churches. In 1949 Pius XII ordered the excommunication of all Catholics that were Communist Party members and supporters. Was not what Hitler was doing far worse than being simply a Communist Party member?

Those Who Spoke Out

There is, however, a class of people that did speak out against Hitler, unequivocally, boldly and that world wide, both inside and outside of Nazi Germany, and they are those mentioned in Act Three, Scene Two, of "The Deputy" (page 13 ¶3), namely, the witnesses of Jehovah. On October 7, 1934, Witness congregations all over the world sent Hitler a cablegram reading:

"Your ill-treatment of Jehovah's witnesses shocks all good people of earth and dishonors God's name. Refrain from further persecuting Jehovah's witnesses; otherwise God will destroy you and your Nazi party."

More than that, on the same date all congregations of the Witnesses within Germany met and passed a Resolution that they sent to the German government. In it they stated their allegiance to Jehovah God and his Word, protested against the persecution of Jehovah's witnesses and notified the Nazi government:

"At any cost we will obey God's commandments, will meet together for the study of His Word, and will worship and serve him as he has commanded. If your government or officers do violence to us because we are obeying God, then our blood will be upon you and you will answer to Almighty God."

Then, though they were forced underground and some ten thousand were put in concentration camps and prisons, they continued faithful to Jehovah. Time and again they organized "blitzes," as when on Saturday, December 12, 1936, between five and seven p.m., in all big cities in Germany they scattered copies of a Resolution passed in September in Lucerne; and on June 20, 1937, there was a large distribution by thousands of Witnesses throughout Germany of a protesting "Open Letter."

From 1933 onward in particular their international magazine, *The Golden Age*, kept exposing the Nazi terror, year after year. Thus in its October 9, 1935, issue, reporting on "One Year of Nazi Terror," it gave the numbers murdered, imprisoned and sent to concentration camps. The following year it had such articles as "All Germany Worships a Murderer," and "Nazi Robbery of the Jews." In 1937 it featured, among other things, an article headed "German Jews Law-abiding." In 1938 it told of discrimination against Jews throughout Germany, of intolerance, and the persecution of the Jews. In 1939 articles told of "Fiendishness at Sachsenhausen," where Jews were being clubbed to death, and of the pogrom of November 10, 1938. Among other articles to appear in subsequent years were "Abuse of Jews," "End of Jews in Germany," "Terrible Plight of Hungarian Jews." More than that, so long as Jehovah's witnesses in Germany were able to do so they went out of their way to befriend the Jews, ignoring the ordered boycotts and sharing their food with them.

Why Did Pius XII Remain Silent?

As Catholic historian Heer observes, "When he wished, as in connection with the two bombardments of Rome, Pius XII could act astonishingly fast." He also spoke out strongly condemning Russia's at-

tack on Finland in 1939. When, in 1944, it appeared that the Allies would win the war, Pius XII in his Christmas message spoke out in behalf of the German people lest Allied peace terms be too hard on the Nazis.

History further records that Pius XII spoke out urging clemency for the Japanese leaders who had been condemned to death by an international tribunal at Tokyo.* As reported by the Official Polish Press Agency, July 20, 1946, Pius also interceded on behalf of Greiser, German administrator of occupied Poland and responsible for the death of more than a million Poles, Jews and non-Jews. Official circles in Poland termed Pius XII's appeal "stupefying." *L'Ordre de Paris*, October 4, 1946, reports that Von Papen, second as Nazi only to Hitler, owed his escape from the noose at Nuremberg to intervention by Pius; although later a German denazification court not so susceptible to Pius' influence sentenced Von Papen to eight years at hard labor.

Then why did Pius XII fail to speak out in behalf of the millions of Jews being exterminated? Did anti-Semitism have something to do with it? It could be, for in 1941 the Holy See stated that it had no objection to Marshall Petain's policy of subjecting the Jews to discriminatory legislation.† Then, too, the fact that he was a polished, cultured diplomat instead of a born fighter might have had a bearing on it. And so might the fact that he was a lover of things German. In fact, although Italian he was known as "the German Pope." The language of his household was German and so was his secretary.—*Newsweek*, March 2, 1964.

Did Pius XII fail to speak out because it might have endangered the Vatican? That is what Archbishop Vagnozzi, United States Apostolic Delegate, claimed: "If the

Holy Father had excited in some way the fury of Hitler, he might have decided in one day to arrest the Pope, to arrest the bishops, to stop all the work of the church." (*New York Times*, March 21, 1964) But as Roman Catholic Gordon Zahn so well noted above, Christ's church has the obligation to speak out regardless of the consequences. That it might have been effective is shown by Hitler's stopping his euthanasia program when the Bishop of Münster, single-handed, spoke out against it. And were not the nuncios in Slovakia and Romania effective in protesting against the deportation of the Jews?

More compelling than all the foregoing reasons seem to be those of a political nature. As Catholic historian Heer points out: "Pope Pius XII . . . was not well disposed toward democracy, as he himself admitted to Heinrich Brüning, and not a few members of the Curia." Pius XII mortally feared the advance of Russia's armies and hoped to keep Hitler as the sword of the Church. How well the two worked together can be seen from the way the Jesuits followed Nazis in their invasion of Poland and Russia.

Above all else, Pius cast longing eyes back to the time of the Holy Roman Empire of the Germanic Nation, when rulers were crowned and uncrowned by the pope. As already noted in the play, some of his cardinals were of the same frame of mind, and this was also the goal of the Nazis. The *New York Times* of February 17, 1940, reported: "The German war aims were outlined tonight as a re-establishment of the Holy Roman Empire by the [Roman Catholic priest] Dr. Edmund A. Walsh, regent of the Foreign Service School of [Catholic] Georgetown University. . . . Dr. Walsh said that he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic empire, must be re-established." Without doubt, this

* *Vatican Against Europe*, E. Paris.

† *Harvest of Hate*, Poliakov, p. 300.

common tie, more than anything else, accounted for the extreme reluctance of Pius XII to criticize Hitler and his Nazis regardless of what they might do, even to imprisoning Catholic priests in Germany because they dared to pray for the Jews.

Consciences Stirred

While the foregoing highlights the guilt of one man, it would be a mistake to overlook the responsibility of the rest of Christendom. As Albert Schweitzer stated in a letter to the author of *The Deputy*: "Our failure made all of us participants in the guilt of those days. After all, the failure was not that of the Catholic Church alone, but that of the Protestant Church as well. The Catholic Church bears the great guilt, for it was an organized, supra-national power in a position to do something, whereas the Protestant Church was an unorganized, impotent, national power. But it, too, became guilty, by simply accepting the terrible, inhuman fact of the persecution of the Jews. . . . The failure was that of philosophy, of free thought, as well."

Speaking for Protestantism, Niemöller as far back as 1947 stated in the book *Of Guilt and Hope*: "I think we Christians belonging to the Confessional Church have all the reasons for saying: 'My fault, my grievous fault.' . . . We preferred to keep quiet. We most certainly are not without guilt."

And speaking for Roman Catholics, Joseph Featherstone states: "Above all, one would expect humility from the German

Church, and a Christian readiness to accept criticism. Instead of bristling when attacked, it should rather answer: *peccavi*, I have sinned."

Yes, it appears that all too few consciences have been stirred by all of this. As Catholic Gordon Zahn well notes: "In all of this there is one soul-chilling fact that must be recognized; to the extent that Catholics—whether in Germany or in America or anywhere else—are prepared to reject this play and its conclusions, they make it all too clear that, were the circumstances to repeat themselves, it could happen again."

In fact, the same is happening again, although not to the same degree. Churches, Catholic and Protestant, compromise and cooperate with totalitarian governments, keeping silent regarding their injustices and outrageous treatment of minorities, for the sake of safety.

What does all this mean? That the professedly Christian organizations of Christendom are anything but Christian. They play along with the world; they are part of the world that is alienated from God. In fact, all such are part of "Babylon the Great," the world empire of false religion. To all who would sincerely follow in the footsteps of Jesus Christ the call is, "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:2, 4, 5.

THE NAZI-VATICAN CONCORDAT

IN A forceful way, *The Deputy* is making people painfully aware of the monstrous nature of the crimes perpetrated by the Nazi regime. And as they view these it becomes difficult for them to understand how anyone, especially a religious organi-

zation professing to belong to Jesus Christ, the Prince of Peace, would want to enter into a pact of mutual cooperation with such a regime.

Yet that is exactly what took place on July 20, 1933, when Cardinal Pacelli, who

later became Pope Pius XII, acting on behalf of Pius XI, the head of the Roman Catholic Church, and Von Papen, acting on behalf of Hitler and the German Reich, signed a concordat or solemn covenant for mutual cooperation. It was ratified by their superiors and became effective September 10 of the same year.

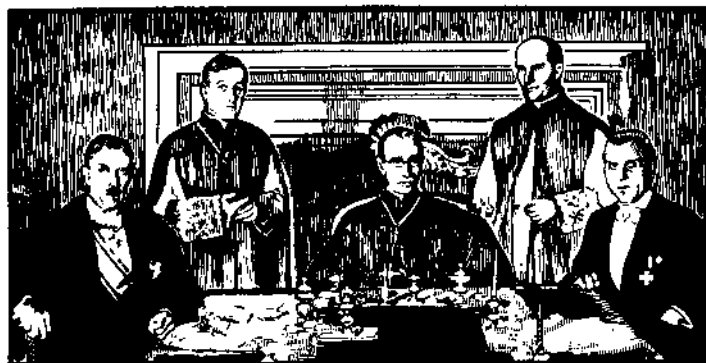
The Nazi-Vatican concordat was patterned closely after the one made with Mussolini (1929), and gave the Roman Catholic Church in Germany many distinct advantages. For one thing, it guaranteed her "the freedom of the profes-

sion and public exercise of the Catholic Religion."* (Article 1) It guaranteed the Catholic Church freedom of communication between the Vatican and its bishops, clergy and lay members in Germany and between bishops and other diocesan officials and their flocks. (Article 4) It also guaranteed all Catholic ecclesiastics the same protection in the exercise of their duties that is given the employees of the State (Article 5), and forbade the wearing of Catholic religious garb by any unauthorized persons. (Article 10) It granted legal recognition to various Catholic organizations and secured the property rights of the Church. (Articles 13, 17) It further gave assurance that "the Faculties of Catholic Theology in the Universities of the State shall be preserved," and that "the

teaching of the Catholic religion in the elementary, vocational, secondary and superior schools shall be a regular subject and shall be given in conformity with the principles of the Catholic Church." (Articles 19, 21) The Catholic Church was also granted the right to establish and continue to operate parochial schools, and for its religious orders to found and direct private

schools. (Articles 23, 25) And finally, "in public hospitals, prisons and other similar institutions, the Church shall be admitted."—Article 28.

Many were the advantages that the Catholic



Cardinal Pacelli (center), then Secretary of State for the Vatican, and German Vice-Chancellor Franz von Papen (left) sign Concordat in 1933

Church gained by this Concordat; in fact, two-thirds of its thirty-four articles were favorable to it or presented no restrictions. On the basis of these alone, the Vatican and the Catholic Church in Germany could well compliment themselves on what they had gained.

But what about the remaining Articles? When we examine these, what do we find? That with the pope's approval the Nazi regime gained no few vital advantages for itself. To begin with, there is Article 11, which provided that "the present diocesan organization . . . of the Catholic Church in Germany shall be preserved." However, the erection of new dioceses or new ecclesiastical provinces had to be approved by either the State or the Reich, depending upon how much territory they involved.

Article 14 granted the Nazis the right to interfere even far more seriously in

* All quotations are from *Documents on International Affairs, 1933*, edited by John W. Wheeler-Bennett.

Church affairs. It recognized the right of the Church to appoint its own officials, but only "in principle." For one thing, it required that ordinary priests must be German citizens and must have received their theological training either in German institutions or in those at Rome. More than that, this Article stipulated that "before releasing Bulls of nominations of archbishops, bishops or coadjutors *cum jure successionis* or any *prelature nullis*, the name of the persons are to be made known to the Reichstatthalter* of the respective State so as to assure that there are no objections to him of a general political character." Further, that "before the publication of the nomination the strictest secrecy shall be preserved with respect to the person under consideration."

And before any such high church officials could take possession of their dioceses they had to place in the hands of the Nazi regime the following oath of allegiance: "Before God and on the Holy Gospels, I swear and promise, as is proper to a bishop, allegiance to the German Reich and to the State of—I will try, in the exercise of the holy ministry entrusted to me, to ward off all harm that might threaten [the German State]."—Article 16.

Article 21 required that in Catholic religious instruction there was to be stress on the "duties toward the nation and civic and social duties," whereas Article 22 required that "the designation of teachers of religion shall be governed by mutual agreement between the Bishops and the Government of the particular State." By these articles nationalism and politics were injected into the religious instruction of youth and at the same time the government made sure that those teaching were acceptable to it.

* Hitler's or the Reich's representative residing in the individual states.

The Concordat in Article 27 further assured Hitler's Nazi regime of the Nazification of the practice of the Catholic religion in the armed force, for it read, in part: "The direction of the spiritual assistance to the Army belongs to the Military Bishop. His ecclesiastical nomination shall be made by the Holy See after the latter has been in communication with the Government of the Reich in order to name a suitable person. The ecclesiastical nominations of the military chaplains . . . shall be made by the Military Bishop, after having consulted the competent authority of the Reich."

Not content with the Nazification of the clerical and teaching personnel of the Catholic Church, this Concordat, in Article 30, provided for the inculcation of Nazism in the German people every time they went to church to hear a sermon preached:

"On Sundays and Holy Days, in the cathedrals as well as in the parish churches, missions and monasteries of the German Reich, there shall be recited at the conclusion of the principal religious service, in conformity with the prescriptions of sacred liturgy, a prayer for the prosperity of the Reich and the German people."

Article 31 made government protection of Catholic organizations, regardless of their nature, professional, social, or what not, dependent upon their giving "assurance of developing their activity outside any political party." And the following Article 32 obligated the Holy See to "enact dispositions excluding ecclesiastics and religious [monks and nuns] from membership in political parties and from activity in this respect."

What this Article meant was that the pope was to order all in the employ of his Church in Germany to stay out of politics. This marked the death of the Catholic

Center Party of Germany, in which the Catholic clergy played a prominent part for many years and which was responsible for putting Hitler into power, his Nazi party not having enough votes in the Reichstag to elect him chancellor and the truly Democratic party refusing to vote for him.

A concordat such as the foregoing might be said to be a marriage of convenience. Each side looks out for its own interests and tries to get as much as it can while giving as little as it must. From the various Articles it appears that the Catholic Church was willing to sacrifice much of its freedom for the sake of material advantage. On the one hand, the Church was to keep entirely out of opposition politics. On the other hand, the State had the right to exercise a veto power in ever so many spheres of Church activity and required the Church to inculcate Nazism.

There doubtless was another reason why the Vatican or the Holy See was willing to surrender so much of its organizational freedom. And what was that? Its fond hope, as noted in the previous article, of the reestablishment of the Holy Roman Empire of the German Nation. Since Hitler publicly stated that he had the same goal,

it is easy to understand how the Vatican would be willing to entrust so much power into the hands of the secular Nazi state.

No doubt the terms of this concordat help explain why so few German bishops and priests protested against the slaughter of millions of Jews and other violent persecutions. And the same reasons of policy that dictated keeping this concordat in force in spite of the Nazis' frequent violations of its terms also caused the Roman Catholic Church to keep Hitler, a baptized Catholic, in good standing, in spite of the monstrous nature of the Nazis' crimes against humanity and in spite of Roman Catholic groups' urging his excommunication, as did a group assembled in Chicago, Illinois, in 1939.—*Catholic Telegraph-Register*, September 1, 1939.

No question about it, in making a concordat with Hitler and continuing to honor it in spite of Hitler's crimes, the Roman Catholic Church made herself the adulterous friend of the world of the ungodly but the enemy of God. (Jas. 4:4) To her the words of reproof apply: "Whenever you saw a thief, you were even pleased with him; and your sharing was with adulterers."—Ps. 50:18.

Oath Ceremonies Dubious

Writing in his book *A Living Bill of Rights*, Justice William O. Douglas of the United States Supreme Court says concerning a multitude of loyalty oaths, test oaths for all kinds of employment: "It is doubtful whether these oaths ever catch real subversives. Certainly a dedicated agent of a hostile foreign power would not hesitate to swear falsely, if it would serve his purpose. History shows that a person bent on mischief does not hesitate to take any loyalty oath but is willing to run the risk of prosecution for perjury. It is the dedicated person with 'scruples' who objects. Benjamin Franklin observed years ago that loyalty oaths were 'the last resort of liars.'"

ONE of the most vital rights of the citizen in a free state is the right to have his own body inviolate. But even this basic personal liberty has now been invaded as a result of a highly emotional judgment rendered by Judge Skelly Wright of the United States Court of Appeals at Washington, D.C. Readers of *Awake!* have read (in the issue of January 22, 1964) of the case of Mrs. Jessie Jones of Washington, a twenty-five-year-old married woman who was sick in the Georgetown University hospital. She disagreed with the medical recommendation of a blood transfusion, as she had a right to do in a free nation. But Judge Skelly Wright took the arbitrary and unprecedented course of denying her right of decision and making an order forcing the sick woman to submit to the dangerous and unscriptural practice of consuming human blood.

After this hasty and ill-advised judgment a petition was made to the nine judges of the Court of Appeals, asking them to grant a rehearing of the summary order of their colleague, Judge Wright. On February 3, 1964, the Court of Appeals by a majority judgment, with four of the nine judges dissenting, dismissed the petition for rehearing. The majority put it on the ground that Mrs. Jones' recovery made the continuation of the legal dispute of no practical consequence, a situation described in law by the expression 'mootness.' Judge Wright adhered to his original order. *Not one other judge* voiced agreement. Ten judges had considered the case (nine in the Court of Appeals and Judge Tamm in the District Court). No one but Skelly Wright held individual liberty so lightly as to justify his arbitrary action.

The dissenting judges were most out-



Denies Individual Rights

By a lawyer who champions civil rights

spoken in their disagreement. Judge Miller pointed out that no single judge of the Court of Appeals had power to act alone, as Judge Wright had done. Not only did he

think it was wrong, but he added: "The purported orders of September 17 should be expunged so there would be nothing in our records which could be cited as a precedent for future similar action by a single appellate judge." He also criticized Judge Wright for invading the area of private decision: "It is not correct to suppose that, where there is a serious emergency in life, a judge of a district or a circuit court may act to meet it, regardless of whether he is empowered by law to do so. This situation shows the truth of the adage that hard cases make bad law." Judges Bastian and Burger joined in this dissenting opinion.

"The Right to Be Let Alone"

In a separate dissenting opinion Judge Burger showed that the courts have a proper function in the area that is allotted to them, but this does not justify their starting to manage people's private affairs. He cited a judgment of the Supreme Court

that contrasts "the proper scope of judicial business with . . . those matters which are strictly of private concern and thus beyond reach of all governmental power. We cannot neatly divide all of life's problems and decisions into three compartments and assign one to each of the three great Branches of Government."

Judge Burger continued: "Mr. Justice Brandeis, whose views have inspired much of the 'right to be let alone' philosophy, said . . . : 'The makers of our Constitution . . . sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the Government, the right to be let alone—the most comprehensive of rights and the right most valued by civilized man.'"

And so this "most valued" of rights of Mrs. Jones is what had been invaded and that by a judge sworn to uphold the Constitution of the United States. But the rights of many other people are threatened also. Judge Burger pointed out: "Various examples readily come to mind: a crisis in childbirth may require someone to decide whether the life of the mother or the child shall be sacrificed; absent a timely and decisive choice both may die. May the physician or hospital require the courts to decide? A patient may be in a critical condition requiring, in the minds of experts, a certain medical or surgical procedure. If the patient has objections to that treatment based on religious conviction, or if he rejects the medical opinion, are the courts empowered to decide for him?"

Quotation was made from the warning of the famous American judge, Mr. Justice Cardozo: "The judge, even when he is free, is still not wholly free. He is not to innovate at pleasure. He is not a knight-errant, roaming at will in pursuit of his own ideal of beauty or of goodness. He is to draw his inspiration from consecrated principles." This warning was exactly

what Judge Skelly Wright had ignored. Instead of drawing inspiration from the law, he used emotion and expediency.

Judge Burger concluded: "There are myriads of problems and troubles which judges are powerless to solve; and this is as it should be. Some matters of essentially private concern and others of enormous public concern, are beyond the reach of judges."

This fine judgment protecting the rights of the individual was joined in by Judges Miller and Bastian. It recognizes that people are not chattels or animals whose rights and decisions can be turned over to state "experts." This is the practice of Communist and other dictatorial nations. Is Judge Wright's decision a first step in adopting the same practice?

Appropriate for consideration are the words of the man of liberty John Stuart Mill: "A State which dwarfs its men, in order that they may be more docile instruments in its hands even for beneficial purposes—will find that with small men no great thing can really be accomplished."

Judge Wright's Defense

In an effort to defend his action, Judge Wright wrote a long, rambling judgment that filled eighteen printed pages.

Some of his statements are bound to leave questions to be answered. For example, he said: "This case . . . does not involve a disputed medical judgment or a dangerous or crippling operation." Yet when he wrote those words he had before him in the brief for Mrs. Jones the following quotation from a standard medical volume *Complications in Surgery*: "The annual mortality from only 3 complications of blood transfusion is computed to be 16,500 . . . blood transfusions rival some of our major public health problems." How much medical dispute is required? How many more thousand deaths would be

needed before Judge Wright might consider this dangerous?

One wonders if he has seen the widely publicized statement of Dr. W. H. Crosby of Walter Reed Army Hospital, Washington: "Thoughtless prescription of blood transfusion is playing Russian Roulette with bottles of blood instead of a revolver." No danger? No medical dispute?

Judge Wright added: "Nor does it involve the delicate question of saving the newborn in preference to the mother." But why doesn't it? If judges are to begin meddling in private decisions as to medical treatment, how can anyone guarantee that this "delicate question" that involves the medical-religious views of the Roman Catholic Church will not be the issue in the next emergency? Surely a legal precedent of arbitrary destruction of individual liberty cannot be confined simply to a minority group. Once the principle is established it can equally be applied to all others. Let us not close our eyes to the latent threat that this extreme judgment is to every citizen. Imagine what could happen to law and order: Under this theory judges could be called on to abandon the courthouse and rush into hospitals and operating rooms all over the country every time there is a medical crisis (whether real or imaginary) caused by a free citizen of the United States who dares to exercise his sacred right of deciding what he will allow to be done with his own body!

'But I Saved a Life!'

Judge Wright is convinced he saved a life and, in his view, this justifies everything else (including, presumably, ignoring the Constitution).

Because the patient survived, does it necessarily follow that the treatment ordered saved her life? As one prominent doctor, Arthur Kelly, Secretary of the Canadian Medical Association, has stated,

"No doctor can be positive that a person will die if he doesn't get a transfusion or live if he does."

Medical opinion respecting Mrs. Jones indicated she had lost two-thirds of her blood over a period of approximately twenty hours. Is this fatal? Consider the statement in the standard medical work *Merck's Manual of Diagnosis*, 8th edition, page 33: "Sudden loss of one-third of the blood volume may prove fatal, but as much as two-thirds may be lost over a twenty-four-hour period without fatality."

Mrs. Jones was undoubtedly very ill, but the above work shows her blood loss was not necessarily fatal. Nor did the treatment necessarily save her life, as Judge Wright has presumed. The doctors, no doubt with all sincerity, were concerned because Mrs. Jones' hematocrit* had reached 14 percent. But at Key West, Florida, another witness of Jehovah, a fifty-eight-year-old woman, suffered from the same complaint, a bleeding ulcer. Her hematocrit descended to 8 percent, a much lower and more serious level than that of Mrs. Jones. Without a blood transfusion she would undoubtedly die, her doctor assured her. She refused this treatment and instead took iron therapy. She recovered and is in normal health today, two years later.

Nor is this the only case. A number of others could be cited where witnesses of Jehovah have recovered from bleeding ulcers even after refusing transfusions physicians have insisted were necessary to life.

These factors are cited, not to decry the efforts of the doctors, but simply to demonstrate that there is much uncertainty in this field, and the recovery in this individual instance of Mrs. Jones gives little support for the broad assumption that

* Hematocrit: a method of testing blood to determine the percentage of red blood cells in a unit of volume of whole blood. Forty to forty-four percent is normal. Thus a hematocrit of 14 percent would mean the patient retained one-third of her blood; a hematocrit of 8 percent, only one-fifth.

the forced transfusion has saved a life.

Medicine is an inexact science. Much of it is trial and error. Also, many dangers are involved in blood transfusion. Consider the following statement of an experienced pathologist, Dr. J. H. Dible, London, England: "Medical progress . . . is a study of trial and error, of false paths, of whole generations under the sway of wrong ideas leading to wrong treatment and God knows what in the way of casualties—and the old tale yet goes on. A friend of mine said to me the other day, 'In the 18th century hundreds of people lost their lives through blood being taken out of them needlessly; today people are being killed through blood being put into them needlessly,' and I—who only that morning had seen the body of a young man, dead as the result of an incompatible blood transfusion, given after an operation of convenience—could only agree with him sadly."

In view of this trial, error, uncertainty and death caused by blood transfusion, can anyone reasonably assume that because of one single recovery the whole picture is altered and the court-ordered treatment has now become an undoubted lifesaver? If Mrs. Jones had died from the transfusion, like the unfortunate young man mentioned by Dr. Dible, who would have been responsible? The judge? The doctors? The attorneys?

A further weakness in Judge Wright's conclusion that he has saved a life lies in the type of hearing at which he reached this conclusion. The hearing respecting Mrs. Jones was a summary proceeding where he rushed to the hospital in the late afternoon after court. Before Judge Wright arrived Mrs. Jones and her husband did not even know a case was contemplated. The hospital had on its side two lawyers, ten doctors and a Catholic priest. On the other side was Mrs. Jones, too sick to argue, her husband, a young and inexperienced man,

and no lawyer! Would anyone really suggest that the scales of justice were evenly balanced? Were both sides of the case fairly presented before the judge? How much confidence can one place in judicial conclusions founded on a wholly one-sided presentation?

Judge Wright adopted the view that because it was an emergency he was justified in ignoring the practices that ordinarily would lead to a fair hearing. This argument that emergency justifies shortcuts can have very dangerous consequences. Consider the warning of Mr. Justice Douglas of the United States Supreme Court when he addressed the American Law Institute: "History shows that Governments bent on a Crusade, or officials filled with ambitions have usually been inclined to take short cuts. The cause being a noble one (for it always is), the people being filled with alarm (for they usually are), the government being motivated by worthy aims (as it always professes), the demand for quick and easy justice mounts. These short cuts are not as flagrant perhaps as a lynching. But the ends they produce are cumulative; and if they continue unabated, they can silently rewrite even the fundamental law of the nation."

The emotional demand for 'quick and easy justice' in this case has resulted in a denial of the rights of the person involved. That Judge Wright's order has had the benefits he would like to attribute to it is open to considerable question. But it is beyond dispute that the precedent creates a threat to the constitutional freedoms of every citizen in the United States. Lovers of liberty will be glad to know that a petition for certiorari has been filed before the United States Supreme Court in an effort to have this 'shortcut' judgment overruled and to protect the fundamental freedoms that the Constitution has guaranteed to all.

New Center for Kingdom Work in Curaçao



By "Awake!"
correspondent
in the
Netherlands Antilles

MOST of us are inquisitive, and a new building seems to make us even more so. Early in 1963 interested passersby—and there are many such in Willemstad, the capital of the Caribbean island of Curaçao—would gaze with curiosity at the pouring of the concrete foundations for the new building on the corner of Oosterbeekstraat and Roermondstraat. Here in the suburbs all building activity is an irresistible attraction, and people kept asking, What will this building be?

By the way, speaking of inquisitiveness, did you notice that here in Curaçao we call our street a "straat"? Of course, if you came from Holland you would know the reason why. Willemstad, like its name, retains in its many interesting buildings and in its street names the distinctive style of Holland. In fact, crossing from Punda to Otrabanda and pausing for a moment on the floating bridge, one almost imagines he is in Holland.

Our new L-shaped building is a missionary home, branch office and a Kingdom Hall all in one. With its many windows on every side, we get the full benefit of the cooling breeze that blows most of the year. The Kingdom Hall and branch office are located on the ground floor, while above the Kingdom Hall is the missionary home, providing three spacious airy bedrooms and a fine kitchen and dining room combined.

From the roof of the building is an impressive sight. We can see across the roofs of Chere Asile, past the red flamboyant blossoms and a lanky papaya vainly competing with the tall, slender television antennas and out to the white-capped Caribbean Sea. On a very clear

day the Paraguana peninsula, jutting from the mainland of Venezuela, can be seen.

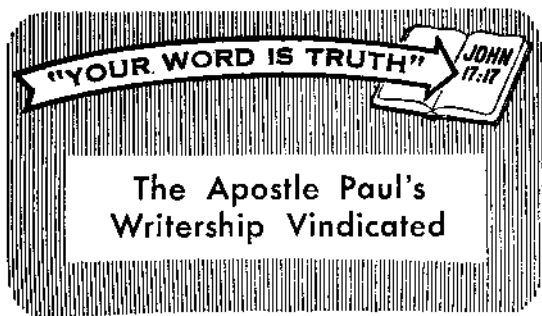
Moving-in day arrived on July 20, 1963, and what an unforgettable day it was! A large assortment of trucks and cars assembled at the premises that had served as a missionary home. There they were loaded with cartons of Bibles, Bible literature, furniture, household effects and what have you, and off they went.

Back and forth they traveled until the moving was completed. Local witnesses of Jehovah helped the missionaries in their moving, which cooperative and willing spirit is characteristic of Jehovah's witnesses the world over.

What a pleasure to be in our new home called "Bethel," which means "house of God"! From here the message of God goes out to the people of this island. It might surprise you to know that there were 1,179 new subscribers to *Awake!* and its companion magazine *The Watchtower* right here in Curaçao during the past year. This is apart from the regular subscribers and the 40,504 individual copies of these two magazines that were distributed here. Curaçao has a population of only 129,676 people. Last year there was a peak of 208 ministers of Jehovah on the island. These ministers conducted 206 regular weekly Bible studies with people in their homes. The people of Curaçao love people. They love to read and they know the value of educational reading. Many of them can speak Papiamentu, English, Spanish and Dutch.

On December 14 a large crowd of 222 assembled for the dedication of the new Kingdom Hall situated in Bethel. One of the first natives of Curaçao to become one of Jehovah's witnesses opened the program. Other speakers discussed the purpose of the Kingdom Hall and the rapid growth of Jehovah's witnesses in the Netherlands Antilles, of which Curaçao is a part.

It is late now. The crowds have gone home. The sky is alive with bright twinkling stars, a silent reminder of the productivity of our Creator Jehovah. At a moment like this we cannot help but reflect on the blessing that is ours here. The new Bethel is evidence of it. We pray that this Bethel home will be used to bring the Word of God to the many people living on these lovely islands.



JESUS CHRIST, in prayer to his Father on the night of his betrayal, said, among other things, "Your word is truth." Therefore all who would be his followers must, to be consistent, accept God's Word, the Bible, as truth.—John 17:17.

But not so, says the modernist clergyman. Although claiming to be a Christian, he denies the inspiration of the Bible. And he considers the Bible to be the work not only of imperfect men but of dishonest men at that. Thus a certain clergyman of the Church of Scotland claims to have scientific evidence that, of all the letters credited to the apostle Paul, only Romans, First and Second Corinthians, Galatians and perhaps Philemon were actually written by Paul and that the rest were written by several others.

But how could this be if God's "word is truth"? Of the fourteen letters credited to Paul thirteen mention Paul as the writer from one to three times. Are we to conclude that all this logical Scriptural exposition, all this fine admonition is the work of forgers, a number of them at that, and yet writing so much alike? Every time Paul's name is mentioned in these letters it represents a lie if Paul did not write them.

More than that, there are ever so many personal references in these letters, as when Paul refers to his prison bonds and his being acquainted with Timothy's mother and grandmother. If Paul did not write

these letters, then all such references are lies. And what about his use of the personal pronoun? In the letter to the Philipians alone he uses "I" more than sixty times. If he did not write that letter, then every one of those sixty "I's" represents a lie.

On what basis does this clergyman rest his radical conclusions? To quote him:

"The results are convincing. The work is based on the principle that authors have certain habits of style deeply ingrained. For the present study we have considered such things as the space between the uses of the word 'and,' repetitive uses of the word, sentences beginning with the word and so on."

By checking some dozen classical Greek writers, such as Aristotle, Plato and Socrates, and finding that each one of these writers has his own way of using this Greek conjunction *kai*, he evolved a hypothesis that he tried out on the writings of Paul. In doing this work he depended upon an electrical computer.—Toronto, Canada, *Globe and Mail*, February 26, 1963.

What about this hypothesis? Is it sound? Must we conclude, on the basis of his style, that the nine or ten letters following Galatians in our Bibles were not written by Paul? Does the use of the very common Greek word *kai*, which may be translated not only "and" but "also," "even," and so forth, dictate this? No, and that for very compelling reasons. The hypothesis is entirely unsound, for it makes comparisons between things that are not comparable. There is no question about the classical Greek writers, whose works he used to develop his theory, having certain definite individual styles. For one thing, they wrote a great deal. They were concerned with style, with producing fine literature, with making a name for themselves as writers and so took time to stamp their individuality upon their works.

How different from all these was the apostle Paul! In the first place, he was not

even a Greek but a Jew, a Hebrew, and his training had been in the Jewish religion and in the Hebrew language. He was taught at the feet of Gamaliel and proved outstanding not because of his literary abilities but because of his religious zeal. Further, Paul wrote comparatively little. The Christian Greek Scriptures are by no means a large volume, and yet Paul wrote only from two-sevenths to one-third of it. Even though it is quite likely that not all he wrote came down to us, he was not, first of all, a writer but a traveling preacher, a missionary, a public and house-to-house minister, as he himself makes clear.—Acts 20:20; 2 Cor. 11:23-27.

There is a great contrast between the writings of Paul and those of the Greek classicists. As well noted by a learned Greek scholar:

"The style of Paul is altogether peculiar [unique]. Nothing like it, I believe, can be found outside of the New Testament. It is the style of a Jewish Rabbi rather than of a classical Greek writer; but of a Rabbi of a very peculiar cast of character. His style is the natural outgrowth of these elements, to wit, the fiery impetuosity of his own nature, his thorough and strict Jewish education, and the characteristic peculiarities of the Christian theology which he inculcated. He abounds in imperfect parentheses, that is, sentences which interrupt the flow of thought, and yet are so essential to the subsequent argument that they cannot be omitted. . . . He darts with inconceivable rapidity from thought to thought, so that one must be assiduously on the watch to keep him in sight. He gives himself no time to express one thought fully, before he hurries on to another; and multitudes of ideas are struggling in his soul for simultaneous utterance. Yet . . . his thought comes out, not only with perfect explicitness, but with warmth the most genial and eloquence unsurpassed."—*History of the Books of the Bible*, Dr. C. E. Stowe, pp. 343, 344.

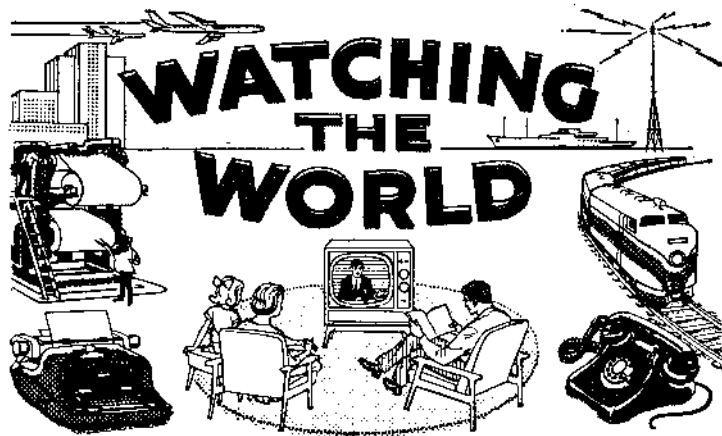
Not that Paul wrote every one of his letters in this style, but this is especially true of his letter to the Romans, and of others to varying degrees. Yet could we imagine the foregoing being said of any of the Greek classical writers? Paul was not concerned with works of art, fine literature. His chief concern was substance, and the ones to whom he wrote as well as his own circumstances would be bound to influence his style. This is borne out by the fact that the modernist clergyman used Paul's letter to the Galatians as his criterion and it is to be expected that the letters which, like it, concerned themselves largely with doctrine would resemble it, which is the case with Romans and First and Second Corinthians.

Just one fact alone points up the fallacy of the hypothesis under discussion, and that is that the apostle Paul wrote under inspiration. Can a computer measure the workings of the holy spirit?

Additionally, there is the testimony of early church historians. The works of such early writers and early collections of Bible manuscripts join in crediting Paul with every letter that bears his name. (For more evidence of this nature see "*All Scripture Is Inspired of God and Beneficial*," Ephesians through Hebrews.)

In view of all the foregoing, what a feeble line of argument is put forth by this modernist clergyman who would rob Paul of the writership of most of the letters he wrote under divine inspiration and would prove that God's Word is not truth! How true are the words of Paul, "The wisdom of this world is foolishness with God," and of Jeremiah, "They have rejected the very word of Jehovah, and what wisdom do they have?"—1 Cor. 3:19; Jer. 8:9.





U.N. Force on Cyprus

◆ Since December 26 the British have been on the island of Cyprus trying to maintain peace between the Greeks and the Turks. At 5 a.m. March 27 Lieut. Gen. Prem Singh Gyani assumed command of the United Nations force charged with keeping the peace in Cyprus. At present the international force is made up of only British troops and 1,000 Canadians.

By the way, Cyprus had the highest percent of increase in tourism last year of European and Middle East countries. During the year a record number of 74,619 visitors came to the island, compared with 50,236 in 1962, an increase of 49 percent. A soldier being dispatched to the island remarked, "It's a pity that war should mar that beautiful land." That is the way all peace-loving people feel.

Alaska Torn by Quake

◆ At 5:36 p.m. on March 28, Anchorage, Alaska's largest city, with a population of about 100,000, was rocked by one of history's mightiest earthquakes. The devastation was widespread. Buildings collapsed. Fires broke out. Other hard-hit places were Kodiak, Seward, Valdez and Cordova. The quake generated giant ocean waves that left a trail of death and destruction down

the Pacific coast from Canada to California. More than 2,000 miles from the quake, Crescent City, California, was hit by an ocean wave generated by the quake, leaving 10 dead and 50 missing. The earthquake's force was rated variously at 8.2 to 8.7 on the Richter scale of tremor measurements. The cost in property damage in Alaska was said to be \$250,000,000. Governor Egan of Alaska said the death toll was 65 or 66, with at least 100 persons injured.

Raging Rivers

◆ Heavy rains and melting snow created havoc in seven states along the Ohio River in America during March. Seven states were designated as disaster areas, thus eligible for special federal help. Some 50,000 people were driven from their homes by the raging waters. The floods were called the worst in 20 years. At Wheeling, West Virginia, the Ohio River was 47 feet—10 feet above flood stage. In another state it was 46.2 feet—18.2 feet above flood level. On March 12 the Ohio River crested at 66 feet at Cincinnati.

Pictures of the Atom

◆ A magazine called *Science & Mechanics*, in its January issue, featured an article entitled "First Photos of the Atom!" The writer stated that

"a revolutionary new scientific instrument has been invented that penetrates to the heart of matter, the atom, and photographs it in color!" The microscope that does this incredible bit of work is called the Nemescope. It reportedly can photograph atoms, viruses and enzymes. The new microscope is said to cost a fraction of the electron microscope, heretofore the most powerful magnifying instrument known to science, and requires specimen preparation no more complicated than that required by a simple optical microscope. In addition to producing photographs of subatomic structure in color, the author claims, the Nemescope can also project the image on a screen or reproduce it via television.

Volcano Erupts in Chile

◆ Five hundred miles south of Santiago, Chile, on the edge of Lake Villarrica, is where the Villarrica volcano is located. On March 5 it erupted with a roar that spread terror for miles around. Its first eruption the day before started avalanches that buried a village and drove thousands from their homes. The village of Conaripe was wiped off the map when an avalanche of mud and rock swept over it. An estimated 30,000 people fled through mud and blinding rain to places of safety. Rescue teams were trying to reach them with food and supplies.

Land Reform in Italy

◆ Land reforms in Italy have brought about enormous changes in the Italian way of farm life. Twelve years ago the Italian government redistributed 700 square miles of land. According to one source, the government paid the equivalent of about \$400 an acre for the land that it appropriated. The land with a house was then sold to peasant families for a fraction of the

cost on 30-year loans at 2 percent interest, so last year an owner of a 13-acre farm paid the government \$40. About 32,000 families in the area of the Gulf of Taranto are now living on land expropriated from 1,500 larger holders.

Easing Famine in India

◆ The Indian state of Rajasthan has experienced crop failures and drought for the past three years. Some half-million people are suffering from famine. The Agency for International Development has made arrangements to ship 21,000 tons of wheat and 25,000 tons of livestock feed. In addition to the livestock feed, that makes about 84 pounds of wheat for each one of those in need. But how much of the shipment will actually reach those who need it?

The Blood Racket

◆ A reporter for the *China Mail* (Hong Kong), January 27, asks: "When is Government going to stop this blood racket in certain private hospitals?" A patient is told he needs a blood transfusion, "but he has to pay \$180 per pint—\$180 cash." The report says that "anything up to \$400 is charged for a pint of rare blood types." In one instance, when a number of friends and relatives stood by and were willing to contribute blood to a patient, their offer was refused. But the patient's relatives were billed for three pints of blood. A cry is going up in Hong Kong for the government to step in and do something about this nefarious racket.

Misuse of Blood

◆ The Toronto *Daily Star* stated that an effective human serum against lockjaw has been developed by doctors in Canada. Surgeon L. J. Mahoney reportedly stated that "millions of doses of horse serum are given every year."

Now some of it will be from human blood!

Man's misuse of blood seems to know no end. Now they are making face creams from cow's blood! *Time* magazine for March 27, 1964, says that the research laboratories of meat-packing Armour & Company have developed the process that "uses proteins drawn from the blood to temporarily smooth and fill in furrows, much like a glossy, translucent mudpack."

Relay II from Japan

◆ The first live telecast relay from Japan to the United States was made March 25. There have been previous telecasts from the United States to Japan by way of Relay I, a communications satellite. Premier Hayato Ikeda of Japan used the broadcast to apologize to the American people for the stabbing of American ambassador Edwin O. Reischauer in Tokyo by an emotionally disturbed youth. The ambassador was wounded in the leg. President Johnson of the United States stated that all Americans understood that the incident had "nothing to do with the deep friendship and understanding which exists between our two countries." The transmission from Japan to the United States was made by the communications satellite Relay II.

"Fly-by-Night" Religion

◆ The Miami *Herald*, March 22, stated that Christendom's ministers are "alarmed by the growing number of men who make lucrative livings off 'fly-by-night' religion." Ministers complain that in almost every line of work one must prove his ability, but not in religion. So-called "con men of religion," therefore, are taking over. They may assume many identities, such as faith healer, prophet, peddler of crosses as lucky pieces, tent evangelist, street-corner preachers. The "con man" will come into an area, said a Lutheran min-

ister, and he "will milk it dry in the name of religion and then move on to greener pastures." A Presbyterian minister reportedly explained: "A man who comes into a town with a Rev. in front of his name isn't questioned. Instead, he is accepted with open arms, his beliefs are accepted and his character is accepted. All because of the three letters—Rev." So clergymen are obviously worried over the fleecing of their flocks before they can get to them.

Violence in India

◆ Mid-March anti-Moslem violence claimed the lives of 143 persons in eastern India. In the steel town of Rourkela a crowd of about 500 gathered to protest a curfew. Violence broke out and some 29 persons were officially reported killed on March 21. The official death toll in this city rose to 63. A number of Americans and British citizens were evacuated to Calcutta. But earlier in the week similar religious violence cost at least 30 lives in Calcutta in West Bengal. The arrival of evicted Moslems from eastern India in East Pakistan is regarded by the Pakistanis as a basic cause of the new religious violence.

Through the Alps

◆ People once cringed at the thought of driving over the famous St. Bernard Pass that divides Switzerland from Italy. This route that was laid down by the Romans in 141 B.C. is now being bypassed. A two-lane, 3.6-mile-long tunnel cuts through the mountains now, eliminating much of the hazardous driving. What was once an hour auto trip is now a ten-minute drive. Eight months out of the year the pass is blocked by snow. Motorists were forced to take the alternate route, which was some 100 miles longer. Now all of that is in the past. There have been many railway tunnels cut in the Alps, but March 19 saw the first highway tun-

nel in this vicinity open for business. It took 5 years and \$35,200,000 to do the job.

A Bomber Blaze

◆ The United States government recently proposed that a step toward disarmament would be to set ablaze \$1,000,000,000 worth of bombers—the U.S. B-47—which planes are considered outmoded, if the Soviet Union would destroy an equal number of their TU-16's. The United States fears these outmoded bombers may fall into the hands of other nations and be used as weapons of war. On March 19 the Russians blasted the plan as unrealistic. They said it did not represent real disarmament.

De Gaulle to Mexico

◆ President Charles de Gaulle of France made a friendly invasion of Mexico in March. His enthusiastic reception caused no small ripple

throughout the Western Hemisphere. His visit lasted three days. He talked about trade, aid and common aims. The 73-year-old French president spoke about his alliance of independent nations and the part they can play together. De Gaulle was being viewed as a world leader who could protect Latin America from "Yankee imperialism." Washington, for the most part, was silent but not completely unconcerned. The French president is due back for another round with the Spanish-speaking people in the autumn, when he is scheduled to visit Peru, Chile, Brazil and Argentina.

Aid from Automation

◆ The Library of Congress in the United States with its 43,000,000 volumes is beginning to have a cataloguing problem. Forty new items come in every minute to be catalogued. At present the staff of cataloguers

are at least one year and 150,000 items behind in their work. Library officials are hopefully looking to automation to solve their problem. Automation in catalogue searching and document retrieval is now feasible in large libraries.

Subverting Message for Wealth

◆ On February 14 the Waco (Texas) *Times-Herald* reported Dr. Samuel Southard, professor of psychology of religion at Southern Baptist Theological Seminary in Louisville, Kentucky, as saying that the Baptists in the southern part of the United States have compromised the Christian message for prosperity. He is quoted as having said: "We are the picture of a people of affluence and health but are not wise in the eyes of God." "We have subverted our message to hold our numbers and our wealth . . . We are saving our organization and losing our religious life."



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