

Awake!

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FEBRUARY 22, 1965



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

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Awake!

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

—Romans 13:11

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Number 4

THAT is what everyone who would enjoy life must find—*something for which to live*. But what? What is there in life really worth living for? More than just a few persons have wondered. In fact, probably the majority of people have at some time or other seriously contemplated their purpose in living.

Many medical men appreciate that it is vital to have something important for which to live. They realize that it can mean the difference between life and death. For that reason they will often summon a loved one to the bedside of a critically ill patient in an effort to rekindle within him an incentive to live. On occasions this has had remarkable results, causing those hopelessly ill to make surprising recoveries.

One doctor, who witnessed many of such recoveries, was moved to write: "If we truly wish to live, if we have the incentive to live, *if we have something to live for*—then no matter how sick we may be, no matter how close to death, we do not die. We live, *because we want to live*."

"But the incentive must be one in which we inwardly, utterly believe. It is not the 'everything to live for' in the eyes of the world which keeps us alive, but the something which meets our own uncompromising measure of what is worth living for."

A person needs some ennobling rea-

SOMETHING

FOR
WHICH
TO
LIVE

son to live, something in which he believes utterly, and to which he desires to devote himself.

Some persons have found such a satisfying reason for living in the raising and care of their children. Others have found the incentive to live in the accomplishing of some humanitarian work that will benefit their fellowmen.

And still others consider the sharing of companionship with a loved one to be something really worth living for.

Even though these are fine things for which to live, there is something defective about making them the *main* purpose for living. Should a tragedy take the lives of loved ones, or should an accident make it impossible to continue one's work, then what? If life and happiness are centered around such uncertain, perishable things, suddenly one may find that there is nothing more for which to live.

Recently a person who no longer felt she had anything solid and sure on which to lean turned a visiting minister away from the door. The distressing world conditions and personal troubles weighed down heavily upon her, and she thought the situation was hopeless. The next afternoon she was admitted to the hospital, after an unsuccessful suicide attempt. Strange as it seems, she became the patient of the min-

ister she had turned away the day before, as this minister was secularly employed in the hospital.

When occasions presented themselves the minister spoke encouragingly to the depressed woman about the promises of life held out in God's Word. Soon the patient was reading the Bible regularly. On her release from the hospital a Bible study was arranged in the home, and soon she began to develop an entirely different outlook. The change was noticed by others, including her husband and doctor. What was responsible for her brightened outlook? She now had something certain and worth while for which to live!

You too can be confident in God's promises of life in a new system of things. The Christian apostle Paul drew attention to the sureness of God's promise concerning life in his righteous new order, saying: "This hope we have as an anchor for the soul, both sure and firm." Yes, the hope that God gives "does not lead to disappointment."—Heb. 6:19; Rom. 5:5.

It was this hope of future life that enabled Daniel fearlessly to face a den of lions; the three Hebrews, a fiery furnace; and the early Christians, hungry lions in the Roman arena. They all had firm faith that, even should they die because of keeping integrity to God, Jehovah God would resurrect them in his new system of things. Like the faithful prophet Moses, they "looked intently toward the payment of the reward." Their main purpose in living was to serve God, and for their faithfulness they had set before them the reward of eternal life in happiness.—Heb. 11:26.

And what did Jesus Christ live for? Material riches? Honor and glory of men? To be an outstanding physician? No, his chief purpose in living also was to do the will

of God. Just before his execution by haters of God, he said in prayer to his Father: "I have glorified you on the earth, having finished the work you have given me to do. So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was." God did not disappoint his Son, but resurrected him to life in heaven once again. It is likewise the prospect of eternal life in the service of God that makes living so meaningful for thousands of Christians today.—John 17:4, 5; Acts 2:32.

Not long ago one of these confident Christians called upon a householder, and was able to spark within him a reason to live. The man writes: "I was down after a nervous collapse and virus pneumonia. Twice I contemplated suicide. . . . Then this crippled man came to my door. He was radiant with life, though his body was half dead physically. It caused me to think that perhaps he really had the answer. Now after almost a year of study with him I find myself with a more favorable outlook on my life. . . . Only God's Word through his Son Jesus can put the truth and meaning into life."

Yes, only God's Word shows us what will give real meaning to our lives now, and only it holds forth the sure hope of everlasting life filled with satisfying service to God in a righteous new system of things. Do you believe the promises that God makes in his Word? Mighty prophets such as Moses and Daniel did. Jesus Christ did; and so did his faithful first-century followers. They were not deluded fanatics, trusting in an imaginary dream of a better life. Not at all! Their hope was real, for it was based on the foundation of truth, Jehovah God. What he promises is truly worth living for!



WHO is God? Some people answer that question: "Why ... why, he's GOD, that's all!"

Ask other persons who God is, and they will say: "Why, he's the baby Jesus."

Ask the theologian, and he answers: "God is the Father, the Son and the Holy Ghost." The theologian says these three are one. But we did not ask: "Who compose God?" Instead: "Who is God?"

The believer who hears the theologian's reply might say: "Perhaps, then, God is the Father." But "Father" is not a name. You may be a father, but "Father" is not your name. When you ask, for example: "Who is the president of the French republic?" almost anyone would answer "De Gaulle." No one would merely say: "Why ... why, the *President*, of course!"

Is it the same with God? Does he have a name? Should we use that name in addressing him? The answer to these questions is a definite Yes.

The fact that his name has been ignored has led many persons to think that God is composed of three persons, rather than being just one. It has encouraged others to think that he is not a personal creator but only a "force" for good in the universe. The acts outlined in the Sacred Scriptures, where his name is continually used, disagree with both of these points of view.

His Name

The true God is identified in a book he inspired. That book, the Holy Bible, was written neither in our language nor during our epoch. As to language, it was written principally in Hebrew and Greek. As to epoch, its writing began more than 3,470 years ago.

In the Hebrew, in which the first thirty-nine books of the Bible were written, the

DOES GOD HAVE A

Name?

word for God is *elohim*'. But the word *elohim*', or "god," was not sufficient to identify the Creator. The true God was to be distinguished from pagan gods. And *elohim*' (like our word "god" today) was used both for the true God and for false gods. Thus, the word *elohim*' has been translated in various Bibles not only as "God," "god," and "gods," but also as "angels," "goddess," "judges," "great," "very great" and "mighty."

How, then, was the true God identified in the Sacred Scriptures? He was identified by his own Name, by the name he gave himself, and through which he revealed himself to his creatures.

Open your Bible to Isaiah 42:8, where this name occurs. If you have the *King James Version*, you will read: "I am the LORD: that is my name." But "LORD" is not a name, it is a title. The *American Standard Version* and the *New World Translation*, however, retain the name that appears in the Hebrew, in which this part of the Bible was originally written. They correctly render this verse: "I am Jehovah. That is my name."

When we use the Creator's own name, Jehovah, it is not possible to confuse him with pagan gods. Such confusion is not possible, for example, in Genesis 2:4, the first place where the name Jehovah is used in the Bible. There we read: "Jehovah God made earth and heaven."

Its Pronunciation

When Moses wrote God's name in the Bible, he did not write it the way we write

today. In ancient Hebrew only consonants were written, not vowels. Thus Moses wrote God's name with only four letters: YHWH or JHVH. In modern printed Hebrew letters (read from right to left, instead of left to right) it looks like this יהוה.

You can find these four Hebrew letters on many European churches, but few people know what they mean. For example, just a few miles southwest of Paris you can see them on the wall behind the altar in the royal chapel of the world-famed château at Versailles. You can also see them on a stained-glass window in Paris' oldest church, Saint Germain des Près. They appear numerous times on the ceiling over the altar in Paris' Church of the Dome, where Napoleon is buried. This Divine Name also appears over the main altar, and in at least two other places, in the church St. Louis en l'Isle, in the heart of the French capital. These four letters often appear with points indicating the vowels e-o-a יהוה forming the pronunciation "Jehovah."

Though this pronunciation is very common, a centuries-old dispute exists regarding the correct pronunciation of the Divine Name. Rotherham and numerous French and Spanish translators think it should be pronounced "Yahweh." Early Christian writers even wrote "Javoh" and "Jehveh."

Why do the scholars not agree? The answer is simple. Jehovah commanded that his name not be taken "in vain," or in a worthless way. This meant that people should not take his name and then do things that would bring dishonor upon it. However, Jewish fear of violating this commandment led them to go to the other

extreme and to refuse to pronounce it at all. Since people quit saying the Name, and since the vowels were not written, the true pronunciation eventually was lost.

The pronunciation "Jehovah" is a very ancient pronunciation, however. Until recently it was attributed to a sixteenth-century Catholic, but now it is known to have been used by a Spanish Dominican, Raymundus Martini, who wrote "Jehova" in the year 1270, and it is possible that this common pronunciation of God's name has been in use since the third century!

However, the fact that we cannot pronounce the Divine Name properly is no reason not to use it. In English we do not pronounce Jesus' name the way it is pronounced in Spanish or French, and certainly not the way Jesus and his apostles originally pronounced it in Greek or in Hebrew.* But that does not keep us from using Jesus' name. The same is true of Jesus' Father's name. There is no reason to hide God's true identity by refusing to use his Name, though we shall be



From St. Louis en l'Isle Church
Paris, France

* Edouard Dhorme, speaking before the world-famed French Institute on November 23, 1951, said: "The oral tradition, that alone would have been able to safeguard this pronunciation, contributed, on the contrary, to eliminating it from Jewish circles. Under the influence of the superstitious respect that forbade the people to call God by his name, only the priests, and soon only the high priest had the right, in certain ceremonies, to pronounce the tetragrammaton [the four letters used to write the Divine Name]. In public reading the Divine Name was replaced by *Adonay* 'My Lord' and 'The Lord.' When the Masoretes, beginning in the sixth century, undertook vocalizing the text of the Bible [by writing in the vowels with small marks placed over and under the consonants] they were careful not to give the tetragrammaton its own vowels. They decked it out with the vowels of *Adonay* or, when it was preceded by *Adonay*, the vowels of *Elohim*, which still forces the faithful to read *Adonay* or *Elohim*, without the danger of profaning the name that had become taboo. Let us note, in passing, that it is through the vowels of *Adonay* that the Jews' God became called *Jehovah*, solemn and poetic name, highly favored in the seventeenth century and exalted by the romantic writers." —*Publications Diverses* (Miscellaneous Publications) of the Institut de France, 1951, section 25, page 9.

glad to correct our pronunciation of it when Jehovah again chooses to reveal its true pronunciation to faithful men.

The name Jehovah, like most Biblical names, has a meaning. In Bible times a son was not named Abraham or Joshua or Moses just because that was his father's or his grandfather's name. Nor was a name chosen simply because its sound pleased the child's parents. Rather, each name had a meaning.

The name "Jehovah" is no exception. It is the causative form of the verb "to become." It means: "He causes to become," "He brings into a condition." It identifies the great Purposer—the one who causes to become for a purpose, and who accomplishes his purposes.

To Be Used

The Name that distinguishes the true God from the many false gods was revealed to man from the very beginning of human existence.

As already mentioned, it occurs in Genesis 2:4, which concludes the oldest document known to human history. Further, this Divine Name was found on the lips of the first woman, as we read in Genesis 4:1. It was only normal for the first humans to know God's name. Adam was in communication with his Creator, who told the first man what he should do. Thus it was the natural thing for the Creator, who named man and had man name the animals, also to tell his own name to man. It is interesting to observe that in the entire fifty chapters of the Bible's first book, Genesis, the word "almighty" is found only six times, while God's personal name Jehovah appears 171 times!

Later the entire nation of Israel heard Jehovah, through his angelic representative, properly pronounce his own name. From the top of Mount Sinai Jehovah gave the Ten Commandments, recorded in the

Bible in Exodus, chapter 20. In the first five of these commandments he spoke his great name eight times. Thus, it was Jehovah's will that the entire nation of Israel, and not just a special priestly class, know the true pronunciation of his name.

As the French *Dictionnaire Historique* (Historical Dictionary) by Calmet (part of the many-volumed Catholic *Encyclopédie Théologique* published by the priest Migné around 1850) says of the name Jehovah: "It is certain that . . . the ancient Hebrews were not ignorant of its pronunciation; for they recited it in their prayers and while reading their holy books."—Volume 2, columns 912, 913.

Not only did Jehovah pronounce his name for men to hear; he also wrote it for them to read. With his own "finger" Jehovah wrote the Ten Commandments on tablets of stone. In doing so he wrote his Divine Name eight times.

How did it look when he wrote it? We do not know, because Moses broke the original tablets, and the copies God made have long since disappeared. It is obvious that it was not exactly like the modern printed Hebrew characters shown earlier in this article. However, some 600 years after Moses' time this name was written in a language similar to Hebrew on a stone document that does still exist.

In the ninth century before Christ a king of Moab had an inscription carved on a piece of black basalt to commemorate his victory over Jehovah's people at a time when God had abandoned them. This stone, about two by four feet in size, was rediscovered in 1868 at Dibon, east of the Dead Sea. It is now on display in Paris' Louvre museum. The inscription, in ancient Phoenician, includes Jehovah's name, written like this . You will note that these letters bear a similarity to the modern Hebrew letters with which the Divine Name is written today.

Not to Be Ignored

This name is used 6,961 times in the Hebrew part of God's inspired book, the Holy Bible. It appears 742 times in the Psalms alone. In the first five books of the Bible Moses wrote the Divine Name 1,833 times. And when it is restored to the Biblical quotations made in the Christian Greek Scriptures (the so-called "New Testament"), it appears 237 more times there!*

Modern Bible translators have hidden this name by substituting the words "LORD" and "Eternal" wherever God's name appears. But it is not Jehovah's will that his great name be ignored. More than sixty times in the book of Ezekiel he warned solemnly that various ones "will have to know that I am Jehovah."

Yet how many people know Jehovah today? Most religious leaders speak only of his Son, Christ Jesus. Many among their flock do not even know who Jehovah is, and it is rare to find a person who realizes that the Father, Jehovah, demands the "exclusive devotion" of which the Bible speaks. Millions of persons improperly view the Creator as a nameless "universal" God who encompasses the gods of the pagans, rather than realizing that he has revealed his name, and that his Inspired Word says he does not approve of his honor being given to others.—Ex. 20:5.

The man on the street probably knows who Jupiter, Mars, Venus, Brahma and Allah are. But does he know Jehovah? Does he use his name, and worship him?

Jesus said in prayer to his Father, Je-

* The *New World Translation* is not the only modern Bible translation that recognizes that the Divine Name has a place in the Christian Greek Scriptures. The Introduction to J. N. Darby's French Bible translation says: "In the New Testament, an asterisk * placed before the word 'Lord' shows where this name corresponds with 'the Eternal' (Jehovah) of the Old Testament." Darby makes frequent use of this asterisk. For example, it appears six times in only the first two chapters of Matthew. This translator also cites the Divine Name in footnotes which explain that the word "Lord" refers to Jehovah. See, for example, his footnotes on Luke 1:32; Romans 9:29; James 5:4.

hovah: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Who did he say was "the only true God"? His Father, to whom he was praying! He did not say he was a part of that "only true God," but, rather, that he was "sent forth" by Him. Just the opposite of today's religions, which talk a great deal about Jesus but say little about his Father, Jesus put "taking in knowledge" of God ahead of taking in knowledge of Jesus Christ.

Who Is God?

So, *who is God?* The true Christian must answer: "JEHOVAH is God, and Jesus Christ is his Son." In using God's name, the true Christian recognizes that the Creator is not merely an 'abstract force for good,' but is a *personal* God who merits our worship. He recognizes that the Creator is not a "universal" god who accepts the religion even of persons who disobey his commandments and who worship gods of their own invention that are despicable in His sight. In using God's name the true Christian recognizes that the Creator requires the "exclusive devotion" of which the Holy Scriptures so frequently speak. He also recognizes that God is not made up of *three* persons, but that Jesus was correct when he called the Father "the only true God." Thus, using God's name, and recognizing why that name is important, helps to clear up a great deal of confusion about who God really is.

God *does* have a name! Accept it. Use it. Worship the Bible's God, the Only True God, who bears that Name. Conform your life to his principles. Heed his commandments. By doing so, you can receive everlasting life in his righteous new system of things now at hand, and can enjoy the unending blessings of serving the true God forever.

"YOU WANT TO SURVIVE—THEN BE PREPARED TO KILL." That is the maxim of South Africa's Combat Survival School, which teaches its pupils a dozen different ways to kill. Since there is so much violence today, the head of the school believes that everyone should be trained to protect himself and his family. "If you possess a pistol, knife, stick or even umbrella, learn to use it to its best advantage," he urges. "If you are caught with nothing, learn to use your hands, which can kill as efficiently as a pistol."

People from all walks of life, including housewives, clerks and typists, have enrolled in the school and are receiving instruction. This type of training is being given world wide. No longer is it limited to military forces and terrorist groups, but now even ordinary citizens are preparing themselves so that they will be ready to retaliate should they be attacked.

In New York City judo, karate and aikido have become quite popular, and throughout the city there are posters advertising lessons in the arts of self-defense and unarmed combat. The situation is similar in other places. One karate instructor from Korea said: "There were few Karate men in Korea before the communist war, but after the war the art grew side by side with the wave of hooliganism that swept the country. The more hooliganism there was, the more decent people turned to Karate, not only for defense, but for mental training."

Today one often hears people talk about the need for preparedness. Nations spend a large part of their energies and a major



part of their budgets to develop a tremendous military force. Due to their preparations for war and the frequent talk of violence, *The Nation* magazine recently said that "it is hardly surprising that a great many people might come to accept the notion that 'violence' has its uses."

Questions That Arise

The questions therefore arise: Does violence have its uses in the personal lives of Christians and others? Should individuals copy the nations and arm themselves in advance? Should they learn judo, aikido or karate in order to defend themselves from attack?

Many say they should, that it will give them a sense of security and will discourage attackers. In this connection, *Black Belt*, a popular self-defense magazine, carried an article in January 1963 entitled "Serenity, Through Violence." In it the idea was expressed that serenity could be attained by training for violence. "If you acquire all these techniques [of karate]," one karate instructor said, "you have se-

renity knowing you are safe from any emergency."

On the other hand, many persons point to the danger of carrying around lethal weapons. If weapons are available they are often used, and serious injury and death frequently occur. So, is it wise to train the hands and body to become lethal weapons, capable of dealing a deadly blow in an instant? This is at present a heatedly contested question. Therefore, it would be well to become better acquainted with the Japanese martial arts, from which modern forms of unarmed combat are derived. This will help us to make a proper decision as to what course to take.

Judo from Jujitsu

Almost everyone today has heard something about the proficiency of the Japanese in the use of judo. During the second world war thousands of Westerners learned what an effective weapon it could be. Apparently this is what led General Douglas MacArthur to impose a ban on its practice immediately after the surrender and occupation of Japan. However, the ban was soon lifted, and judo flourished and began to spread to other countries. Today there are some 1,200 judo clubs in the United States, 1,221 in France, 696 in Germany and 500 in Britain, with many hundreds of thousands of participants world wide.

Judo is a relatively recent art that was adapted toward the end of the nineteenth century from jujitsu. For centuries Japanese warriors had used jujitsu, but with the advent of firearms jujitsu began to lose its popularity. Its extreme danger discouraged interest in it. Sakujiro Yokoyama, one of the best jujitsu men at the turn of the century, explained:

"Contests were extremely rough and not infrequently cost the participants their lives. Thus, whenever I sallied forth to take part in one of these affairs I invariably bade farewell to my parents, since I had no as-

surance that I should ever return alive. . . . Since then the more dangerous tricks have been eliminated from these encounters to avoid serious consequences, and this circumstance, I think, accounts for the growing popularity of the art."—*The Fighting Spirit of Japan*, by E. J. Harrison.

It was Jigoro Kano who eliminated the more harmful techniques and modified others so that they could be practiced with greater safety. After a careful study of the techniques of various jujitsu schools existing in his day, he developed a form of jujitsu called judo. His founding of the now world-famous Kodokan Judo Institute in Tokyo in 1882 is generally regarded as the birth of modern-day judo.

In time judo developed into a popular sport. As a participant masters the various techniques, he is elevated up a series of ranks—from the lower white belt and the green belt, eventually up to the brown and the black belt. From there the experts progress to higher degrees of black belt.

Origin of Jujitsu

Jujitsu, on the other hand, dates back thousands of years. Some believe that it had its origins in China. Even though this may be true, it nevertheless seems certain that the art was perfected in Japan, particularly since the twelfth or thirteenth century. In the days prior to the development of firearms, jujitsu was the sole possession of the samurai, the military class of Japan, and skill in its use was kept a carefully guarded secret.

The early samurai were remarkable warriors, often able to exercise superhuman powers. They accomplished supernatural feats by employing a form of Zen meditation, whereby the warrior would center all concentration in his lower abdomen, a practice similar to the yoga of India. This practice was carried over to judo. One outstanding jujitsu master during the early part of this century, Nobuyuki Kunishige,

explained: "In learning judo the student should never lose sight of the necessity of developing the *shitahara* [the lower abdomen] . . . sitting, standing, walking, or lying down, one should keep one's strength concentrated there."

Through this meditative training one develops what is called *aiki*, which has been described by judo experts as superpower. Kunishige explained:

"*Aiki* can be acquired only by long and patient study, after one has attained the highest degree of proficiency in practical judo feats. . . . The old masters of my school have sayings to the effect that one with full knowledge of *aiki* can see in the dark, bring walking men to a full stop, or break the sword brandished to slay him, and these words can be accepted as true."

Superpower in Judo

By exercising this power Kunishige himself was able to perform superhuman feats, as a foremost judo expert, E. J. Harrison, reports from personal observation. But others accomplish similar feats. The January 1954 issue of the *London Budokwai Quarterly Bulletin Judo* quotes from a letter written by an American judoist who studied at the Kodokan in Tokyo following the second world war. The American wrote the following concerning Mr. Matsuura, a Japanese judo expert now deceased:

"He demonstrated to me the ability of mental telepathy or something similar, in this manner. Sitting on his knees with his back to me and his hands together, he made his mind blank of all conscious thought. The idea was that I was to remain behind him for as long a time as I desired. Then with all the speed and power I could muster I was to grab him by the throat and pull him over backwards. I sweated it out for maybe two or three minutes without making a move. Then I put all the power and speed I could into the effort. My next step was to get up from my back where I had landed in front of him. His explanation was that the action was not conscious, but rather

sprang from the seat of reflex control, the *tanden* [lower abdomen]."

While it is true that the development of this superpower is not stressed or even taught in most judo schools, nevertheless, modern judo is more closely linked with the mystic arts of the Japanese samurai than many might think. Understanding and utilizing the ancient occult secrets is the ultimate goal of those who pursue judo. This was emphasized in a recent *Black Belt*, an official judo, aikido and karate periodical, which said in an editorial:

"A black belt, as a quantity, is nothing; it is the thing itself, the Judo or Karate or Aikido, that counts. . . . In Judo, for instance, the First and Second Degree Black Belts are not parties to the arcane secrets of the ancient Kodokan; all they know is what the Green Belts and Brown Belts know—they just know it better. One of the old Jujitsu masters—Nobuyuki Kunishige of Shinden-Isshinryu—once said that Judo ('The Way of Gentleness') was essentially a frame of mind, and that one did not even get into Judo until he reached the higher ranks—Fifth Degree and above. Until then, he said, what people thought of as 'Judo' was really 'TAI-JUTSU'—'body practice.'"

But despite the fact that today judo is principally 'body practice,' judo schools are usually connected with the Kodokan in Japan, and instructors often encourage students to pursue judo farther. Then, too, judo periodicals advertise Zen literature, and sometimes even encourage readers to take up Zen meditation. In fact, some experts teach that some form of Zen meditation is necessary in judo. For example, the recent book, *The Secrets of Judo*, which is recommended by the president of the Kodokan Judo Institute "as a good guide for foreign students," says:

"In judo the mental aspect is the ultimate goal of all effort, both for novices and experts. . . . The secret of judo is serenity of mind. . . .

"This serenity of mind is developed in proper judo practice, but the true reservoir of mental composure is built through Zen

meditation. Zen is a relative form of yoga, without the difficult gymnastic feats. Through correct breathing and proper postural discipline, one creates a mental state of reserved energy. Throughout the meditation period, the Zen student concentrates on 'nothingness' and accepts no opposing force of any kind. . . . It should be understood that the development of judo could not allow a separation between that art and the philosophy called Zen. Therefore, if the judoist desires to reach a high level of proficiency in his art, he must learn to put into operation the principle of mind over matter."

What About Aikido?

As judo has gained in popularity, so has the related art of aikido. Many judoists are taking up aikido, women especially finding it suitable to their physical and mental makeup. But despite aikido's increasing popularity, there are still many persons who know little or nothing about it.

What exactly is this aikido? One student of the art said that "it is judo, jujutsu, karate, boxing and all the rest reduced to the absolute quintessence . . . mental strength." Its techniques are somewhat similar to judo in that an attacker's strength is not resisted, but is redirected to bring about his own downfall. Its main objective, however, is to employ ki (superpower), which is said to be developed through concentrating "on the one-point below the navel." According to aikido master Koichi Tohei, "the name Aikido means the way of coordinating with Ki."

Once this so-called ki has been developed, it can be directed against an opponent. Tohei explains how this is done:

"Because [a person] believes and acts as he believes, strength comes to him from his mind and he becomes stronger. Because the strength of the mind is directed in the same direction that the hand is pointing, there is coordination of mind and body. When the mind and body are coordinated, Ki manifests itself." "Learn to flow your 'ki' or mind by concentrating on the One-Point [lower abdomen] and stretch your arm out

. . . Pretend the water or power is flowing out from the one point through your arm and finger."

Those that tap ki power, getting it to flow out from their fingers, do remarkable things. One eyewitness describes:

"I have seen Tohei repeatedly disarm Frank Goody, judoist, ex-Marine hand-to-hand instructor, and crack shot Denver policeman, from 18 feet. Goody claims he tried several hundred times over a period of a few weeks to get Tohei, and admits he could rarely even get a shot off before Tohei painlessly pinned him with his own pistol. . . . A knife held against Tohei's throat will be across the assailant's throat before he can scream 'aiki!' 'Of course,' said Tohei, 'it is unnecessary really to demonstrate this as no one with a knife could ever get this close to an aiki adept.'"—*Zen Combat*, by Jay Gluck.

According to Tohei:

"In many sports and arts, the champion must eventually give way to his younger student or opponent. But in Aikido, as long as one continues to train his 'Ki,' his students will never surpass him. The founder of Aikido, Master Morihei Uyeshiba, is over eighty years old, but as yet, no one can face him. He is capable of throwing twenty strong men simultaneously. He has become stronger and stronger as he grows older.

"Many of us attempt to explain 'Ki' by mathematical formula, or attempt to analyze the concept of Aikido. This is difficult. One must accept 'Ki' as an addition to your five senses. A sense that has been lost through evolution."

Origin of Karate

The other Japanese martial art that is rapidly increasing in popularity is karate. Although there are some disagreements as to its origin, the consensus is that it originated in China, and that the Buddhist monk Daruma (Bodhidharma) was influential in its founding around the early part of the sixth century. Daruma is also associated with the origins of Zen, and it is said that the system of combat with which his name is closely linked "was, in essence, an application of the mental concentration

of Zen meditation and yoga to a scientific study of fistcuffs."

The art of karate, however, was perfected centuries later on the Japanese island of Okinawa. It is said that a few hundred years ago, because of a ban on all weapons, the Okinawans rapidly developed a form of hand-to-hand fighting, techniques of which had been introduced from China. Like jujitsu, skills in the use of this art were kept secret, and it was not until 1917 that the karate master Funakoshi Gichin introduced this vicious form of combat to Japan proper. Karate was so effective that Funakoshi was even able to defeat the jujitsu masters. After this, karate grew in popularity, and in recent years has spread throughout the world.

Mental Concentration

In karate a form of mental concentration focuses all effort into a blow, which is often powerful enough to break thick boards and large stones. "Karate is the essence of violence—personal combat carried to an ultimate point," *Look* magazine observed. In many places there is talk about suppressing it. In Japan "law forbids the technique except as a supervised sport," it was recently reported.

Although many persons deny that there is anything occult in the tremendous power exerted, one of the greatest karate masters, Masutatsu Oyama, said: "It is not an exaggeration to say that there is some mysterious mental power involved in doing it." This raises the question as to whether there is also in karate the tapping of some superhuman power.

An investigation of karate training methods indicates that sometimes there may be. The same type of Zen or yoga meditation through which the ancient samurai and the present-day aikido masters have accomplished superhuman feats is also employed in karate. "All my attention, all my training, all my thinking is centered on my

abdomen," Oyama said. "The philosophy of Karate may thus be said to be related directly to Daruma, and to Zen itself," he explained. "It is no exaggeration to say that every master of Karate seeks for spiritual enlightenment and mental cultivation by Zen."

Even in Western schools the need for this concentration is emphasized. Bruce Tegner, well known in the martial arts field, wrote in the introduction to his book:

"For those who wish to master Karate the sections on Ki-ya and Yogi breathing and the section on hand-conditioning are vital." "Normally, Yogi breathing is used for training in mental concentration, to the end that the mind can take over the body. . . . For Karate training, Yogi breath control is to be used in connection with Ki-YA (super-power)."

A recent, well-publicized book by a karate master in the eastern United States emphasizes karate's close connections with yoga or Zen. He wrote:

"Everything done in karate—every movement, every feeling—can be traced to some principle of Zen. A student overlooking this fact misses the lifeblood of karate. . . . Karate uses the principles of Zen to help perfect the self-defense movements and mind-body coordination involved in this art. The principles of Zen, beautiful in themselves, are used in karate with one idea in mind: making the body into an efficient, well-coordinated unit."—*The Way of Karate*, by G. E. Mattson.

A New York City karate instructor, although having the attitude of many Westerners who disclaim any connection with Zen, nevertheless stresses the importance of meditation. He said:

"All the martial arts Dojos [Schools] have their practice of meditation. . . . It takes a few years in the Dojo before a good student develops the ability to completely clear his mind of all thoughts at will. It is difficult in the beginning to think of nothing. Some of the students start by concentrating on a mental picture that is very easy to imagine. They pick a bulb, since it is the easiest image. One concentrates on remem-

bering what a lighted bulb looks like with one's eyes closed. . . . One eventually contacts one's complete self through meditation techniques. It eventually leads one to the ability to completely clear the mind and relax the body instantly."—*The Karate Dojo*, by P. Urban.

Although many persons may not see in such meditation exercises any connections with yoga or Zen, an investigation will show its close association. Please see *Awake!* of March 22, 1963, on the subject "Is Yoga Something for Christians?", and the *Awake!* article "Zen" in the August 22, 1961, issue.

For Christians?

With the increase of violence, Christians have had to decide what they should do. Should they carry weapons in anticipation of attack? Should they learn the arts of self-defense to protect themselves and their property? Is this the Christian way, the example that Jesus set?

In the first century Jesus was attacked on several occasions. Once "they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong." Yet Jesus did not retaliate with a vicious karate blow, nor did he flip his opponents on their backs judo style. Instead, "he went through the midst of them and continued on his way." On two other occasions when attackers tried to get him he either "hid" or "got out of their reach." Yes, Jesus fled when confronted by violent men.—Luke 4:29, 30; John 8:59; 10:39.

Jesus and his disciples did not spend their time training to fight those that might attack them. They lived in harmony with the Bible counsel: "A slave of the

Lord does not need to fight, but needs to be gentle toward all, . . . keeping himself restrained under evil." Now stop and consider: Is one who has trained for violence likely to be gentle and restrained when confronted by evil men? Instead, is he not likely to retaliate when provoked or attacked? Look at the nations. When they

busily prepare for war, do they not end up using their weapons in brutal warfare? Yes, training for violence generally leads to violence! —2 Tim. 2:24.

Christians take to heart Jesus' counsel: "Those who take the sword will perish by the sword." They try to live as did the early Christian apostle Paul, who said: "We do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly." It is true that this position is not appreciated by worldlings who believe that one must fight fire with fire. Nevertheless, the refusal of Christians to arm themselves in anticipation of attack by learning methods of injuring others is in keeping with Scriptural principles. It is the wise course to take. —Matt. 26:52; 2 Cor. 10:3, 4.

A closer examination of judo, aikido and karate gives Christians other strong reasons for not pursuing training in these martial arts. One in particular is their close connection with elements of false religion. Christians recognize that the so-called "aiki" or "ki" is nothing other than the power of the invisible demons. Regardless of whether this power is frequently manifest in these arts or not, Christians desire to keep as far away as possible from anything with which demonism is linked. Therefore, true Christians should want to keep away from judo, aikido and karate.

COMING IN THE NEXT ISSUE

- Should Christians Use God's Name?
- Understanding Mental Illness.
- Volcanoes—Friends or Foes?
- Tracing That Fault in Your Car.

Chile's Happy Vendimia

By "Awake!" correspondent in Chile

"**VAMOS a la vendimia!** ¡Vamos a la vendimia!" Joyfully Chileans call in this manner to one another at the annual grape harvest in late March and early April. They are saying, "Let us go to the vendimia!" The vendimia is a special kind of harvest. It is much more than groups of migratory workers moving from one vineyard to another in order to earn a living. Instead, relatives and friends of the vineyard owner come from the cities to work and talk as well as eat and talk. But the workers are not entirely these folks. Most of them are neighbors who come to help with the harvest and to enjoy one another's fellowship. In this manner they harvest one another's vineyards.

For many the vendimia has a special attraction—quantities of *chicha*. This is what Chileans call the first juice from the winepress. When mixed with *harina tostada*, a fragrant but coarse flour made from wheat that has been toasted over a charcoal fire, it is an especially delicious and filling drink. The mixture is stirred together in a tall glass and is drunk with gusto. *Chicha* to a Chilean is like fresh cider to a person who lives in a cider-making locality. *Chicha* comes only once a year, fresh from the winepress.

Everyone working in the harvest is not only paid by the owner but also fed by him. At dawn a good breakfast is enjoyed before the day's work begins. A hot broth is served with chunks of *pan amasado*, a heavy round loaf of whole wheat bread that has been baked in an outdoor adobe oven. *Yerba maté* is certain to be served, as many Chileans feel that they cannot begin their day without

it. This is a stimulating, hot green tea that is sucked into the mouth through a metal tube called a *bombilla*.

When the harvest ends in each vineyard, there is a special meal to celebrate it. A pig, sheep or ox is killed. Chunks of meat are rubbed with herbs and garlic before being strung on a pole to be roasted over glowing coals. Eaten with the fingers or between hunks of bread, the meat is very tasty. *Asado a palo* it is called. Following the meal, there is dancing and merrymaking late into the night. The real end of the vendimia, however, comes in the fermenting of the grapes to make wine.

In the fertile central valley of Chile, the high point of the vendimia among the huge vineyards is the two-day grape festival. A different city is chosen for it each year. The vineyards are represented at the festival by floats that depict different phases of the vendimia. This is the time when men appear on horseback in their colorful *huaso* outfits. Each waist-length *manta* has a different combination of bright stripes to give color to the festive occasion.

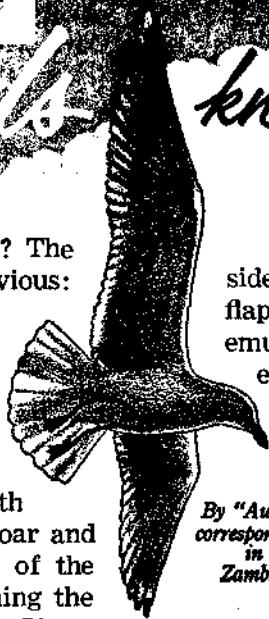
In booths formed from leafy branches, there is *chicha* and wine to drink while eating *empanadas*, an individual meat pie. There also is steaming hot *humitas*, a surprise package of grated corn and herbs wrapped in corn husks and boiled.

Since about 8 percent of the Chilean population depend upon the vineyards and the wine industry for their living, the vendimia is understandably a popular festival. So at harvesttime the joyful cry goes out, "¡Vamos a la vendimia!"

Commended for Good Comportment

One of Jehovah's witnesses who works for a firm that has a chain of stores that sell domestic items throughout Brazil reports that one day the manager came to him and said: "As you know, some time ago we formed various groups of house-to-house salesmen, but on the list of canvassers are many who are dishonest and immoral, thieves, who have caused us much trouble that we would like to avoid. Making an analysis, we noted certain factors, among them religion, and we came to the conclusion that the best group are those who are Jehovah's witnesses." The manager added that he was authorized by the firm to find seven more Witnesses to work as a special group in a special zone.

The Birds knew it first



WHAT could the man say? The answer was all too obvious: The birds knew it first! Let us have the question again as it was put originally to that Bible character Job. "Is it owing to your understanding that the falcon soars up, that it spreads its wings to the south wind?" (Job 39:26) How to soar and glide on the capricious wings of the wind without power is something the falcon and its kind knew first. If man, looking aloft at such demonstration of gliding skill, has not always learned the lesson being taught to Job, namely, that of his insignificance in relation to his grand Creator, he has at least learned how to soar.

Wilbur and Orville Wright, whom men salute with the inscription "They Taught Us How to Fly," made hundreds of flights in gliders in the strong steady breezes off the Kill Devil sand dunes near Kitty Hawk, North Carolina, U.S.A. The fact is that men eventually learned how to fly through the medium of gliders, and they slowly developed their sailplanes to a soaring success by watching the birds.

Gliding birds such as the gulls, storks, vultures and eagles usually have large sail areas, the largest in the class being the albatrosses and condors. Although we frequently refer to the skylark and the hummingbird as soaring in the sky, they do not really fall into the soaring-bird category, as they maintain their position in the air by wing movement. Soaring birds know how to enjoy sustained flight for a con-

siderable time without power from flapping wings, and thus by seeking to emulate them, men have to a limited extent harnessed yet another of the wonders of creation around us, the immense power of air currents.

By "Awake!"
correspondent
in
Zambia

It is a French sailor of the 1870's who is credited with the first significant steps to successful gliding, and he modeled his craft after a bird that he knew as an expert in the art, the albatross. Captain Le Bris, however, could only imitate the bird's form, being guided more by instinct than by scientific skill. About this time, a German, Otto Lilienthal, was also studying the birds, enabling him to build his first man-carrying glider in 1891. His acclaimed contribution to the science of aeronautics is that he improved the behavior of wing lift by his understanding of the superiority of a cambered or curved surface wing over a flat one as a lifting surface, making flight feasible. In 1896, gliding flights began to be made in the United States, where scientists were studying turkey buzzards through large telephoto stereoscopic cameras, and a paper was written in 1898 entitled "On Soaring Flight," in which it was explained how birds achieved thermal soaring on rising drafts of warm air. From that point it took man thirty years before he duplicated this process. There can be no doubt about it, the birds knew it first, and, as efficient gliders or sailplanes, the modern aerodynam-

icist still cannot explain how they achieve their performance.

Soaring birds have the same problem as any glider pilot, and that is to find a way of maintaining an object heavier than air aloft in the atmosphere, and this without the help of flapping wings or whirling propellers or jet propulsion. The birds had the answer first. The solution lay in finding a region where air is rising at the same rate or faster than the loss of height of the heavier-than-air bird or sailplane. This may be illustrated with a person walking down the steps of an escalator that is going up faster than he is coming down. He is sure to arrive at the top!

Choose Your Elevator

There are three main kinds of aerial fountains or air-current elevators used by birds and now also by man. A fourth is still only within the maneuverability of the birds. The first has been named *orographic lift*, which arises when a surface wind meets a line of hills across its path. To take advantage of this up-current of air the glider pilot imitates exactly the gull flying off the cliffs in an on-shore breeze. He tacks to and fro over the crest of the hill or cliff below and may thus remain airborne for long periods of time supported by the continuing updraft of air. By this means sailplane pilots have set up duration flight records of more than fifty hours aloft.

A more complicated rising-air current is known as *thermal lift*. The thermals occur over places where the ground has been unevenly heated by the sun. This difference in the temperature of the various stretches of ground is repeated in the temperature of the air above them. Thus convection currents arise, just as a balloon filled with hot air will rise due to hot air being lighter than cold air. As the thermal current swirls and ascends, the air in it

cools and eventually reaches a temperature at which it can no longer hold its water content as a gas. At this level a cumulus cloud forms, and under suitable atmospheric conditions cumulus clouds, by the release of latent heat, grow into gigantic storm clouds named cumulus-nimbus. Such clouds can grow higher than 30,000 feet, producing rain, hail, lightning and racing up-currents of thirty or forty feet per second. These are the experienced sailplane pilot's dream. In this natural wonder he will maneuver within the rising thermal just as a vulture will do, especially over the warmer lands of Africa. Having gained height by circling up and around in the thermal, the vulture will, at his limit of vision of the ground prey below, straighten out and head in the direction he wishes, but now gradually losing height. His problem is to find another thermal on the way in order to gain altitude once more and thus keep aloft for hours on end without even flapping a wing. Following this same pattern, the glider pilot will soar from thermal to thermal, and as he rises in one and then heads off in his plotted course he will carefully seek out in his line of flight any indications of a warm up-current, such as a cumulus cloud base, a ground fire, a dust devil or even a smokestack. In such ups and downs of spiral sailing he may remain in flight for hours and even traverse hundreds of miles across country.

The latest kind of up-current known to glider pilots is called *wave lift*. This is produced when a torrent of stable air blows down the sheltered side of a mountain range. As the air races down the mountain range it sets up a wave pattern that can imprint itself on the air above it to startling altitudes. It was while studying air-flow over the Sierra Nevada mountains in the United States in 1952 that a two-seater sailplane was swept up to the present world altitude record for such craft—44,255 feet.

It is believed that such mountain air waves may reach altitudes of over 60,000 feet.

With *dynamic lift* soaring birds far outclass their man-made counterparts. Honors in this class must go to the albatross. Nine of the thirteen species of albatross live on the southern oceans, where the winds that blow day after day are known as the 'roaring forties.' These wonder gliders are able to sustain their graceful flight for days on end, and are believed by some to be able to sleep on the wing. They take advantage of the varying air currents between the waves and the sky. Lift is extracted from these winds by the albatross in two ways. One is by gliding on the shifting up-currents created by the winds blowing over the waves producing a variable simple up-wind or *orographic* lift. The second is by using wind-gradient. He starts by gliding into the wind at the surface of the sea. He then climbs to somewhere between twenty-five and fifty feet above it, turns a half circle to descend downwind until, back near the surface, he again turns into the wind and starts his climb once more. This is, of course, only the theory of *dynamic-lift* soaring, as it is usually varied at any moment by the bird's darting off at a tangent to take advantage of some other air current from an adjacent wave to give him up-wind lift. It is obvious that a man-made machine could never be produced to maneuver in such a way. Nor may he be expected to be able to effect the flap of a wing to enable him to recover from a calculation error, as can the albatross!

Advantages of Man-Birds

In matching his skill with the birds in gliding, man has perhaps gained a thin edge of advantage. He has learned to fly in clouds with the aid of instruments to interpret the behavior of his sailplane. This is known as flying blind. It is believed, and has to some extent been proved, that birds

are unable to fly blind. Pigeons have been blindfolded and released from airplanes and in every case have shown themselves to be helpless, doing spins and spiral dives. In addition to his instrument panel sporting an altimeter to indicate altitude, an airspeed indicator to show how fast he is flying, a variometer indicating rate of climb, and a compass, the modern sailplane pilot will also have a turn and bank indicator as well as an artificial horizon on which is registered a model of what is actually happening to his craft in space. In this man does what the bird never does and flies where the bird is not known to fly—in a cloud without a visual horizon.

Just remaining airborne, or duration gliding, is no longer the modern sailplane pilot's goal. Soaring has come a long way since the Wright brothers glided for 9 minutes 45 seconds in 1911 to establish a world record that remained unbroken until a duration flight by a German over the Rhine Valley in 1921 lasted thirteen minutes. Great advances have been made in design to bring today's sailplanes to almost the aerodynamic perfection enjoyed by the birds. Now the sailplane pilot looks for speed from his 'bird' as he learns of 500-kilometer triangle courses being traversed by sailplanes at over sixty-six miles per hour to mark the latest world record.

This matter of design brings us back to the birds. The vulture finds his food by keeping on the wing for as long as possible every day, scanning the ground below for his prey. His ability to soar around effortlessly in up-currents of air is therefore the solution to his problem of existence. He lives in lands where the climate is relatively windless, so he must have a low-speed takeoff and a wing of low aspect ratio, that is, a short wingspan in relation to the width of the wing. The vulture's aspect ratio is calculated by the sailplane designer as 5.7. An albatross lives on the oceans,

where fairly strong winds blow constantly. Thus he finds his long thin wings with a high aspect ratio (calculated at 18) ideal for fast flying over long distances. The sailplane pilot now seeks for long thin wingspan (sometimes sixty feet or more) with high aspect ratio in his attempt to copy the long-distance, fast-flying albatross.

Getting Airborne

A few steps, a short run, a flapping of the wings, a final hop and a lurch forward and the largest of soaring birds is on the wing. For those birds living on the oceans it may require a greater paddling effort over longer distances and more wing flapping, but soon they too glide off into the wind currents and are carried skyward. But alas! How does their man-made counterpart achieve his ascension without such built-in power factors? Indeed, not only does he require to rise a few feet above the ground, but before he may hope to cruise around birdlike, he must attain to an initial height of between 1,000 and 2,000 feet.

To this problem the answer immediately lies in finding an elevation or hill from where the gain of a few hundred feet can be obtained while still on terra firma and also from where *orographic* or hill lift may be readily enjoyed. The launch method used in these circumstances is referred to as a "bunjie-launch" or "shock-cord" method, and is carried out by passing a rubber rope through a nose ring on the glider and with three or four stalwarts on each end of the rope making off downhill in a V-formation ahead of the stationary 'bird.' The glider is held straining on the stretching rope by another member of the launching team as he lies on his stomach holding the tail end awaiting the prearranged signal for release. Whoo-oosh! He is off, and immediately the pilot turns his machine to

fly along the ridge, tacking to and fro on the current of hill lift like a gull on the wing.

For takeoff from a flat site the winch method is often used. This consists generally of a steel drum with some 3,000 feet of stranded wire rope attached to a motorized axle. The wire is pulled out downwind to be attached to the waiting glider, and for takeoff is wound onto the drum at a selected speed of approximately thirty-five to forty-five miles per hour. The glider climbs steeply on the end of the wire and the pilot operates his release when overhead of the winch. With a 3,000-foot cable, a gain of 1,000 feet in height may be obtained in a light wind.

The generally preferred method of getting gliders airborne, and the most expensive one, is the airplane tow. In this instance, a 300-foot cable is attached to a light power-plane, and the sailplane is whisked along the surface of the airfield. Due to its lower stalling speed, the sailplane leaves the ground first and is seen to glide along a few feet from the runway before it rises with the airplane. At the chosen altitude of around 1,000 feet the glider pilot releases the cable from the nose of his craft and then he is on more even terms with the birds once more.

Men and women who silently ride the currents of the skyways invariably speak of the poetic beauty of silent soaring with the birds. They enjoy the thrill of being borne on the wings of the wind like their feathered companions. They "ooh" and "aah" about their highly polished sleek-line crafts and name them Gull, Kite, Falcon, Skylark and the like. They speak of the air as the sailors do of the sea and the farmers do of the land. But, as they follow the vulture from thermal to thermal or emulate the gull on the crest of the cliff, they are constantly reminded that the birds knew it first.

CHEATING The Insurance Company



ON A lonely road outside Omaha, Nebraska, two cars came to a stop. After the occupant of the first car got out, the second car proceeded to ram it until it was pushed sideways off the road and down a slope into a ditch. The occupant of the first car rolled in the dust of the ditch, tearing his clothing and scratching himself. A blow from a baseball bat, a beating with a rubber hose and cuts by a razor blade added to the realism of the "accident." When another car came along, the injured man was taken to a hospital, after which an insurance claim was filed. This faked accident was one of many staged by a ring of swindlers who defrauded insurance companies of thousands of dollars.

Professional swindlers and average citizens are cheating insurance companies of approximately \$350 million a year on automobile insurance alone. The manager of the Claims Bureau of the Association of Casualty and Surety Companies, which was established to combat insurance frauds, estimates that about three out of four automobile property-damage and personal-injury claims are "tainted with some

aspect of fraud." It seems that a great many people regard an insurance company as a goose that lays golden eggs for them, but the ones who really suffer because of this dishonesty are the many policyholders who must pay higher insurance rates to cover the losses suffered by the insurance companies.

In the state of Missouri there was a ring of insurance swindlers that consisted of eighty-two persons, including several doctors, a nurse, a few insurance agents, a county sheriff, a number of farmers and a mixture of businessmen. Before being caught, they cheated insurance companies out of hundreds of thousands of dollars. Like the ring in Nebraska, they believed in giving their "accidents" as much realism as possible. In one instance the leader of the ring broke a man's wrist with a crank handle and smashed his hand with a hammer. A doctor made the injury worse by manipulating the bones of the hand. Then he injected hydrochloric acid into it to cause an infection. Ultimately, the hand had to be amputated.

Rear-end collisions of automobiles are commonplace accidents and they are the source of many fraudulent claims. In one instance a group of swindlers staged nine of such accidents and collected more than \$27,000. In one of them they stopped a car suddenly in front of a truck, and the truck slammed into the rear of the car. The occupants claimed whiplash injuries and collected \$6,900 to cover those injuries and property damage. The truck driver was paid \$200 by the swindlers for agreeing to participate in the "accident."

Whiplash injury, when it is genuine, results from a sudden and violent jerking of the head, such as would be caused by an unexpected collision from the rear. It is a popular injury claim because it is very

difficult to disprove. One doctor states that 94 percent of the many cases of whiplash he has examined were simple muscle sprain that would easily heal. Many people, however, have dishonestly used it to cheat insurance companies. They know when they make their claims that they are not suffering from permanent injuries, but they see their opportunity to get a golden egg from the goose. So common is the whiplash claim that insurance men call it "insurance neck." The best cure for it is a check from an insurance company.

Repairmen

The bill for repairs on an automobile is usually much higher when an insurance company is paying it than when the automobile owner pays it. The Association of Casualty and Surety Companies estimates that such bills contain an average overcharge of about sixty dollars. One insurance executive went so far as to estimate that 25 to 40 percent of all the money insurance companies pay out for repair work is paid for purposes not covered by the policies or for bills that have been exaggerated.

A repairman in New York who does repair work on from 1,500 to 2,000 damaged cars a year said that he pays from \$10,000 to \$15,000 a year in commissions to unscrupulous insurance brokers who refer accident victims to his repair shop. The 5 percent to 10 percent cut on each repair job that a dishonest broker gets is added to the inflated bill that an insurance company pays. So also are the bribes that a repairman who operates a tow car might pay to the police.

A car owner who has an accident should be careful about signing any form that a tow-car operator may hand him. Sometimes a form will authorize a repairman to tear his car to pieces, which might be done to prevent him from taking the car

to another garage, or will prevent anyone but the car owner from moving the car out of the repairman's garage. The repairman might do everything possible to keep the car for repairs once he gets hold of it. One repairman said: "I use all my wits. There's no maybe about it. I'm going to try to keep that car in my shop. I figure I have pretty near 40 to 50 dollars in it." Nothing more should be signed than permission to tow the car away. Then a person can choose his own repairman. Of course, not all tow-car operators and repairmen are dishonest.

Misrepresentation

Many are the methods used by dishonest people in their effort to misrepresent their losses. Some will list as being lost, stolen or destroyed property that they actually have hidden or sold. One woman filed a claim for a diamond ring that she said was stolen. A suspicious insurance adjuster spent hours searching her apartment and finally found the ring stuffed into the toe of one of her slippers in the closet. A piece of art that the owner, much to his dismay, discovers to be a fake, is sometimes destroyed, and then a claim is filed with an insurance company with the intention of trying to recoup the lost investment. Although the art owner resented being cheated, he thinks nothing of cheating the insurance company.

In the case of burglaries, people have made claims for valuable articles that were never on the premises at the time of the burglary. Others have made claims for supposedly stolen articles never owned by them. Such was the case of an English couple who claimed that a valuable necklace was stolen while they were in Edinburgh, Scotland. They had the police vainly searching for two men who were supposed to have held them up and taken the necklace while they were looking in a

shop window. Investigation finally revealed that this couple had taken a valuable necklace from a jeweler on approval, had it insured, and then returned it to the jeweler. They kept it long enough so that the woman could be seen wearing it by witnesses. Then they had a realistic imitation of it made. Eventually the couple ended up in prison for attempted fraud.

Overvaluation of lost property is a common means by which some persons misrepresent their loss for the purpose of fraud. A totally destroyed building, for example, may be greatly overvalued by the policyholder who hopes that the insurance adjuster will be unable to make an accurate estimate because of the condition of the ruins. The place may have been a very flimsy structure, but the dishonest claimant will accompany his claim with plans and specifications of a much sturdier and more costly building of the same dimensions.

Arson

When financial reverses hit some businessmen, they begin to scheme how they can get a golden egg by cheating the insurance company and recover money they may have lost. For example, the money invested in merchandise that cannot be sold because of being out of style, obsolete, deteriorated, vermin infested, and so forth, could amount to a loss that is too great for a merchant to absorb. So he thinks he can recover his loss by cheating the insurance company. He might start a fire himself or hire a professional arsonist to do it for him. If this is proved by insurance investigators, he collects nothing and is liable to end up in jail for fraud.

Following the business slump of 1920, merchants were heavily overstocked with merchandise they could not move. Some of them had exhausted their cash and credit resources. So it was not surprising that

there were a great many suspicious fires. There were many such fires in the 1930's. In some instances, claims from dishonest businessmen who had burned their merchandise listed out-of-date merchandise that could not be sold, or they inventoried second-hand articles as new merchandise. In other instances, when a valuable stock was involved, the stock was entirely removed before the fire, but claim was made for it.

Even some shipowners have tried to pass their financial losses on to insurance companies. This was especially evident from 1920 to 1921 when the bottom fell out of the world shipping business. Ship prices fell so rapidly and unexpectedly that shipping men were left dazed. The sudden increase in ship "accidents" was what might have been expected. One Greek shipowner lost by "accident" four out of five ships in a matter of a few months and there were no terrible gales to account for it. His fifth ship, a little later, ran onto rocks in clear weather, although the rocks were miles off the course the ship was supposed to have been taking. The circumstantial evidence pointed clearly to an attempt to cheat the insurance company.

Life Insurance

Because of greed, some persons have not even respected human life. Many have been the cases where relatives as close as husband and wife have been murdered for life insurance money. Even children have not escaped. During the period of 1845 to 1870, England experienced a high rate of infant mortality. One of the reasons for it was insurance against the death of children. Unscrupulous parents killed their children to collect the insurance. This was one of the reasons why the Society for the Prevention of Cruelty to Children was founded in 1884.

Some persons commit suicide with the

hope that their death will be regarded as an accident and a relative will be able to collect the life insurance. A few succeed in this deception, but many others do not. Surprising as it may seem, neighbors have been known to help in covering the fact that a person has committed suicide so that the insurance company might be defrauded. They are reluctant to talk to an insurance investigator and, in some instances, try to influence his opinion. The longer a person has lived in a neighborhood, the more difficult it becomes to get proof of suicide, because of uncooperative neighbors. They do not seem to realize that they, as policyholders, are hurting themselves when they help someone defraud an insurance company. Eventually they pay the bill.

There have been instances when swindlers have claimed that they have been killed in order that the beneficiary of an insurance policy may collect from it. They then lived for years under assumed names, with their friends helping to hide their deception. In one instance an undertaker, who was part of such a conspiracy, cremated a body that was supposed to be the insured man. The "dead" man's wife collected \$25,000 on the life insurance policy. The supposedly dead man was living at the time in another town under another name. The body that was cremated was that of a pauper which the undertaker was supposed to have delivered to a medical school.

Personal Responsibility

Regardless of what other people do, a person should recognize that as a responsible citizen he should be honest in his dealings with insurance companies. If he would not enter a store and steal merchandise from it, why should he think it is morally right to steal from an insurance company? No matter what form a theft may take, it is morally wrong. Getting in-

surance money by raising a claim in any way is nothing more than theft, and it can bring legal action upon a person, just as shoplifting or burglary can. Besides, the techniques of insurance claims investigators are continually improving. Remember, all the foregoing frauds were uncovered.

Although some insurance companies may violate their trust by dishonest actions, that does not justify fraud by policyholders. A person's standard of morals should not be governed by what others do. It should not be the result of reaction to their conduct. So if a company is dishonest or if nearly everyone a person knows is cheating insurance companies, he should not let that determine his standard of morals. As an insurance company can call upon the courts to punish a person that defrauds it, so a policyholder can appeal to the courts when an insurance company violates its trust. If, for one reason or another, justice is not done, he can always do business with another company. In time the company will ruin itself by building up a bad reputation.

It is to the advantage of policyholders to file honest claims. If more would do this, frauds would be greatly reduced in number and that could mean a lowering of insurance rates. In localities where fraudulent claims are numerous, insurance rates are much higher than in other localities, because the companies have to raise their rates to cover their losses.

The person that strives to live by good moral standards should realize that those standards do not permit him to be dishonest in his dealings with companies that handle merchandise but dishonest in his dealings with insurance companies. They must be applied to all aspects of his life. It would be well for him to follow the fine example of early Christians, one of whom said: "We wish to conduct ourselves honestly in all things."—Heb. 13:18.

The RAINBOW

—God's Wondrous Sign



WHAT a gorgeous thing! How resplendent! Truly magnificent! Who has not been enthralled in such a manner by the wonderful arc of many colors, the rainbow in the clouds? Its loveliness is gazed upon with delight by the man of gray hairs as well as by the playful youth. But what is the rainbow's significance? When did this marvel come into existence?

For centuries philosophers and scientists have asked these and many other questions about this lovely rainbow. But it is not in the speculations of men that we learn the answers, for it is only in the Holy Bible that we learn the facts.

It was right after the global flood of Noah's day that God gave his lovely rainbow as a unique sign to all flesh that nevermore would he wipe man off the face of the earth by a flood.

"My rainbow," declared the Almighty God, "I do give in the cloud, and it must serve as a sign of the covenant between me and the earth. And it shall occur that when I bring a cloud over the earth, then the rainbow will certainly appear in the cloud. And I shall certainly remember my covenant which is between me and you and every living soul among all flesh; and no more will the waters become a deluge to bring all flesh to ruin. And the rainbow must occur in the cloud, and I shall certainly see it to remember the covenant to time indefinite between God and every living soul among all flesh that is upon the earth."—Gen. 9:13-16.

Because of ignoring those words of Je-

hovah God, worldly philosophers have theorized about whether the rainbow has always existed. But even those who hold to the view that it appeared before the Flood must admit that there are no recorded statements of a rainbow being seen until after the Flood. It is interesting to note that *A Dictionary of the Bible*, edited by James Hastings, reports that an early Sumerian hymn calls the rainbow "the arc which draws nigh to man, the bow of the deluge."

The facts of secular history support the Bible account and uphold the thought that before the Flood a great water canopy high above the earth would so diffuse the sun's rays as to prevent the formation of the rainbow as now seen. The earth was then watered, not by rain, but by a mist that went up from the ground, "because Jehovah God had not made it rain upon the earth."—Gen. 2:5, 6.

Not all scientists have ignored this Bible account, but some, with respect for God's Word, have realized that the rainbow was put there first after the Flood. Even back in 1712 C.E. scientist Cotton Mather wrote in his work *Thoughts for the Day of Rain* that there is "nothing in Scripture, no, nor in Nature either," to prove that the rainbow existed before the great Flood. His view was that the changes at the time of the Flood, both in regard to the shortening of the human life-span and

atmospheric changes, only corroborated the fact that the rainbow must have appeared first after the Flood. Mather also suggested, very appropriately, that the sign of God's covenant had a natural basis in that, when a rainbow appears, the clouds are too thin to cause a heavy downpour.

Indeed, God's sign and scientific wonder, the rainbow, had no appearance in the sky until Jehovah put it there after the Flood. If it had existed before the Flood, there would have been no real force of effect in God's making it an outstanding sign of his covenant. It would have been commonplace, not unusual at all, not a marker of a change, of things new.

Wrong Views of the Rainbow

Though the true worshipers of God have thus viewed the rainbow, this sign of God's covenant, with confidence and hope, not so with the false worshipers. As false religion spread throughout the earth after the Flood, these Babylonish false religionists took a different view of the rainbow, generally viewing it with fear and superstition.

Superstitious views of the rainbow have even persisted down to modern times. Many have considered the rainbow either as a harbinger of misfortune or of pagan "good luck." In 1806, for example, Crown Prince Friedrich August regarded the rainbow as an omen of good luck when he received the kingdom from Napoleon; others, however, interpreted that same rainbow as ill luck.

Some still superstitiously regard the rainbow at the birth of a child as a good omen. And, of course, there are traces yet of longing for some elusive pot of gold at the end of the rainbow. Certainly Christians will rid themselves of such wrong views, since the Bible makes it clear that it is God's majestic sign that he will never again bring mankind to ruin by a global deluge.

Trying to Understand It

To account for how such a marvel as the rainbow can exist, men, from century to century, have come up with many theories. The ancient Greeks had their theories, Aristotle, for instance, theorizing that the rainbow is not real, but is only an affection of sight. The ancients were wrong in their views, for the most part.

Over the years scientists came to realize that the rainbow is a remarkably complex wonder. Scientist Mather believed that the rainbow was so complex that for a thorough explanation of the rainbow it would be necessary to understand algebra, trigonometry and the doctrine of fluxions (calculus). He wrote that his printer "could not easily accommodate us, with the Schemes" that would be needed to explain the rainbow, the mathematics being so complex.

The time finally came when men thought they had the full explanation for the scientific principles behind the rainbow. The French scientist, René Descartes, put down his views on the rainbow, boasting at the close of *Les Météores* that those who understood what had been said would not see in the clouds anything of which they would not easily understand the cause.

It appeared to him that all the answers regarding the rainbow had been solved. But then came the age of Newton, who demonstrated, by passing light through two properly arranged prisms, that white light is composed of all the colors of the spectrum. When Newton published his *Optics* in 1704, it appeared to some that the final word about the rainbow had been said.

But much has been learned about the rainbow since Newton's time, and even today science is not certain about many of its aspects.

Briefly, the rainbow today is viewed as a huge spectrum of light, the bow being the result from reflection and refraction of

sunlight by raindrops. Each drop is a prism in miniature, breaking the light into various colors. Thus the rainbow always appears in the same clearly discernible arrangement. The red band is always outermost, the violet innermost and the green between the other two. The order is: red, orange, yellow, green, blue, indigo and violet; but they shade imperceptibly into each other. This lovely scientific wonder is formed only when rain is falling and the sun is shining at the same time.

Man's Understanding Incomplete

So complex is God's wondrous sign of his rainbow covenant that scientists cannot truthfully boast that they fully understand the rainbow and, as a result, even light itself. Thus in a recent book of 376 pages, *The Rainbow, from Myth to Mathematics*, Carl B. Boyer sets forth a number of statements that give us some idea of the complexity of God's rainbow and the incompleteness of man's knowledge:

"In the middle of the twentieth century, it is not possible to boast that the formation of the bow is understood in all details. The theory of the rainbow . . . has become enmeshed with the intricacies of advanced mathematics. . . .

"The story of the rainbow has passed . . . through a mythological stage, a reflection stage, a refraction stage, a geometrical stage, a dispersion stage, an interference stage, and a diffraction stage. But although much is known about the production of the rainbow, little has been learned about its perception. . . . No one can boast that the perception of the rainbow is satisfactorily understood. . . .

"The interaction of matter and energy, such as takes place when rays of light traverse a raindrop, continues so to baffle

analysis that it is not possible to say that the nature of light is satisfactorily understood."

Boyer remarks that the theories regarding light have had to be changed and that "today the situation has changed so radically as to occasion the facetious remark that physicists accept the wave theory three days a week and hold to the corpuscular doctrine three days a week, and every seventh day they humbly admit their lack of understanding."

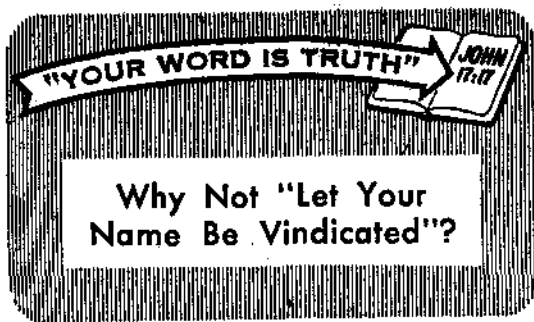
How infinitely wise is the Maker of light and of the rainbow, the Creator, who long ago emphasized the littleness of man and the greatness of God by saying to Job: "Where, now, is the way to where light resides? As for darkness, where, now, is its place, that you should take it to its boundary and that you should understand the roadways to its house?"—Job 38:19, 20.

Over hundreds of years man's continuing to learn new things about the rainbow has resulted in the raising of still more questions, spotlighting its extreme complexity. This, in turn, proves it to be a creation, God's outstanding sign of his promise. It is far too involved to have originated itself.

Certainly at the sight of the wondrous rainbow, mankind, especially Christians, should be reminded that God has kept his promise in regard to what the marvelous bow signifies. Rather than viewing the rainbow superstitiously, possibly as leading to a "pot of gold," recognize it as God's own sign and scientific wonder—impressive evidence of the greatly diversified wisdom of God and of the absolute reliability of all that God has promised.

SALTING SIDEWALKS

● Salt on icy sidewalks may be fine for melting ice but it is not good for lawn and shrubs. If you sweep salty slush onto the lawn, the grass may die or the leaves of shrubs may be "burned" or made brown. In fact, salt is used in the Bible to denote infertility of soil. If you salt an icy sidewalk or driveway, do not use more salt than is needed, and keep the slush off your lawn.—Deut. 29:23.



JESUS, in giving the model prayer to his followers, instructed them to pray, first of all, "Let your name be sanctified." In view of the importance of the vindication of Jehovah's name, it may well be asked why Jesus did not tell his followers to pray, "Let your name be vindicated."—Matt. 6:9; Luke 11:2.

To be able to answer that question correctly we need first to appreciate the difference between the two terms. According to Webster's latest unabridged dictionary, to vindicate means "to free from any question of error, dishonor, guilt, or negligence, to exonerate, absolve, . . . to show to be true, reasonable, just, or acceptable against denial, disbelief, or criticism." On the other hand, Webster tells us that to sanctify means "to make sacred or holy; to set apart to a sacred purpose or to religious use, . . . to impart or impute sacredness."

From the foregoing it is apparent that the term "vindicate" always implies a controversy, a charge or accusation of blame or guilt and so is concerned with justice, with the righting of a wrong. Thus a certain person or group of persons may be wrongly charged with an outrage, but when the facts are made known they are vindicated, exonerated. Likewise, scientific experiments may be said to vindicate a certain book or theory written or propounded by someone. But that does not mean that these persons or things are thereby sanctified or made sacred.

Showing the close connection between vindication and rendering justice is the way the Greek word *ekdikéo* is rendered by various Bible translations. In Jesus' illustration of the importunate widow and the unjust judge, we find that the word is rendered "vindicate" by the *Revised Standard Version*, whereas it is rendered "See that I (she) get(s) justice" by the *New World Translation* and "avenge" in the *King James Version*.—Luke 18:3, 5.

On the other hand, the word "sanctify" is often used without any thought of vindicating. Thus Jehovah God sanctified the firstborn of Israel and later the tribe of Levi in place of the firstborn, setting them apart for sacred, religious use, for his own use. (Num. 3:13) The tabernacle built in the wilderness that served as a tent of meeting between God and the Israelites, together with the temples that followed it, were sanctified, as can be seen from their being set apart for sacred use. We also read of a time of fasting being sanctified. In fact, in ancient times, the warriors of God's people Israel were sanctified religiously before undertaking a military campaign, and even in pagan nations the military campaigns were begun with religious ceremonies, and so in this way war was said to be sanctified, as at Joel 3:9. In all of this, of course, the question of vindicating or exonerating from a false charge did not enter.—Ex. 29:44; Joel 1:14.

To illustrate further the difference between these two words: Many well-meaning archaeologists, who, by their findings, have vindicated the Bible as history, thus refuting the false charges of its being composed of fiction or myths, do not believe the Bible to be truly a sanctified book or the Word of God, the *Holy Bible*. So while in the interest of truth and justice they are concerned with vindicating the Bible as history, they do not sanctify it in their minds, accord it the place it deserves

as the divine Revelation given by Jehovah God to man.

Helping us to appreciate further the difference between the two words is the fact that God's people are to be concerned with being holy or sanctified, in keeping with Jesus' prayer: "Sanctify them by means of the truth; your word is truth." Thereby he prayed for them to be fully set apart for holy, sacred use, Jehovah God's use, to be kept free and pure from the world. *Christians are therefore admonished:* "This is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor."—John 17:17; 1 Thess. 4:3, 4.

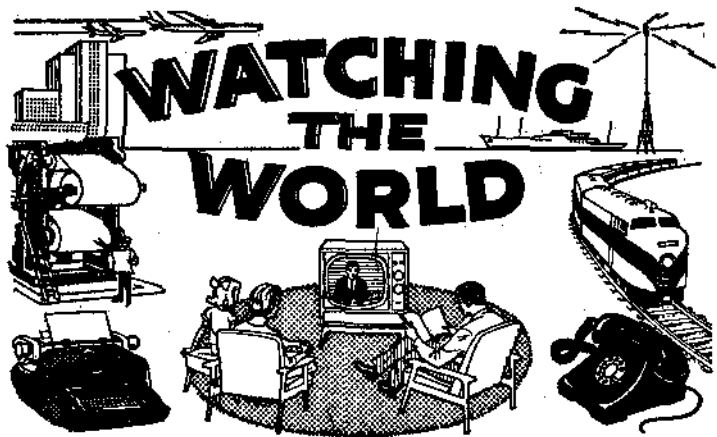
But while God's people are to be much concerned with being "sanctified warriors," they are not to be unduly concerned with their own vindication. Job erred in being too concerned with that, rather than with Jehovah's vindication. However, as regards the message God's people have to deliver, God will see to it that they are vindicated *in that he will cause their words to be fulfilled, even as God assured Ezekiel:* "When it comes true—look! it must come true—they will also have to know that a prophet himself had proved to be in the midst of them."—Ezek. 33:33.

Coming now to the consideration of the use of the two terms under discussion with reference to Jehovah and his name, let it be noted that God and his reputation or name were sanctified in the minds and hearts of all his intelligent creatures from the time of the creation of the Logos on down to the time Satan made his appearance in Eden. But during all this time there was no need for God's name to be vindicated. Only when Satan rebelled, accused God of being a liar, challenged his sovereignty, did God and his name require to be vindicated. And since in bringing false

charges against God and His name Satan profaned God's name, it follows that sanctifying God's name also was imperative. So it might be said that when it comes to Jehovah and his name, from the time of Eden to the destruction of Satan and his demons at the end of Christ's thousand-year reign, the vindication and sanctification of God's name are inextricably linked. So when he vindicates himself and his name, this leads to the sanctifying of him and his name.

Thus God and his name will be vindicated in the minds of even his enemies by his great acts at Armageddon and his binding of Satan, but he and his name will be sanctified or held sacred only by those worshipping him. Even at the present time, the restoration of God's people and their sanctifying Jehovah have resulted in a measure of vindication of Him in the minds of the nations: "I shall certainly sanctify my great name, . . . and the nations will have to know that I am Jehovah, . . . when I am sanctified among you before their eyes." In the same vein another prophet of Jehovah foretells that his people will sanctify His name, "and they will certainly sanctify the Holy One of Jacob, and the God of Israel they will regard with awe."—Ezek. 36:23; Isa. 29:23.

So we see that Christians are concerned not merely with the vindication of God and his name, that is, with the exoneration of God and his name from all false charges and the declaring of these free from just censure or blame, but also with the sanctification of Jehovah and his name, with their being held in the highest esteem, respect and reverence, set apart as sacred, holy, to be viewed with awe. Since this is so, "sanctify" does take in more than "vindicate," and therefore, fittingly, Jesus instructed his followers to pray for God's name to be sanctified, which it will be in the minds of all who will gain life.



The Church in Sweden

◆ A television series in Sweden called "What Does the Church Say?" provided laymen with an opportunity to question spokesmen for the Swedish State Church. The Swedish press made some interesting observations. One paper said: "The priests make up our sole live museum. It is always fun to get close-up pictures of the past." In a leading article the *Stockholms-Tidningen* for December 15 commented: "The result has been catastrophic for the Church. To try to make propaganda on television is risky business; you must have something to say, must dare to say it, and must be able to do so clearly and understandably. Clarity has never been the Church's strong side, and in the television program before inquirers the lack of clarity was more mercilessly uncovered than ever."

Apathy on Crime

◆ Since 1953, in America, crime has been growing five times faster than the population. But statistics are often hard to comprehend. What does this fast growth mean? The president of the American Bar Association, Lewis F. Powell, Jr., declared that this represented a 'breakdown . . . of government.' "Ameri-

cans," he said, "by and large seem apathetic about the crime situation even though its annual cost is staggering—in dollars as well as human misery—and despite direct personal deprivation of public areas rendered unsafe by criminals." Instead of there being citizen support of the law and processes of law, there is a serious breakdown of citizen support of police and law enforcement. Powell said Americans "are approaching a breakdown in the first duty of government at all levels" when its citizens can no longer be protected from criminal conduct. The duty of government is to protect citizens in their persons and property from criminal conduct—whatever its source or cause.

Indonesia Leaves U.N.

◆ Indonesia's President Sukarno told the United Nations in no uncertain terms that it was leaving the world organization and that he would go it alone. "We can afford to operate without the United Nations' specialized agencies," Sukarno said on January 7. "It is good for our nation to stand on our own feet." Thus Indonesia becomes the first to leave the U.N.

Television Viewing

◆ Even television officials are awed by their success. "The

viewing figures are so big that they stagger the imagination," said the president of the Television Bureau of Advertising in America. An average American family spends 1,977 hours a year staring back at the TV box. This means that some 5 hours and 25 minutes a day are spent in this manner.

Skiing Pros and Cons

◆ In 1965 about 3,000,000 Americans will spend some \$140,000,000 equipping themselves for skiing. When commercialists figure in the cost of travel, board and room and other incidentals, the total swells to a \$1,000,000,000 business, or very close to it. By 1974 the number of skiers in America is expected to increase to some 10,000,000. But ski instructors are quick to warn that skiing is not for everyone, especially not for the fainthearted soul. The casualty list shows that about 6 of every 1,000 skiers will require medical attention on a given day. During the 1960-61 season, 43 percent were knee and ankle sprains, 35 percent were broken-bone cases, and the rest ran from bumps to bruises. Beginners account for 70 percent of the injuries. An average male skier will lay out, on an average, \$262.10 to equip himself. Females spend slightly less—\$257.10. A word to the beginner: You do not need the most expensive outfit to fall down in—and fall you will!

Tunisians Need Food

◆ Because of food shortages, the new year so far is far from a happy one for many Tunisians. There are grave shortages of eggs, meat and fish. Producers and tradesmen that have supplies have stocked them, hoping to get higher prices for their products.

Dangerous Driving

◆ For years Americans have been considered, the world

over, as notorious drivers. But now the British, French and Germans are beginning to acquire a like reputation. Together these three nations have about one-third the vehicles America has. Yet in 1964 the number of traffic accidents was about two-thirds of the United States toll. Fatalities in West Germany jumped 16 percent, to nearly 16,000 last year. The French traffic death rate went up 13 percent and the British 11 percent, to a combined total of 18,000. In America there were 47,000 fatalities. There were 578 traffic deaths in the country during the Christmas weekend. On an average, 119 persons a day were killed on the roads in 1963; in 1964 the daily rate was 131.

Male Pregnancy Pains

◆ A published Reuters report says that at least one father-to-be in nine suffers from pregnancy pains. Professor W. H. Trethowan of Birmingham University reportedly stated that some men who are about to become fathers suffer "sympathy pains" for their wives, ranging from toothache to morning sickness, to swelling of the abdomen. When a soldier heard his wife was pregnant, his abdomen swelled to a point that it looked like an advanced state of pregnancy. It disappeared when the soldier saw his wife and child. The doctor stated that the husband could be feeling "sympathy pains" in the hope of protecting his wife from the dangers of her condition.

Judaism in Peril

◆ Dr. Nahum Goldmann, president of the World Zionist Organization, observed on December 30 that the Jewish people had survived for centuries without a fatherland because of a rigid religious code. Now, he stated, that form of life has been lost. "We have become part and parcel of the

life of the other peoples and with that we have lost the main basis of our separate existence. . . . The result is that we live in a period where a very large part of our people, especially the young generation, is threatened by an anonymous process of erosion, of disintegration, not as a theory or as a conscientious ideology but by the fact of this day-to-day life." "This process, if not halted and reversed," Goldmann added, "threatens Jewish survival more than persecution, inquisition, pogroms and mass murder of Jews did in the past."

Rabbi an Atheist

◆ The Detroit *Free Press* stated that Rabbi Sherwin T. Wine of the Birmingham Temple in suburban Detroit, Michigan, a man who does not believe in God, an avowed atheist, "conducted a 'godless,' Chanukah sabbath service." Two years ago Wine's congregation consisted of eight families. Today, despite his "godlessness," 140 families support the temple. His atheistic views are well known to the congregation. There is no provision under Reform Judaism in the United States for revoking ordination for heresy.

Death and Disaster

◆ Cyclones left a trail of death and disaster in north-eastern Ceylon on December 25. The death toll from one cyclone was estimated to be 750. Property damage was believed to be in the millions of dollars. There was a railway bridge washed out. Heavy losses in tea cargoes were suffered. Numberless people were left homeless. A report from Madras, India, told of a tidal wave rolling over Rameswaram Island and sweeping away a passenger train with 150 passengers aboard. Another tidal wave that swept the southern tip of India killed an estimated 600 persons. Stricken

cities and hamlets are in desperate need of help.

Ban Bible Reading?

◆ The London *Daily Express*, December 31, told of the New Year's "Day Dream" of Dr. Donald Soper, a Methodist leader. This preacher would place a bar on all Bible reading for a year and a decree that religious sermons should have a political and not a Biblical text. These would be two of his commands if he had a royal prerogative to have his wishes granted. On his Bible reading ban, Dr. Soper said: "The present situation with regard to the Scriptures is intolerable. They represent an intellectual incubus that cannot be removed until an almost completely new start is made with this most controversial document." He added: "I would ban—I think, indefinitely—all evangelical campaigns that set as their first objectives conversion or revival, on the grounds that both these words are incorrigibly misunderstood." It is possible that Soper would have banned Jesus Christ for his Bible reading and zeal.

Strike Costs

◆ In 1964 strikes cost the United States more than 23,000,000 man-days of lost production time. These figures reflected the most troubled year in labor-management relations since 1959. Strikes last year involved 1,600,000 workers, about 650,000 more than in 1963.

Reading Is Beneficial

◆ School success depends much on one's ability to read. Studies conducted in California and New York by Dolores Durkin of Columbia Teachers College showed that children who learned to read before going to school were the ones who managed better in school because of the early training.

...that gave the child ... insurance so often ... In fact, the lower the ... IQ, the greater the advantage to him if he is taught to read early. The best way to determine whether a child is ready to read, said Professor Durkin, is to give him that opportunity. That most parents can do.

Religious Liberty

◆ Spanish dictator Generalissimo Francisco Franco said in his recent New Year message that Spaniards should not fear religious liberty. "Spaniards should not harbor any doubt or reservation with respect to the exercise of freedom of conscience," he said. This was Franco's first public comment on the controversial law now before the government. The law, which is being bitterly attacked by conservative elements of the Roman

Catholic Church, is a "bill of rights" for non-Catholics.

Sunday Schools Outdated

◆ Minister N. Gilkison of the Auckland Presbytery in New Zealand said that he believed Sunday schools were "just out of date. We can't get the children to come to them." "Today everything depends on the leader. On the whole the others are just passive listeners," he said. Gilkison admitted being baffled about how to meet youth problems in his own parish. There are some 70,000 people on church membership in the Auckland Presbytery, but only 11,000 attend public worship.

Religious Wealth

◆ The Ottawa Journal reported that religious institutions in Canada have become one of the nation's most prominent and influential institu-

tional investors. These denominations have "well over \$300,000,000 tied up in bonds, stocks and mortgages," according to the Journal. As landowners, religious institutions rule over "at least \$1,000,000,000 worth of land." The Roman Catholic Church is considered by reliable real estate sources to be "the largest landowner of all the churches," but it does not publicize its investments.

Mountain Range Discovered

◆ Strange that man should be discovering mountain ranges on earth in 1964. But the "Owen Fracture Zone" is covered by the Indian Ocean. The 1,500-mile-long ridge extends from the coast of Pakistan to almost the Equator near the coast of Africa. The range is named after the ship "Owen" from which the measurements were taken.



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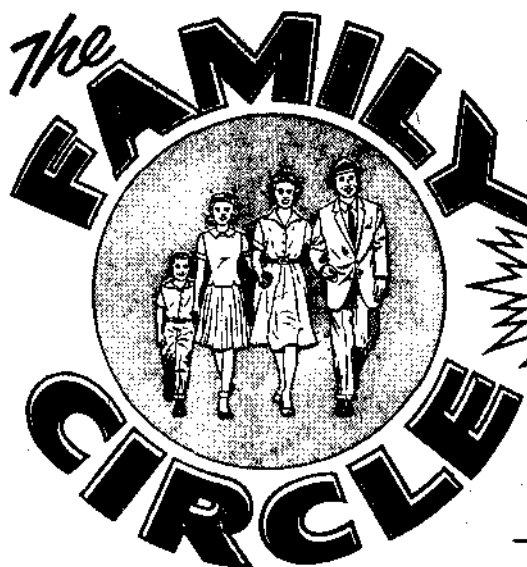
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