

THE REASON FOR THIS MAGAZINE

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

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

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

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

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Awake!

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

—Romans 13:11

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A Need for

SOLITUDE

"I'VE never been alone in my life," said a young married woman. "Oh—I've been alone in the apartment when Bill was at work, before young Bill came. But there was always housework to do, always somebody barging in for coffee. And a radio going—just as there was at home, with my brothers and sisters. Someday I'd love to go to a motel, all by myself, and park my car—and just sit there, all afternoon—and go to sleep by myself when I felt tired—and wake up with nobody there but me." This woman was twenty-six years old, lovely and intelligent, yet as far as she could remember she had never been alone, not even for a single hour. Imagine living for twenty-six years and never really owning or having sixty minutes all to oneself! Still hers is not an isolated case. Not having time for oneself is a common complaint of this generation.

A mother of five children, returning from a weekend in the country, remarked: "Every so often I just have to get away and be by myself." A man, pointing to a corner room of a five-room house, said: "That's mine. I lock myself in there when

I want to be alone." A poor woman living in a tenement stated: "I throw my apron over my head when I want solitude; it is all that I can get." There is nothing peculiar about these people. They are revealing a basic need that is so often neglected—the need for solitude, the need for being alone.

A life without moments of solitude is like a family that is never alone, but that entertains and conducts parties morning, noon and night, seven days a week. Company is a good thing every now and then, but there is a time when it is necessary to shut the door. Yet even that is no guarantee of being alone nowadays. A simple push of a doorbell and, presto, the world that was just shut out is in again. A turn of a switch and the radio shouts its presence; turn another knob and you not only hear it but see it through television.

Life is crowded. It moves fast and furiously, and man needs time to evaluate the events that flash by. Solitude furnishes a refreshing letup to mental powers cluttered with daily cares. It allows a person time to catch up, to see where he has been, what he is doing and where he is going. It provides the mind moments for necessary reflection.

To the Christian, interludes of solitude are no indication of selfish individualism. Rather, they provide opportunities for dedicated men to better fit themselves to take

the message of God to the multitudes. Therefore, it is not surprising to read in the Bible that Jesus Christ withdrew to the wilderness for forty days and forty nights before launching into his ministerial career. Often during his ministry he sought solitude as a relief from the crowds. In the mountains and the gardens he prayed.—Luke 4:42; 6:12; 22:39-41.

There are many examples in the Bible of godly men who sought solitude at times. Jehovah first spoke to Moses in the lonely recesses of Mount Horeb and then he used him to lead Israel. Jehovah spoke to Elijah in a mountain cave. John the Baptist resorted to the desert wilderness near the Jordan River. These men knew the need for solitude and used it to their advantage and to the glory of God.

The modern world is far more confused and clamorous than the world of such prophets of God. Therefore, there is not less but more need for those who are to speak God's words to learn the meaning of deliberate withdrawal from time to time. They may not have to go for long periods into a physical wilderness, as did John and Jesus, but they do need to create in the midst of a crowded life spaces for reflection, for some private thinking in solitude.

A good use of solitude is to count our blessings. Not stopping for reflection may develop in one an unappreciative heart, a hardened attitude toward life. Being alone affords one the opportunity to open his heart to appreciations never attained in rushing crowds. Away from men we often see their worth, and can appreciate the need for one another. And we will recall this when we are again among them. The psalmist David produced some of his loveliest psalms in solitude, psalms of gratitude.

Silence has a purging and a restoring power. In solitude man can see himself as

he really is. He can sense his own weakness and grasp in part the majesty of God. Silence tends to wash away bitterness in a mind trained to apply Christian principles. A sweet peace often follows, with health and strength as a result.

In solitude, especially if you are out in the open beholding the wonders of creation and listening to its soothing rhythms, your body relaxes. It is a health-giving experience. When the silence of solitude goes to work on it, a mind cluttered with telephone calls, appointments and demanding schedules soon begins to wash out the confusion and the nonessentials of life.

Opportunities to be alone and undisturbed are no longer easy to find. Offices are noisy with typewriters banging away. There are laughter and chatter. The suburbs are alive with the sounds of the power lawn mower, the automobile and the airplane. Homes are pressed closer together, and they are not soundproof. Today opportunities for solitude have to be made. They do not come naturally.

People have grown so accustomed to the clamor of human activity that they accept it as inescapable. In fact, many have come to regard thoughtful solitude as unnatural. When left alone at home they surround themselves with magazines, novels, radios, televisions and what have you. But to enjoy the sunset for more than five minutes leaves them with a sense of guilt. They consider that idling away their time.

The Bible, on the other hand, reminds us that beyond this frenzied world with its telephones, sleeping pills and crises lies more, much more for man to know. There is God, his purposes, and a peace that passes all understanding. A mind fortified with a knowledge of God will find solitude for meditating on these truths a sheer pleasure. A basic need of man is thus fulfilled.

Is YOUR PARENTS' RELIGION

A MIDDLE-AGED lady smiled at the minister of Jehovah's witnesses who had called at her door and stated matter-of-factly: "You know, I am a Catholic. My parents and grandparents were Catholics, and so it is my wish to remain one until the day of my death."

The sentiments expressed by this sincere person are not confined to Catholics. In fact, the majority of persons of other denominations in Christendom firmly hold to the religion of their parents. In addition, millions of Buddhists, Hindus and members of other non-Christian faiths steadfastly support their parents' beliefs, many even considering it a sin against their ancestors to change their religion.

Are these hundreds of millions of people right? Is it wrong to change from the religion of your parents? On the other hand, is it necessary for all to leave their parents' religion and take up a different belief? What is the well-balanced and Scriptural view? We would like to invite you to reason with us from the Holy Bible on the subject for a few minutes.

Obedience to What Extent?

In our times, when many children are "disobedient to parents, unthankful, disloyal," it is a pleasure to meet those who have a healthy respect for their parents. (2 Tim. 3:2) The Bible, in fact, specifically commands such respect when it says, at Ephesians 6:1, 2: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father

for you?



Your worship is a life-and-death matter. Can you safely entrust the selection of your religion to your parents?

and your mother.' " That this command is not limited merely to underage children is shown by Proverbs 23:22: "Listen to your father who caused your birth, and do not despise your mother just because she has grown old."

However, does this mean that a person is obligated to follow everything his parents believe in, regardless of whether the beliefs are right or wrong? No, this could not be the correct understanding, since the scripture quoted above says: "Be obedient to your parents *in union with the Lord.*" What does this mean? It means that we can safely obey our parents in all things only if they are in complete harmony with the true God and all his teachings as found in the Bible. If they are not thus "in union with the Lord," then, of course, God would not require us to follow them in a course out of harmony with him.

To prove further that the obedience referred to here is conditional, let us read on

in the same chapter of Ephesians, verses five and six. Here the Bible writer is talking to slaves or employees and he urges them: "Be obedient to those who are your masters in a fleshly sense." Does this mean that such employees must give their masters unquestioning obedience, regardless of right or wrong? Obviously not, for the writer goes on to say that this should be done "as to the Christ, . . . doing the will of God whole-souled." An employee could not follow his master's bidding in wrongdoing and at the same time be doing God's will. Thus the obedience is relative, taking into consideration God's will and the Bible-trained conscience of the individual.

Applying the same reasoning to our discussion, it follows logically that, if one's parents do not practice true worship, it would be improper to imitate them as far as the matter of worship is concerned. That is why, instead of criticizing those in his day who had left their parents' religion, the apostle Peter spoke approvingly of them, saying: "You were delivered from your fruitless form of conduct received by tradition from your forefathers." (1 Pet. 1:18) The ancestors referred to by Peter claimed to worship God and kept Jewish traditions meticulously; yet it was necessary for sincere Jews to change their religion and leave behind such family traditions in order to embrace Christianity.

When Parents Are God-fearing

Let us pursue this matter a little farther and consider the position of a person whose parents are God-fearing and have the true religion of the Bible. Even in this case it does not mean he must follow his parents blindly or unquestioningly. It may be true that they have the right religion, but still his obedience to them must be based on sound reasoning and a clear understanding. Blindly following anyone is

dangerous, even if that person is right, since the one following has no sound basis for his faith and can easily be stumbled when problems arise or when his beliefs are questioned.

Going back for a moment to Ephesians chapter 6, let us take a look at verse four. Speaking now to parents, the writer says: "You, fathers, . . . go on bringing them up in the discipline and authoritative advice of Jehovah." To do this, more than mere blind submissiveness must be instilled in the child's mind. Parents must teach their children God's Word, helping them to reason on its basic teachings and fine principles.

In addition, Peter says that as a Christian you must be "always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) How could a person do this if he were just following his parents without question? He could not. Hence the Scriptural advice is to "make sure of all things; hold fast to what is fine."—1 Thess. 5:21.

Just as with those taking the lead in true worship, children should have this view of the religion of their parents: "As you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Yes, it is the right *faith* and *conduct* of God-fearing parents that should be imitated. Incidentally, think of the weighty responsibility this puts on parents who do have the true faith, to continue in it, maintain good conduct and inculcate it in their children!

Some Bible Examples

It follows, therefore, that, if parents are not in harmony with the truth found in God's Word or are not exemplifying right conduct in certain respects, their works should not be imitated. We have many examples in the Bible of those who refused

to follow the religion of their parents and yet were blessed for this by God. Even the very first human parents, Adam and Eve, set a poor example for their sons Cain, Abel and Seth to follow. Abel chose not to go along with their apostate course and, because of this, he is mentioned in the Bible with approval and will get from God the reward of resurrection and opportunities of life. If they had been your father and mother, would you have followed Adam and Eve's course unquestioningly, or would you have made your own decision, as Abel did?—Heb. 11:4.

Abraham is called "the father of all those having faith" and so is one whose example we could well copy. (Rom. 4:11) However, did you know that this man did not follow the religion of his father Terah? Terah was a worshiper of Babylonish false gods, but Abraham worshiped Jehovah. Some years after the Israelites entered the land of Canaan, their leader Joshua drew attention to this fact regarding their common forefather by saying: "It was on the other side of the River that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods." Then, encouraging them to leave behind these false gods, he continued: "Remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah. Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers . . . served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah." Obviously, it would not have been right for the Israelites to hold to the religion of any pagan forefathers at that time. —Josh. 24:2, 14, 15.

We have other examples too, such as Jonathan, who refused to join his father

Saul in a hate campaign against God's servant David. (1 Sam. 23:16-18) King Hezekiah of Judah spoke of his predecessors in this way: "Our fathers have acted unfaithfully and have done what was bad in the eyes of Jehovah our God, so that they left him." (2 Chron. 29:6) He then took a course opposite to his parents and instituted vigorous religious reforms in the land.

Did you realize too that every one of the twelve apostles of Jesus Christ left his parents' religion, which was Judaism, to become a Christian? The apostle Paul is the most outstanding example of this, since, while following the religion of his parents, he violently persecuted true Christians, sincerely believing he was right. However, when shown the wrongness of his course, he gladly changed religions. Would you have done the same, or would you have stuck to the religion into which you were born?—Phil. 3:4-7.

Some, however, insisted on following the course of their fathers even though they knew their parents did not have God's approval. Rehoboam, the son of Solomon, is an apt illustration of this. Instead of making reforms in Israel and rejecting the bad example set by his father in his later years, he told the people he would continue his father's policies as to rulership. Listen to his words: "And now my father, for his part, loaded upon you a heavy yoke; but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges." Because of this, Rehoboam lost God's favor and ten out of twelve tribes rebelled against him, thus dividing the nation. Certainly we would not want to make the same mistake Rehoboam did because of rigidly holding to our parents' teachings!—1 Ki. 12:11.

Individual Decision Required

Of course, it would not be difficult to determine whether you should follow your parents' way of worship if they were flagrantly practicing evil, such as several of the examples just mentioned. However, your parents may be sincere, devoted people who live clean lives and attend religious ceremonies regularly. How is it possible then to be sure that your parents have the right religion approved by God? The only way is to make an objective study of God's Word the Bible and compare your parents' religion with it.

First of all, it will help you much if you will realize that sincerity or good motives alone do not make a person right. Remember how Saul, who became the apostle Paul, sincerely thought he was right in persecuting the early Christians. Your parents may sincerely believe they have the truth and you also may strongly feel as they do; however, unless you can prove the correctness of those beliefs from the Scriptures, no amount of religious fervor or sincerity will make them right. In fact, misguided religious zeal has often led to fanaticism and has closed men's minds to any other teachings, which is extremely dangerous.

The fact that you have read this article up to this point shows that you have an inquiring and a reasoning mind. This being so, you will be happy to do the same as certain men and women did in the Mace-

donian town of Beroea when the apostle Paul preached Christianity to them. They did not go to extremes. They neither rejected Paul's message because it was new and different from their own religion, nor did they gullibly swallow every word Paul said to them. They listened carefully with an open mind. In fact, Acts 17:11 says that "they received the word with the greatest eagerness of mind." Then the record shows that they went to "carefully examining the Scriptures daily as to whether these things were so." Yes, this is the correct way to approach the subject of religion, with an open, unprejudiced mind, yet with proper care, proving everything by Scripture.

Have you made such an examination of your parents' religion? Are you familiar with God's Word the Bible? Can you be sure that your parents have the right religion, and, if so, can you prove it to others? If your answer to these questions is No, we would like to urge you to read and study the Bible and find out what the true religion is. Any of Jehovah's witnesses in your area will be glad to assist you in your Bible research if you so desire and will be happy to answer any questions you may have.

Thus, whether your parents have the right religion or not, an accurate knowledge of Bible doctrines is vitally needed. Then you will be well qualified to make the right choice of religion and to stand with approval before the God of truth, Jehovah.

HOW SAFE ARE THOSE tranquilizers ?

Sales of tranquilizers have sky-rocketed in recent years, and at the same time there has been considerable intensive study of what, if any, undesirable side effects they may have. For the most part, medical researchers have felt that they were invaluable in treating mental patients, and that the side effects were minimal. Recently, however, it was reported that one-third of those who had received tranquilizing drugs for prolonged periods were found to have liver abnormalities, and it is reported that the United States Food and Drug Administration had ordered that two tranquilizers be taken off the market, for reasons of safety.

You Can Improve Your Power of Concentration

WHEN you sit in an easy chair with the intention of studying some material that is heavy in thought content, do you find that your mind persists in drifting to other things? Do you suddenly remember that you must make a note about something you want to do tomorrow? Do you get up to make a telephone call, sharpen your pencil, get something to eat or do any number of other things that come to your mind while you are studying? Or, after you have read a few pages, do you fall asleep? If this has been your experience, you need to improve your power of concentration.

Concentration is the act of controlling your attention by focusing your mind upon one thing, which might be a talk, a book or a problem. It entails the elimination of all mental images foreign to your train of thought. For many people this is very difficult to do; yet they can achieve this ability by knowing what would help them to concentrate.

Importance of Interest

Concentration comes naturally and without effort when you are intensely interested in what you are listening to or studying. Your mind does not wander. You do not mechanically read page after page without getting the sense of what is written. Think

of the times you have read gripping novels or something about a favorite hobby. Did you have trouble in concentrating? On the contrary, you were oblivious to all else. Noises and other disturbances did not bother you. Even if you were asked to do something, your response probably was little more than a grunt, with the request quickly forgotten. In view of the fact that you have no trouble in concentrating on material that deeply interests you, you need to stimulate interest in the things on which you have trouble in concentrating.

Chances are there are many things in which you have never cultivated an interest. If you had to study about them, lack of interest would cause your mind to wander to other things. But by exercising a determination to cultivate an interest in them, you would be able to keep your mind focused. There is nothing within your ability to understand in which you cannot develop a powerful interest if you really want to. What helps you to do this is looking for an interesting viewpoint of the subject.

Something as commonplace as a simple stone can be made an object of intense interest. Its composition, its formation, its



atomic structure or how it got where you found it can make the stone a source of interest. So with other subjects. Look for an interesting viewpoint, or perhaps the answer to a question you have about it. This helps you to cultivate interest, and then concentration comes naturally.

Oftentimes if you make believe that you have interest in a subject the mind will open up sufficiently for you to become genuinely interested. Writers use this method of creating interest when they receive assignments to write on subjects that had not previously appealed to them. Self-generated interest can get you more deeply involved in the subject so that a real interest develops. Concentration is then no problem. Looking at the subject from different viewpoints, arguing with yourself about it and thinking about it will all help to raise your interest level.

Other Aids to Concentration

In addition to cultivating interest, there are a number of things that can be done to help focus your mind on a subject and to keep it there. A position that suggests work is much better for concentration than one that suggests a feeling of laziness. Sit erect at a desk or table where you are accustomed to working. Trying to study while lying on a bed or sitting in an easy chair is not conducive to concentration, because the mind associates such positions with relaxation, not work. The tendency to become drowsy is greater in those positions. Some persons like to study in the evening dressed in their pajamas, but this too may be unwise. Putting on pajamas is the customary preliminary for going to bed. It conditions you for sleep. Instead of being able to focus your attention on your study material, you may fall asleep over it.

When you begin studying be determined to resist the temptation to look up when

there is a noise or when someone enters the room. Letting such things distract you interferes with your concentration. Since noises can make concentration on meaty reading matter difficult, it is best to study in quiet surroundings. Although some persons like to have a radio on when they study, you will find concentration easier with it off.

By establishing the habit of promptly focusing your mind on your study material, you will find that concentration will come easier for you than if you dawdled over trifling preliminaries that give you excuses for putting off your studying. Once you get started do not permit thoughts of other things you could do to enter your mind and interrupt your thinking. Put off making phone calls, getting something to eat, and so forth, until your study period is over. Resist the temptation to do anything but study during the period you set aside for that purpose.

Setting goals is a practice that greatly aids concentration. A long-term goal stimulates you to apply your mental energies to achieve it. Without the goal you would lack an incentive that stimulates intense interest and the ability to concentrate. If you casually read a book or even a magazine article that has material that challenges your thinking, you will have a much more difficult time keeping your mind on it without a goal than if you read the material with a goal in mind. For example, you will find it far easier to concentrate on an article that explains a difficult passage in the Bible when you are seeking the answer to a question someone has asked you than if you read it casually with no objective in mind. Your goal will be finding the answer to the question, and that is an incentive to concentration on the material.

Short-term goals also are aids to concentration. They result from breaking up a long-term goal into shorter and more manageable ones. This holds true with the studying of a single book or even a magazine article. Take an overall look at the book or article, noting its principal features, which, in the case of a book, would be its chapter headings. After noting how the chapters support the subject, set to work on short goals by studying the details in the chapters and between subheadings. Fit the details into the overall objective of the book or article. This active thinking on the material will help you to keep your mind on it.

Note-taking is a valuable aid to concentration. It is a definite response to what you are reading, and, therefore, helps you to keep your attention focused on the material. When wrestling with a problem or preparing a talk or doing some other form of creative thinking, you can improve your concentration by taking a piece of paper and a pencil and writing down key thoughts as they come to your mind. You will find that, as you think on a subject, the ideas you write down tend to bring to mind associated thoughts or information stored away in your mind. As note-taking aids you to concentrate when studying written material, so it helps you to concentrate when listening to someone give a talk.

There is often greater difficulty in concentrating on the spoken word than on the written word, for the simple reason that you think much faster than a person speaks. Because the brain goes at high speed, it is tempted to take excursions while a speaker is speaking at a relatively slow speed. The excursions soon destroy your concentration on the talk by causing you to lose its coherence. Of course, a speaker that fails to give a coherent talk is partially responsible for the difficulty. He is obligated to help his audience con-

centrate by developing his talk logically and coherently.

An illustration of how you can keep your mind focused on a talk is the fable about the turtle and the rabbit that ran a race. The turtle won because the speedy rabbit fell asleep. Your mind is like the fast-moving rabbit, and the speaker is like the plodding turtle. Unless you keep your mind centered on what the speaker says, your mind will take too many excursions and fall asleep. When the speaker concludes, you will not know what he said. You need to use up your mental speed in a constructive manner.

As the speaker moves along the course of his talk like the fabled turtle, your mind, like the fast rabbit, should use up its excess speed by circling what the speaker says, viewing it from different angles. It should run ahead and try to determine the path the talk appears to be taking, and then it should run back and examine the path over which it has traveled. Concentration on the talk can be greatly improved by using the mind's superior speed in this manner. It will be so busy thinking about what is being said that there will be no inclination to take excursions into unrelated fields of thought, provided that the speaker is giving a coherent talk.

Familiarity Impedes Concentration

When your interest is sparked in something new, you have little difficulty focusing your attention on it. For example, persons whose interest in the Bible is kindled by the amazing promises God has made of a new era of peace have no difficulty in concentrating on Bible study articles and books that bring truths to their attention that are startlingly new to them. In many instances their initial enthusiasm sparks such intense interest that they can concentrate on this material for hours at a time with no difficulty. As familiarity with

the information grows, however, concentration can become more difficult because the element of newness is no longer there to hold the attention. The mind tends to wander.

Realization of the value and importance of the material you are studying can help to maintain the level of interest necessary to overcome the dulling influence of familiarity. Thinking of ways you can use the information also helps you to concentrate. Here is where having long-term and short-term goals are important. In the case of our illustration about Bible study, an article that contains no new material will not cause a person's mind to wander if he regards it as valuable review material for helping him to achieve the goal of being an effective teacher of God's Word of truth. Oftentimes familiar material is presented from a new viewpoint that makes it fresh, and if the reader thinks from this viewpoint while he studies the material, his familiarity with the information will not dull his interest and weaken his power of concentration.

Improve Concentration

Concentration is an important factor in the learning process. You should exert your utmost effort to develop your ability to use it. If you want to grow in knowledge, you must improve your ability to focus your attention upon the things you read and hear. The rewards are well worth the effort and self-discipline it requires. No doubt you know from experience that things to which you have given only passing notice do not stay long in your memory. The person who only half listens to

instructions, for example, is certain to forget them in a matter of minutes. But concentration improves your power to remember.

By your cultivating the habit of paying close attention when you listen, when you read and in your observation of things, concentration will become easier for you. You will have less difficulty with your mind's taking excursions. Habit is like a path that becomes deeper, wider and more clearly marked every time it is used, making travel over it easier. So it is with

the habit of concentrating. It can replace the habit of letting your mind wander. The cultivation of good mental habits is not easy, but it is within your ability if you make the effort. Thereby your mind will be made more receptive and retentive of new knowledge.

Make it a daily practice to look for interesting viewpoints in subjects in which you have not been particularly interested. This will help you to establish a valuable habit that will serve you well when you are faced with studying something that requires a great amount of thought. By habit you will look for a viewpoint that will spark your interest and cause you to focus all your attention on it.

Because we live in an intellectual age in which the value of knowledge is appreciated, the opportunities to learn are great. But to make progress in whatever you seek to learn, you must discipline your mind to concentrate. Improve your power of concentration so that you may gain the valuable knowledge and thinking ability that is vital to your welfare in this twentieth century.

ARTICLES IN THE NEXT ISSUE

- Emancipation from Fear of Death.
- Costa Rica's Torment.
- What Kind of Professional Man Are You?
- What's Going On at Church?

MORE persons than ever before in the United States say they are ordained ministers. The reason for this is that the number of religious organizations and churches has grown, to some extent due to the many splinter groups of larger denominations springing up.

The ministers of these various groups claim that they are entitled to recognition under the draft laws of the country and to exemption from selective service because of their ministerial classification.

How does the government of the United States feel about it? Whom does the Supreme Court consider to be a minister? How have other courts in the land ruled on the matter?

Recognition as a Minister

Under the Universal Military Training and Service Act, the government considers a minister to be one who, as his regular and customary *vocation*, preaches and teaches the principles of a religious organization of which he is a member. It does not include a person who irregularly preaches and teaches.

The Supreme Court of the United States, in its decision of November 30, 1953, in the case of *Dickinson vs. United States*, gave this view: "The ministerial exemption, as was pointed out in the Senate Report accompanying the 1948 Act, 'is a narrow one, intended for the leaders of the various religious faiths and not for the members generally.' . . . Certainly all members of a religious organization or

can
you
Prove
you
are a
MINISTER ?

sect are not entitled to the exemption by reason of their membership, even though in their belief each is a minister."

In this same opinion, the Supreme Court added: "On the other hand, a legitimate minister cannot be, for the purposes of the Act, unfrocked simply because all the members of his sect base an exemption claim on the dogma of its faith.

That would leave a congregation without a cleric. Each registrant must satisfy the Act's rigid criteria for the exemption. Preaching and teaching the principles of one's sect, if performed part-time or half-time, occasionally or irregularly, are insufficient . . . These activities must be regularly performed. They must, as the statute reads, comprise the registrant's 'vocation.' And since the ministerial exemption is a matter of legislative grace, the selective service registrant bears the burden of clearly establishing a right to the exemption."

Secular Employment

What the Supreme Court then stated is of great interest: "The statutory definition of a 'regular or duly ordained minister' does not preclude all secular employment. Many preachers, including those in the more traditional and orthodox sects, may not be blessed with congregations or parishes capable of paying them a living wage. A statutory ban on all secular work would mete out draft exemptions with an uneven hand, to the detriment of those who minister to the poor and thus need some secular work in order to survive."

In this *Dickinson* case the Supreme Court had before it the consideration of a man who was clearly serving in the ministry as his vocation, being a "Pioneer Minister" as well as the presiding minister of a congregation of Jehovah's witnesses. The Court thus established his right to exemption from selective service, since he qualified under its definition of a minister of religion, having made the ministry his *vocation*. The fact that he worked part time to support himself did not disqualify him from ministerial status.

On November 26, 1958, a different court, the United States Court of Appeals for the Fifth Circuit, had before it the case of another one of Jehovah's witnesses. He was not a "Pioneer Minister," but was steadily employed in secular work, earning about \$50 a week. In this case, *Wiggins vs. United States*, the Circuit Court ruled that although Wiggins had full-time secular employment, he was entitled to exemption as a regular or duly ordained minister of religion because he "stood in the relation of a religious leader to other members of Jehovah's Witnesses. He was recognized as such by individual members and by the governing body of Jehovah's Witnesses. The defendant's selective service file shows numerous uncontradicted certificates and letters of individual members that support Wiggins' account of his religious activities."

The Court said: "Ministers of Jehovah's Witnesses are not paid a salary, furnished a parsonage, or even given funds for necessary expenses to carry on their ministerial work. As pointed out, they have no choice except to engage in secular pursuits in order to obtain funds to make the ministry their vocation. The Act does not define a minister in terms of one who is paid for ministerial work, has a diploma and a license, preaches and teaches primarily in a church. The test under the Act

is not whether a minister is paid for his ministry but whether, as a vocation, regularly, not occasionally, he teaches and preaches the principles of his religion."

The Court noted that Wiggins was a Congregation Book Study Conductor, presiding over this group at Bible study meetings. It noted that he regularly attended assemblies of Christian ministers where he had official duties. The Court also took cognizance of the fact that he preached regularly before the congregation, and that he spent approximately 40 hours a month in various features of the ministry, such as preaching from door to door, in Biblical research and study, conducting weekly meetings of the congregation, and reading summary material at such meetings.

Although Wiggins spent about one-fourth of the amount of time monthly in the ministry as he did in his secular employment, the Court stated: "It is not the sole or necessarily conducive factor. Some allowance must be made for ministers who are gainfully employed simply because they are not paid for their religious ministry. If they must work, they should not be penalized for working steadily. A young man such as Wiggins could hardly work less than forty hours a week as crane operator and hold on to his job."

The Vital Factor

The vital factor here was that the young man had made the ministry his *vocation*. His life revolved around his ministry, and his secular employment was only a means to sustain him as he pursued his primary vocation, that of the ministry.

That is just what the Court maintained. It said: "He regarded this endeavor as his chief purpose in life, the secular employment being incidental. He has shown that he stood in the relation of a religious leader to other members of his faith, in a

capacity comparable to that of an assistant pastor. He has shown that he performed his religious duties regularly, without allowing his secular work to interfere with his religious work. We hold that a crane operator working a forty-hour week may be a minister in Jehovah's Witnesses and entitled to the ministerial exemption under the Selective Service Act, although spending only forty hours a month on religious duties."

The Court is to be commended for this forthright position. One who claims to be a minister must place it first in his life. It cannot be a side line. He cannot be one who merely makes an appearance at his place of worship for a short time on one day of the week. He must produce in order to satisfy the requirements of the draft law in the United States and must be in a position to file proof of this ministerial activity.

No Exemption

It is not surprising, then, to learn of another decision by the same United States Court of Appeals for the Fifth Circuit, on July 10, 1964. Again it had before it the case of one of Jehovah's witnesses. However, on this occasion the Court ruled that the defendant was not entitled to the exemption allowed by the law. In refusing the exemption the Court said that one "must have the ministry as his vocation," and that his "religious affairs must occupy a substantial part of [his] time and they must be carried on with regularity," and that he "must stand in the relation of a minister to a congregation or in an equivalent relation as a recognized leader of a group of lesser members of his faith."

This decision of the Court was entirely consistent with its 1958 ruling in the *Wiggins*

case. It said that it was "sympathetic with the position taken by Jehovah's Witnesses: some allowance must be made for religious leaders who engage in secular work only because they are not paid for their religious ministry." But in this case the Court was forced to conclude that the registrant was not entitled to exemption because he admitted that farming was his primary vocation, that it "came first with him."

The Court noted that the defendant "made no showing that he ever conducted any teaching or preaching activities before the . . . congregation of which he is a member or of any congregation. His alleged ministerial activities consisted of his own studying, and his occasionally passing out pamphlets, occasionally going from house to house, and occasionally assisting in small Bible study classes." It then quoted a different court in another case, stating: "A position of leadership in the congregation assumes greater significance in determining whether exemption should be given when the time spent in ministry is undetermined, irregular or insignificant."

These decisions of the United States Court of Appeals for the Fifth District are of great consequence. They recognize one's ministerial status even though he may be required to engage in greater or lesser amounts of secular work to sustain himself. They make clear that the all-important factor that determined whether exemption was granted was whether the ministry was one's primary purpose in life, yes, his *vocation*. Was his life centered around his ministerial activity? If it was not, then ministerial status was denied. If it was, ministerial classification and accompanying deferment from selective service was granted by this court.



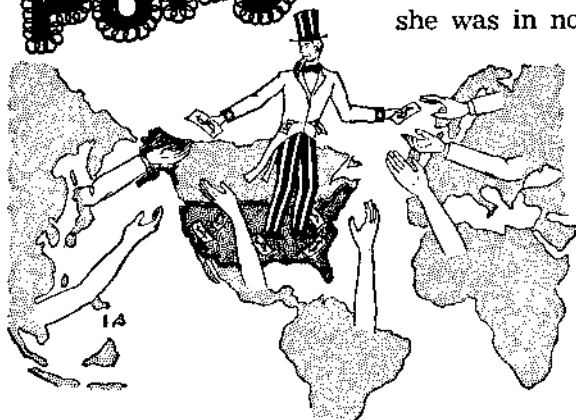
FOREIGN AID

or a Fabulous Folly?

FEW, if any, financial projects in the history of mankind have matched America's foreign aid program of the last twenty years. More than \$103 billion* (\$103,916,000,000) of the United States taxpayers' money from 1946 to 1963 was spent on foreign aid of one kind or another. Rarely has a single undertaking seen so much waste and frustration, bungles and blunders, frivolities and failures as this one. America's foreign aid program has been called the most widely misjudged, the most hotly controversial, and yet one of the most critical major strands in the fabric of America's policy toward the world.

Asia, Europe, Africa and Latin America have all received aid. By 1963 the list of recipient countries and ethnic groups had grown to 112, leaving only a few countries in the whole "free world" that were not receiving some sort of United States assistance. Places many Americans never heard of, such as Chad, Gabon, Niger, Senegal, Dahomey, have received millions of dollars in American aid, without the average taxpayer's knowing how the money was being spent.

* A billion as used herein represents a thousand million.



America, however, is not alone in aiding the underdeveloped nations of the world. The Soviet Union, the United Kingdom, France and many other nations all have bilateral aid programs. In March of 1963 the best estimate was that Russia had put up about \$12 billion in foreign aid since World War II. It must be remembered that she was in no position to help any-

body except herself immediately after the war. Many of her investments abroad have gone sour. Some were downright disasters.

From 1951 to 1961 the United Kingdom contributed in assistance to the less developed countries

some \$2.46 billion (£880 million). Some 90 percent of the bilateral aid went to members of the Commonwealth. The Sudan, Libya, Jordan, Turkey and Yugoslavia have been among the non-Commonwealth recipients.

France, too, has contributed her share of capital to the less developed nations. As with the British, the major share of French assistance has gone to those countries with whom she has special links.

Since the aid programs of other nations are much more modest in comparison to that of the United States, it is appropriate to ask, How does the United States compare with the other nations in commanding the gratitude and loyalty of beneficiary nations? Has the United States received dividends of goodwill and favorable world opinion commensurate with its enormous expenditure? A number of Americans are a little more than curious as to what has happened to their money. After

all, \$100 billion in taxes is nothing to be sneezed at.

Perhaps this illustration will help Mr. John Q. Public to understand the enormity of \$100 billion. If you were to give your wife a billion dollars and told her she could spend it at a rate of \$1,000 per day, she would not be back in nearly 3,000 years to ask you for more money. To spend \$100 billion at the same rate would take over 279,000 years!

Since World War II the United States has spent more than twice the assessed valuation, real and otherwise, of America's thirteen largest cities: New York, Chicago, Los Angeles, Detroit, Philadelphia, Houston, Baltimore, Washington, Cleveland, Milwaukee, St. Louis, Boston and San Francisco. In other words, the United States has given to the world in the last twenty-two years twice the equivalent of its thirteen largest cities, according to the 1960 census.

Many Americans believe that the foreign aid program has served the United States well. These supporters maintain that massive infusions of the dollar have saved western Europe against the march of communism following World War II. These also believe that American dollars and guns kept Greece and Turkey from direct infiltration by Moscow. Some argue that the mighty flow of dollars out of America has stimulated the American economy and has kept it from lagging. Recent surveys show that many Americans still think that a limited foreign aid is a good thing.

However, foreign aid has its critics, and they are growing in number. These say that someday foreign aid may be judged as one of the great follies in the story of nations. United States Representative Otto E. Passman said: "My contention is that foreign aid is a complete and dismal failure."

Purpose and History of Aid

The major objective of the foreign aid program of the United States as announced is to accelerate economic growth in underdeveloped countries, on the grounds that the existence of poverty-stricken nations will ultimately affect the security, peace and freedom of the American people. It is also desired to demonstrate to the underdeveloped nations and to the world that a high standard of living can be achieved by means of free enterprise and a democratic political system. It is also hoped that aided independent governments will not become hostile to the West and will remain neutral or take the side of the West in case of a major war.

In formulating the aims of foreign aid the United States has avoided any blunt statement that it is designed to combat communism, or "buy friends" and influence people. Poland and Yugoslavia, nations unequivocally Communist that have received American foreign aid, are pointed to as examples of America's good intentions.

The foreign aid program of America dates back to the 1940s. It included such plans of assistance as the Marshall Plan, through which western European countries were given assistance in reconstructing their economies following World War II. America invested some \$13 billion to restore war-ravaged Europe and keep it from going Communist. All but 14 percent of those billions was in outright grants.

Europe as well as Japan responded to aid and quickly climbed to new heights of prosperity. America benefited from this prosperity. Her exports to western Europe more than doubled between 1953 and 1962. America's exports to Japan tripled between 1950 and 1962. A recent study of thirty-two countries outside Latin America, receiving about 80 percent of all American aid and surplus food assistance between

1957 and 1962, revealed that total imports from the United States rose about four and a half times as fast as economic aid. America's total assets abroad have increased at a faster pace than the balance-of-payments deficit. Reports show that at the end of 1962 American assets, private and public, exceeded total liabilities to foreigners by \$27 billion. Also, some 600,000 American workers are employed directly or indirectly, because of the demand for goods financed by aid. This in part is the good side of aid.

A Closer Look at Aid

Despite the fact that purchasing power has created markets and a measure of prosperity for some nations, the overall aid picture is not an altogether pleasant one, however. Authors Andrew Tully and Milton Britten in their book *Where Did Your Money Go?* say that over the years, foreign aid has been plagued by so much "perfunctory, careless and ill-informed spending that it is a near miracle it has not been destroyed by the outrage of Main Street. From Iraq to Korea, it sometimes has seemed that Uncle Sam was spending his dollars in a kind of desperation, as though he was afraid they would go out of style." They report that "in South Korea, the taxpayers paid the salaries and expenses of a corps of American experts dispatched to teach the Koreans how to grow more rice. And yet the per-acre production of rice in Korea was already many times the per-acre production in Louisiana, where modern methods were used."

They write that, at one time or another, foreign aid "paid for free airplane excursions for thousands of Arabs visiting the Moslem shrine at Mecca. Financed a fifteen-mile, six-lane highway connecting the Portuguese capital of Lisbon with the gambling resort of Estoril. Paid for a 'psychological' project in the Netherlands for the purpose of studying the behavior of the

Dutch. Built a silica plant in Formosa at the cost of more than \$150,000, which operated for thirty days and then closed down because of a lack of silica. Built four wheat-flour mills in South Korea although no wheat was grown in that country at the time. Paid the tuition costs and living expenses for the sons of hundreds of wealthy Iranians attending American universities and colleges. Built an Italian village that nobody could be persuaded to live in."

In Cambodia American aid paid \$34 million for a road that needed major repairs or complete rebuilding before it was completed. At the same time a highly publicized \$10-million Russian-financed 500-bed gift hospital was found to be built in part with materials bought with American foreign aid dollars.

Since 1954 Americans have dumped \$365 million into Cambodia. With what political effect? In 1963 Cambodia's Prince Sihanouk said: "Should we be obliged one day to choose between [Red] China and the others, we would without hesitation choose . . . the People's Republic [Communist] of China. . . . If we do not side with the Communists in 1963 we will have to do so in 1965 or 1966. This is inevitable."

In Peru, American taxpayers' dollars built a \$15-million road that wound up on the side of a Peruvian mountain in the middle of nowhere. After the road was built, presumably to open isolated areas for farming, the soil was found too poor to grow anything. A \$14-million relief program was so badly handled that, out of a total of 106,000 tons of grain, only 5,028 tons were actually distributed free to the hungry.

Through 1963 almost \$415 million have been emptied into Jordan. Some \$60 million are pumped into Jordan yearly. A reaction of a Britisher, who had recently come up from Kenya to manage a British-run bank in Jordan, was: "My word, \$60

million a year! How do you [Americans] manage to spend all that money and have so little to show for it? Why, in East Africa we could have had a paradise for that!" But Jordan is far from being a paradise.

Through fiscal 1963 America managed to pour \$807 million into Gamal Abdel Nasser's United Arab Republic. Egypt receives some \$224 million a year and spends \$150 million of that amount a year in its war on Yemen. The United States, therefore, is placed in the position of financing Egypt's war.

One purpose of aid to Indonesia was to stabilize that nation's economy. Indonesia sapped the Communist bloc for about \$1.7 billion in cumulative commitments and the United States for \$804 million in economic aid and some \$77 million in military assistance. America even granted that nation a \$17 million "emergency" loan. Yet that same week Indonesia announced that she was going to spend \$20 million to buy three plush United States jet airliners. United States Representative Minshall said: "We got hoodwinked." As for Indonesia's loyalty and gratitude for aid, President Sukarno predicted that Indonesia would see the day when "the old established forces" (the West) would collapse.

In Korea, America spent more than \$3.3 billion in military aid and \$2.1 billion in economic aid between 1945 and 1963. After the Korean war, racketeers carted off much of the \$80 million worth of surplus material. In a 1962 report to the American Congress the General Accounting Office said that \$1.2 billion spent by the United States in Korea from 1957 to 1961 had actually stunted economic growth and encouraged corruption.

Over a period of ten years neutral India has received some \$5 billion in American aid. Yet when she wanted a \$900-million loan over a period of fourteen years toward the cost of building the Bokaro steel mill,

America turned down the idea. The basic complaint was that the project was "socialistic," even though the mill was to be publicly owned and would eventually pay for itself in savings. At the same time America sees nothing wrong in giving \$2.5 billion to Communist Yugoslavia, millions to Communist Poland, and even does business with Russia directly. Little wonder nations find American methods hard to understand.

In 1961 a \$20-billion venture called Alliance for Progress was launched in Latin America. Many Latins, however, failed to understand that this was not another one of Uncle Sam's giveaways, but that aid would be predicated on efforts within the countries themselves to initiate the reforms that would make the use of the aid meaningful. So after two years only seven of the nineteen countries had yet submitted blueprints for effective use of the money available to them. By December, 1963, nobody really had any new ideas about what should be done about Latin America.

This, of course, is not the whole story about American foreign aid. As Spruille Braden, former United States Ambassador and Assistant Secretary of State, said: "It would take volumes to describe adequately the vast and unending evils of foreign aid." He said: "It encourages communism and foments collectivism and socialism all over the globe." He called the program "intolerable and immoral," and expressed a wish that someday it will be taken off the already overloaded backs of Americans.

Whatever might be said, pro or con, about American foreign aid, or the aid of any other nation, this much appears certain, that it has become an integral part of foreign relations, a weapon of expediency in short-range diplomacy, a powerful persuasive force to nations, yet without any clear-cut global evidence of its ultimate worth.

OUR GROWTH--

-A *DISPLAY OF DIVINE WISDOM*

By "Awake!" correspondent in Panama



EVOOLUTION has been credited by many for our being alive. On the other hand, the Creator has been acknowledged by some for our existence. To whom do you give the credit? Really, to whom is the credit due for the marvelous way in which we grew and came to be?

Interest in finding the true answers was stimulated by a small card announcing the arrival of a looked-forward-to baby, which prompted a visit to the hospital. In this instance, it was to the Panama Hospital, located in a pretty, easily accessible residential district of Panama City. The friendly, easy manner of this institution made us feel welcome, and we immediately went down the sparkling corridors to the nursery.

Since the rules of this ward permit parents the privilege of becoming acquainted with their precious heritage right from the beginning, we found mother and baby together in the room. Mother's lovely brown eyes beamed affectionately on her cherished bundle of life as it stretched, squirmed, wiggled, squinted its eyes, twisted, and relaxed into quietness, interrupted only by the fast ups and downs of its little tummy. Every crease, every fold, every de-

tail of its entire body, including the unusual indentation in one ear-lobe, had been carefully scrutinized by mother. Her sincere smile was a revealing expression of a deep-seated satisfaction

that concluded a nine-month period of expectation of this desired infant. Producing this baby was one of the grandest accomplishments of her life—this she admitted. But to accept credit for more than her privilege of motherhood, she refused to do.

As we, with the parents, observed this delicate-looking, cuddly little bundle of newly arrived humanity, we could not help but marvel at the wonderful way in which it was formed. No vital parts were missing. How utterly absurd it seemed that this remarkable little creature resulted due to the chance combination of trillions of cells within its mother's womb! It seemed obvious that this baby, like millions of others born every year, had developed according to some miraculous blueprint. As we watched, the little hand gesticulated somewhat determinedly for such a youngster. While mother fondled this useful appendage, one of the most complex instruments of the body, our thoughts were absorbed in its formation, and we began pondering prenatal development.

Prenatal Development

Photography and careful study of specimens at different stages of growth have revealed many interesting things regarding the growth of a baby within its mother. Life begins when the male cell, the *spermatozoon*, one of the tiniest of all human cells, unites with and fertilizes the female cell, the *ovum*, the largest single cell in the human body and the one that contains the yolk from which nourishment will come during the first few days of life. From this union conception of a new individual results, and the intricate process of growth into a fully developed baby begins. Approximately nine months ago this throbbing entity of trillions of highly diversified cells that we had come to the hospital to see was but one such cell!

How fast it grew! Thirty hours after fertilization that one cell divided into two cells; in fifty hours, four came to be; in sixty hours, eight. On the third day, it is reported, more than a dozen cells are formed. Together, these cells are still only about the size of a period. At the end of the first week, when this cluster of cells reaches the uterus, it attains the size of a pinhead! Little burrlike tendrils form and begin attaching themselves to the uterine wall. Here the cluster nests for development, establishing a dependent relationship with the mother.

For the entire first month extravagant changes take place. The outer layer of cells grow into fetal membranes, which, in time, enclose, protect and nourish the developing embryo. In eighteen days the embryo begins to take shape. Cells having special functions to perform start to collect together, and connective, muscular, nerve and epithelial tissues begin to form. Organs such as eyes, liver and the heart can now be differentiated. The foundations of systems of the body are being laid! The rhythmical, life-long beat of the heart even

becomes distinguishable at this early date. All this in an embryo less than one-quarter of an inch long!

The marvel of growth continues, as stupendous developments occur during the second month. The beginnings of hand and foot plates, the external ear, pigment in the retina, and wrist and elbow joints become evident. In fact, "at eight weeks," obstetrician and gynecologist Greenhill explains, "all the internal organs, bones, muscles, nerves and major vessels can be identified. The eyelids are forming; the nose, external ears, fingers and toes are distinct." The embryo is now only about one inch in length. Imagine the arm just about the size of the exclamation mark at the end of this sentence!

At the end of the third month the fetal stage of prenatal development begins. The term embryo is usually confined to the earlier stages of development. By now the baby-to-be has stretched out in length to about three inches, and has increased in weight to some three-quarters of an ounce. Rapid growth continues. At the end of the fourth month, when the mother begins to feel its movements for the first time, it measures about seven inches and weighs approximately four ounces. The following month it adds some three inches and may more than double its weight. At six months the fetus is up to about one and a quarter pounds in weight and is around a foot long.

By the end of the seventh month the various body systems have developed to such an extent that, should the baby be born, it stands a fair chance of surviving. By now it has attained to at least two pounds in weight and is some fourteen or fifteen inches long. During the final two months of its growth the fetus increases about five more inches in length, and certain immunities and other benefits are apparently received from its mother. At full term, and with its human cradle outgrown,

this delightful cargo, whose marvelous development from conception to now has been so involuntary on the part of its parents, makes its appearance.

How marvelous it is that it has all happened without any outside building materials or without any human direction! The head, body, arms and legs have been beautifully formed, sparkling eyes fashioned, a powerful heart designed, ears capable of hearing sound produced, yes, all the equipment necessary for life has been built into this precious little seven- or eight-pound miracle. Who is responsible for this miraculous development? The inspired Bible psalmist correctly identified an all-wise Creator as being responsible. He acknowledged: "You kept me screened off in the belly of my mother. I shall laud you [the Creator, Jehovah God] because in a fear-inspiring way I am wonderfully made. . . . My bones were not hidden from you when I was made in secret . . . Your eyes saw even the embryo of me."—Ps. 139:13-16.

Birth to Puberty

During the period from birth to puberty foundations laid are built upon; processes already begun continue. Growth is continuous and orderly, moving along swiftly, though not at an even tempo. It is influenced by many external factors, including nutrition, activity, parental affection, understanding and discipline. Yes, parental cooperation now becomes an even greater must in providing the necessities so that the many inseparably associated aspects of growth may be realized.

Although it is too complex to possibly be comprehended in its entirety, this whole period is, nevertheless, marked by many interesting observable changes as the proverbially dimpled, chubby little one, almost certain to have lost weight during his first week of readjustments, is off to an amazing start. Not far from true is the expres-

sion, "You can just see him grow!" The stomach, as it stretches, seems to become a bottomless pit that is never full. Weight is added so fast that by the end of the fourth month it has doubled. If this incredible rate were to continue, the baby would balloon to over a ton and a half by the time it reached three years of age! Happily its rate of weight increase slows down after the first year!

Only about three to five pounds are added during the second year. By elementary school years a period of slower gain is entered, but then it slowly increases in momentum until it reaches a peak, usually around the age of twelve in girls and fourteen in boys. Height is added with the increase of weight; it ordinarily increases over one-third during the first year; then less each year until around nine, if a girl, and eleven, if a boy. Sometime after that a period of rapid height increase is usually entered.

Vast modifications in bodily form and structure accompany this height-weight change. A baby's head and face, for instance, are much larger for its size than that of an adult, measuring about one-fourth of the body's length at birth. But after birth the proportionately large skull shrinks in proportion to the rest of the body so that at around six years of age it is only about one-sixth of the entire body length.

And what of those extremities of the body, the arms and legs? Is there a mother anywhere who has not despaired at ever keeping her growing child in skirt or pants of just the right length, or who has not bewailed: "Oh, he's all legs"? And little wonder, for the legs, according to authorities in child development, increase to about five times the length they were at birth to attain to almost one-half the body's length at adulthood!

While changes in physique are occurring, behavior patterns are also forming and changing. Milestones in accomplishments are charted. Baby holds his chin up, then his chest; he begins to sit with support, then alone; he stands with help, or holding on to something; crawls, pulls himself up by a piece of furniture; stands alone—walks! Or it may be a recognizable syllable uttered by the baby, then a word—two words; then an apparent loss of interest in vocabulary gain—then several words, and finally thought-conveying phrases and sentences. There is no end to the multitudinous changes, as day by day, year after year intricate processes of growth continue, and adolescence is reached.

Puberty to Adulthood

Not a whit less interesting nor momentous are the changes that crowd these years, for, basically, adolescence can be defined as the process of becoming an adult. *Webster's Collegiate Dictionary* defines puberty as "the period at which sexual maturity is reached . . . designated legally as fourteen for boys and twelve for girls." Biologically, however, a hard and fast age limit could not be set, for the time when the reproductive and glandular systems come to their height of development varies with the individual.

During these years of adolescence the gamut of the emotions is run. One day the highest of the high mountains does not soar high enough to express one's jubilation; the next day the lowest of the low valleys is insufficient in its depth to depict one's depression. Physically, consolidation

of previous gains marks this period; maximum growth in weight and height are reached, then taper off and cease. Body form and contour change as boys' shoulders and girls' hips widen. One's individual physique is realized.

During this period of young manhood and womanhood, youth, if properly and carefully directed, begins to assume its new role of adulthood. Young men and women take on some of the responsibilities that until now have been borne by their parents. Physical development reaches its close, and, if emotional, intellectual and spiritual growth have kept pace, it is properly said that the individual has "grown up."

Our attention was now channeled back to the room here in the hospital as the trace of a smile brightened the face of our so recently arrived little hostess. Her eyes open and a tiny fist finds its way to the mouth. This baby is hungry, for, after all, it has a lot of growing to do!

Its parents thrill as they contemplate how their little one will continue to follow growth's pattern in its own unique way. Although different from all others, yet this baby of theirs was also designed according to the master blueprint of the Great Draftsman, Jehovah God. Like all other babies it would continue to grow according to the pattern of growth for which He alone is responsible.

Intricate, complex, fascinating, marvelous? Yes, we concur with the happy parents of that baby that our growth is all of that and more, for our growth is indeed a display of divine wisdom.

"SIZE IMPRESSION"

◆ The trade journal *Modern Packaging* reported that a hand lotion manufacturer apparently approved a news release by its design consultant pointing out the need to restyle its bottles to improve "size impression." "A relatively tall, graceful bottle was modeled," says the release triumphantly, "that in a 5-ounce size actually gives the appearance of being larger than the old 10-ounce size." It pays to read the label.

INDIA'S FOOD PROBLEM

By "Awake!" correspondent in India

WHEN a person is hungry and has tried in every legitimate way to obtain sufficient food, only to meet with no success, it is possible for him to react angrily, even nastily. He becomes a choice target for the rabble-rouser and the revolutionary. When a large portion of a nation of 450,000,000 persons is in the same plight, the results can be explosive and unpredictable. India presents such a picture to the world today. Though she has enough land to provide two acres for every man, woman and child, and though 70 percent of her population are engaged in agriculture, many of her people are undernourished, and, what is worse, have little hope of early and adequate relief. The average Indian manages to get 2,100 calories of food per day, against the minimum requirement of 2,700 calories for any moderately active person.

What is the difficulty? and to what causes may it be attributed? are questions in the minds of India's people. There apparently is a shortage of food grains, particularly rice and wheat. But why, in a world where other countries have surpluses? And why the spiraling cost of living, with the general index of wholesale prices having risen by more than 11 points in the past year, while wholesale food prices have risen by more than 16 points in the same period?

The masses of the population felt the need for strong protest over the rapidly increasing and apparently unchecked rise in price of most foodstuffs. Early in Au-

gust the people of the state of Maharashtra, of which Bombay is capital, staged a one-day demonstration. Practically everyone stayed home. No buses or taxis were to be seen on the streets; almost every shop, mill and factory was closed down. Only essential services remained in operation. It was a quiet, orderly demonstration, but it revealed very clearly the feelings of the people at large. From peasant to white-collar worker, all are faced with such a drastic increase in cost of living that they feel as if they are at the end of their tether.

Consider the Causes

Boatloads of much-needed grain have arrived from America and other countries, but it is slowly and painfully unloaded by hand labor. Add to that the slowdown policy adopted by the labor force in an effort to enforce higher wages, plus an inadequate rail transport system that has allowed grain to pile up on the dockside while other loaded ships lay anchored out in the harbor, some for over a month, waiting for dock space. Add to the foregoing the fact that even within India redistribution of grain from parts of the country that were not so hard hit to others where the need is urgent has hardly been given adequate attention. No wonder the people feel frustrated!

Grain storage is another sore spot with the population. In the first place, there is widespread belief that the merchants are hoarding grain until prices go higher, creating an artificial shortage. Secondly, there is report of considerable loss of

A W A K E !

stored grains through depredations of insects, rodents and monkeys. While people feel that not much can be done immediately about this latter cause for loss, they do believe that the Government should adopt some concrete measures to deal with those who unscrupulously manipulate the cost of staple foods. It is true that the Ruling Party has issued stern warning to the merchants and, referring to the culprits in their midst, has declared: "If you are not able to control these black sheep, we will have to step in to control them. The Government will not be found wanting. We will take ruthless action if the community is exploited." Their critics, however, declare that the Administration cannot solve the current problem with platitudes, claiming also that the Government's warnings and ultimatums to the merchants were but "hollow threats."

There appears to be agreement on the fact of profiteering by grain dealers. On the one hand, a Government spokesman states that "even when there was the slightest scarcity in food grains, the dealers took advantage of it and increased the prices and thus exploited the consumers." On the other hand, opposition spokesmen protested that the same pattern was allowed to prevail every year. The prices of food grains went down soon after the harvest. But no sooner had the farmers' stocks been bought by food-grain dealers at a low price than the prices again shot up. Thus the agriculturist and the consumer were fleeced by the dealers, and the Government has not put a stop to this exploitation, they charge.

Contending with Obstacles

To say that the Government has done nothing about the situation is not true. They have, in fact, taken drastic action to root out the evil of hoarding. Merchants were required to declare their stocks, and

those found to have more than they should have were dealt with severely. The president of India warned in a special broadcast: "Of all the antisocial practices there is none more heinous than the adulteration of foodstuffs. The practitioners of this evil, the hoarders, the profiteers, the black-marketeers and speculators are among the worst enemies of our society. They have to be dealt with sternly, however well-placed and influential they may be." The Minister of Food and Agriculture also warned the grain dealers: "If you do not discipline yourselves and go on exploiting the people, the Government, if not today, in the very near future, will nationalize the entire trade." So State Trading, coupled with rationing, is one of the measures foretold as a remedy for the acute food crisis.

Not to be overlooked as a major factor is the effect of weather on grain crops from year to year. It is not merely a matter of flood and drought striking the country alternately, but at times floods devastate one area while at the very same time drought conditions blight another part of the country. Flood damage in some sections of India is colossal. In the northern Bihar Province, for example, monsoon rains produced raging floods that affected about 1,500,000 people in about 5,000 villages in an area of some 1,500 square miles. In some areas the floods are said to be the worst in forty years. There is need for increased flood control in a big way. What has been accomplished so far has barely scratched the surface.

Another outstanding factor in India's food problem is quickly detected by the visitor to that country. One can travel by rail from Bombay for a thousand miles north to Delhi and beyond and see all along the route the way the Indian farmer still walks slowly behind two sluggish oxen pulling a primitive plow. Thereby he scratches

the surface by slow-motion methods, much as his ancestors did a thousand years ago. He often gets minimal returns from his land. There is a crying need for application of improved methods of agriculture. The Government does have plans for boosting agricultural production, but it is evident that unless the people themselves are prepared for a great change in their way of thinking the process will be very slow.

In addition to accepting new ideas on mechanization, a wider acceptance of the idea of greater diversification of crops and of diet will also be required. Rice occupies the chief place in the diet of peasant and laborer. In fact, very little else is available in a land, where, for example, the poultry population would provide for only one bird to every four persons. To many observers, experimentation with vegetable and fruit crops that would introduce healthful variety to the Indian diet, and possibly even provide additional items for export, would seem to be advantageous.

Primitive storage facilities for the food grains need to be given careful attention. Grain bins or elevators that would drastically curtail the incursions of rodents and monkeys are needed. Since the present loss from this hazard is ten million tons per year, and the current annual importation of grains stands at about five million tons, adequate attention to the matter of stor-

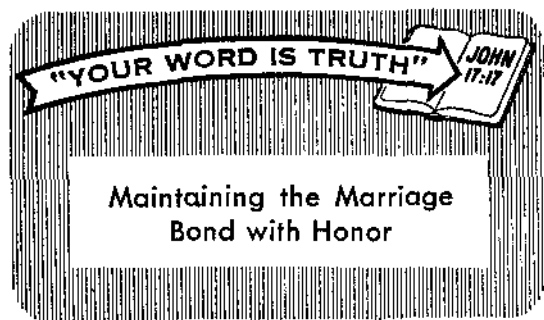
age would pay enormous dividends in the course of a few years.

There is no doubt that the Government in India has a tremendous job on its hands. The feeding of 450,000,000 people regularly and adequately is a heavy responsibility. It becomes a burden when superstitious religious thinking and primitive methods, periodic flood and drought disasters and activities of unscrupulous profiteers have to be contended with. On the other hand, a great percentage of the population simply require loving help and training by unselfish leaders who are devoted to the improvement of the general standard of living of all the population.

The real hope of the peoples of India is in the Government decreed by the Creator, Jehovah God, which he long ago promised to entrust to his chosen King, Christ Jesus, saying: "The princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Isa. 9: 6) With a Ruler who will wisely counsel the people on how to meet their problems, who has all the power to ensure good for his subjects, who will deal with them as a kindly Father and guarantee to them freedom from war and turmoil, there will no longer be anxiety about the food for each day. He will bring about the answer to the prayer of all godly persons: "Give us today our bread for this day."—Matt. 6:11.

Kingdom Literature in Libraries

A witness of Jehovah in Colorado reports how he has gradually been providing libraries in his state with *The Watchtower* and *Awake!*: "I type a very nice business letter to a particular library and offer a gift subscription to our magazines. Within two or three weeks' time I receive a very kind reply stating that the library is pleased to accept *The Watchtower* and *Awake!* These magazines are then placed with nameplates in the periodical section, prominently displayed for all who have the use of the library. This includes older persons who have more time to read magazines at public libraries. Also, I have been able to place some of the books (especially '*Let God Be True*' and *Jehovah's Witnesses in the Divine Purpose*), which the libraries are also thankful to receive."



MARRIAGE is a loving provision of Jehovah. It was designed for carrying out his purpose with respect to the earth and to bring happiness to his creature, man. (Gen. 1:28) In harmony with this, Jesus said: "Did you not read that he who created them from the beginning made them male and female and said, 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart."—Matt. 19:4-6.

Marriage, then, is a serious contract entered into before Jehovah. Where both parties to the marriage contract are Christians, they should certainly endeavor to make a success of it, that their union may result to the praise of Jehovah, the Author of marriage. Jesus' further words also indicate the importance of this: "I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery."—Matt. 19:9.

Even in the case of fornication (or adultery), the offended mate may choose to forgive the partner, if truly repentant, and they may start out anew with determination to succeed. However, from Jesus' words just quoted we understand that a man or woman may properly divorce a marriage mate who has been proved guilty of adultery. The marriage vow has been broken by the guilty one, and a divorce

based on that adultery frees the wronged, innocent mate to marry someone else if later he so desires. It is Scripturally proper for him to do so. This is a provision, though, that is not to be twisted to a selfish purpose. In what way? By scheming to bring about a situation that results in adultery, with a view to getting free from an unwanted marriage partner. In other words, when the Scriptural provision is used as a "loophole" for gaining a selfish end.

To take an example: A married person may become interested in someone whom he thinks he prefers to his present mate. To satisfy his wrongful desire, he plans to make a change of mates without coming into what he considers to be a direct collision with God's law. In effect, he seeks to circumvent the law of God. His first step may be to make life miserable for his legal mate. Cruelly and unlovingly, he cultivates coldness in their relations, resulting eventually in an agreement on separation, or even in a divorce but not on the ground that frees him to remarry Scripturally. Then he bides his time until the other party weakens by reason of the separation and falls into adultery, secretly hoping that this will come soon. When it does, the instigator proclaims his own innocence and proceeds to remarry, since he now considers himself Scripturally free to do so.

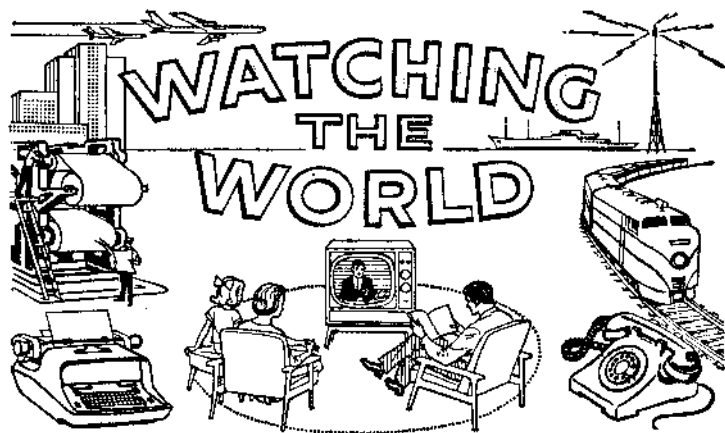
But is such a course proper? The laws of the land may have been complied with, and there may have been the outward appearance of meeting God's requirements. But is the one thus freed to remarry as "innocent" as he may seem? Was this simply a matter of gaining divorce from a sinful marriage mate on the ground of that one's adultery? Or was more involved? What was the real motive? Was the course taken pleasing to Jehovah, who searches the innermost thoughts of man?

One divorcing his mate must face up to questions such as, Was I responsible in any way for the sinful course of the other? Did I, by direct action, or by refraining from conciliatory action, contribute to the conditions leading to the separation? Did I, in effect, make my mate a "subject for adultery"? This is what Jesus warns against at Matthew 5:32: "However, I say to you that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." Hence, anyone divorcing a mate should be sure in his own conscience that "fornication," or adultery, of his legal mate is in actual fact the compelling reason for his doing so.

By twisting God's provision of divorce to a selfish purpose, one becomes like the hypocritical scribes and Pharisees. He strains out the gnat by making an outward show of complying with the law relating to marriage and divorce, but he gulps down the camel in that he actually schemes to cause his mate to violate the sacred principles established by God. His motive is wrong, not being based on love of God and love of neighbor—his closest neighbor, his wife. (Matt. 23:23, 24; 22:36-40) It may seem a light matter to him that he has placed a stumbling block before the one whom he has ceased to love. He may even deceive the former mate, as well as the person to whom he next becomes joined in marriage, and he may escape discipline from the visible congregation of God. But let him not think that his wrong heart motive will be hidden to the Lawgiver himself, for "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13) Such a one will be found wanting by the One who accurately 'makes an estimate of hearts.'—Prov. 21:2.

As a divine arrangement, marriage is to be respected and honored. Christians in the marriage arrangement should seek by all means to cultivate love toward each other, and should try to stick together, for that is the way Jehovah purposed marriage to be. They should be considerate of each other's human frailties, and be forgiving, understanding and helpful to each other. The apostle Paul placed the emphasis on staying together in the marriage bond when he wrote: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; but if she should actually depart, let her remain unmarried or else make up again with her husband; and a husband should not leave his wife." (1 Cor. 7:10, 11) By applying all of Paul's fine instruction set out at Ephesians 5:21-23, the Christian married couple should be able to stick together, thus honoring Jehovah and his marriage arrangement.

Though divorce on the ground of adultery is a provision of God's law, of which Christians may properly avail themselves, care must be taken by the one divorcing that his action is fully in harmony with the will of God. He must be sure that his motives are right. And rather than to let human imperfections give rise to situations that may lead to unfaithfulness and divorce, how praiseworthy and rewarding it is to work positively toward strengthening the bonds of marriage so that it may fulfill its noble purpose! As far as is possible in this present evil system of things, all Christians in the marriage relationship should follow Paul's wise counsel: "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives . . . Whatever you are doing, work at it whole-souled as to Jehovah."—Col. 3:18, 19, 23.



Seafood Germ Killers

◆ Dr. Li and his associate doctors, Chinese-American scientists of the National Institute of Health, Bethesda, Maryland, have found that juices and the meat of oysters, abalone, clams and other mollusks contain a rich source of a substance that destroys disease germs. Science editor emeritus Gobind Behari Lal writes: "The death and paralysis rate from polio virus infection in mice was reduced by about 25 per cent with the feeding of the oyster and abalone substance. Protection against influenza viruses and cold-sore virus was also demonstrated. Staphylococcus bacterial germs were also hit hard by the mollusk substance. Dr. M. Rosarii Schmeer, at Woods Hole, Mass., claims that a clams factor fed to mice with sarcoma 180 cancer appeared to be cancer-checking in a measurable degree."

Riots in Saigon

◆ Roman Catholics and Buddhists clashed in bloody riots in the closing days of August. The capital of South Vietnam was left in a state of shock. Mobs of Roman Catholics and Buddhists beheaded and beat one another with machetes, clubs and hatchets. Soldiers tried desperately to control the violence. An undetermined number of persons were killed.

General Khanh recently spoke of "five wars" within the war in Vietnam. These "wars" have pitted generals against generals, civilian ministers against the military, the Buddhists against the Roman Catholics and students and intellectuals against the government. The situation obviously does not look promising.

Alcoholism

◆ In America there are some six million unconfined alcoholics and three million daily drinkers. And the number is increasing at a rate of 250,000 a year. Current arrests for drunkenness and drunken driving are reported by Uniform Crime Report to number 1,725,204 annually, nearly 40 per cent of the year's 4,510,835 arrests listed countrywide for all reasons. What alcoholism has cost the nation in loss of jobs, income, production, absenteeism, broken homes, divorces, cruelty and traffic accidents can hardly be imagined. Moderation in all things is indeed a worthy principle to follow.

Chile's President-Elect

◆ Senator Eduardo Frei Montalva was elected by the people of Chile on September 4 to become the next president of Chile. Frei, a Christian Democrat, will assume office on November 4. Even though the

American Embassy remained silent, it was no secret that the United States was glad to see a victory by Senator Frei.

Parents Get \$700,000

◆ A United Press International published dispatch stated that Richard and June Lehtola and their son, Raymond, had been awarded \$700,000 damages in a malpractice suit against three doctors. "The suit contended the doctors carelessly and negligently failed to diagnose a brain hemorrhage which caused severe epilepsy, partial paralysis and a visual defect; the boy received the wrong blood type which produced gangrene in both feet and parts of both legs, resulting in amputation," the report said.

Women at Vatican II

◆ On September 8 Pope Paul VI of the Roman Catholic Church said that women would be permitted to attend some sessions of the Ecumenical Council. The Catholic leader said that certain nuns and leaders of Roman Catholic organizations would be admitted as auditors of debates. Women were barred from the previous two Council sessions.

Fine Behavior Observed

◆ During the summer Jehovah's witnesses held a successful series of "Fruitage of the Spirit" district assemblies. The fine behavior of the delegates was commented on time and again. The Oregon State Fair manager wrote: "I want to say that your church group was one of the finest we have ever catered to and they were ladies and gentlemen at all times, and the children especially were very well behaved. . . . As long as I am manager of the State Fair you people will be welcome to rent the facilities of the fair any time."

Grocery Grab

◆ Since mid-April the Pepsi Cola Company and its local

bottlers have been running a "shopping spree" promotion campaign. Winners have been set free in supermarkets for 5, 10 or 15 minutes, and the local bottlers have picked up the bills for all that the contestants could grab. Recently the national winner, Sharol Miller, an employee of a paper company in Taylorville, Illinois, together with his wife and three sons, was given 30 minutes to pull as many groceries as he could from the shelves of Eisner's Supermarket in Taylorville. By the end of the half hour they had grabbed \$6,274.64 worth of groceries from the shelves.

Hippo Steaks

◆ Africa's Tanganyika is faced with a serious overpopulation of hippopotamuses. Their increased number has become a threat to the existence of some of the other wild animals in the area. The Wildlife Development Company hopes to eliminate this threat by reducing the number of hippopotamuses. The meat is to become Tanganyika's newest export. How would you like it for supper?

Soviet Oil Line

◆ The Soviet Union has finished its 3,000-mile oil-line system, which extends from the Volga River to eastern Europe. Parts of the network have been working since 1962. Hungary and Czechoslovakia, Poland and eastern Germany are fed by the system. Completion of this system of pipelines was temporarily interrupted when Western countries placed an embargo on shipments of large-diameter pipe to the Soviet Union. The pipe embargo was justified on the ground that the oil-pipeline system would enhance the Soviet military capabilities in eastern Europe.

Shechem Uncovered

◆ Shechem, an ancient Palestinian site mentioned in the

Bible book of Genesis, has been unearthed by an American archaeological expedition. Its huge walls and big gates built about the 17th century B.C.E. can still be seen. A large temple constructed about the same time is still standing, said Professor Ernest Wright of Harvard University, who led the expedition.

Perseverance

◆ In July Juana Ziegel Degelon of Santiago, Chile, obtained her title of Physician-Surgeon and the congratulations of the dean of the Medical Faculty of the University of Chile as well as the congratulations of other members of the examination committee and fellow students. The new doctor had begun her studies twenty-eight years ago. Finally, after a number of interruptions, she obtained her title at the age of sixty-five.

Mineral Discovery

◆ At Tel Kaikh, Syria, phosphate rocks rich in uranium have been found. Also in the desert at Palmyra, Syria, radioactive minerals have been located. On the banks of the Euphrates River a thousand million tons of salt rock have been discovered recently. In northern Syria some 27,000,000 tons of iron ore are available for the benefit of man. On September 7 it was reported that a deposit of one million tons of uranium had been found in Sweden. And British scientists, by means of their new method of extracting uranium from seawater, have, it is believed, found a way for the world to obtain an almost unlimited supply of atomic energy fuel. The earth abounds with riches that have hardly been tapped.

A Tragedy in Mexico

◆ About 1,500 people gathered together at Atlatlahuca, Mexico, to honor the town's "patron saint," Bartholomew, with fireworks. There were some 3,000 rockets stored in the house for

the celebration. Someone set off a rocket. Then suddenly the other rockets went off. Nearby, two tanks of gas exploded. The small town rocked from the explosions. When calm was restored there were 45 persons reported dead and 33 injured.

Well-to-Do Addicts

◆ Parents would not believe it when the police told them that their children were dope addicts. In Yonkers, New York, 900 boys and girls were apprehended recently for using dope, and 100 of these were from families in the upper-income bracket. The addicted youths were 14 to 22 years old. Several of them drove sports cars or expensive convertibles. Some at one time were high school athletes. The number of arrests during the first half of 1964 was double the number of all narcotic arrests in Yonkers in 1963. Strong modern trends of divorce, working mothers and indifferent fathers are all contributing causes to the growing tide of juvenile delinquency.

The Congo Constitution

◆ The Constitution of the Republic of the Congo (Leopoldville) went into effect on August 1. Articles 25-27 assure freedom of worship, speech and press. In part they say this: (Article 25) "Each person has right to freedom of thought, of conscience and of religion. In the Republic there is no State religion. Each person upon becoming of age has the right to change his religion or conviction. Each person has the right to express his religion or his conviction, by himself or in common (that is, with others) whether in public or in private, by worship, by teaching, practices, fulfillment of rites and state of religious life, with reserve in respects to public order and good morals." (Article 26) "Each person has right to freedom of expression. This right im-

plies the freedom to express one's opinions and one's sentiments, specially by word, written and image, with reserve in respects to public order and good morals." (Article 27) "The freedom of press is guaranteed to all Congolese. No authorization to appear is required." "Censure cannot be established. The formalities of declaring publication will be arranged by a law."

Bogus Money

◆ You had better take another look at your money. It may not be worth the paper it is printed on. Counterfeiters were active last year setting all kinds of records. The United States Secret Service seized a record \$7,200,000 in bogus money last year before it could be passed on to people. That compares with \$2,800,000 seized the year before. The Secret Service people recovered \$530,000 that had been passed to the public. The number of

cases investigated rose from 10,378 to 12,166.

Sleeping Sickness

◆ The United States is being afflicted with an epidemic of sleeping sickness. The epidemic was first spotted in Houston, Texas, in late August. So far it has sent 413 persons to the hospital and has killed over 19. The American Medical Association reported confirmed cases in Florida, suspected cases in Illinois and Arizona. The disease is being transmitted by the female culex mosquito. It carries the virus to humans from diseased birds or reptiles. A mosquito war has been launched to free the states of the dreaded carrier. The disease is particularly dangerous to children and to the elderly.

Bee's Venom

◆ More people in the United States are killed annually by bee stings than by snakebites. A Cornell University research report showed why this is so.

After a number of experiments made with mice it was found that bee's venom is just as toxic as a cobra's. So be careful.

Record Traffic Deaths

◆ "Traffic accidents today," said Howard Pyle, president of the National Safety Council in America, "are the fifth leading cause of death," with only heart disease, cancer, strokes and pneumonia taking a greater toll of lives. The month of July claimed 4,410 lives, which was 11 percent higher than for a year ago. This represents more lives lost than for any single month in motoring history. In the 5-to-24 age-group, Pyle said, "more people die from traffic accidents than from any other cause." The Council reported that 531 deaths occurred over the 78-hour Labor Day weekend. On a comparable 78-hour non-holiday weekend an average of 450 persons are killed in traffic accidents.



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