THE REASON FOR THIS MAGAZINE

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

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

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

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, *President* GRANT SUITER, *Secretary*

Printing this issue: 3,950,000

4d a copy (Australia, 5d; South Africa, 3½c)

Yearly subscription rates for semimonthly editions

Offices	
America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 321 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

Now published in 25 languages

Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Malayalam, Polish, Tamil, Ukrainian.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

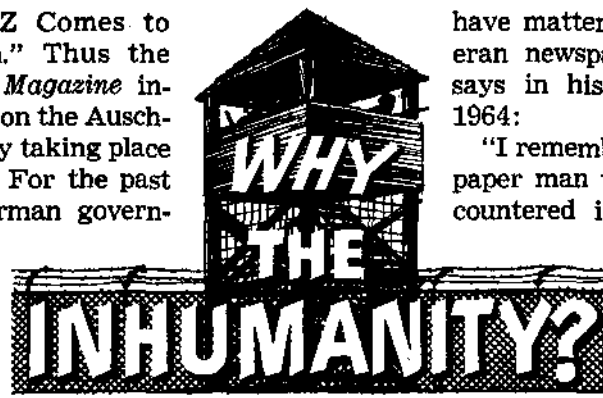
The Bible translation regularly used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used, this is clearly marked.

CONTENTS

Why the Inhumanity?	3
Should the Christian Church Be a Tool of the State?	5
They Love Bible Truth	10
Comfort for the Lonely	12
Church "Fallow" and Jehovah's Witnesses	15
The Effects of Employee Dishonesty	16
Waves—Complexion of the Sea	20
Cooks! Do You Do Justice to the Onion?	24
Greenland—A Challenge to Man	25
"Your Word Is Truth" The Bible—A Consistent Book	27
Watching the World	29

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

Volume XLV | London, England, July 8, 1964 | Number 13



"AUSCHWITZ Comes to Life Again." Thus the New York *Times Magazine* introduced its report on the Auschwitz trials currently taking place in West Germany. For the past five years the German government had been collecting evidence against twenty-one German SS men and one trusty or inmate who became an aide, and now was bringing them to trial. "The charges range over every imaginable crime and some beyond imagining," the report said.

But might not the entire Nazi program for the "Final Solution," the extermination of the Jews of Europe, be termed "beyond imagining"? That the Nazi regime should have built a veritable city at Auschwitz, factories and all, to exploit Jewish labor and to exterminate Jews by the million does indeed stagger the imagination. And what about the industrialists who so readily cooperated with Hitler in this diabolical business, as so graphically portrayed in Hochhuth's *The Deputy*?

However, this incomprehensible inhumanity was not limited to those who accepted the Nazi ideology either voluntarily or under compulsion. Not only were there some, such as the Vatican, that remained silent about it all, but some preferred to have matters that way. As veteran newspaperman I. F. Stone says in his *Weekly*, March 9, 1964:

"I remember as a young newspaper man the coldness one encountered in the [U.S.] State Department on the subject of refugees and the inhumanity with which the British turned away from Palestine boatloads of Jews fleeing from Hitler's ovens; two, the Stroma and the Patria, sank with their human cargoes. Last October 12 [1963] the State Department released a volume of diplomatic papers from the year 1943 (Vol. 1: General) in which two painful stories are disclosed. One (at page 134) is a British Embassy memorandum expressing fear lest the Germans 'change over from the policy of extermination to one of extrusion [sending Jews out of the country], and aim as they did before the war at embarrassing other countries by flooding them with alien immigrants.'" In the other painful story Stone relates how the U.S. Chiefs of Staff objected to moving 4,500 from Spain to North Africa lest this "cause resentment on the part of the Arab population." Comments Stone: "In all the great capitals, political expedience came before humanity."

Just how far political expediency can come ahead of humanity was nowhere more shockingly portrayed than with the bombing of the city of Dresden, Germany. Because of its being without military installations, it had become a haven of refugees, swelling its population to 1,250,000. After the bombing the city had less than one-third as many inhabitants, and German estimates of the number killed ranged between 120,000 and 150,000, or about as many as perished by atomic bombs in Nagasaki and Hiroshima put together. Eleven square miles were wiped out and more than 24,000 of Dresden's 28,000 houses in the heart of the city were destroyed.

Regarding this incident Chester Manly in *The UN Record* states: "On the night of February 13, 1945, Dresden, in eastern Germany, a city of museums, cathedrals and hospitals, was devastated by 2,000 American and British heavy bombers. The city, containing no important military targets, was swollen with refugees from the Russian armies advancing from the east and from the mounting intensity of the bombing attacks in the west."

The bombing was carried out in three waves: the first at nine at night, the next three hours later, and the third about noon the next day. The heavy bombers, loaded with incendiary bombs, poured a veritable Gehenna on the hapless population. And not content with dropping liquid fire on the population, fighter planes swooped down to machine-gun fleeing victims, women, children and all. No wonder that one British official in telling about it within the past year, in November 1963, entitles his article "Apocalypse at Dresden, The Long-suppressed Story of the Worst Massacre in the History of the World." According to him, "if the British Commonwealth and the United States last a thousand years, men may say that this was their darkest hour."

And what was the purpose of it all? According to some authorities, to impress Stalin; according to propaganda reports, to break the morale of the German people, but this it failed to do. However, it did create such a public uproar that Churchill and his advisers announced that no more such bombings would take place.

Why all such incomprehensible inhumanity? Because of political expediency? No doubt that does account for most of it, for expediency is defined as "conducive to special advantage rather than what is universally right." But how is it possible for men to go to such extremes? Because of the tendency of fallen man to evil unless checked by the enlightenment and motivation provided by the Word of God. Without divine guidance men readily become "like unreasoning animals born naturally to be caught and destroyed."—2 Pet. 2:12.

Goading men on in their inhumanity is none other than Satan the Devil, especially since 1914. Fulfillment of Bible prophecy shows that since that time Satan and his demons have been cast down to the earth. With what result? "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." But take cheer, for that also means that before long the prophetic words will apply: "Come, you people, behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth."—Rev. 12:12; Ps. 46:8, 9.

Even now there is a class of people who have kept themselves clear of inhumanities. They are the ones who are seeking instruction from Jehovah and who are walking in his ways. They have already 'beaten their swords into plowshares and their spears into pruning shears.' It might well be that you received this copy of *Awake!* from one of these.—Isa. 2:3, 4.

SHOULD THE *Christian Church* BE A TOOL OF THE STATE?

How far should Christian subjection to the State go? Who decides its limit?

AS A lover of what is right you prize highly the freedom to follow the dictates of your conscience. And if you happen to have strong religious convictions you may value your religious freedom even more highly. However, the fact that at present you may be enjoying these freedoms does not of itself make certain that you will enjoy them tomorrow.

Why not? Because today autocratic and often Godless governments are spreading and are making ever more demands. In their lust for power they seek to coerce religious organizations to compromise their principles and to make them subservient to the State. Is a church justified in thus yielding for the sake of its continued existence?

That Christians have obligations both to God and to their governments Jesus made clear when he said: "Pay back Caesar's things to Caesar, but God's things to God." But suppose there is a clash between the two, as when Caesar or the State demands what God explicitly claims for himself, or the State demands that one do what God plainly forbids, then what? Who is to determine just what belongs to the State and what to God? Whom is one to obey? Scripture and logic would seem to dictate that Jehovah God is the one to determine what belongs to whom. This is the way the apostles understood it, for, when faced with this issue, they replied: "We must obey God as ruler rather than men." —Mark 12:17; Acts 5:29.

However, since the time of so-called Constantine the Great, professedly Christian organizations have yielded and given to Caesar or the State that which belongs only to God, thereby becoming Caesar's tools. Perhaps no more glaring example of this can be found today than that of the leading branches of Christendom residing in the Soviet Union. In particular has the Russian Orthodox Church become the veritable tool of not only a Caesar but an avowedly atheistic Caesar, the Godless Russian Communistic government. And painted with the same brush are the satellite Orthodox Nationalist churches. The role all these play is well symbolized by the Kremlin with its cathedrals and fortresses.

The fact is that ever since 1721, during the rule of Peter the Great, the Russian Orthodox Church has been the abject tool of the Russian government. Beginning with that year, it was the czar that appointed from among Orthodox prelates the handful of men that made up the Holy Governing Synod of the Russian church, which body replaced the office of Patriarch abolished by Peter the Great. More than that, the czar also had a 'lay' representative on the Synod, the Ober-Procurator, and no action of the Synod could receive the czar's ap-

proval without the intermediation of this official. Peter thus made doubly certain that the Russian church would be run according to the czar's wishes.

For almost two hundred years the czars held this viselike grip on the church. Its hierarchy rolled in wealth and was even more reactionary at times than were the czars, while drunkenness and other misconduct on the part of the priests were common. Remember Rasputin.* As a young Russian professor of literature, himself a "believer," put it to a *Life* correspondent: "In the old days Orthodoxy fought every liberal movement in Russia, from the emancipation of the serfs to the democratic revolutions of 1905 and 1917. It even excommunicated Tolstoy, that man of God." (September 14, 1959) During this time crass ignorance and superstition were fostered and especially the worship of holy pictures known as "icons."

The Patriarchs Tikhon and Sergei

Then came the revolution of 1917. The downfall of the czar and the establishment of the provisional government made possible the return of patriarchal church government and the election of a patriarch, Tikhon. But then the Soviets, who were a minority, seized the government and at once took drastic action against religion, secularizing marriage, grabbing church property and nationalizing the schools.

The patriarch Tikhon at first condemned these acts as "the work of Satan" and excommunicated the perpetrators, telling them that for it they would "suffer the fire of Gehenna in the life to come"; at the same time warning his people to have nothing to do with the Communists. When it appeared the Communists were here to stay, Tikhon changed his position from opposition to strict neutrality, and then, after having been imprisoned for a year, did an about-face, acknowledged his "errors" and pledged his allegiance and that of his church to the Soviet regime. Thereby he took the first step toward making his church again a tool of the State.

Patriarch Tikhon, who had been elected in 1917, imprisoned in 1922 and released in 1923, died in 1925 and was succeeded by Sergei, but not as a patriarch, no election being possible. Sergei started out well, for in a letter to his clergy he stated, among other things:

> "One of the results of the Revolution consists in freeing the Church from all political and national tasks, and we assuredly cannot surrender that advantage. . . . We firmly promise that to the degree it depends upon our authority, we will not henceforth permit the Church to find itself involved in any political adventure whatever, and will not tolerate anyone to hide his own political aspirations under the Church name."*

Truly a high-sounding statement that Sergei did not intend his church to be Caesar's tool. But when the State applied pressure on the one hand and made an attractive offer on the other hand, Sergei did an about-face. As a result, a year after writing that bold letter, he issued a Declaration* in which he expressed the very opposite sentiments:

> "Let us raise our grateful prayers to the Lord who has been so gracious to our holy Church. Let us also express, in behalf of the entire nation, our gratitude to the Soviet Government for this attention to the spiritual welfare of the Orthodox population . . . We wish to remain Orthodox and at the same time to recognize the Soviet Union as our civil Fatherland whose joys and successes are our joys and successes, and whose misfortunes are our misfortunes. Every blow

* According to *The Encyclopedia Americana* (1956), Vol. 23, p. 222, "Rasputin" is "from the Russian word rasputny, dissolute, profligate, libertine, licentious: an opprobrious nickname conferred upon a notorious Russian monk. . . ." And concerning Rasputin *The Encyclopædia Britannica* (1959), Vol. 18, p. 988, states that he was responsible for the "wildest orgies," which gained him immense popularity in high circles, that the Holy Synod servilely followed his wishes and that even the empress, the wife of the Czar, came under his influence.

* *The Church in Soviet Russia*—Spinka, pp. 159-162.

directed against the Union, . . . we acknowledge as a blow directed against us."

Many of the bishops in exile as well as some within Russia protested this Declaration whereby so obviously the church became the tool of the Soviet Caesar. Those protesting inside Russia were gradually apprehended by the secret police and their places filled by bishops willing to cooperate with the Soviet regime. That Sergei clearly appreciated the alternative that faced him is plain from the following statement that also appeared in that Declaration: "Only arm-chair visionaries can suppose that such an immense community as our Orthodox Church, with all its organizations, may peacefully exist in this country, hiding itself from the government." But did Christ promise his followers a peaceful existence, or that they would have tribulation?—John 16:33.

How total this sellout to the State was can be seen from the fact that from this time on all official Russian Orthodox Church history conforms to Soviet policy. An example of this is Sergei's denial, as reported in the Russian press, of there being any religious persecution in Russia: "In the Soviet Union no religious persecution has ever occurred, nor does it now exist. Churches are not closed by governmental order but because of the will of the people. The reports concerning cruelties of the agents of the Soviet government in relation to certain priests . . . are lies." Another example is its zealous support of the 'Stalin cult,' referring to him as "The Defender of the Faithful," "Our Common Father," and so forth.

Shortly after Germany invaded Russia in June 1941 the Orthodox Church rallied to the cause of the Soviet, declaring: "The Church of Christ blesses all Orthodox who are defending the frontiers of our Fatherland." Its head, from then on until he died in 1944, issued twenty-three proclamations urging his people to support the war. He and other church leaders collected large sums of money to help finance the war. For all this support Stalin permitted the calling of the Russian Council or Sobor, which permission he granted at a historic meeting of Stalin, Sergei and two other prelates and which resulted in a far-reaching "concordat." The Council, which elected Sergei patriarch—something he had been in fact but not in name all the time—was but a rubber-stamp affair consisting of only a handful of prelates favorable to him.

Alexei's Role

Sergei was succeeded by Alexei, under whose rule the Orthodox Church of Russia has continued as a Soviet tool, wholeheartedly supporting the war until its close. The Soviet regime still passes on the qualifications of every holder of an office in the Orthodox Church, from the patriarch on down to the lowliest priest; exceeding even the demands of the Nazis, who concerned themselves with the politics of only the higher church officials of the Roman Catholic Church. Every church service still begins with a prayer for the blessing of the Presidium of the Communist party of the U.S.S.R. With the coming of peace the church has given all-out support to Red Russia's "peace movement" in pulpit and church press. In fact, the church echoes the Soviet propaganda line on every major international issue. And the fiction of no religious persecution is still dutifully mouthed.

Recent evidence that Russian Orthodoxy is a Soviet tool appeared in the New York *Times,* October 2, 1963, under the heading, "Soviet Eye on Vatican." It told that "Orthodox Moves for Reconciliation with Rome Parallel Political Line. The Orthodox

Church's offer to enter into a dialogue with the Roman Catholic Church is an ecclesiastical counterpart of Moscow's recent 'campaign of smiles' aimed at rapproachment with the West."

Even as the Soviet regime has expansionist ambitions, so the patriarch of Russia has ambitions to become leader among the dozen and more Eastern Orthodox Churches and to have Moscow become the "third Rome," and it is in the interest of the Soviet regime to support him in these ambitions. He has already coerced the Orthodox heads in satellite countries to look to him instead of to the ecumenical patriarch at Constantinople, who is "first among equals." Thus the Russian delegates to the first Pan-Orthodox meeting at the Isle of Rhodes in 1961 tried, though in vain, to have the honor given the ecumenical patriarch bypassed and to inject political peace appeals, Soviet inspired, into the resolutions.

All the Eastern Orthodox Churches, except the Greek, met again in 1963 at the same place. In reporting on that meeting a press report stated: "The most serious rift in Orthodoxy divides the Russian and Eastern European Churches from the other Orthodox Churches. The Russian Church appears to wish to restore the position of pre-eminence it enjoyed in the days of the czars." The report also stated that the real problem of the Middle East churches, small but ancient, is their penetration by the Russian Orthodox Church. —New York *Times*, September 27, 29, 1963.

Most fittingly, therefore, Matthew Spinka, an authority on Russian church affairs, wrote:

> "The present Patriarch Alexei has voluntarily continued the policy of cooperation with the state. He has deliberately made his Church the tool of the government. This is particularly evident from his service rendered to the state in the expansion of its political power into satellite Orthodox countries. It has become the significant and conspicuous feature of his term in office."

The Russian Orthodox Church is indeed the tool of the Godless Communist Soviet regime. True, its former heads, Tikhon and Sergei, at first struggled against having their church play this role, but in the end each did an about-face because of pressures and inducements. What good is a professedly Christian organization when it becomes a tool of Caesar, and a Godless Caesar at that, one whose goals are world conquest and the wiping out of all religion? God and Christ can use only those bearing right fruits.—Matt. 21:43; John 15:2, 6.

Witnesses in Russia No State Tools

According to reports, the leading Protestant organizations in Russia follow the same course of cooperation with the Communistic Soviet regime that the Russian Orthodox Church does, even as do the Roman Catholic Churches. They have the benefit of being registered by the government in return for repeating Soviet propaganda, such as that there is no religious persecution in Russia and that the Soviet regime is sincerely advocating world peace. Evidently all these agree with the former Orthodox patriarch Sergei that only armchair visionaries would try to carry on in Russia without coming to terms with the Soviet regime. But there are exceptions that are proving that even in Godless Communistic Russia sincere worship can be carried on. In particular have Jehovah's witnesses there demonstrated that a religious community can carry on without becoming a Soviet Caesar's tool, and they have done so by going "underground."

Even as Jehovah's witnesses refused to compromise or come to terms with Hitler, the Godless Nazi Caesar, so they have refused to come to terms with Stalin and Khrushchev, the Godless Communistic

Caesars. While they have had to suffer much for taking this course and have had to carry on underground, they have kept a clear conscience and can hope to be rewarded by their God Jehovah in his due time. As Jesus foretold: "Shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?" —Luke 18:7, 8; see also John 15:17-19.

What is more, even at the present time their course of action has not been without rewards, as can be seen from what Walter Kolarz says about them in his book *Religion in the Soviet Union*. While obviously not impressed with the beliefs of Jehovah's witnesses, he does accurately tell how they were able to breach the Iron Curtain, by Russian prisoners in German concentration camps becoming converted by Witnesses also in these camps and by Russia's taking over lands in which there were Witnesses. In regard to their activities and persecutions he has, among other things, the following to say:

"In 1957, the Soviet authorities started a nationwide campaign against the 'Witnesses.' The body primarily in charge of it was the Committee for State Security, the notorious KGB, the successor of the MVD which carried out the anti-Jehovist operations in the forties . . . Specifically, political charges against the 'Witnesses' concerned their refusal to participate in elections or serve in the army, . . . and their boycott of the appeals of the World Peace Council. They assert that no international body in the world could prevent war nor bring universal peace against God's will, and so the peace movement is a wicked thing.

"Truth and fiction are closely intermingled in the Soviet accusations, but one is outstandingly ludicrous, namely, that 'Jehovists' were racialists who accepted the nazi philosophy of a master-race. . . . In fact, far from being racialists, the 'Witnesses' are more internationally-minded than the communists, for they do not recognize any natural and racial barriers among themselves. They consider themselves part of 'Jehovah's Nation of Worshipers' to which their undivided loyalty belongs. . . . Only the future will show whether Khrushchev has been more successful in fighting the 'Jehovist' danger than were either Hitler or Stalin."

What a contrast the course of Jehovah's witnesses in Russia presents to that taken by the Orthodox, Roman Catholic and major Protestant churches, such as the Lutherans and the Baptists! If the few thousands of Jehovah's witnesses have been able to accomplish all this, what could these others have accomplished with their many millions if their leaders had taken a fearless, uncompromising and integrity-keeping stand and kept separate from this system of things, if they had refused to yield to Caesar's demands to give him what belongs to God alone, if they had refused to become tools of the Godless Soviet Caesar?

According to the Word of God, all religious organizations that thus become political tools, as were the religions of ancient Babylon, are a part of "Babylon the Great," the world empire of false religion. More than that, God's Word at Revelation 17:15-18 shows that all such religious organizations, as part of Babylon the Great, will perish at the hands of the very Caesars with whom they consort.

Has your church compromised its principles for the sake of popularity, convenience or to avoid persecution? Has it come to terms with Caesar at the cost of failing to pay back to God what belongs to God? If so, then it is part of Babylon the Great and the call also applies to you: "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." —Rev. 18:4.

They LOVE BIBLE TRUTH

By "Awake!" correspondent in Sierra Leone

DO PEOPLE in your neighborhood enjoy listening to Bible teachings? Do they welcome a discussion of God's Word with their neighbors? If you live in the so-called "progressive" lands of Christendom, particularly in certain parts of Europe or North America, it is very likely that the majority do not. While so many in those areas profess to be Bible lovers, so few will even take a few moments to discuss the Bible with their neighbors. You may therefore be surprised to learn that the situation is quite different in Africa.

In many parts of Africa it is not unusual for most of the people in a small village to gather around to listen to a visitor who has come to speak to them about the Bible. Yes, many Africans welcome a discussion of God's Word, and allow its truths to sink into their hearts. Their love of Bible truth has resulted in many of them becoming dedicated, footstep followers of Jesus Christ.

While it is true that many Africans are Christians in name only, which is so of people wherever you go, others make many sacrifices and endure much abuse in order to remain faithful to Christian principles. This is true of many persons who have recently been contacted with Bible truth in the small West African country of Sierra Leone. Their faith has often proved exemplary.

Bible Truth Taken Seriously

For example, not long ago one of the missionaries of Jehovah's witnesses started a Bible study with an African tribesman who lived in a small village about seven miles outside the town of Makeni. Since farm work was urgent, the Bible study was arranged for seven o'clock each morning. However, due to his keen interest the study was soon extended to two hours in length instead of just one.

After a few studies it was explained to this interested man that congregation meetings were held in a town seven miles away. What a joy it was to see him at the public lecture the following Sunday afternoon! He had walked the seven miles to attend. Afterward, different ones remarked how they enjoyed themselves in the ministry that morning. To their amazement this newly interested person was present at the meeting for field ministry the following Sunday. He had left his home at five o'clock in the morning in order to share in the house-to-house ministry!

Soon this interested person expressed his desire to attend all the meetings. He was even willing to give up farming in order to be near the Kingdom Hall. He learned a new trade, baking, which occupation enabled him to leave the farm and be closer to the meetings.

After completing studies in the Bible-study aid *"Let God Be True,"* he expressed his desire to be baptized. After baptism he enrolled as a vacation pioneer minister, and six months later he entered the regular full-time ministry. He is now conducting seven Bible studies of his own, and one has already started to share in the ministry with him.

Responsive Hearts

Especially have persons of the Kissi tribe shown response to Bible truth in Sierra

Leone. In 1959 a Kissi-speaking minister and his wife were sent to the small town of Koindu in Kissi-speaking territory, and it was not long before a handful of interested young men started attending the weekly Bible studies arranged in the home of this minister. Due to his zeal and enthusiasm the town chief began to show considerable interest in the work. He not only attended some of the meetings, but even gave a plot of land for building a Kingdom Hall.

In course of time literacy classes were arranged to help these humble folks to read and write, and eventually upward of 300 were attending them. During this time a new congregation was formed, and about twenty of the Kissi people took up the ministry. In the next three years the increase came by leaps and bounds. More than fifty ministers are now associated with the original congregation, and two other congregations have also been formed. Many of those who are ministerial servants in these congregations learned to read and write in the literacy classes.

The love of these people for Bible truth is shown by their zeal in sharing the wonderful things they have learned with others. More than fifteen of those in the original congregation in Koindu are full-time ministers, and more than twelve others are serving as full-time ministers in nearby congregations. That their love is genuine is evidenced by the courage these people have manifested in the face of bitter persecution.

Exemplary Courage

When a group of men in a village not far from Koindu became interested in the Bible and started attending meetings regularly, the headman of the bush society led an assault against them early last year. Although these newly interested persons had long been members of this bush or "poro" society, they now refused to take part in its demonistic rites. Because they chose instead to obey the true God Jehovah, they were beaten, tied in chains in the bush, and in other ways physically abused. In addition, their homes were burned down and their property was confiscated. During all this the paramount chief not only did not interfere, but even encouraged his people in their abuse of these men. Yet despite all that they suffered, these Christians remained steadfast in their stand for true worship.

When their Christian brothers learned what had happened to them, the matter was immediately reported to the police and a group of policemen were sent to investigate. Upon arriving, the police found that the culprits had run away and taken cover in the bush. However, the paramount chief and other influential ones who were largely responsible for all the trouble were taken into custody and held several days pending trial. Later, they were released on bail.

At the trial those responsible were severely reprimanded, and the paramount chief was deprived of his position. The people in the entire district became acquainted with what happened and, as a result, they all have great respect for Jehovah's witnesses. Meeting attendance in the large new Kingdom Hall in Koindu has zoomed to amazing new peaks. Although there are only a few more than fifty of Jehovah's witnesses associated there, due to the faithfulness shown in the face of opposition more than 300 have been in attendance at the meetings.

What a grand witness is being given to the praise of Jehovah God due to the love that many African people are showing for Bible truth! Certainly there are many persons living in the Western lands of Christendom that can learn from the example of these Bible-loving Africans.

COMFORT For The Lonely

NOT many years ago a young couple with their two children moved from a small town in Minnesota, where they grew up together, to a suburb of Chicago, Illinois, in America. How thrilled they were over the prospect of living in a city! But being isolated from old friends and familiar places, the unexpected happened. The wife became terribly lonesome. "I was so lonely," she says, "I hated to wake up in the morning. . . . I'd sit in the kitchen all morning and drink coffee and cry so much that I'd use up five handkerchiefs. I was really disorganized."

For some reason many small town and country folk seem to believe that the very size of a big city and the versatility of its life are guarantees against loneliness. But nothing could be farther from the truth. The cold steel and concrete canyons of the big cities practically echo with loneliness. Their beer halls, taverns, restaurants and theaters are quite literally packed with lonely people. In 1960 there were 2,000 bodies of adult New Yorkers that went unclaimed at the city morgue. There is much truth in the old cliché that the loneliest place on earth is New York City's Times Square on a New Year's Eve. Big cities can be lonely places.

What is loneliness and what are its effects? Why do people get lonely and what can be done about it?

Loneliness is a longing to be with a loved one, to be understood, to be loved, to feel wanted, needed and cared for, yet without anyone or any way to feed these very basic appetites. It leaves one frightfully empty inside—all alone and without hope.

Loneliness is no respecter of persons. It afflicts old and young alike. Most people have the inner strength to face the affliction and to throw it off, at least to some extent. But a few need help. And it is the privilege and duty of a Christian to offer to such persons comfort and aid. The Christian apostle Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God." (2 Cor. 1:3, 4) So there is comfort for the lonely.

However, many people are lonely and are not aware of it. Yet often their loneliness causes them to behave in a manner that is disturbing to others and to themselves. Some of these lonely people retreat into a shell of dreamy self-concern; others put on a protective armor of critical hostility and bitterness. Some become impostors; they pretend to be somebody else. Others develop obsessions, not only compulsive eating and drinking, two of the most familiar devices used to compensate for loneliness, but sometimes compulsive sleeping or reading.

At present the effects of loneliness as an emotional disease are not fully known. Doctors do know, however, that it can serve as the hidden cause of all sorts of depression, panic, anger or vague uneasiness. It is often an underlying cause of alcoholism, drug addiction, juvenile delinquency and marital unfaithfulness. Dr. Eric P. Mosse, prominent New York psychoanalyst, said: "I think all mental disease as a whole stems very much from the problem of loneliness." The Salvation Army noted that loneliness is sixth on the list of reasons for suicide. Perhaps even more shocking is the fact that most of the other reasons are directly or indirectly related to loneliness.

Cause of Loneliness

Why do people get lonely? Because they were not made to live by themselves, or to be by themselves for any great length of time. Isolation in a physical and spiritual sense brings on loneliness.

Solving the problem of loneliness, however, is not simply a matter of surrounding oneself with people. If this were the case, there would be no lonely people in big cities, but the reverse is true. Some of the loneliest people in the world are right in the middle of the crowd. The problem is not simply people, but the need to communicate. Failure to communicate is one of the basic reasons for loneliness.

Loneliness may stem from other factors, too—from a sense of not being loved or cared for. Old and young delinquents, as many social workers know only too well, are generally unloved and thwarted people. What many of these lonely people want is simply a sense of belonging somewhere or to someone.

Loneliness is one of the greatest problems among the aged. The most common cause is neglect, even when living with relatives, but more often when living in an institution. Older people tend to feel outdated, deliberately cut off by those from whom they expect love and friendship. The changed attitudes of families toward parents and grandparents in recent years has resulted in increased loneliness among the aged. In too many cases older people no longer occupy a place of affection and respect in the family circle as they once did.

Dangers of Loneliness

With young people loneliness altogether too often leads to immorality. A lonely girl returning night after night to her one- or two-room apartment becomes desperate for companionship. At first she may try watching television or listening to the radio, but in time the loneliness presses in again. She may dash out into the street in search of a familiar face, or wander off to an airport to watch people. Loneliness might drive a young man into a bar, where lonely people generally gather. Night after night these same people sit side by side on rows of stools, chatting together, exchanging boredom for loneliness. The danger is that once lonely people find a listening ear, or get a taste of friendship, they will do almost anything to keep it. Thus they become easy targets for seduction.

But sex is not the answer to loneliness. Sex is being used, nevertheless, as a tranquilizer by too many anxious, lonely and depressed souls.

Frequently the lonely are maneuvered into a hurried marriage. "Have you tried marriage?" someone will say. "It's the sensible thing to do. No more returning to an empty room." So, many marry whoever comes along just to keep from being alone, but even married persons do not spend all their waking hours together. Marriages based on nothing but a desire to escape from loneliness seldom bring

real contentment. Having someone with whom to live can definitely help to conquer loneliness—if that someone is the right sort of person. But more is needed than simply being with someone.

Solving the Problem of Loneliness

The first thing for a lonely person to do is to make up his mind that he does not have to be lonely. The second thing to do is to stop pitying himself for the state that he is in and start doing something about it. Black thoughts only sadden, not gladden one. The way to enjoy life is to share it with others and not to engulf it with sorrows.

Altogether too often lonely people do what they should not; they withdraw timidly into isolation. This only brings on greater loneliness. Or they think they can wash away their affliction with alcoholic beverages. But when the effect of alcohol wears off, the person usually finds himself lonelier and more depressed than ever.

What can and should be done? Rather than being an isolationist, avail yourself of opportunities to be with people. Not just any people, but people whom you know, people with whom you have something in common, so you will feel free to converse. If others do not at first invite you to join their company, take the initiative and invite them to join yours. Of course, this is not the whole answer.

There are persons who are constantly with others, even with persons with whom they have much in common, but they fail to communicate and so suffer loneliness. Are you one of such persons? If so, you have only yourself to blame. But rather than bemoaning your loneliness, remedy it. Show an interest in those around you. Listen to what they have to say and share in the conversation. Remember worthwhile things that you read and see, and share them with others. Be willing to give a little and the loneliness will begin to go.

A lonely wife told about her loneliness after having moved to a new neighborhood. Her husband's work kept him away from Monday to Friday. It took this woman six unhappy months to learn that a sense of belonging is something she had to create for herself. "It dawned on me at last," she said. "So I got on my feet and stopped thinking about myself and started to work hard . . . I've been working hard ever since." Work helps.

Having nothing to do can bring on loneliness. To enjoy life, keep active. What especially counts is if we do satisfying work. Just running around and looking busy does not bring satisfaction. An old adage says: "A windmill twirling its arms all day is admirable only when it has corn to grind." Useful activity has a way of curing loneliness. Those whose work benefits those around them rarely find that they are alone and unloved. Active people, those who are busy helping others, seldom are lonely.

Now, you may be a person who does not suffer from loneliness. Nevertheless, there is much that you can do to be a comfort to the ones who are lonely. You can give them a big boost by creating in them a feeling of usefulness, a sense of being needed and wanted. These emotions maintain and intensify the desire to live. You can share a little friendly conversation with those who appear to be withdrawn; it will add a bright spot to their day. Watch for opportunities to invite older folks to do things with you. At first you may have to insist that they come along, because they may feel reluctant to do so. They may think that they are imposing on your privacy, but they will be grateful for your concern. Christian sons and daughters should bear in mind the command: " 'Honor your father and your

mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' "—Eph. 6:2, 3.

Spiritual Comfort for the Lonely

The most outstanding remedy for combating loneliness is faith and love of the true God Jehovah. Lonely people as a rule are filled with deep fear and distrust. They must learn to give and receive love. This all people can do once they come to appreciate what the Christian apostle John wrote at 1 John 4:16-21. He said that "God is love," that "there is no fear in love, but perfect love throws fear outside," that "as for us, we love, because he [God] first loved us," that "the one who loves God should be loving his brother also." When lonely people once learn and believe that God loves them, loneliness loses its grip. Christians can always turn to God in prayer with confidence that God will hear them, because he cares for them. —1 Pet. 5:7.

This does not mean that a devoted Christian may not get lonely at times. He may. But he does not have to succumb to loneliness, that is, prolonged periods of depressed aloneness. He has his Christian brothers with whom he can and should associate regularly. He has the most useful and satisfying work that can be done in the Christian ministry. (Heb. 10:24, 25; 1 Cor. 15:58) The truth is that a person with real faith in God and real zeal for true worship is helped to avoid any extended periods of loneliness because of his deep spiritual attachment to something outside of himself, namely, God and his visible organization of true Christians.

Of course, loneliness and being alone are not the same. Solitude is a state of being geographically alone, whereas loneliness is an emotional condition. It is not only good but necessary for people to be alone at times. Jesus Christ sought after lonely places. (Matt. 14:13; Mark 1:35; Luke 4:42) Being alone affords one the opportunity to open the heart to appreciations never seen in rushing crowds. It makes possible the quiet contemplation of our blessings. It gives man a chance to wash out the inside. Silence has a purging and restoring power. Aloneness is good as long as it is not an escape from reality, as long as it is not overdone, and as long as it is wanted.

But even when one is alone through no choice of his own, it is most comforting to know that those who are children of God are not without someone who loves them, someone to whom they can turn. For God has said: "I will by no means leave you nor by any means forsake you." —Heb. 13:5.

Church "Fallow" and Jehovah's Witnesses

● The religious magazine *Vartija*, issue No. 3, 1963, contained an article by Engineer Arvo Aho entitled "The Layman—the Church 'Fallow,'" in which the following was stated: "It is generally accepted that the duty of the Church is to be an ambassador for God. People used to come to the Church, but now the Church must go to the people. . . . so in the eyes of the layman the Church seems to be, if not living only to itself, at least surprisingly self-centered, self-warming and empty. . . . The layman must be trained for his service. In this modern world one has to explain the basis for what one believes, and it would be embarrassing if one did not know anything. . . . We laymen are strangely incompetent in this respect. We may have sat for years in Bible circles and know the Bible by heart, but still we come off second best in a discussion with Jehovah's witnesses."

THE EFFECTS OF Employee Dishonesty

AN ASSISTANT bank cashier, who was a lover of horses, was indicted in February of this year for stealing more than one million dollars from the bank that employed him. Obviously he was a thief who deserved to be prosecuted, but what about the employee in a department store, a factory or office who carries away merchandise from his place of work? Is that not also thievery?

Strange as it may seem, a growing number of employees do not think they are stealing when they walk off with company merchandise. They think of themselves as honest people who would never dream of burglarizing a store or a home. They would not countenance shoplifting. Yet they think nothing of carrying home from their place of work manufactured products without paying for them. Is there any real difference between taking merchandise or money that belongs to a corporation and burglarizing a private home, perhaps a home of a company executive?

In 1958 the president of an American firm said that his employees were taking home goods that were worth two and a half million dollars. Such noncash items make up 75 to 80 percent of all items that employees in the United States steal from their employers. The practice is carried on so extensively that American business is losing two billion dollars a year. This stealing is done, not by professional criminals, but by common people who, to all outward appearances, are honest, upright pillars of their communities. What is wrong with their moral standards that they can justify such thievery?

Employee dishonesty has manifested itself in many countries. In the Netherlands an official was arrested for embezzling about $56,000 while he was chancellor of the Dutch joint mission to the North Atlantic Treaty Organization. In the Soviet Union three store managers, two warehouse managers and the chief of the shoe department of a children's department store were jailed for embezzling $62,000 worth of shoes. In Yugoslavia the arrest of employees for thievery has become commonplace; all over the country managers and officials of commercial enterprises have been hauled off to jail. So the employee dishonesty existing in the United States is not peculiar to that country.

Crippling Effect

As a life-destroying disease works unseen within a human body, sapping vital energies until the body dies, so dishonest employees sap the vital strength of the business that provides them their liveli-

hood. They cripple its ability to operate at a profit, and this leads to its destruction.

In highly competitive businesses many companies operate on a very low margin of profit. Thieving employees do not have to steal much to reduce that margin to the vanishing point. For example, a company with a profit ratio of 2.5 percent must sell merchandise worth $4,000 to cover the loss of $100 in stolen goods. When the loss to employee theft runs into the thousands of dollars, the results can be disastrous to the company. This was the case with a company that manufactured television sets and radios. In a period of six months thieving employees made off with 100,000 radio and television tubes and about 700 complete television sets. When the thieves were apprehended approximately $100,000 worth of merchandise was recovered. But the company was hurt badly by this employee dishonesty, and it gradually died. The dishonesty of those employees not only put it out of business but put them out of employment.

Estimates have been made that employee dishonesty causes from 3 to 7 percent of all business failures. The figure is much higher for mercantile failures. In a recent 10-year period, it was estimated that one-third of such failures were due to stealing by employees.

The difference employee stealing makes in a company's profits was revealed by a large drug firm. It calculated that its drug inventory shortage came to $2 million, with 75 percent of the shortage being due to employee theft. By eliminating this theft, the firm claimed that its profits would increase approximately 6 percent.

By stealing, the employee harms himself as a consumer as well as an employee. To compensate for their losses, companies must charge the consumer higher prices. Reduced profits because of the thefts mean decreased earnings for the worker, perhaps even unemployment. When theft is eliminated by the management of a company, the consequent rise in profits can mean an economically stronger company, a raise in pay for the workers and better worker morale.

What Is Stolen

There is little that dishonest employees will not take from their employers. Every year department stores are relieved of $15 million in cash and $115 million in merchandise. Companies that manufacture electronic parts, cosmetics, drugs and other small items are particularly vulnerable to employee theft. But size does not stop the thieves.

A department store employee managed to steal twenty-eight refrigerators, fourteen gas ranges and other bulky kitchen hardware. A machinery plant was relieved of $16,000 worth of pipe, brass, copper and steel by trusted employees who sold the metal to scrap dealers. The manager of the carpet department of a large store stole carpets from the store and sold them to the store's customers at a reduced rate. Tin plate packed in large wooden boxes was stolen by the employees of another large company. The corporation calculated that its losses totaled about $250,000. Over a 14-month period in a Chicago meat-packing plant employees stole $30,000 worth of meat. So it goes in industry after industry and store after store.

In most instances small merchandise is carried away secreted in lunch pails, handbags and clothing of employees. In some instances it is thrown into bushes near windows and picked up later. A bowling-ball bag was used by one employee to steal brass ingots from his place of work. He publicized his enthusiasm over bowling and could be seen going home three nights a week with his bowling-ball bag, but the bag contained brass ingots rather than a

ball. He stole $15,000 worth of brass in this manner every year for five years.

When large items are stolen, several employees in different departments usually work together. It is estimated that 50 percent of employee crimes involve collusions.

Why They Steal

Most thieving employees rationalize their actions so they do not regard themselves as criminals. When an employee first embezzles money from his employer, he tells himself that he is not stealing but only borrowing the money. In due time, he tells himself, he will repay the money. Usually the money is never repaid. In one case a bank teller "borrowed money" from the bank to gamble in the hope of getting what he felt he needed to meet his living expenses. Gambling losses soon had him owing the bank $30,000. He became frightened and fled, but was soon arrested.

In some instances the trusted employee continues this "borrowing" for a number of years. A woman in a building and loan association who was highly respected in her community did this for twenty-three years. The amount she embezzled reached the astounding figure of nearly $3,000,000. This was a serious economic shock to her community. She injured herself, her employer and her friends who had their money in the association.

A common rationalization by thieving employees is that the firm "owes it to me." An employee might feel that he is worth more than he is being paid, so he salves his conscience by telling himself that what he steals is due him. Still other employees rationalize by saying, "Everybody else is doing it." So they think it is all right for them to steal from the company. This is certain to be their thinking when they see their superior helping himself to company property. In one instance the manager of a department store used company paint and its maintenance men to redo the interior of his home. Seeing this, the employees began helping themselves to merchandise. In a few years their thefts grew to the point where, in one year, the store lost $200,000 worth of goods.

Gambling and extravagant living standards appear to be principal factors contributing to employee dishonesty. Some companies blame gambling for 75 percent of their losses from employee dishonesty. An otherwise honest employee is pushed by gambling debts to the point where he feels forced to steal. Another employee who has "borrowed money" from his company resorts to gambling to replace what he took, but his losses mount, and he takes still more money. Taking increasingly large amounts of money also is done by the employee who seeks a life of affluence so as to impress his neighbors and associates.

Some dishonest employees rationalize that taking office supplies, merchandise and equipment from a company is all right because the company is rich and can afford to stand the loss. But no matter how rich the company may be, when a great number of employees have that attitude, the losses are damaging to it.

The chief reason for not taking money is actually a moral one. No matter how rich an employer might be, it is morally wrong for an employee to take what does not belong to him. He violates the trust that is put in him. The spread of his attitude among the working people of a nation can degenerate the morals of the nation, producing social disorganization. It acts like a destructive disease.

Usually the thieving employee lives in constant fear of being exposed. For this reason he manifests exceptional diligence in his work. Very often he is the first employee to be at work in the morning and the last to leave in the evening. He might even eat his lunch at his desk. If he has

manipulated financial or inventory records, he is fearful that someone might examine them too closely when he is not present.

Management Responsibility

A certain amount of responsibility rests upon company management. Too many employers fail to institute adequate controls to discourage thieving. They also fail to protect themselves fully by insurance. They might bond those who handle cash but not those who handle merchandise. On this point Norman Jaspan, who heads a company that specializes in uncovering employee dishonesty, states in his book *Thief in the White Collar:* "Despite the gravity of the situation, only between ten and fifteen per cent of the nation's manufacturers, wholesalers and retailers have bothered to bond their employees against theft. . . . It is not uncommon to find a firm's treasurer, a man who never stole a penny, to be covered by honesty insurance, while thirty other employees, none of whom are bonded, are systematically stealing $3,000 a week in merchandise."

Some managements take the attitude that employee theft is inevitable, so they write off such thefts as one of the costs of doing business. This attitude, of course, is an encouragement to employee dishonesty. It is best for the company and for the employees when a management takes an aggressive position toward employee dishonesty, making determined efforts to stamp it out.

Too many companies do no more than fire thieving employees, which may encourage dishonesty. A company should prosecute its thieving employees instead of turning them loose to prey upon other companies. Regarding this Charles Rudnitsky, a private investigator, stated in the booklet *How to Stop Pilferage in Business and Industry:* "By playing down the guilt of the industrial felon, by confusing company pride with duty towards society, Management has probably turned loose more thieves to prey on business than all the penitentiaries in the United States put together. . . . It is this impersonal approach to theft, this 'slap on the wrist' policy, which stamps Management as the real force behind the climb in industrial thievery today. . . . In 6 out of 12 cases the offenders are fired, but not prosecuted."

ARTICLES IN THE NEXT ISSUE

- Can You Accept the Whole Bible?
- The Imprint of Phallicism upon Christendom.
- What's Back of the Racial Strife?
- Refrigeration in the Tropics.

The spread of employee dishonesty reveals a degeneration of public thinking and morality. It reveals that a great number of people who profess to live by high religious standards of morality do not do so in actual fact. The effect of this dishonesty is entirely bad. It lowers employee morale; it creates distrust; it weakens a company's position in its struggle for economic existence; and it degenerates the employee so that he sees no wrong in doing other unlawful acts.

The economic health of a company and the continuance of employment for its workers depend in large measure upon the moral integrity of its employees.

Employee dishonesty cannot be justified under any circumstances. No amount of rationalization can make it right. Those who have been ensnared by it should give heed to the Bible's wise command: "Let the stealer steal no more." (Eph. 4:28) Honesty brings a clear conscience and is essential for having good relations with God. No matter what other people do, a lover of God cannot forsake Scriptural moral standards. He will refuse to succumb to the disease of employee dishonesty.

IT WAS just after 6 a.m. and the islands were coming to life. Most islanders were still sleeping, while women in the shore houses began preparing breakfast, their husbands on the beach getting ready for the day's work. Suddenly the men looked up, the women stopped moving in their kitchens—all was quiet. The sound of the surf had stopped! The unnatural void drew all open eyes to the sea. Why, it was withdrawing, uncovering beach that they had never seen, leaving stranded fish flopping on the sand! Gleefully, many rushed to explore this newfound beach and pick up the helpless fish; others ran the opposite direction to reach high ground, screaming *"Tsunami!"*

The ocean came back, not stopping at high tide, but coming on and on, higher and higher, swamping hapless people, buildings and trees hundreds of feet inland. The return of the waters to the sea basin was violent and destructive, making a loud hissing, roaring and rattling noise, sucking everything with it out to sea and leaving the land stripped. Hopes that rose when this monstrous wave subsided were soon smashed as a newer, bigger wave swept in, then another, and another, and still another.

This was the Hawaiian Islands on the morning of April 1, 1946. By midmorning the violent seas retreated and Hawaiians came out to inspect the damage—159 dead and property damage of at least 25 million dollars. Bridges were collapsed and carried far inland, boats smashed by the thousands, sugar mills destroyed, crops ruined; 8,800 tons of sugar had dissolved in the salty brine at the Hilo docks. Houses were smashed and carried out to sea by the same wave that gently lifted another house and carried it 200 feet inland, setting it down in a field with breakfast still cooking on the stove and dishes unbroken in the cupboards.

Seismic Sea Waves

Hawaii had been visited once again by a *tsunami* (Japanese for seismic sea wave), a wave caused by (1) an undersea earthquake or (2) an exceptionally great amount of water driven above high-water line by hurricane winds. This type of wave has often and erroneously been called a "tidal wave"; however, neither of these kinds of waves is caused by the tides.

The 1946 tsunami was the sea's reaction to an earthquake in the deep undersea trench off Alaska's neighboring Aleutian Islands over 2,000 miles from Hawaii. Here is what happens: Submarine landslides, faulting or slumping in the sea bottom, cause the displacement of millions of tons of water. Sometimes trapped gases under the ocean floor are released, forcing the surface of the ocean to rise in a great dome before bursting and sending destructive waves shoreward.

The Lisbon, Portugal, earthquake of 1755 sent a seismic wave that was still

20 feet high when it reached the West Indies, some 3,000 miles away. In 1883 the volcanic island of Krakatoa blew up and sent 100-foot waves onto neighboring islands, killing over 36,000 people. Small waves from this eruption traveled around the world to lap the shores of England. The Sanriku District, 300 miles north of Tokyo, Japan, received the aftereffects of an earthquake in the Tuscarora Deep, 700 miles to the northeast, whose 100-foot waves destroyed 13,000 homes and took 27,122 lives in 1896. The most destructive of all tsunamis, however, was caused by a hurricane in the Bay of Bengal in 1737, which drowned 300,000 persons! The tsunami is rightly the most feared of the waves of the sea.

Wind Sea Waves

The usual waves that mercilessly pound or harmlessly lap the shores of every coast on earth are born of wind and water. Storms at sea with their varying degrees of power send waves of corresponding might to near and distant shores. Though not all oceanographers are in complete agreement in their analysis of the wind wave, they do provide us with sufficient information to allow us to construct a picture of the birth, life and death of a typical sea wave.

Out in mid-Atlantic the sea is calm. A slight breeze develops, drawing erratic furrows in the glassy surface. Gradually the winds increase and a storm is in the making. Out of chaos the winds begin to set a pattern and direction, the aggravated water breaking into a rash of deepening trenches. The wind works into these troughs and begins to push the water. As it shoves, the trough gets deeper, giving the wind more surface on which to push. As it spills over the top of the rise the wind causes an eddy to form on the leeward side, which slight vacuum has the effect of pulling the wave up and forward in cooperation with the push. A wave is born.

The mechanics of wave movement go largely unnoticed. What appears to be water moving across the surface of the ocean is not that at all. There is actually no substantial flow of water whatsoever. Here is what happens: Wind exerts stress. When it activates the water it is actually transmitting energy to the water particles. Each energized particle of water moves in a slight upward forward motion, then falls and returns in a circular pattern until it is in appreciably the same spot it started from. This is similar to the undulating motion one sees in a field of wheat when a wind causes what looks like waves going over the surface, when actually it is each head describing a circular motion in rhythmic order. So with the water particles. The energy of one particle is transmitted to the next one. As the wind shoves the water faster and higher, more energy is absorbed and passed on, the orbit of the particles enlarges and speeds up, the wind-sculptured wave form continues its journey.

Wave action is largely a surface phenomenon. Layers of water beneath also take up the sympathetic circular motion, although this diminishes with depth, so despite storm waves riding overhead the deeper waters usually lie relatively unaffected.

Wave Dimensions

The energy of the storm that fathers the wave, the speed of the wind and how long it blows on the wave form, the condition of the sea when it began and the length of the area over which the storm rages all help to determine the wave pattern and form. Even the temperature and salt content of the water have their effect.

The *height* of a wave is the distance

from the bottom of the trough to the top of the crest. In mid-ocean wind waves can reach a height of as much as sixty feet. These can be heightened considerably by encountering another wave pattern, which causes the two systems to react violently to each other. Many a tale has been told by those who experienced the horror of such mountainous seas, stories that make it difficult to distinguish between fact and fiction. Such frustrated storm waves have been known to reach heights of up to 112 feet, as was reported by the U.S.S. Ramapo in 1933. Where winds are of hurricane force they actually blow the tops off the waves so that frequently waves are higher after they leave the storm area.

Wave *length* is the distance between succeeding crests. This can vary from inches in small wave systems to the unbelievable distance of 100 miles in the case of some tsunami waves. Imagine the amount of water this single wave 100 miles long can unload when it reaches its destination!

The *period* of sea waves is the time it takes between crests passing a given point. The *fetch* is the distance a storm has to operate in which to blow up waves. A small lake never has high waves, due to the short fetch. The Mediterranean Sea does not have storm waves over 16 feet high, while at open sea, where the fetch approaches 1,000 miles, tremendous waves are constructed.

Velocity means speed, which in a wave life changes constantly. Its speed continues to pick up until it may actually outrun the wind, traveling faster than its maker. Tsunami waves have been known to travel at jet-age speeds of up to 500 m.p.h.!

Wave Meets Land

Our wave, moving from the storm area, experiences a change. Its height diminishes, it broadens out and becomes a low heaving movement, a "swell." Though appearing very harmless, the swell can travel 7,000 to 8,000 miles without appreciable loss of energy and can spend its full force on the encountered coastline.

Suddenly the wave feels something it has never felt before—bottom. The lower layers of water begin to drag. The shoaling bottom impedes the circular motion of the water particles whose orbit now flattens out and becomes elliptical; the lower portion of the wave form, feeling friction, begins to slow down. Water as a fluid also reacts to pressure; its energy becomes concentrated, compressed. The following swells come crowding in, shortening the length of the wave. There is only one way the wave can go—up. It climbs skyward, its walls steepen; the crest moves ahead of the dragging bottom until it dives forward into its trough and dissolves in a seething confusion of foam.

Breakers

Is there any way of determining at what point a wave will break? Mathematical equations can be worked out taking into consideration numerous factors, such as temperature, salinity, speed, wave length and pitch of beach, that can predetermine the breaking point of a wave. Usually, however, in deep water the wave breaks when its height gets to be about one-seventh of its length. In shallow water breakage usually occurs when the ratio of wave height to depth is about 3 to 4. In other words, a six-foot-high wave would break in about eight feet of water.

The type of beach greatly affects the characteristics of a breaker. The steep beach usually plays host to the *plunging* breaker, the wave that is forced high and forward in a short distance. When it tumbles it encloses a pocket of air that explodes when it falls, completely destroying the wave form.

The gently sloping sandy beaches see the *spilling* breakers, where the wave crest advances as a line of foamy water and yet never completely loses its shape, just getting lower and lower as it dissipates. It is this breaker that is sought after by the daring surf rider who likes to match his wits with the giant of the sea.

Beauty and the Beast

In one hand the sea possesses matchless beauty, lending just cause for volumes of poetic expression. Many of our readers have doubtless braved the discomforts of a storm to be witness to the wild orgies of the sea. Countless pictures have been painted of the sea. Millions rush to a vacation rendezvous with this amiable friend, while many more would live nowhere else.

In the other hand lies the awesome destructive power, the beast, which can reduce men and nations into helpless victims who only return for more in exchange for the privilege of rubbing shoulders with the sea.

The dedicated lighthouse keeper, for example. At Tillamook Rock lighthouse on the Oregon coast of America waves have risen to 200 feet, breaking plate glass in the lantern. Once a rock weighing 135 pounds came through the roof of the lightkeeper's house, 91 feet from sea level. The lighthouse at Unst in the Shetland Islands had the sea break through its door, 195 feet above sea level. In 1872 Wick, Scotland, felt the force of storm waves that dislodged a 1,350-ton block of cement reinforced with 3½-inch rods from its breakwater. This was replaced with a bigger, stronger chunk weighing 5,200,000 pounds, and in 1877 it was carried away!

But the granddaddy of all known sea waves was felt in July 8, 1958, at Lituya Bay, a T-shaped inlet in southern Alaska. The crossbar section of the inlet was surrounded by mountains and glaciers. At ten o'clock in the evening two boats anchored in the bay began to rock. Unseen to the occupants but with an ominous roar, an estimated 90 million tons of rock cascaded into the north arm of the "T." The water, forced out of its bed, roared up the opposite cliffs and then out of the mouth of the inlet. One of the boats was pulled violently upward while its occupants hung on for their lives as they were catapulted high above the bay. Imagine their feelings as they looked down and saw they were passing high above the trees over land and out to sea. Amazingly, occupants of both boats survived. The wave that the avalanche caused removed every blade of grass to a height of 1,720 feet, higher than New York's Empire State Building, the highest building in the world, rode down the bay at 130 m.p.h. and in one scoop took over four million cubic yards of soil out to sea!

You and the Sea

Next time you are at the beach study the waves, watch them carefully, listen to them; they can teach you something. They bespeak the power of the One who created the seas. Often they can tell you where they have been and how far they have traveled. See the young waves only recently formed by the wind, those steep and whitecapped waves still well out at sea? These visitors from local storms make a prolonged and deliberate process of finally breaking into shore.—Job 38:1-11.

On another day see the swells from far out. "We have traveled a long way," they tell you, "from storms far out at sea." See them rise high on touching the sloping sands and then suddenly throwing themselves forward and down as if putting all into their last effort. See them die in a frothy maelstrom at your feet, only to be replaced by another—and another.

COOKS! Do You Do Justice to the Onion?

THE onion could hardly be said to be a beautiful vegetable. Yet it belongs to the lily family concerning the lovely flowers of which Jesus Christ, the Son of God, once said that "not even Solomon in all his glory was arrayed as one of these." If not beautiful to the eye, the onion is nevertheless a delight to the palate—at least, in many homes. —Matt. 6:28, 29.

Of course, onions do have some drawbacks. They are a vegetable that (unmarried) lovers avoid, and the pungency of onions does raise a problem when one goes out for a social or ministerial visit. There is also the problem of the tears cooks shed while peeling and cutting onions. The latter problem, however, can be easily solved, either by face shields or by peeling onions under water. And the use of mints can help disguise the fact that one has eaten onions.

But those disadvantages are slight compared with the onion's many virtues. For one thing, the onion usually is quite economical to use. And especially is this so in view of how much a little onion adds to the enjoyment of other vegetables, of meat, fish, cheese and egg dishes. Then, too, nutritionists tell us that the onion has many valuable minerals, such as iron, copper, potassium and sodium. It also has appreciable quantities of vitamins A and B, and is especially high in vitamin C. Because of its volatile oils, which give the onion its pungency, it has many medicinal uses, but that is another story.

Besides, there are many varieties of onions and ever so many ways of preparing them. There are the green onions of springtime, known as scallions; the tiny shallots, especially popular with the French cook; the medium-sized white, red, yellow and brown more or less strong onions, and the large mild or sweet Bermuda or Spanish onions. A German tradition tells of the cook that would rather try to prepare a meal without a stove than without onions. And do menfolk like onions? Opinions vary, but one says, "Serve onions and it doesn't much matter what else you serve!" Rightly one American cook observed that there is no vegetable that would be missed more if it were suddenly to disappear than the onion.

In fact, the onion has been popular for a long time. The Greek historian Herodotus reports that the onion was rated very high by the workmen that built the pyramids, and the inspired historian Moses also testifies to how fond his people were of onions. While on their wilderness trek they sighed and pined: "How we remember the fish we used to eat in *Egypt . . . and the leeks and the* onions and the garlic!" Incidentally, the onion tribe might be said to consist of those three vegetables together with chives; chives being the mildest, garlic the strongest, in flavor. —Num. 11:5.

You can use onions raw, boiled, browned, smothered in oil and baked. Raw onions chopped fine together with a French dressing can make a good winter salad out of canned green beans or cooked dried beans, and they greatly add to the flavor of any green salad. Four parts of apples to one part of onions, seasoned with mayonnaise, also make a good salad, as do onions, apples and sauerkraut, all three cut fine and in proportions to suit the cook or family. Onions chopped fine added to canned fish, such as tuna, make a quickly prepared and tasty as well as nourishing main dish, especially on a hot summer day. Raw onion slices can make almost any sandwich taste better as well as add to its food value. In particular is this true of the Bermuda or Spanish onion, which is so mild that you can eat thick slices of it as you would eat apples. And for a subtle onion flavor try rubbing your salad bowl with a cut onion before mixing the greens; also your souffle or other baking dish before using it.

For a main vegetable dish, boil medium-sized onions and add cream sauce or smother a frying panful in oil. Browned or simmered onions can do much for such vegetables as spinach, cooked sauerkraut and collards or kale. They also greatly add to the flavor of soups, in particular pea, bean and lentil soups. Small or medium-sized onions are good in stews and casserole dishes. For the sake of variety, you might make a hash with browned rice and plenty of onions. Small, whole onions can be baked with meat loaf and roasts, lamb, beef or fowl. And check your cookbook for scores of other ways to use onions.

No question about it, the onion is one of the cook's most useful vegetables, for variety, taste, nutrition and economy.

GREENLAND —A Challenge to Man

By "Awake!" correspondent in Denmark

MOST of Greenland is not green, but it was given its name by the Norwegian explorer Eric the Red so as to attract colonists for his expedition to settle the island, toward the end of the tenth century. But the fact is that its ice cap, more than a mile thick in many places, covers six-sevenths of its 840,000 square miles; not to say anything of the almost endless barren mountain ranges that dent its coastline from Cape Morris Jesup in the north to Cape Farewell in the south, a distance of some 1,600 miles as the crow flies.

Not to be overlooked are Greenland's great fiords through which its glaciers, vast continuously flowing ice streams, send out yearly about 200,000 million cubic yards of icebergs into the sea. No wonder that the surrounding waters of this, the world's largest island, are filled with pack ice or completely frozen over the greater part of the year, and that its average temperature, with the exception of its most southern parts, is below freezing. Truly, Greenland represents a challenge to man and has ever since its discovery and man's attempts to colonize it.

The challenge presented by the land itself and its climate has been well met by the people. The early Eskimo settlers hunted for seals, walruses, whales, white bears and reindeer. The meat provided food; blubber was used for heat and light; and the skins were used for the kind of clothing that this severe climate requires. Though the struggle for life's necessities was constant, the people were spontaneous and loved to sing and feast.

In 982 C.E. Eric the Red first visited the island, but it was not until 1721, when a Lutheran missionary settled in the country with his family, that a lasting connection was formed between Greenland and Europe. However, changes came slowly until recent years.

The Development of a Modern Society

Now anybody visiting Greenland during the short summer period will marvel at the hectic building activity going on. A new Greenland is in the making, and has been since 1950, due to the increased contact of the Greenlanders with the outside world during the second world war.

All kinds of difficulties have to be overcome while this construction work is taking place. All materials, apart from sand, gravel and stone, have to be shipped into the country. Because open and level places are few, there is much blasting through the rocks. The climate also makes great demands. Because of the very short building season everything has to be planned down to the smallest details. Nevertheless, the building program is progressing well and nearly all towns have been supplied with electric and waterworks, larger

wharves, elegraph stations, modern hospitals and schools.

The towns themselves have also undergone other changes. Many modern wooden houses and blocks of tenement buildings are replacing the old huts of peat that just thirty to forty years ago accounted for 75 percent of the homes, and well-stocked self-service stores and supermarkets are making an appearance.

Greenland's industry today is chiefly centered in fishing. In recent decades its climate has become somewhat milder, reducing seal hunting, which formerly came first, but increasing the supply of codfish. Ever larger quantities of fish are being salted, dried or frozen for shipping to countries in Europe, Africa and North and South America.

The Problems of the New Era

With all these economic changes have also come political and social changes. As a result of a plebiscite, since 1953 the Greenlanders have two representatives in the Danish parliament, and a local council exerts growing influence.

Great changes have also taken place along the lines of health. Before World War II life expectancy was twenty-five years; now it is fifty-five years. This is mainly due to the decrease of infant mortality and the incidence of tuberculosis, which before 1953 claimed every third Greenlander. Now medical help, hospitalization and medicine are free for everybody.

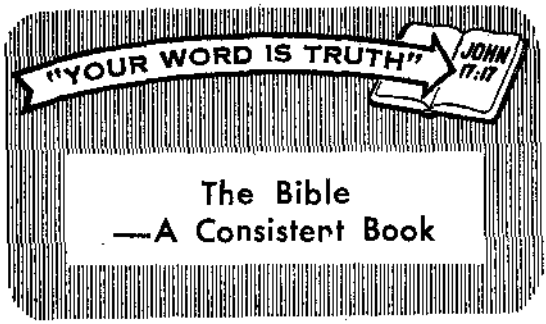
But the picture is not wholly bright. With these changes has come a certain restlessness in both old and young. Due to all the changes, family life is suffering, an indication of which can be seen in the fact that one-third of the children are born out of wedlock. Another alarming consequence of the problem brought by Greenland's new era is the spreading of venereal diseases, particularly among the young folk.

Still another problem the new era has brought with it is the increase in consumption of liquor. A survey indicates that 92 percent of all crimes of violence are committed under its influence. Crime is very much on the rise, having increased 400 percent in the last twelve years, and the shortage of police and prisons can already be felt.

Who is to blame? According to some voices in the press, the State is partly to blame. Others, again, blame the example set by the Europeans, which has often been far from upbuilding. Still others attribute it to the dissatisfaction with the differences in the pay that Danes working in Greenland receive when compared with what the Greenlanders themselves receive; the Danes being paid a high rate in order to get them to come to Greenland to work.

Nor are the churches without blame. Nearly all the Greenlanders belong to the established Church, and right up until 1953 it had the monopoly on religion. As the editor of the only paper of any size in the country, *The Greenland Post*, declared: "The Church in Greenland was very strict in cases of immorality in the old days, but now it remains passive in the present untenable situation, without concerning itself about how far down in the dirt we go." The established Church having shown itself ineffective, the State is trying to better matters by a series of social measures.

From the foregoing it might be said that the Greenlanders did far better in meeting the challenges that their land and its climate presented than they did in meeting the challenges presented by modern society. But there are among them twenty-four of Jehovah's witnesses who are helping their fellowmen to learn and apply Bible principles, which enable one to meet all the challenges of life with success.



The Bible —A Consistent Book

THE Bible a consistent book? Not so, said one of America's founding fathers and much quoted writer, the deist Thomas Paine. And, Not so, also says the American Association for the Advancement of Atheism of today and agnostics such as the British philosopher Bertrand Russell.

Of the same mind are ever so many of the professedly Christian clergymen throughout the world. Thus J. C. Wansey, a Church of England rector, is quoted as having said at a meeting of the clergy: "It is essential that our people be fed with food convenient for them and not with poison. There is so much spiritual junk in the Old Testament." An example of what rector Wansey meant by "poison" he indicated by quoting from Deuteronomy 32:42, which is a part of Moses' farewell song and which in powerful, graphic and poetic language tells of Jehovah's vengeance upon his enemies: "I shall intoxicate my arrows with blood, while my sword will eat flesh, with the blood of the slain and the captives, with the heads of the leaders of the enemy."

Another such clergyman is Dr. L. Weatherhead, a former president of the Methodist Conference. He is reported as having said he would like to use a blue pencil on the Bible to delete, among other things, "a lot of bloody massacres." According to him the "Old Testament is completely outmoded," for "we have learned much since those times."

By such expressions these clergymen would have us believe that the Bible is an inconsistent book, that its Hebrew Scriptures, the so-called Old Testament, present a different God and morality than do the Christian Greek Scriptures, the "New Testament." But not so. Both the Hebrew and the Christian Greek Scriptures present the same kind of God, a God omnipotent, omniscient, altogether righteous and the personification of love.

That the Bible in its two parts is consistent is also clearly indicated from Jesus' summary of the duties of man: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

As for the Bible's record of "massacres": Where a people or a nation was deserving of execution because of gross immorality or willful opposition to the God of the universe, Jehovah, He was perfectly within his rights to execute them as well as to choose the means for doing so, whether by fire from heaven, as in the case of Sodom and Gomorrah, or by human instrumentality, as in the case of certain cities and peoples in Canaanland. Even as governments today execute murderers by human agencies, so at times Jehovah God chose human agencies, his people, to serve in such a capacity. Of course, today the Christian's warfare is spiritual or religious rather than fleshly, but at all times what God requires of his creatures is in line with his wise, just and loving principles.—Gen. 19:13, 24, 25; Lev. 18:24, 25; 2 Cor. 10:4.

Those who find fault with the Hebrew Scriptures because of expressions of Jehovah's vengeance, such as at Deuteronomy 32:42, overlook the fact that the Christian Greek Scriptures contain similar forceful expressions. Thus Jesus, in his illustration of a nobleman who went to

a far country to receive a kingdom, speaks of himself as saying: "These enemies of mine that did not want me to become king over them bring here and slaughter them before me." (Luke 19:27) And what expressive language is found in the book of Revelation regarding God's vengeance upon his enemies! Regarding the destruction of the nations in the winepress of God's anger at Armageddon, we read that "blood came out of the wine press as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs." —Rev. 14:20.

Further supporting the Bible's consistency in this matter are the various Hebrew Scripture quotations regarding Jehovah's vengeance found in the Christian Greek Scriptures. Drawing on Deuteronomy 32:35, the apostle Paul writes at Romans 12:19: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'" Thus also a statement like that at Deuteronomy 4:24 is found at Hebrews 12:29: "For our God is also a consuming fire."

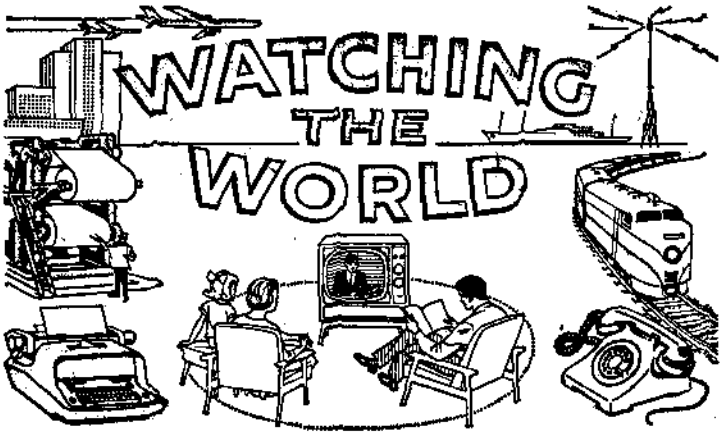
The Bible being consistent, we find that the converse of the foregoing also is true, namely, that love is as prominent an attribute of the God of the Hebrew Scriptures as it is of the God of the Christian Greek Scriptures, because he is the same God. When Moses asked to see God's glory, what was highlighted? "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin." And so we find that when God warned the nation of Israel of the dire consequences of unfaithfulness to him he at the same time assured them: "Yet for all this, . . . I shall certainly not reject them nor abhor them so as to exterminate them." —Ex. 34:6, 7; Lev. 26:1-45.

Among the books of the Hebrew Scriptures that have much to say about Jehovah God's love for his people is Deuteronomy. Repeatedly it gives expression to God's love. For example: "If only they would develop this heart of theirs to fear me and to keep all my commandments always, in order that it might go well with them." "It was not because of your being the most populous of all the peoples that Jehovah showed affection for you . . . But is was because of Jehovah's loving you." —Deut. 5:29; 7:7, 8.

And what expressions of God's love are found in the book of Psalms! This collection of inspired psalms, let it be remembered, was written over a period of some thousand years, Moses doubtless being the first one to write one of the psalms, Psalm 90, and the last being written after the return of the Jews from Babylonian captivity, such as Psalm 126. To quote from but one of these expressions of God's love: "Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness. He has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve. As a father shows mercy to his sons, Jehovah has shown mercy to those fearing him." —Ps. 103:8, 10, 13.

Likewise many expressions of Jehovah's love are found in the book of Isaiah, typical being his assurance that, though a mother may forget her sucking child, Jehovah will not forget. And even while experiencing Jehovah's anger with wayward Israel, Jeremiah was able to write: "It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end."—Lam. 3:22; Isa. 49:15.

No question about it, the Bible is a consistent book. Both the Hebrew and the Christian Greek Scriptures reveal a God of justice and of love.



Osaka Goes Underground

◈ *A city that is prospering* materially is Osaka, Japan. A standard greeting in this vast and bustling city of some 3,100,000 inhabitants is an expression that means not, "How are you today?" but, "Are you making any money?" By night the shopping, theater and amusement areas are aglow with lights, and throngs enter to fill their hearts with pleasure. To accommodate the Osakans, the city is converting its canals to expressways and parking spaces. Some shops have gone underground to escape the threatening traffic on the street level. One underground shopping center in Osaka covers 4.4 acres. It is two levels beneath the street. There are some 80 stores, 55 restaurants and coffee shops, 47 food stores, barber shops, a travel agency and other service facilities on the acreage. The underground shop has proved so successful that now similar shopping centers are breaking out in other parts of Japan. *The emphasis is on* prosperity and pleasure.

Nehru Is Dead

◈ At 74, India's prime minister, Jawaharlal Nehru, died of a heart attack on May 27. The next day an estimated million and a half Indians, along with high officials from numerous other lands, were on hand for the funeral. At times *police lines* could not hold back the crowd and at least four of the spectators were trampled to death. At the funeral pyre the body was surrounded with logs, covered with sandalwood and incense, and then set alight by Nehru's youngest grandson, while the crowd, as if hailing a god, shouted, "Let Nehru be immortal!"

On June 2 Lal Bahadur Shastri was elected by members of Parliament as Nehru's successor.

Malaya Invades Jungle

◈ Malaysia is building 203 miles of highway across the heart of Malaya, which is part of the Malaysian federation. The project is designed to open up 3,500,000 acres of virgin jungle. Within the next year a pilot track wide enough for a four-wheeled vehicle is expected to be completed. For 99 percent of the route the highway will cut through rain forests that contain some *of the world's largest trees.* At present there is only one highway connecting east and west Malaya. After the survey, it is estimated, it will take at least two years to build the road.

Soccer Match Disaster

◈ A soccer match between Argentina and Peru in Lima, Peru, on May 24, ended tragically. According to United Press International, 318 persons died when an unpopular referee decision erupted into a riot. Besides the dead there were at least 500 injured. A state of emergency was proclaimed throughout Peru. The teams were competing for a chance to play in the Olympic Games in Tokyo. The score was 1-0 in favor of Argentina. With less than two minutes to play, a Peruvian booted a goal, but the referee nullified the score because of a foul. Protests immediately broke out. Some fans climbed over the fence into the field. The *police responded with tear gas.* Panic broke out, then a riot.

Food Bill

◈ In 1963 America's food bill ran to $75,500,000,000, or about $1.08 per person per day. According to the United States Department of Agriculture, it may exceed this figure by nearly 4 percent in 1964. Sales in eating and drinking places rose 7 percent and sales in food stores went up 3½ percent the first quarter of this year.

Naturalized Citizens

◈ The U.S. Supreme Court ruled on May 18 that naturalized Americans could not be deprived of their citizenship if they go to live abroad for more than three years. The ruling was far-reaching, because up to 40,000 persons had been deprived of American citizenship because of the three-year rule. Justice William O. Douglas said that the Court's decision placed the naturalized citizen on an equal *footing with the native-born,* as the Constitution requires. That is true in every way but one—only a native-born American may become a president of the United States.

Safest Drivers

◈ In the State of Illinois studies of automobile accidents indicate that safest

driving is between the years 35 and 75. The State License Division reported that drivers that are between 35 and 75 show less involvement in all kinds of accidents than any other age-group. Drivers over 75 were involved in 2.05 percent of the fatal accidents. Drivers in the 20-through-24-years-of-age bracket had the highest accident involvement of any group. Teen-agers also had a high accident rate.

Argentine Economy

◈ Argentina covers 1,072,700 square miles, but her population is only 21,000,000, with a third clustered in greater Buenos Aires. All of this represents a splendid economic potential. However, living costs are rising fast in comparison to the wage scale. The cost of living, for example, went up nearly 25 percent last year. And, according to an independent index, it has risen about 20 percent since December. Unemployment too is high—a total of 700,000 persons are out of work. It is even more startling when we realize that 10 percent of the working force in greater Buenos Aires is unemployed. On the brighter side, President Arturo Illia declared that the nation would see a 6-percent increase in Argentina's gross national product this year. Last year the nation produced 900,000 tons of steel and is now turning out cars at a rate of close to 80,000 a year. While this is a step up, there is a long way to go to satisfy the needs of all the people.

Mods and Rockers

◈ Youthful gangs in Great Britain that have been creating disturbances at seashore resorts are called the Mods and the Rockers. Mods is short for modern; Rockers is derived from rock 'n' roll. Normally quiet seaside resorts along the British seaside have become battlegrounds as rival adolescent gangs fight each other, local citizens and the police. Young hooligans have been wrecking schools, slashing auto tires and derailing trains for "kicks." Another one of their stunts is to take an innocent bystander and toss him over a 20-foot bridge. Some say it was the cold weather that was responsible for the erratic action of youth. But when the weather warmed up the youngsters' behavior was even worse. Boredom and frustration are major elements in the conduct of youth. But no amount of pussyfooting is going to better the situation. Authorities plan a firm approach. But they are also wondering if they are not reaping what has been sown.

British Guiana Tense

◈ Tensions mount in British Guiana. In the latter part of May, 1,300 East Indians were driven from their homes during 36 hours of racial violence in the Mackenzie mining district. There were a number of killings and rapings. Hundreds of homes were burned. The strife disrupting the colony is said to be both racial and political. British reinforcements were being sent to Georgetown to stave off new violence.

For Blacks Only

◈ Some 500,000 Negro families live in the township of Soweto, seven miles from Johannesburg, South Africa. This township is viewed in South Africa as a multimillion dollar showpiece to the rest of the world. It is pointed to as evidence that the policy of apartheid, or separate racial development, does not mean that all black South Africans live like surfs in mud huts. Soweto is the biggest urban concentration of black people in the country. The government views the community as a keystone in its drive for total segregation of the races.

The XB-70A

◈ The XB-70A is a 2,000-mile-an-hour experimental bomber that was unveiled in Palmdale, California, on May 11. The 275-ton plane is not expected to be turned out in numbers. Perhaps its main contribution will be toward the development of supersonic commercial aircraft. The plane has enough new technology in it to have resulted in 1,000 patent applications. Cost to date, for two prototype models, is $1,300,000,000.

Suez Canal Business Booms

◈ When Egypt took over the Suez Canal, some questioned whether it would be able to operate the canal efficiently. On March 22 eighty-five ships of 13 countries made their way through the canal, paying tolls amounting to about $535,900. Of course, in the last nine years vast improvements have been made on the canal, increasing the draught to 38 feet. But, despite major improvements, the Suez Canal Authority says it does not plan to increase passage tolls. The canal's revenue has risen from $78,390,000 in 1955 to $147,420,000 in 1963.

Vaccines and Pregnant Women

◈ Since the pregnant woman often is the target of immunization campaigns against all sorts of diseases during her pregnancy, she ought to know that both she and her unborn child can be harmed by live-virus vaccines. Dr. Samuel L. Katz reportedly warned that he saw "no reason for the deliberate exposure of a pregnant woman (and thereby perhaps her fetus) to a live-virus vaccine." He cautioned against the use of such vaccines during pregnancy.

Parish Hall Burns

◈ The Samoan Catholic Benevolence Society sponsored a dance on May 24 at the parish hall of the All Hallows Roman

Catholic Church in San Francisco, California. A dancer dipped his burning cotton-tipped sword in white gas for a ceremonial dance. The can burst into flames. The fire raced across the stage to the curtains. Some 300 persons panicked. Eighty-eight of them were hospitalized. Twenty persons were seriously injured and six died, all because a pagan custom was tolerated within a professedly Christian institution.

Walls Have Ears

◈ In 1952 the U.S. Embassy in Moscow was ordered to move to an enlarged building farther away from the Kremlin. It appears that the American flag at the original location of the embassy could be seen by Stalin and reportedly this was disturbing to him. But it was disclosed in May of this year that the Russians had at least one other reason. The new location was alive with hidden microphones. Some forty of them were planted in the Embassy walls. American officials stated that the listening devices had survived dozens of electronic and other security checks, but were found only after a wrecking crew had demolished an entire room in the embassy. How many U.S. secrets slipped into Russian ears through these microphones is anyone's guess. Foreign diplomats are warned of hidden microphones. Some have even built rooms within rooms for private discussions. To keep people from eavesdropping, diplomats usually do their business while going for a walk out in the open. Amidst such distrust, how can men bring world peace?

Children and God

◈ "What's wrong with our children?" asks the *Sunday Mirror* in Sydney, Australia. And then it gives the following as a possible answer: "Scepticism towards religion was reflected in a poll conducted by boys at Cranbrook School, Bellevue Hills, which showed that 70% of Cranbrook boys never go to church, 18% do not believe in God and 15.9% are doubtful."

Fiber Plant Deal

◈ From Moscow comes word of the biggest business deal in British-Soviet history. Details have reportedly been worked out for a contract for a $140,000,000 fiber plant to be built in the Soviet Union. The synthetic fiber complex will produce British-patented Terylene. The announcement was made on May 16. The company's Terylene process is well known. It has been sold to Japan, West Germany, Italy, France and other countries. Why cannot nations display such accord where money is not involved?

Few persons would ignore a great treasure if they happened to stumble upon it. Yet millions of these same people have the greatest of all treasures in their own homes and overlook it every day. What is that treasure? It is the Bible. But to benefit from its blessings you need to study it and apply its principles. *The Watchtower* is a semimonthly magazine that will give you the most help in this regard. Do not ignore your blessings. Send for and read

The Watchtower

1 year 7/- (for Australia, 8/-; for South Africa, 70c)

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me *The Watchtower* for one year. I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

There is a well-known slogan: "Attend the church of your choice." But have you ever considered how to make your choice a wise one?

If church attendance means nothing more to you than a social affair it will probably make little difference. But if you are one of those increasingly rare individuals who conscientiously attend church because they want to please God, then you must give serious thought to your choice. Why? Because Jesus said: "Not everyone saying to me, 'Lord, Lord, will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." And understanding what God's will is requires careful study and serious investigation of the facts.

To know the facts and why there are so many wrong ways of calling on the name of the Lord, you need the book

"Babylon the Great Has Fallen!" God's Kingdom Rules!

This fascinating 704-page book unravels this centuries-old mystery and sets you on the way of choosing the form of worship God himself has outlined in his own Word, the Bible.

Send for your copy today. It is only 5/6 (for Australia, 6/6; for South Africa, 55c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the revealing book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c). For mailing the coupon I am to receive free the booklet *"Look! I Am Making All Things New."*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA:** 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SOUTH AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn, N.Y. 11201

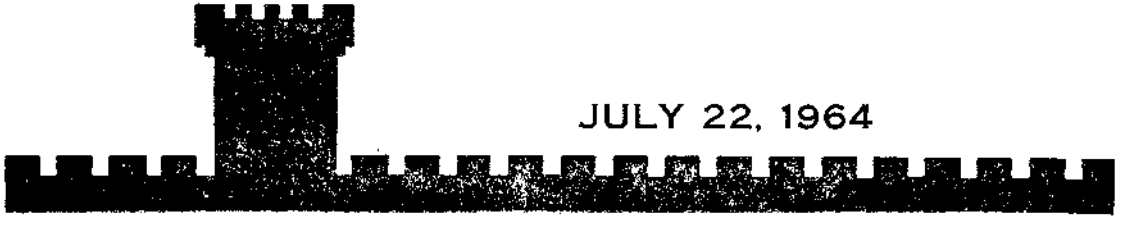
Awake!

Can You Accept the Whole Bible? PAGE 5

The Imprint of Phallicism upon Christendom PAGE 8

What's Back of the Racial Strife? PAGE 12

Finding the Facts PAGE 16



JULY 22, 1964