Awake!

The Quest for a Stable World

Hypnosis—Is It Safe?

Why Is Religion on the Decline in Sweden?

Are You Coming to Basel?

MAY 22, 1965

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

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Finding Time to be Friendly

HOW often have you heard people say, "I'd love to talk with you, but I don't have the time right now. Maybe some other time"? You might have said it yourself. Or a pressing engagement might have forced you to cut a conversation short with loads of apologies and with promises to call or to write—time permitting.

You obviously did not want to be rude or unfriendly by making such remarks, but you were sincerely in want of time. The truth is, time has become a precious factor today, so much so that it often robs us of the pleasant reputation of being friendly. The above expressions, for example, are frequently polite ways Western people have of saying they are terribly busy. Life's schedules have become so overloaded that there are but a few fleeting moments that can be devoted to sincere friendships anymore.

It was not always this way. Not too many years ago men and women would have felt very offended if someone were to dismiss them abruptly with some improvised, "Sorry, I'm-in-a-hurry" line. People just were not that much in a hurry. They were expected to be neighborly, friendly. When a neighbor called for a cup of sugar, work stopped and a friendly few minutes were exchanged in happy conversation. In some places in rural America this sort of thing is still being done. There are farmers who think nothing of spending time freely to chat with their neighbors. They do not consider those hours wasted either. This is what country people call being friendly. Of course, there are extenuating circumstances when things just have to be done. On the farm, cows have to be fed and milked at a certain hour; in the city, appointments have to be kept. But even in pressing moments it is a fine thing when people try to be friendly. We need to appreciate that the only way to have a friend is to be one.

City life, especially big-city life, presents a challenge to anyone who desires friendship. For not only do many find it difficult to be friendly, but friendship can be misunderstood and abused. Because of this, many city people seldom get to know their neighbors well enough to speak with them. "It is better that way," they say. Still much is lost by not being friendly. Trust and confidence are missing, because these are nurtured in friendship. So are love and security.

This is not to say that no one is friendly today, because many people are. But so

often they do not have the time or, perhaps, they do not put forth the effort to demonstrate their friendliness as in the past. For example, how many people on the nation's turnpikes are willing to stop their car and help you when in distress? No doubt there are those who cannot afford to stop because of demanding appointments. But it would be hard to believe that all passing vehicles were in the same circumstance. Friendship demands a little sacrificing; sometimes this includes time. But those who give of themselves and their time are by far the happier for it.

Friendship is a precious relationship. And it requires as much care in handling as any other fragile and precious thing. When was the last time someone shopped for you, or did your laundry when you were ill? When was the last time you offered to do something for someone on the basis of friendship? People used to do things for one another and enjoyed doing them, because it was the neighborly, friendly thing to do. Nowadays, fewer and fewer people are making friendly gestures. Their main excuse is they do not have the time. Perhaps the more basic reason is they do not make or take time for friendliness.

For example, you may have noticed that people in passing will ask, "How are you?" But seldom, if ever, will they stop to find the answer. They walk right on without even so much as breaking their stride. But happier are those who do stop and share the affections and the compassions of one another. This may take a few seconds, but it is well worth it. It makes for a more wholesome life.

Parents, too, often lament the fact that they do not have time to sit down and converse with their children in a friendly way. They admit that this should be done, but their closely scheduled life does not always allow for it. However, friendship within and outside the family is a matter of putting first things first. If we value the friendship of our children, we will simply make room for them.

To be friendly, the bad habit of rushing through life must be broken. This will not be easy, but nothing worthwhile in life is easy. Yet with a little effort bad habits can be replaced with good ones. For example, a common expression today is, "Sorry, I have no time for religion." Or some people will openly confess that they are "too tired to pray, or read the Bible." These professedly religious people have allowed the "big rush" to creep right into their very way of worship. They find themselves too busy for God. Would not life be more meaningful if we slowed down to pray, to read, to thank the One by whom we "have life and move and exist"? (Acts 17:28) Become a doer of good, not simply a hearer or praiser of it.

The illustration of the Good Samaritan comes to mind. Those outwardly religious were not the ones identified in the parable as good neighbors. The one who showed real love for his fellowman was pointed to by the Master with approval. (Luke 10:29-37) John, an apostle of Jesus Christ, wrote: "By this we have come to know love, because that one [Jesus Christ] surrendered his soul for us; and we are under obligation to surrender our souls for our brothers. But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:16-18) Let us practice our friendship also in the same manner. For life is enriched by many friendships.

The Quest for a STABLE WORLD

Why has it been unsuccessful? How can it be realized?

FEARFUL concern swept the world in October 1962, when the two nuclear giants stood eyeball to eyeball, growling at each other over the issue of missiles in Cuba. When they stepped back from the brink of nuclear war, the world heaved a sigh of relief. Their confrontation underscored the dangerous instability existing today in international relations.

Immense stockpiles of nuclear weapons with swift delivery systems threaten all peoples like a violent storm. They dread the day when unstable international relations collapse into a shooting war. In view of the fact that just one 10-megaton bomb has five times the explosive power of all the bombs that were dropped on Germany during World War II, a nuclear war could be so destructive that both sides would be reduced to weak fragments of what they now are. Their industries would be gone, their cities in smoldering ruins and the bulk of their populations destroyed. Never before have such dire consequences attended a possible miscalculation by a world power in its international decisions.

In the days before the advent of nuclear weapons fruitless efforts were made to overcome the explosively unstable relations existing then among the peoples of the world. The Hague International Peace Conference of 1899 was a futile effort to stabilize the world by solving the problem of international peace through disarmament and arbitration. It and the second conference in 1907 failed to prevent the unstable international relations from exploding into World War I.

That first world war did not make the world safe for democracy, as some persons predicted. It did not stabilize international relations, but ushered in something new —total war. Commenting on its historic significance in human affairs, Hanson Baldwin, in his book *World War I,* observed: "Never before 1914 to 1918 had a war absorbed so much of the total resources of so many combatants and covered so large a part of the earth. Never had so many nations been involved. Never had the slaughter been so comprehensive and indiscriminate. And never had the participants staked so much for so little. . . . In World War I, an earthquake shook the history of modern man."

The League of Nations that arose out of the ashes of that first total war, it was hoped by man, would be the means by which war could be prevented in the future. Its purpose, among other things, was to "promote international co-operation and to secure international peace and security." Despite its noble objectives, it was unable to stabilize international relations and prevent them from erupting into World War II in 1939. Following that second total war, the quest for a stable world went on, and the hopes of mankind were placed in

the United Nations, which appeared in 1945.

For twenty years now the machinery of the United Nations has been functioning, but world stability is far from being realized. Friction between the East and the West keeps international relations boiling like an unstable volcano, and the United Nations has been powerless to put a stop to it. Its efforts toward negotiating a disarmament have been as discouragingly negative as were those by the League of Nations and The Hague Conference. International rivalry, nationalistic and racial hatreds and the determination of some powers to disrupt the status quo established by the Western powers have proved to be too much for it.

Why Quest Unsuccessful

Extreme nationalism is one of the numerous reasons why the quest for a stable world has proved unsuccessful. It blocks the road to disarmament as well as the road toward peaceful cooperation among the nations of the world. It is the source of the heated differences that have transformed the United Nations from an international body, where it was hoped that nations would cooperate for the good of mankind, to one that is split by national rivalries. There is no indication that its 114 members are willing to sacrifice national interests for the good of mankind.

The common attitude "My country, right or wrong," or "My country is always right," elevates a nation to a supreme position of moral judgment. Even though it may consistently violate the rules governing individual morality, its actions will be rationalized as being justified, and this is against international stability. For individuals it is morally wrong to take over a neighbor's property when they have no legal right to it, but when a nation does this, either by direct military action or by subversion, its people and its allies consider it to be morally in the right. For individuals, killing members in a neighbor's house is morally wrong, but nationalism finds moral justification for the nation that does it. Thus the failure of nations to live by the moral rules that govern individuals prevents mankind from living together harmoniously as nations.

Lack of moral integrity explains why nations do not feel that they can trust one another. Although they recognize the potential danger to mankind in massive stockpiles of nuclear weapons and large standing armies, they are afraid to disarm and make a peaceful world possible. A disarmament treaty signed by nations that put national interests above morals is of no more value than the many treaties that have been signed and broken in the past. So the quest for a stable world by such nations is certain to continue to be fruitless.

Basis for a Stable World

The moral laws that the great Ruler of the universe, Jehovah God, has set down provide a basis for stabilizing the world of mankind. Those laws can benefit people of all nations if they obey them.

The simple command, "You must not desire your fellow man's house," is a moral guide that could greatly improve relations among peoples of all nations. (Ex. 20:17) In many cases international conflicts are due to one nation's desiring valuable territory belonging to another nation. This was seen when Hitler's Germany began swallowing up the territory of one nation after another before the outbreak of World War II.

There can be no stable relations among mankind and no lasting peace as long as there are ambitious, power-hungry rulers

who selfishly desire what belongs to a neighbor country. When a nation violates this divine principle, it will, sooner or later, have to suffer the consequences. —Jas. 4:2.

The fine moral law that God gave to govern man's relations with his fellowman is summed up in the command: "You must love your neighbor as yourself." (Matt. 22:39) If people of all nations were to follow this command, there would be no clashing of national blocs in a dangerous cold war. There would be no attempts to expand national boundaries into the territory of neighboring countries. There would be no economic blackmail of another country to gain its support against another bloc of countries. There would be no attempts to subvert the governments of other countries. Following the command to have neighbor love is vital for there to be a stable and peaceful world of mankind.

ARTICLES IN THE NEXT ISSUE

- Why Put Your Trust in the King Jesus Christ?
- The Art of Typing.
- The Flag, The Pledge, and God.
- A Father Talks to His Sons.

If love existed in international relations, international misrepresentation of facts would be replaced by the truth; suspicion and distrust would cease; and the nationalistic superrace complex would change to a realistic understanding of human equality. But nations that are, as the Bible says, under the control of "the god of this system of things," Satan the Devil, never will succeed in manifesting such love, because it is a fruitage of Jehovah God's spirit. (2 Cor. 4:4; Luke 4:5-7; 1 Cor. 2:12; Gal. 5:22) Yet this does not mean the quest for a stable world is entirely hopeless.

How a Stable World Will Be Realized

Persistent refusal of the nations to be guided by divine moral laws means that the Universal Sovereign himself must step in to put the Devil out of action and root out those with his spirit, so that a stable and peaceful world of mankind can become a reality. A new start with a clean slate is necessary. This Jehovah God has promised for us. (Rev. 19:19–20:3) Long ago he inspired prophets to write of the time when he will come against the unrighteous governments of this system of things. Foretelling what he will do to them, he said: " 'Keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger.' "—Zeph. 3:8.

Replacing the rule of imperfect human governments over mankind will be the Kingdom of God, which, unlike those governments, will rule in justice and righteousness. God's own Son has been crowned as its King. "The princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite."—Isa. 9:6, 7.

The quest for a stable world that has proved so fruitless thus far will end when the government established by man's Creator rules all mankind. With that time fast approaching, we can rejoice, saying with faithful servants of God in heaven: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king."—Rev. 11:17.

Hypnosis — IS IT SAFE?

CHOKED with emotion, the husband burst into the psychiatrist's office. He was angry enough to kill the man. Why? Because his wife had confessed to her being head over heels in love with her psychiatrist—an unfortunate effect of his treating her with hypnosis. Had that psychiatrist not been prepared for just such a side effect of his use of hypnosis, he might well have received a severe drubbing, if not even lost his life.

This true-life incident calls attention to but one of the many problems that treatment with hypnosis brings with it and underscores the pertinency of a discussion of how safe it is to use hypnosis as a therapy. More than that, in view of the increased use of hypnosis by athletes, clergymen, educators, entertainers, lay therapists and the medical profession, including dentists, obstetricians and psychiatrists, this discussion is also a most timely one. In the United States alone, according to one medical journal, there are some 7,000 physicians and as many dentists currently using hypnosis in their practice. "A new high water mark has been reached in the profession's interest in hypnosis," we are told. But is this trend wise?

Elusive and Unpredictable

Just what is hypnosis? There are many theories, but in spite of them all it remains, in the words of one psychiatrist, an "important, elusive and tantalizing phenomenon." As Dr. Alfred Auerback, a specialist in psychiatry for some twenty years and an associate clinical professor of psychiatry in California, well observes: "At the present time it would seem that we do not know more about hypnosis than was known two centuries ago when Mesmer first introduced the concept of suggestion as a therapeutic device. Despite studies by medical societies in France, Britain and the United States, we still know little about the indications and limitations for hypnosis in the field of medicine." Surely this uncertainty is sound reason for caution.

Among the tantalizing aspects of the subject is the problem of susceptibility to hypnosis. Concerning it a psychiatrist prominent in the field of hypnotherapy states: "A theory of hypnosis stands or falls by its answer to one crucial question: Why do some subjects quickly and easily experience many of the phenomena of hypnosis while others show very little if any hypnotic behavior after many attempts by numerous hypnotists?"* Not only that, but why can some persons be hypnotized at one time and not at another?

Along the same line, a psychiatrist wrote in *Archives of General Psychiatry*, January 1961: "We cannot yet isolate this

* W. D. Furneaux in *The Nature of Hypnosis* (1962).

from other psychological states and processes which color it and with which it may play an alternating and fluctuating role. We have not settled on a definition of its essential nature. . . . If we cannot identify with precision the road to a place or the place after we get there, then we are in a bad way when we try to describe either the road or the place, . . . or how to use either in order to get to some other place. No wonder we flounder. . . . My conclusion with respect to all this is, that we have not done our basic research and that in this sense this symposium [on the nature of hypnosis, held in 1960] is being held twenty-five years too soon."

The unpredictable nature of hypnosis must also give one pause. Thus one obstetrician who recommends and uses hypnosis himself nevertheless acknowledges that "its effectiveness is unpredictable." It is this very unpredictability that has caused not a few psychiatrists to discontinue its use.

The Moral Risks Involved

According to psychiatrist Dr. George Merrill, "To many hypnotic subjects hypnosis has strong sexual connotations"; and after citing six authorities, including Freud, he goes on to say: "In spite of the references to the sexual aspects of hypnosis by various writers, the subject is largely ignored by other writers and teachers."

Hypnosis involves an *interpersonal relationship;* it is not at all like simply prescribing pills. If either the psychiatrist or his patient is not morally mature and sound, the treatment can arouse erotic impulses in either or both. That is why the 1955 committee appointed by the British Medical Association to investigate hypnosis stated that "harm can be done by the application of hypnotism in unsuitable subjects, particularly when it is used by persons indifferent to the well-being of the subject or ignorant of the morbid complications of the hypnotic state." More than that, it went on to say, "the Committee are of opinion that when used for therapeutic purposes its employment should be confined to qualified medical men, and that under no circumstances should female patients be hypnotized except in the presence of a relative or a person of their own sex."

Concerning this particular risk a Roman Catholic authority warns about "the danger of releasing immoral instinctive urges in hypnosis," and counsels that "the most important point about the dangers of hypnosis is . . . that the patient or his guardian choose a skilled hypnotist known for his probity," that is, tried virtue or integrity. —*Medical Hypnosis,* Gormley (1961).

How real this danger of releasing immoral instinctive urges in hypnosis is, the psychiatrist who had the experience mentioned in the opening paragraph of this article stresses. According to him, erotic complications when treating with hypnosis "should be borne in mind as possibilities in every case. . . . These can result in a real threat to the hypnotist himself as well as to the success of his treatment unless he is emotionally prepared to deal with them."

Note further the damaging admissions appearing in a book on the use of hypnosis by clergymen: "Hypnosis does provide a measure of possession for the clergyman over his subject. . . . The experiments of Pierre Janet and others, however, indicate that there is always much less risk of eroticism [sexual passion] in the operator than in the subject." But what comfort is that for the subject? In view of the moral decline among people everywhere, the danger of immoral use of hypnotism is not something to be dismissed as of little consequence.

Other Dangers

Regarding a poll he took of 828 California psychiatrists, Dr. Auerback tells that of the 50 percent that replied, more than half had never used hypnosis, 33 percent had used it but no longer did and 13 percent still use it. Of the 192 that had used it, 120 reported 201 instances of bad results. In 119 cases hypnosis resulted in psychosis, or profound disorganization of the mind, in 23 cases extreme anxiety, in six cases attempted suicide and there were three cases of sexual seduction, and so forth. No wonder that Dr. Harold Rosen once stated that hypnosis can be dynamite!

Especially dangerous is the use of hypnosis to cure symptoms having a psychosomatic origin. A young woman was cured of her hysterical blindness only to try to stab her lover. A young man was cured of an extremely serious speech defect only to try to choke a harmless old man. A schoolteacher was cured of his backache only to commit suicide shortly thereafter. It is as though the patient needed a symptom to express his mental or emotional hurt.

In one extreme case a worker was relieved of trembling hands and arms only to suffer from a twisted neck affliction; cured of that, he then had gagging, choking and vomiting sensations; cured of these, he then suffered from a bursting headache; cured of it, he presented a dazed expression and, with his hands outstretched, advanced toward the hypnotherapist in order to choke him.

A woman finding herself overly fond of a certain child was treated with hypnosis, in which she was told that she would transfer this fondness to a doll. But instead, she now wanted to harm the child. Why? Because she had never liked dolls in her youth and so was unable to transfer her extreme affection for the child to a doll, but, instead, her fondness turned to hate. This but illustrates what a complicated matter treating with hypnosis can be.

All such dangers reside in the use of hypnosis if used ethically. What about its dangers if used unethically, with sinister purpose? Although there are still some who would deny it, the fact remains that there is an imposing array of evidence of the sinister uses to which hypnosis can be put by unprincipled persons. Typical is the use of it by women spies to elicit information from officers of other nations.

Its Power to Distort the Truth

In hypnosis the operator comes between the subject and the evidence of his senses. It can make a veritable fool out of him. In fairly deep trance a subject does not see, hear, taste, smell and feel what the operator does not want him to, but, on the contrary, he hears, sees, tastes, smells and feels whatever the operator wants him to.

Thus if he is told that a pencil touching his arm is a red-hot poker, the subject will not only scream in pain but may actually develop a blister on the spot. Told that kerosene is sweet wine, he will smack his lips and enjoy drinking it as though it were sweet wine. Told to walk through an open door, although it is closed, he will try to plow right through the closed door. Told that there is a large dog by his side, although there is not, he will see the dog, talk to it and pet it. In other words, in hypnosis the operator becomes as a god to the subject as far as the evidences of his senses are concerned.

But far more serious is the havoc hypnosis plays with the subject's integrity, as in posthypnotic suggestions. In these a person under hypnosis might be told that on a certain day in the middle of summer he will wear an overcoat to work. When that certain day comes, he will take out

his overcoat and wear it to work. When asked why, he will invent some plausible reason, such as that the weatherman said it would be cold, that he wanted to sell it or to show it to someone. In other words, he rationalizes his peculiar behavior, and therefore it might be said that hypnosis can make a liar out of a person. And once given such posthypnotic suggestion, a subject almost invariably is unable to have any peace of mind until he has acted out the suggestion, no matter how senseless it might be!

Another Serious Objection

Another serious objection to the use of hypnosis is its association at times with psychic or spiritistic phenomena. John Elliotson, nineteenth-century British surgeon, started out using hypnosis (mesmerism) as an anesthetic and soon was dabbling in clairvoyance, mind reading, and so forth. Also combining hypnosis and psychic phenomena was his noted contemporary Esdaile, British surgeon in India. He not only performed thousands of operations, hundreds of major ones, with no other anesthetic than hypnosis, but could cast a spell on water so that whoever drank it became hypnotized.

That hypnosis may lead to spiritism is shown by S. Edmunds, member of the Council of the College for Psychic Science, London. He wrote: "It is worthy of note that many of the most famous spiritualistic mediums began their psychic careers as hypnotic subjects, and hypnosis has been used with marked success in the development of a number of others," including one who is "regarded by many as the world's finest present-day medium."

Then there was Edward Cayce, termed the "great psychic healer," who always diagnosed his patients while he was in a hypnotic trance. Among the claims made for him were psychic diagnosis, healing, clairvoyance, levitation and ability to operate as a spirit medium.

Pertinent also is the testimony of the French psychologist, Richet, that "various persons incapable of transcendental manifestations when their senses are awake, become lucid when hypnotized." Because of hypnosis' aiding in clairvoyance some have even termed hypnosis "the gate which introduces us to an unknown world."

However, the Bible categorically condemns all such dabbling in spiritism: "There should not be found in you anyone who . . . employs divination, . . . or one who binds others with a spell or anyone who consults a spirit medium." —Deut. 18:10, 11.

"A Power Relationship"

As has been noted in the foregoing, there is much doubt as to just what takes place in hypnosis. However, there appears to be convincing evidence as to the nature of this phenomenon, namely, that it is a power relationship in which one dominates the will of another. As a result the hypnotist may become an object of hatred. Discussing this matter, long-time psychiatric specialist, Dr. E. S. Dean of San Francisco, California, among other things, stated: "That the hypnotist should ultimately become the object of his subject's hostility—covert or overt—seems understandable in view of the fact that people have a natural resentment to domination and power. The hypnotic relationship seems to me to be a power relationship. Compliance with suggestion seems a submission to the will of another. Much modern theorizing about hypnosis ignores this point of view. But I feel that it is valid, and that it helps account for the adverse reactions to hypnosis. I suggest that hypnotic treatment depends for its efficiency

upon an induced neurosis," or neurotic state, "and that the hypnotic state is in itself a condition of stress."*

Illustrating the point he was making, Dr. Dean told of a young psychiatrist who used hypnosis to aid his wife to master a difficult piece of music and who, with the aid of hypnosis, did even better than was expected. But, he goes on to say, "his wife, after the experience, seemed somewhat less enthusiastic about this learning method. When he congratulated her on her accomplishment, she gave him a look of hatred and said, 'I did it just for you.' "

This understanding of the nature of hypnosis appears to be corroborated by the roles that prestige and confidence play in the therapeutic use of hypnosis. According to one veteran obstetrician who uses hypnosis, among the greatest assets are prestige, confidence and experience. However, that this is not altogether in the favor of the patient appears from his observation that under hypnosis "there seems to be an overdependency upon the obstetrician in [childbirth] labor."—*Obstetrics and Gynecology,* August 1960.

Since hypnosis is a power relationship, it represents a loss of freedom rather than a gaining of strength. As one authority puts it: "Notwithstanding the present-day renaissance of hypnotism as a therapeutic agent, many psychiatrists throughout the world regard it as an *exceedingly dangerous two-edged sword.* . . . Hypnosis is basically wrong, as a method of strengthening the intellect, educating the will, or unifying the personality, in that it leads its victims to depend more and more on the operator." It "necessitates the surrender of the mind and will in a peculiar way to the influence of another personality. I regard these proceedings as in the highest degree subversive to individual strength and stamina of character . . . The removal of disease symptoms by hypnotism is usually transient—not in any sense curative."—*The Practice of Psychiatry,* William S. Sadler (1953).

Leading authorities condemn self-hypnosis even more strongly. Thus Dr. Harold Rosen, head of the American Medical Association's committee on hypnosis, states that self-hypnosis, when investigated, "frequently turns out to be a desire to . . . indulge in fantasied or actual acting out of a type [of conduct] not otherwise allowable to the individual," and of which he afterward has no recollection. "Unfortunately, there is little in the whole field of psychodynamics, with so great a potential for harm" as self-hypnosis.

In fact, it is not even safe to be in an audience where stunts are performed by hypnotists on the stage. According to Dr. S. J. Van Pelt, president of the British Society of Medical Hypnotists, "Even members of the audience watching exhibitions of stage hypnosis can be influenced," and that so unfavorably as to require psychiatric treatment.

From the ever-increasing use of hypnosis by the medical profession and others it appears to be producing some results desired by both hypnotists and their subjects. But how safe is it in view of its elusive and unpredictable nature and its power to distort the truth? Even if both the hypnotist and his subject are emotionally mature and morally strong, the treatment when used to get rid of a bad habit undermines the strength of the subject to meet future problems of life. And certainly its frequent associations with psychic phenomena or spiritistic power make it something that Christians in particular do well to avoid.

* This is indeed of interest in view of Dr. Hans Selye's theory that most of mankind's diseases are caused by sustained stress.

Why Is Religion on the Decline in Sweden?

BY "AWAKE!" CORRESPONDENT IN SWEDEN

"THE Swedish [State] Church not functioning." "Baptism on classical ground sharply declining. Seventeen thousand less than in 1935. Not a single baptismal act performed in 400 congregations in 1962." "The Pentecost revivalism gives evidence of stagnation." "The membership of the Methodist Church is on the decline, as is the case nowadays with all the free religious communities in Sweden." These are some of the headings and bits of information that have appeared in the Swedish press lately. The tendency is obvious. The memberships of the religious denominations are decreasing. Religion in Sweden is definitely on the decline.

The religious leaders are truly alarmed because of the increase of godlessness in Sweden, where no efforts are being made by the government to dechristianize the people. Dean Gustaf Adolf Danell of Växjö recently said in a speech that appeared in the *Aftonbladet* of June 25, 1964: "In Soviet Russia there are experts of godlessness who organize the dechristianizing. Such experts have visited our country. With envy they have returned home and declared that the dechristianizing here is ahead of any part of the Soviet Union. How will our godless country be able to withstand the advance of communism?"

Some denominations are seeing fewer and fewer young people in their congregations. On this *Svenska Dagbladet* of June 11, 1964, observed: "Well over 10,000 of the about 30,000 members of the Baptist Church are over 65 years. Only 3 percent are under 18 years." With good reason Carl Wannberg, head of the Baptist district of Medelpad, remarked: "We look to the future with a certain amount of alarm, but what sustains us is the hope of a new revival." But the revival shows no evidence of coming.

The shrinking congregations that cannot cope with their economic problems and with members moving to places where their own denomination is not represented have become involved in what is called "associate membership." This means that a member of a certain denomination can, without forsaking this membership, join another denomination. It has even happened that one Baptist congregation has accepted unbaptized persons. Within the Methodist Church associate members can be elected to the congregation board of directors and make up one-third of its members.

Many persons are now of the opinion that the time has come for the denominations to merge, and they are striving toward that end. But the personal differences appear to be too great, especially among the leaders. For that reason other persons are concluding with a sigh that there do not seem to be any interfaith winds blowing over the Free Church activities in Sweden at present.

When the present rate of membership decline is projected to 1980, the picture becomes very gloomy for Swedish religious leaders. It has been estimated that the National Evangelical Missionary Society will drop from its present 40,000 members to 22,500. The Mission Covenant Church of Sweden, which now has 93,637 members, will drop to 52,250. The Baptist Church will sag from 30,000 to 15,800, and the Methodist Church will have only 3,650 members.

A Number of Reasons for Decline

Pinpointing one of the reasons for the religious decline in Sweden, David Hedegård, Th.D., said: "There is a lack of spiritual leadership in our time. In truth we need to pray that God might raise up shepherds and spiritual guides agreeable to his heart!" (*För biblisk tro,* No. 2, 1964) As regards the State Church, discussion constantly centers on the lack of clergymen, which shortage the church must try to combat by provisory arrangements. Students that choose the ecclesiastical career are fewer and fewer. Within the Free Churches the shortage of pastors is becoming more and more evident. Quite a number of pastors and religious leaders abandon their vocations and take up secular occupations. At the recent annual conference of the pastors' national alliance of the Mission Covenant Church of Sweden, this very problem was discussed. To the conference, Pastor Olofsgård of Vällingby remarked: "Why is the vocation as pastors being abandoned? Is the lack of success in the Free Church the answer? The work is looked upon as something burdensome and trying."

The kind of preaching being done in churches and chapels must also be held responsible for the decline of the religious denominations. Some years ago State Church Bishop John Cullberg pointed out that the preaching of the clergy "is over their listeners' heads." Obviously, such preaching could never incite people to action, much less attract them to religion.

What, then, about spiritual food within the Free Churches? Lack of it is still another reason for the decline. According to a writer in one of the journals of the Mission Covenant Church, *Svensk Veckotidning* of May 19, 1961, young people are offered hot dogs instead of spiritual nourishment. "The youth is coming! That was the big slogan at the time of the reorganization of our work among the young people. . . . Build new churches! . . . Make the Church appealing to youth! . . . Out with the pulpit from the youth centers and in with the ping-pong table instead. . . . Buy up double the amount of hot dogs and Coca-Cola, and youth will come." Pointing out the result of this church reception for the young people, the same writer went on to say: "The youths go away from us with the taste of hot dogs in their mouths and a spot of Coca-Cola on their blouses, but with empty hearts." With churches attempting to attract young people by means of material pleasures, is it any wonder that young people are few in number in their congregations?

The fact that religious instruction is not so well cared for was evident from discussions at the ecumenical conference held at Sigtuna in October of 1962. Approximately thirty representatives of the State Church and the "free" religious denominations were invited to attend the conference. It was pointed out there that Bible knowledge is decreasing while general knowledge is on the increase. In an effort to combat this, it was decided to have the Pedagogical Institute of Religion prepare a popular Bible commentary because "the existing Bible commentaries in Swedish, German and English," it was said, "are chiefly designed for scientific use and

are too extensive." So reported *Svenska Dagbladet* of October 16, 1962.

What a shocking discovery! Although the message of what is popularly regarded as Christianity had been preached in Sweden for more than 1,000 years, there did not exist the most elementary printed aids to propagate it. Has time stood still on this point as far as the religious denominations are concerned?

Faith cannot be built up when wholesome spiritual instruction is weak. Instead, it contributes to a lack of faith. A few years ago Dean Gustaf Adolf Danell of Växjö observed: "We have reached the point in the Church where Christianity may look just any old way. It is the pious relativism that is being honored, namely, the thesis that nothing is quite true." (*Svenska Dagbladet,* September 29, 1958) Also pointing out the spiritual weakness of the church, Curate Caspar Persson of Varberg made this remark: "The effort has been made to establish a Church for the people that will be roomier and better, and where each one has the right to believe in his own way. But this is a church of dilapidation that does not know what it can or will do, daring nothing nor knowing whom she is serving." (*Svenska Dagbladet,* March 11, 1963) Such lack of spiritual direction on the part of the church, which is supposed to be the shepherd of the people, contributes to the apathy of the people and to their declining interest in religion.

Faulty Pastoral Care

One thing that evidently underlies the decay of religious organizations in Sweden is the fact that no real contact is maintained by them with their people. The churches are generally empty during the services. According to some reports, Baptist members seem to become lost from their denomination when moving from one district to another. Now, what would Jesus have done under such circumstances? He showed what he would do by an illustration that he gave regarding lost sheep. In it he showed that a man will leave his flock and search for the lost sheep. Do the Swedish clergy do this? The evidence shows that they do not. Note what Vicar Anders Frostenson said, as reported in the *Stockholms-Tidningen* of December 31, 1948:

"In the law of the Church it is stated that the vicar should 'visit his listeners, one house after the other.' This is taken from a paragraph from 1686, but is still today the existing law of the Church. Efforts have been made to assert that it should be considered out of date. For what reason? What is noteworthy is the fact that it is stated in an ordinance of law from a time, when all, to fulfill their obligations to the Church, were charged with the responsibility of attending the divine services, and when the clergyman, without even having to put himself to any trouble by going from house to house, could tell all his parishioners what he had on his mind. Long before the expression 'people's church' was coined, the idea of such a church was practiced in our country. Then no one could feel satisfied by merely talking about church bells that were calling one and all. The clergyman went to everybody. Nowadays he often wanders, not from one house to the other, but—instead, by following the doubtful tradition of a more modern age—from one club to another, from one committee meeting to another, everywhere where he has a chance to avoid meeting the individual man."

Jesus Christ did not act in such a way when he walked this earth. He mingled with the people in their towns and villages,

preaching to them in groups as well as individually. "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1) But the Swedish clergy are too busy with politics and other worldly pursuits to follow Jesus' example of walking among the common people to teach them.

What would be the result if a group of people had to work hard day in and day out without food, care, supervision and guidance and without a proper example set for them by their leaders? It would be disastrous for them. A decrease in their numbers would not be surprising. Is this not the reason why religion in Sweden is declining? Are not the people there being starved spiritually by their religious leaders who fail to give them spiritual food, care, supervision and guidance and to set a Christian example for them? Is it any wonder that some persons will not have anything more to do with religion because of what they have seen?

A Religion That Is Not Declining

We are not to conclude from the evidence of religious decline in Sweden that God has not raised up shepherds and spiritual guides there that are agreeable to his heart. He has raised up a great number of people who are feeding those who are spiritually hungry with wholesome spiritual food. They are giving people the spiritual guidance that is so badly needed by them, and this is being done in the manner Jesus showed by going to the people, talking with them individually and in groups, teaching them the upbuilding truths of the Scriptures and showing them how they can be active participants in Christianity.

Among these Witnesses for the true God there is no evidence of stagnation and no sign of decrease. Year after year they continue to grow in numbers. In 1964 Jehovah's witnesses in Sweden had a 3-percent increase in numbers despite the general religious apathy of the people.

Home Bible studies are one of the effective teaching methods used by them. Nearly 6,000 of such studies were regularly conducted in Sweden in 1964 and worldwide there were well over 700,000 conducted each week with people interested in God's Word of truth. The value of such studies was recognized by university lecturer Berndt Gustafsson. As quoted by *Svenska Dagbladet* of June 11, 1964, he said, regarding the conventicle or Bible study in small groups: "The conventicle was a form of association in the nineteenth century, and I believe in its return." Jehovah's witnesses never discontinued it, to make a return of it necessary. Many Swedish people are responding to their invitation to attend these free Bible studies, and those that do are having their weakened faith strengthened.

True to a prophecy written long ago, there is a spiritual famine in Sweden as there is in other countries of the world where religious leaders have failed to follow the footsteps of Christ. This is the major reason for the decline of religion in Sweden. Despite the spiritual famine, Jehovah's faithful witnesses are spiritually well fed and are helping others to be spiritually nourished. What the prophet Isaiah long ago recorded well describes the situation: "Therefore this is what the Lord Jehovah has said: 'Look! My own servants will eat, but you yourselves will go hungry. Look! My own servants will drink, but you yourselves will go thirsty. Look! My own servants will rejoice, but you yourselves will suffer shame. Look! My own servants will cry out joyfully because of the good condition of the heart.' "—Isa. 65:13, 14.

SNAKES

—More Fascinating Than Fearful

By "Awake!" correspondent in Ghana

THE very word "snakes" makes many people recoil in horror. Yet, despite this usual reaction, people are interested in them. Anyone that has visited a zoo well knows that the snake house is among the zoo's most popular exhibits. I well remember my introduction to snakes.

One morning a friend placed a large bundle on the corner of my desk. I glanced at it and assumed that someone had made a gift of oranges wrapped in a kerchief. I was about to express appreciation for it when the "kerchief" slowly began to unwind. Transfixed by a pair of beady eyes peering from the middle of the bundle, I found myself face to face with a royal python. Its odd habit of rolling into a tight ball has earned for it in Sierra Leone the nickname "shame snake." It gave me little comfort to be told that a royal python makes an excellent pet and will not bite. I did not stay at my desk long enough for the snake to provide a show of affection. This encounter with a snake started me thinking. Why do most people have a fear of snakes? What are snakes really like? Are all of them deserving of such fear?

General Characteristics

Like the entire reptile family, snakes have a number of characteristics that set them apart from other animals. For one thing, they are covered with a hard, dry skin, which can be almost satin-smooth or as rough to the touch as coarse sandpaper. Usually the skin is divided into scales or shields in a regular pattern. Their skin patterns, number of scales and size are the means by which herpetologists (those who make a study of reptiles) identify them. Too often they defy classification by skin color alone.

Another interesting characteristic of many snakes is air sacs in their body. Some snakes spend a great amount of time in water, swimming under the surface. What enables them to stay under water for long periods of time are air sacs. They breathe air into lungs as we do, but they also are able to store air in these sacs for future use. It is not uncommon for fishermen in Ghana to catch live pythons in their underwater fish traps.

Still another characteristic is that they reproduce by means of eggs. Some lay eggs that hatch later, while others retain the eggs inside their bodies until they are ready to hatch. The young closely resemble their parents in everything but size and sometimes color. When they are hatched they are fully equipped to fend for themselves and usually are independent of their parents.

Poisonous or Nonpoisonous

Being unable to tell whether a snake is poisonous or not, many persons judge all snakes as being harmful and stay away from them. In some areas of the world that is probably a safe rule to follow. Of the nearly 3,000 kinds of snakes in existence, approximately 600 are poisonous, but only a small number of these are fatally poisonous to man. All snakes that have fangs in addition to teeth can be venomous, some much more so than others. Such snakes as those of the cobra-mamba family are extremely dangerous to man.

Unlike cobras and mambas, whose fangs are always in position for injecting poison, vipers have fangs that fold back along the roof of the mouth when the mouth is closed. When they are in the act of striking or biting, the fangs swing down into position. Usually their fangs are long and extremely sharp.

The fangs of the back-fanged snakes are small and located in back of the teeth of the upper jaw. Only when they are able to get a full bite can they insert their fangs and inflict a serious wound. Except for the boomslang snake of South Africa, these snakes are not regarded as being dangerous to man. Snakes without fangs are harmless to man from the standpoint of injecting poison into him, although some might be dangerous as constrictors. This group includes the huge pythons and boas as well as the bewildering variety of small snakes.

Possibly the most prominent of the many kinds of nonpoisonous snakes are those belonging to the python family. Among them are the longest snakes in the world. It appears from authentic records and conservative estimates that the anaconda of South America takes top honors. It can attain a length of thirty-seven feet. For the sake of comparison, that is nearly the height of a four-story building. Some snake! An authentic record from the Ivory Coast in Africa tells of a thirty-two-foot, eight-inch African python that was caught in 1932. The reticulated python of Malaysia lays claim to being of similiar length.

Snake Food

The menu of snakes is just about as varied as they are. Anything from ant eggs and insects to grazing animals come within their diet. Some are not particularly fussy about what they eat and will become cannibalistic if opportunity affords. In fact, the king cobra makes a diet of other snakes.

Some snakes prefer the eggs of birds. This was dramatically shown to a group of Ghanaian boys who had captured some wild doves. They put the doves in a cage that was fastened to the side of their house. The following morning when they looked into the cage, they were startled to find a snake curled up on the floor. It had not touched the doves but was patiently waiting for the inevitable—fresh eggs. This was a snake with a discriminating taste, preferring eggs to doves, and it is well equipped to handle eggs.

Although an egg-eating snake has few teeth, it does have a small series of enamel-tipped bony projections that extend from its backbone just in front of its gullet. When an egg comes in contact with these projections, it is quickly broken, releasing its contents down the snake's throat. The crushed and empty eggshell is spat out.

Snakes are often credited with eating meals that are beyond their physical capabilities. While it is true that the loosely joined jaw of a snake makes it possible to swallow a meal several times the diameter of its head, there are limits to what a snake can pull into its gullet.

There are, in fact, many misunderstandings about snakes that can be attributed to ignorance about them. There are some persons, for example, who believe there

is a snake that takes its tail into its mouth and rolls along like a wheel. Others tell of snakes that fly, that sting with their tails or that can turn into several snakes when cut into pieces. These are stories that are unsupported by facts.

It is true that there is a species of snake that lives mainly in trees and that can glide from a tree to the ground by flattening its body, but this is not genuine flight. Some snakes have a pointed termination to their tails, but none are capable of stinging. Snakelike lizards that drop their tails when attacked might be the basis of the story about a snake turning into more snakes when cut into pieces. Some of these limbless lizards have tails that make up more than half their length, and the tail can break off and keep wriggling for a while by itself, distracting an attacker long enough for the owner of the tail to scamper off into a secure hiding place.

Danger from Snakebite

Fear of being bitten is possibly the greatest fear people have of snakes. This fear compounds the danger from the bite itself. People who have been bitten by nonpoisonous snakes have been known to collapse just from fright. Keep in mind that the average person is in more danger from cars, bicycles and other commonly accepted vehicles than from being bitten by a dangerous snake. Nevertheless, it is good to be acquainted with the dangers of snakebite and with what can be done.

One of the biggest poisonous snakes in Africa is the gaboon viper. It is a powerful, heavy snake that can inflict a severe wound. One that is about five feet long can have fangs that are up to two inches long and a large amount of venom. Fortunately, this snake is rather placid and is inclined to be lazy. Native hunters have stepped on gaboon vipers accidentally without having been bitten. The snakes merely hissed at them ominously. Despite their laziness, it is best to avoid them.

If you are ever in territory that is inhabited by cobras and mambas, be alert to stay far from them. They are among the most poisonous serpents in the world. From this family comes the famous "spitting cobra." Because of an unusual ability to spray a fine jet of venom into the eyes of an unsuspecting intruder, it is an exceedingly dangerous snake. The venom must be washed out as quickly as possible. Venom sprayed on a man's freshly shaved face can cause sickness, and if it finds its way into cuts on the skin, he is in grave danger. This cobra is credited with a good aim at several feet and is a formidable enemy if cornered.

Most bites from snakes occur on the lower limbs, especially on the feet and ankles. It was found that 54 percent of 281 bites that were recorded on one occasion were on the legs and feet, 42 percent on the arms and 6 percent on other parts of the body. Commenting on these figures, J. R. Kinghorn in *The Snakes of Australia* said: "The majority of those [bites] inflicted on the arms was mainly the result of putting arms into hollow logs and rabbit burrows, and picking up wood without looking."

Since most snakebites are received on the feet and lower limbs, it is a good practice to wear shoes or boots and heavy long trousers when in forest areas that harbor dangerous snakes. If tree-loving snakes, such as the mambas, are in the area, a hat will help to give protection. Certainly a person should constantly be alert for snakes when in areas where they are known to exist.

There is the case of a Ghanaian woman who put herself in danger by not looking for snakes before sitting down. She placed a low stool on the ground one day to sit

on while shelling cocoa pods. Leaving it there overnight, she returned to her work the next day and sat on the stool without first looking under it. She worked there all day, never dreaming that she was sitting within inches of a deadly carpet viper. Fortunately this viper is active mostly at night, preferring to sleep during the day. On removing the stool at the end of the day, she discovered the snake lying underneath it. Not everyone that sits that close to a poisonous snake can escape injury as she did. In areas where there are snakes, a person should always look first before he sits down or places his hand on something.

Since it is difficult for an uninformed person to determine from appearance alone which snakes are harmless and which are poisonous, it is best to assume that all are dangerous until one becomes better informed. Even when a snake is dead, it can still be dangerous if a bare finger is put into its mouth. A scratch from poison-conducting fangs can put poison into a person's body, for the poison remains potent long after the death of the snake.

Treatment of Snakebite

In the event of a snakebite, a person should be given treatment on the spot, followed by professional medical attention later. Fang punctures are usually good evidence that the snake is poisonous. A big mistake would be to run frantically away. That would cause the poison to circulate quickly through the body. Instead, a person should remain quiet and proceed to remove as much poison as possible from the wound.

Something should be quickly tied around the injured leg between the wound and the heart and then twisted to cut off the flow of blood. Every fifteen minutes this tourniquet should be loosened so as to allow some blood to flow into the limb to prevent damage to it from lack of blood. Wipe the area where the bite is so as to remove any venom that might be there. Using a knife or razor blade, cut an "x" across each wound so as to increase bleeding. This might be difficult for you to do to yourself or someone else, but it is a lifesaving procedure. With your mouth suck blood from the wound and spit it out. This helps to get the poison out. If you have a cut in your mouth, someone else should suck out the blood, as the poison could enter your system through the cut. In some countries "cut and suck" kits are available. One would be a valuable addition to first-aid equipment in areas where there are poisonous snakes. If first aid is administered quickly and effectively, a victim of snakebite has a very good chance of recovering. So there is no need to panic with fear when bitten by a snake.

When walking about snake-infested country, it is good to remember that snakes are not out to do harm to man but are anxious to get away from him. Care must be exercised, however, so as not to startle them, step on them or corner them. Keep a respectful distance, use good sense and there is little likelihood of being bitten. The more you learn about snakes, the more you will come to realize that they are more fascinating than fearful.

Snail Power

¶ Snails may plod along at their own slowpoke pace, but they are by no means weaklings. A snail that weighs just a third of an ounce can pull eight pounds. That is nearly 400 times its own weight—equivalent to a ten-pound baby hauling an automobile.

ARE YOU COMING TO Basel?

DID you know that Switzerland, the land of majestic mountains, famous for its winter sports, chalets and cowbells, cheese and chocolate, has a fleet? No? Then let me take you to Basel, the two-thousand-year-old city situated on the knee of the Rhine. This lovely age-old river, flowing down from its sources high up in the Grisons, Switzerland, straight through the lake of Constance to plunge over the famous Falls of the Rhine at Schaffhausen, proceeds swift and strong to form an enormous curve at Basel, where it assumes its northerly course to the sea. The city of Basel built up on both sides of the river, now deep and wide at this strategic point, has become the crossroads of important continental highways and has gained for itself the title "Switzerland's gateway to the world," or, bearing in mind the busy traffic in the railway terminus and its location as frontier city between France and Germany, "the gateway to Switzerland."

Basel owes its existence and development to the Rhine, whether from a cultural or economic point of view. "Tremendous developments have come to the Rhine ports since I was a boy," reminisced our good friend as we viewed the main port at Kleinhueningen. "How we kids ran hollering along the towpath as the first loaded barge drew into Basel on June 2, 1904! 'Christine' was the name, a real vessel, and our excitement knew no bounds!" At the entrance to this model port reflecting Swiss cleanliness and efficiency is a fascinating exhibition called "Our Path to the Open Sea," which is open to visitors on a small contribution. One interesting feature is the equipment that, with the pressing of a button, indicates the parts of the world sending their particular merchandise by boat to this practical distribution point for Central Europe. More than 8,000 barges and cargo boats, apart from tugs, arrive annually at Basel with their loads of ores and metals, coal and liquid fuel, timber, cereals, coffee, sugar and other foodstuffs, and so forth, without which the cost of living here would be appreciably higher.

Since the 1920's Switzerland has had boats plying the Rhine; but when, in World War II, all other means of communication were cut off, the legal foundations for a Swiss merchant fleet were laid by the federal decree of April 9, 1941. As of January 1, 1964, the Swiss navigation companies had a fleet of 473 cargo boats and freighters, lighters and tugs, barges and tankers of every size and description to cater to the vast array of merchandise handled at these ports, as well as over thirty oceangoing liners that bear the Swiss flag into the seven seas.

And even passenger traffic on the Rhine has developed considerably since 1948. During the summer months two modern comfortably equipped motor vessels maintain regular service between Rotterdam and Basel, and smaller steamers run regular pleasure trips upstream to Rheinfelden or downstream to the locks at Kembs.

But let's take the lift to the top of one of the grain silos nearby. Politely the caretaker tells us we are mounting 55 meters, or 180 feet, to a platform near the top, where we can have an excellent view of the port installations on both shores, with their wharves, silos and warehouses having a total storage capacity of about 250,000 tons, while the oil tanks can take some 67 million gallons. Along the horizon you can see the Black Forest in Germany, and the hills to your right are in Alsace, France, and over this side are the Jura mountains, but there are no snow mountains visible from here. If we pop a coin into the meter over there, a tape recorder will explain to us in any of four languages the outstanding buildings around us and interesting items in the port, and if we walk the length of the wharf we come to "Three Countries Corner," where the frontiers of Switzerland, France and Germany converge on the Rhine. Time allowing, it is fun to sit a few minutes over a cup of good coffee in the restaurant here and watch the busyness, the comings and goings, of the Rhine fleet.

With three countries meeting right here, Basel has become an important terminus and transit center and a natural turntable for the exchange of goods. Transport companies and travel agencies are well represented, and natural circumstances led to the development of banking and exchange and the insurance business on its present international basis. The Bank for International Settlements (BIS), which also acts as a clearinghouse for the European Payments Union within the framework of the Marshall Plan, has its headquarters in Basel.

From early days it has been its privilege to make provision for the unending traffic on Europe's highways, to provide refreshment to man and beast as the footsore and seat-sore travelers sought rest within its walls, for travel was more of a torment than a pleasure to those merchants from the French Province or Italy, for instance, who came with their wares for the North. No less today, many have found Basel an ideal place for a stopover, the official figure of nights spent per annum being around 700,000, while 30,000 to 40,000 travelers from all countries enter the city in one day, some to seek rest and relaxation in the many Swiss mountain resorts, others to pass on to other countries from the three railway stations, or the airport situated on French soil in the immediate proximity of the city. But few take time today to explore beyond the blackened walls of the stations and walk its busy thoroughfares or board a bright-green tram and enjoy a view of the town.

Although so old, Basel is a living city, its people of a happy and enterprising disposition, cherishing their traditions and heritage, yet welcoming the new and modern. It is the second-largest city in Switzerland, with close to a quarter of a million inhabitants. German is spoken principally, or shall we say a distinctive dialect that identifies the *"Baasler"* wherever he goes. And, of course, with France at a stone's throw, French is represented together with increasing Italian. The population is two-thirds Protestant and one-third Catholic.

Medieval History Recalled

We must apprize you beforehand of the fact that Basel has few monumental buildings. You will find no Colosseum or Pantheon, no Arc de Triomphe, or Royal Palace. Some historic buildings became the victims of fire or war, or have been replaced by the changing trends of time, yielding to the needs of modern traffic and expansion. But we will look at a few of these interesting things in the short time at our disposal. First, to the Spalen Gate. This was built originally about 1400 as

part of the extended wall to defend the main entrance to the town and now stands solely as a symbol of the "gateway to Switzerland." Its portcullis and incident mechanism are still in working order. It was restored in 1934. Two other similar gates have been preserved to identify the former boundaries, the gates of St. Alban and St. Johann.

From here we will go up to the Cathedral Square and enjoy the unhindered view from the terrace called the Pfalz. In 1225 a wooden bridge was built by the bishop of Thun over the Rhine, which is about 197 meters wide here, to reach the walled-in settlement of "Lesser Basel," as it was called. This contributed appreciably to expansion and trade. Do you see the Central Rhine Bridge beneath us here from the Pfalz? This replaced the old wooden bridge, and now you can see five fine bridges plus the railway bridge connecting Lesser Basel with Great Basel. There has always been some keen competition and banter between the two parts of the city. At one time a grotesque head was affixed to this end of Central Bridge called the *"Lällenkönig"* (Lolling [-tongue] king). The clockwork mechanism caused the eyes and tongue to move, which was stuck out toward Lesser Basel in answer to the dances and mock obeisance and curtsies performed in the middle of the bridge each year by the "Wild Man" and his attendants. This taunting symbol has now been removed and is in the Historical Museum, but a restaurant still bears the name and sign.

Basel became an Episcopal See about the year 400 C.E., and so commerce was still under the authority of the bishop in those early days. He levied the market fees and set the quality and price of goods. As the craftsmen and tradesmen grew stronger, however, they began to form professional associations called Guilds and gradually reduced the power of the bishop. Now into this flourishing trading center stalked the black phantom of the plague in 1340, taking toll of more than half of the inhabitants, followed in 1356 by the terrible earthquake, which reduced the city and surrounding castles to rubble and ashes as fire raged through the town.

The Cathedral here—which was the third on this site by that time—was also destroyed, but was later rebuilt in its present Roman-Gothic style in this warm red sandstone, just like the outstanding Town Hall in the marketplace. We will walk down there. Isn't it a delightful scene with the colorful market beneath those venerable walls? Just like a piece out of *Hans Andersen!* You can almost see the carriage and pair, the bonnets and bustles. But today, when the market moves out, every available space is taken for car parking!

Yes, the city recovered with surprising rapidity from the blows it suffered. The Guilds now took over in an era of reconstruction, the city having gained temporal power. The timber houses were rebuilt in stone and a more extensive city wall replaced the old fortifications.

The Church Council of 1431 to 1448 now brought Basel into the spotlight. Its favorable geographic situation, its adequate facilities on the crossroads to various countries and the use of French and German were the deciding factors in settling for Basel as seat for this Council. Now from all sides came the cardinals and bishops, the scholars and scribes, the counts and dukes, princes and even the emperor himself, and following in their train the attendants and vendors, and not a few harlots, it seems, to enjoy the general prosperity. All eyes were focussed on Basel, and, although little was achieved by this Council in the seventeen years it met, it brought many advantages to Basel. First,

the streets were paved in honor of the illustrious assembly. Then the financial gains it brought were appreciable, as well as an impetus to its building program. But, above all, a desire for intellectual pursuits was generated, which led to the founding, in April 1460, of the University, which was to play a part in the Reformation shortly to sweep over Europe. In 1501 Basel entered the Swiss Confederation. As a free city it now made rapid progress. Printing and bookmaking became established trades. Basel had become a seat of learning, science and art. It was a time of awakening.

Memories of the Reformation

It is most interesting to leaf through the reproductions of the printed works of those times. Of the humanist Sebastian Brant, for instance, or Erasmus, with the beautiful illustrations by Hans Holbein the Younger; to see Erasmus' translation of the Greek Scriptures into Latin printed by his friend Johannes Froben, or the German translation by Martin Luther, both richly illustrated by Holbein. Erasmus remained true to his own reform program but other men took up the torch of enlightenment. Luther's ninety-five theses reached Basel, and the first copies left the press in 1517. One is preserved in the University Library today. Letters full of zeal and ardor were exchanged with Luther —the Reformation was under way.

The real reformer in Basel was Johannes Oecolampadius. He had worked with Erasmus on his Greek Scriptures, but was now fired to action by the power of this dynamic gospel. In his double capacity as professor at the University and as vicar of St. Martin's church, he courageously led Basel through the Reformation in the six years to 1529, when it was climaxed by the forcible removal of all images from the Cathedral. The foremost paintings of Holbein were destroyed and the painted glass windows smashed to splinters, to be replaced by plain glass till today. Seeing his works so little valued, Holbein cleared out to seek more appreciation for his art in England, but there is still a large collection of Holbein paintings and drawings preserved in the city's Museum of Fine Arts.

Basel now opened her gates to the victims of religious persecution as refugees sought shelter from France, Holland and Italy. But the indebtedness is mutual, for they brought with them their refinement and initiative and numerous new branches of trade. To be specially mentioned is the textile industry, with velvet and silk weaving, and the silk ribbon industry, which brought great riches to the city. With the changing fashions this industry gradually declined, to be replaced today by the chemical industry of international repute, now foremost in Basel, with at least four leading firms having large modern factories bringing employment and wealth to the city.

The French Revolution and the Napoleonic wars and other political disturbances left their scars here as elsewhere, but Basel has always had a record of fighting for intellectual, social and economic progress rather than for political gain. Thus today the city is particularly noted for its social legislation and social welfare, both for the sick and the aged, the new municipal hospital being an example of its efforts in this respect.

Added Attractions

Basel is very proud of its museums, which are outstanding, and where very fine collections and original specimens may be seen; but our time is limited this visit. The lovely fountains we will note in passing, and there is one monument we will quickly look at on our return to the sta-

tion, as you may like to take a picture. The Strasbourg Monument is by the same sculptor as the Statue of Liberty, the Frenchman Frédéric Bartholdi, and was presented to Basel by Alsace in gratitude for the protection extended to their women and children in the German-French war of 1870-1871.

The goal of many visitors to Basel is the Zoological Gardens, known here simply as the *"Zolli."* They are set in beautiful surroundings, with room for expansion made possible by many rich donors. The "Zolli" enjoys a wide reputation in Europe. Owing to the favorable conditions here, excellent results have been obtained in breeding rare species, some for the first time in captivity, with a healthy birthrate among the beasts of prey from year to year. There are around 2,500 animals being cared for. Many Basel families take out an annual family subscription to the "Zolli" and enjoy rest and recreation in pleasant surroundings, with their children profitably occupied; and in spring, when every pair is proudly parading its young, it is a veritable paradise.

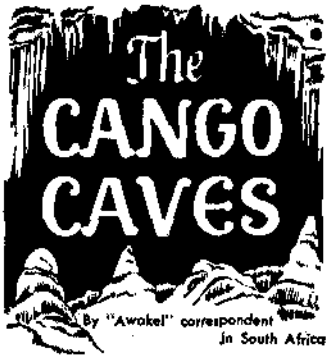
Yes, spring comes earlier to Basel with its milder, gentler climate, than to Berne, where the Swiss branch office of the Watch Tower Society is located. There in Berne the cold breath of the Alps keeps the buds tightly closed when the magnolia trees are in full bloom in Basel, and when the bountiful crops of fine black *'Baasler'* cherries arrive we know summer is right at the door, and we hope it will be one of its typically mild ones this year!

But here we will take the tram and go on to the *Mustermesse* or Fair and Exhibition Halls. As early as 1471 Basel was allowed to hold two trade fairs every year. In 1917 the first Swiss Industries Fair in its modern form was held and has now become an institution, the great exhibition halls having increased to cover a combined floor space of about 1,300,000 square feet in twenty-one halls. The *Kongresshalle* is of interest to Jehovah's witnesses, as we have found excellent accommodation for our national assemblies on various occasions. It is well equipped and has very good acoustics. Across the road is a large exhibition hall, which we hope to change into a large dormitory this year to house many of the expected guests to our International Assembly to be held on the St. Jakob Sport Field, from July 14 to 18. In 1444 this was the very site of the battle of the Swiss Confederates against the Armagnacs led by the French *Dauphin*. But this year this great park is to be changed into a gigantic Kingdom Hall to cater to a peaceful international assembly of people, joining together in praise to their all-glorious Creator, Jehovah. Upbuilding sessions in German, French, Italian, Spanish and Portuguese, and the fellowship of their brothers from many lands will be enjoyed.

We have often enjoyed the hospitality and courtesy of the Basel householders during our assemblies, and also its transportation facilities, which we have appreciated very much. This summer, however, we are going to draw even more fully upon its resources. They tell us, if you have a car and do not know the intricacies of the city, it is best to park it right here under the trees and take the tram or bus. Anyway, Basel is practiced in dealing with crowds as a noted Convention and Fair city.

We may mention before we separate that there are some nice shorter excursions around Basel. So if you have a little time after the assembly, you may like to make a trip to the Roman ruins at Augst, or to the spa of Rheinfelden up the Rhine. Then there is the Black Forest in Germany or places of interest in Alsace. Remember, Basel is but the "Gateway," and beyond the hills that you see over there, Switzerland's glistening mountains await you.

The CANGO CAVES



By "Awake!" correspondent in South Africa

IN PURSUIT of a deer that he had wounded, South African farmer Van Zyl came to a hillside where his quarry had mysteriously disappeared. Closer investigation revealed that the wounded animal had found refuge in a cave that was obscured by brush. Van Zyl cautiously followed, creeping inside the entrance. But instead of finding a small, confined space, as he expected, he stood in a dark, eerie emptiness. Excitedly Van Zyl hurried home, organized a party, and that same day returned to explore this dark underworld.

Since that day in 1780 exploration work has continued in these caves that are located about seventeen miles outside the town of Oudtshoorn. The very nature of the surroundings seems to whisper promises of findings even grander than the enormous rooms and awe-inspiring stalactites and stalagmites that have already been discovered. Stalagmites are formations of lime that are built up from the floor by dripping water containing lime, while stalactites are formations of lime that hang like icicles from the roof. Today, tens of thousands of visitors a year marvel at these fascinating lime formations that can be seen through about a mile and a half of the Cango Caves.

If you contemplate a tour of these underground wonders you are in for some good exercise, and are advised to dress lightly, as the humidity is high. Although you may not find it quite as adventurous as did Van Zyl on his first exploration in 1780, you will certainly see a lot more than he did. So step inside. Follow the guide down the flight of steps and you are in Van Zyl's Hall.

This tremendous 320-foot-long, 160-foot-wide and 50-foot-high chamber with its grand variety of stalactites and stalagmites is what greeted the astonished eyes of Van Zyl and his men. Of particular interest is a curious formation of limestone that resembles a resting camel, and an amazing 31-foot, very thin stalagmite called Cleopatra's Needle. Now you proceed up a slope and through a wide passage to the next large room, called Botha's Hall.

The displays in this hall are magnificent and varied. Here can be seen the highest column in the caves, the result of a stalactite adjoining a companion stalagmite. As you leave this cavern a stalagmite formation is seen that looks like a pulpit from which a preacher can look down upon his audience.

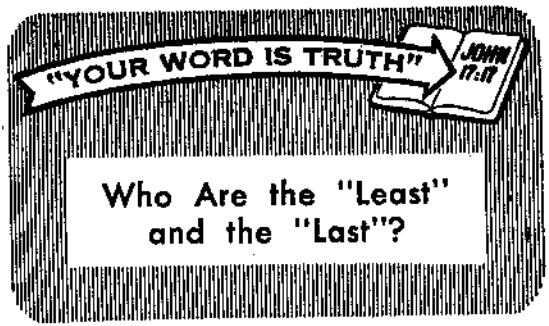
Following the narrow passage from Botha's Hall, you come into the Rainbow Room. Here a number of colored lights give a rainbow effect to the formations. A bridge constructed for the convenience of visitors leads to a much cleaner and whiter-looking chamber, the most interesting feature of which is a formation that looks like an old-fashioned four-poster bed. This is called the Bridal Chamber.

As you proceed from here, you pass through the Fairy Palace, a small cave packed with many interesting stalactite and stalagmite formations. Your next stop is the Drum Room, where a series of large curtain-like drapings hang from the ceiling. The hollow sound that rolls forth when one of these curtains is struck is responsible for the name of this room. On leaving this musical chamber, you descend into the 350-foot-long Grand Hall.

A 12-foot-wide tunnel, which is over 100 feet long, leads from this long room into the Crystal Chamber, and the beautiful crystal-like stalagmite and stalactite columns convince you that this chamber is well named.

To see the rest of the caverns presents a challenge, for you now enter an 80-foot-long tunnel that is too low for you to walk erect. Should you fail to remain stooped, a sharp crystal will painfully remind you to keep low. The name Lumbago Walk can be appreciated. However, the effort is rewarded by what you see in King Solomon's Mine, the next cave. The fascinating clusters of little glistening, twisted stalactites, called helictites, apparently influenced the naming of this room after a treasure source. The Ice Chamber, your next stop, bears evidence that water filled this grotto in past ages. The tour ends in the next cavern, called the Devil's Workshop.

Although you probably are quite weary physically after this long underworld excursion, your mind and imagination have been stirred. Without seeing these wonders with your own eyes, you would never have dreamed they could be possible. What marvelous architectural skill the Grand Creator, Jehovah God, has demonstrated in fashioning such underground beauties!



JESUS CHRIST, in his Sermon on the Mount, among other things stated: "Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called 'least' in relation to the kingdom of the heavens." What did Jesus here mean by some being called "least" in relation to the kingdom of the heavens? Did he mean that they would enter into the kingdom of the heavens but would occupy the lowest place in it?—Matt. 5:19.

Such does not appear to be a reasonable conclusion, for how could any who taught the breaking of any of God's commandments ever merit getting into heaven at all? Rather, Jesus' thought here seems to be that the "least" would not even get into the heavenly kingdom. This is apparent from what Jesus went on to say: "For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens." Clearly, in speaking of those who broke even the least of God's commandments and taught others to do the same, Jesus meant the religious leaders of his day who would not get into the Kingdom.—Matt. 5:20.

But it may be asked, How can this understanding of Jesus' words here be harmonized with what he said on another occasion: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he"? (Matt. 11:11, *AV*) This would seem to indicate that he that is least would enter the heavenly kingdom. Apparently there is a discrepancy here. What is wrong? An error was made in translating.

At Matthew 11:11 the Greek word rendered "least" is not the same as the Greek word rendered "least" at Matthew 5:19. In this latter text the Greek word is *elákhistos* and is in the superlative form and therefore literally means "least." But the word used at Matthew 11:11 is *mikróteros* and is in the comparative form. That is why the *New World Translation* renders this text: "But a person that is a lesser one in the kingdom of the heavens is greater than he is." Among other versions that support this translation are *Rotherham,* "less"; *Tyndale,* "lesse"; *Taffel's Interlinear,* "lesser."

Even as to be "least" in relation to the Kingdom means not to be in the Kingdom at all, so we find that Jesus used "last" to mean that one would not get into the Kingdom at all, as when he spoke of 'the first being last and the last first.'* One such instance is found at Luke 13:30: "Look! there are those last who will be first, and there are those first who will be last." The context here shows that the question had been raised, "Lord, are those who are being saved few?" In answer Jesus said: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able, when once the householder has got up and locked the door." Those coming

* While this expression has been applied by some to the order of the resurrection, the context does not justify such an application. Certainly it will not be true of the body of Christ that the last to die will be the first to be raised from the dead. However, as regards the resurrection of humankind upon earth, it is a reasonable assumption that many of those last to die before Babylon the Great is destroyed and the battle of Armageddon would come back early. In this way each generation will be able to welcome back its previous one.

too late Jesus describes as "workers of unrighteousness," and adds: "There is where your weeping and the gnashing of your teeth will be, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside." In conclusion he adds: "Look! there are those last who will be first, and there are those first who will be last." The scribes and Pharisees, the religious leaders of Jesus' day, might be said to have been first as to an opportunity of entering the heavenly kingdom in view of their privileged position and their opportunity to know and to do the will of God. On the other hand, the common people whom these religious leaders so despised, and, in particular, the tax collectors and the harlots, were the last who would seem to have any hope of entering the heavenly kingdom, not entering it at all. But Jesus showed that just the opposite was to be true: those despised ones who repented were the first to enter into the Kingdom, whereas the hypocritical religious leaders who did not repent were the last in the sense of not entering it at all.—Luke 13: 23-30.

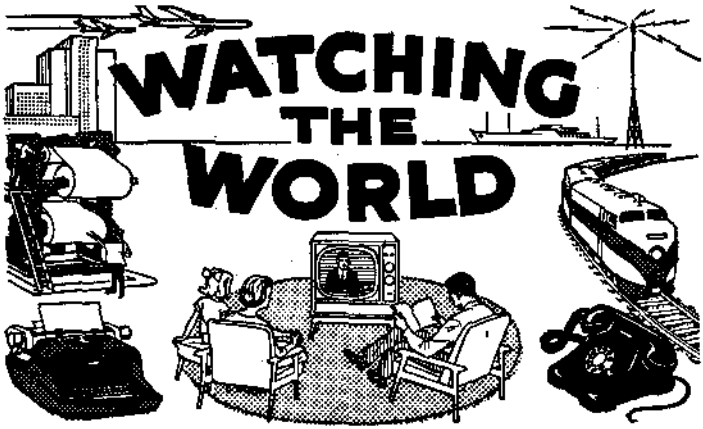
Another instance where Jesus used this expression regarding the first being last and the last being first was in connection with the parable of the denarius or the "penny." In fact, this parable both opens and closes with this expression.

In it Jesus told of workers who were hired to work in a vineyard, some early in the morning, others at the third, sixth and ninth hours, and, finally, some were even hired at the eleventh hour. Then at the end of the twelfth hour all were paid, and all received the same wage as had been agreed upon for those who began to work early in the morning, so that those who worked one hour received the same as those who had worked twelve hours. When those who had worked twelve hours grumbled, the householder said to them: "Fellow, I do you no wrong. You agreed with me for a denarius, did you not? Take what is yours and go. I want to give to this last one the same as to you. Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good?" Jesus then added: "In this way the last ones will be first, and the first ones last." —Matt. 20:1-16.

In other words, those grumblers severed their connection with the Householder of the vineyard, Jehovah God, and so did not enter into the kingdom of the heavens. This contrast and reversal of matters for those who were first in line for the heavenly kingdom but then do not make it at all Jesus repeatedly noted in his illustrations.

It is the point made by Jesus in his illustration of the father who had two sons, both of whom he asked to go work in his vineyard. The first replied that he would but did not, and the second said he would not but then, after all, did go. From this, Jesus drew the conclusion: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God." And showing that he meant that the priests to whom he was talking would not get into it at all, he continued: "For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him." Clearly, then, refusing to repent and believe, those religious leaders did not get to enter the Kingdom at all, not even after the repentant tax collectors and harlots had entered.—Matt. 21:28-32.

In all these illustrations of Jesus there might be said to be a warning to all having a favored position not to take too much for granted!



Quakes Rock Earth

◈ For 90 seconds an earthquake, on March 28, shook central Chile, spreading death and destruction. The homeless numbered between 15,000 and 20,000; the injured, many; the dead, over 400. The material losses were placed at $200,000,000. The majority of the deaths were due to a freak slide caused by the quake. A huge mound, 1,800 feet long and 90 feet high, of the mine's residue slid down and completely buried the miners' camp with its inhabitants.

On Sanana Island, east of Celebes, Indonesia, an earthquake lasted off and on for about a week, from February 18 to 24, occurring on an average of five times a day. Seventy-one persons were killed and more than 2,800 buildings and 14 bridges were destroyed. In the south of Greece, on April 5, nineteen persons were killed, scores were injured and 10,000 homes were damaged in a quake that razed four villages. Close to 20,000 people were officially estimated to be homeless. On March 29 a major earthquake shook the Aleutian Islands. There are, indeed, "earthquakes in one place after another."

"Early Bird"

◈ A new chapter in global communication was launched on April 6. The communications satellite called "Early Bird" became the world's first commercial satellite. If it operates successfully, it will become the first link in a global electronic network. After the launching, Vice-President Hubert Humphrey of America remarked: "Now we'll be able to call everybody! I don't know if this is a good thing or not. We have enough telephone calls in the office already." The satellite was performing better than hoped for. The 85-pound moon is to be stationary over the equator off the coast of Brazil. It is to be synchronized with the speed of the earth, appearing to hang in space.

Teen-Age Suicide

◈ The hopeless feeling of people today is well reflected in the number of young folks bent on suicide. Every year, in the United States, there are 20,000 suicides, according to the American Medical Association's report on April 1. Although suicide is ranked as the 10th leading cause of death for all Americans, for teenagers it ranks fourth—after accident, cancer and rheumatic heart disease—and the rate is rising. While the annual suicide figures themselves are not dramatic, the rate of growth is. In the last ten years the rate has doubled. For every one of the 600 American teenagers whose deaths are recorded as suicide each year, there are at least 100 who fail in the attempt or who take their lives under the guise of accident. The reasons for suicide are many. At the core, however, is depression, arising from feelings of being rejected, abandoned and unloved. Parental demands for perfection and for academic success drive children into loneliness and depression. These are major factors, a school inquiry indicated.

Birds on Duty

◈ A drive against mosquitoes is on in the United States. Officials in the state of New Jersey are enlisting the aid of young purple martins in their fight against the insects this summer. These birds thrive on eating mosquitoes in huge quantities. Houses are being made to accommodate the birds; each one to house at least 12 birds. Of course, getting rid of mosquitoes will also require locating stagnant ponds and water holes and disposing of them.

Bible Scrolls Found

◈ Members of an archaeological expedition at Masada discovered two more Bible scrolls. One scroll consists mainly of Deuteronomy chapter 33, while the other contains Ezekiel chapters 35 to 38. The Deuteronomy text is said to be identical with the traditional version.

Freedom Upheld

◈ Turin, Italy, recently upheld justice when a magistrate acquitted two of Jehovah's witnesses charged with "peddling printed and illustrated material without a required license." The case was promptly dismissed when the attorney for the accused pointed out to the court that the activities of Jehovah's witnesses were legal under Article 19 of the Italian Constitution, which says: "Everyone has the right

to freely profess his religious faith in every form, and to propagate it, publicly and privately, provided it is not against morality."

Locusts Threaten Crops

◈ Three huge swarms of locusts have been spotted in West Pakistan and one in Somalia, threatening crops in these lands. In addition, large numbers of adult locusts in "swarming populations" have been found in India, also in Africa. The U.N. Food and Agriculture Organization (FAO) stated that the danger to the crops was not immediate. However, in time the locust invasions will no doubt be under way.

Crystal Miners

◈ Two wandering prospectors stumbled on a 13-lb. chunk of white crystal near Christalina, about 60 miles south of Brasilia, Brazil. The reaction in town was reminiscent of the gold-rush days in early North America. More than 2,000 of the townspeople swarmed onto 1,900 acres with shovels. A shantytown with pleasure, picks and prostitutes sprang up. Some miners struck it rich, while others lived off their fellow workers. One miner sold a fine stone for $190, just to learn that the buyer quickly resold that same piece for over $2,500. Anxious diggers with aching bones and blisters lined up at the nearby chapel of St. Sebastian, lighting candles and praying that he would guide them to strike it rich. But the saint was not satisfying the superstitious. Discouraged and broken, many gave up the project. As they were leaving, the professional miner with his special power equipment was moving in, buying up claims, preparing to go where muscle would not permit.

Salty Sea

◈ Abnormal waters were found in an underwater depression more than 7,000 feet below the surface of the Red Sea. The unexpected temperature of the water was 111 degrees. The Red Sea water is normally about 72 degrees. But perhaps even more astounding was the salinity of this unusual water. It contained 270,000 parts per million (ppm) of dissolved salts! Or, in other words, every four quarts of this water contained more than one quart of salt. This water was, therefore, about eight times saltier than the Pacific Ocean near the Californian coast (about 34,000 ppm), and even saltier than the waters of the Dead Sea, which are about 260,000 ppm. God's bountiful creation never ceases to amaze even the wise.

Church Failure

◈ Nationally-known author and lecturer Dr. Louis E. Lomax, on March 9, delivered a scathing indictment against the churches of Christendom. He asserted that the reason the world is in turmoil today is that the church failed—"deliberately and with malice aforethought"—in its expressed mission of "saving mankind." As far as Dr. Lomax was concerned, church and Christianity have nothing in common. "I am not worried about Christianity," he said, "I am worried about the church." "Christ and I get along together," but "the only time I miss Jesus is when I come to church. He never quite makes it to church." People no longer go to church to worship, said this son of a Methodist clergyman; "people have no intention of leaving church and carrying out God's commandments." The church has become a country club to many.

Snake or Skull and Crossbones

◈ Last year a new symbol was designed for attracting attention to the danger of accidental poisoning. For years the skull and crossbones was the danger signal. The new design was a vicious-appearing snake—a dandy symbol until reptile experts began to complain. One, Dr. Doris M. Cochran, curator of the division of reptiles and amphibians at the Smithsonian Institution, declared: "This [snake symbol] creates a false impression. . . . Only about 200 of the nearly 2,500 snake varieties in the world are dangerous to man. More people die from bee and wasp stings than snake bites."

Peter's Bones

◈ Margherita Guarducci, professor of Greek antiquities and epigraphy at Rome University, claims to have identified human remains found under St. Peter's Basilica in Rome as those of St. Peter. This discovery was reported on February 18. However, not all Christians find professor Guarducci's testimony conclusive. After all, Peter's bones have already supposedly been identified by previous popes. And, too, neither the Scriptures nor the facts of history prove that Peter was ever in Rome.

Prolific!

◈ Seven newborn calves were born to one cow in Lima, Peru, on March 17. Experts say this is the first time anything like this has ever happened in the world. The cow had two male and five female calves.

Families on the Move

◈ Close to 1,000,000 wives and children of United States citizens are stationed outside the United States at present. Of these, 462,000 are dependents of military men, 355,000 of that number are civilians with the U.S. State Department, U.S. Information Agency or other government agencies. Added to these are thousands of dependents of Americans employed by private firms abroad. Military dependents are living in 30 foreign countries. Dependents of civilian

government employees are scattered over 113 countries outside the United States. When war threatens, these are all subject to being evacuated to their native homeland. March saw some 1,800 American dependents in South Vietnam shipped back to the United States.

Rise in Divorce

◈ Poland, a predominantly Roman Catholic nation, was virtually free of divorces prior to World War II. Today the nation is ruled by the Communists and divorces have climbed steadily since 1945. It was 11,000 in 1950 and about 21,000 last year. While this may seem low in a nation of 31,000,000 people, yet it is the rate of divorce growth that is alarming. In an interview of 2,355 Poles, sociologists found that only 15 percent of those polled were opposed to divorce.

Canadians Concerned

◈ Even friendly nations are faced with neighbor problems. For example, one prominent Canadian says: "We like the feeling of security and well-being that comes from living next door to the United States. But while we like you, we are also worried about you. American cultural, economic and political influence so pervade our way of life that we have begun to wonder if one relatively small nation can retain its independence in the face of the strong pressures generated by our giant neighbor to the south." Naturally Canadians are concerned about the way things are. On March 14 a news release stated that "Americans now control 60 percent of Canada's petroleum industry; 52 percent of her mining and smelting; 35 percent of pulp and paper; 45 percent of Canadian manufacturing; 50 percent of her chemical, electrical and farm machinery industries, and almost 100 percent of her auto and rubber industries." Canadians complain that the United States is not only protecting them but overwhelming them. They might very well have a point.

Paperwork Jungle

◈ The American House Post Office Subcommittee on the Census and Statistics recently stated that it costs the Federal government $7,000,000,000 a year, and that business, industry and the public bear a $20,000,000,000-a-year expense-load processing the innumerable paper forms required by the government. About one thousand million various kinds of report forms—or five for every one citizen of the nation—originate in the government each year, the report said. Big government has always been synonymous with heavy burdens and big waste, and the above is evidence that it is still that way.

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"WORD OF TRUTH" DISTRICT ASSEMBLIES

of Jehovah's Witnesses

God's Word, the Bible, is indispensable to the Christian way of life. To focus attention on this Book of Books, the Watch Tower Society is sponsoring a series of "Word of Truth" District Assemblies this summer during June, July and August. Have you made arrangements yet to attend? To help you locate the assembly nearest you, a list of cities is given below with the names and addresses of the convention sites and also the address of the convention and rooming headquarters in each area. If you would like assistance in locating rooming accommodations, write to Watchtower Convention at the rooming address five weeks in advance of the assembly.

CANADA

July 1-4: Victoria, B.C., Victoria Memorial Arena. Rooming: 2780 Shelbourne St., Victoria, B.C.

July 8-11: Vernon, B.C., Vernon Civic Arena. Rooming: 4111 27th St., Vernon, B.C.

July 15-18: Regina, Sask., Regina Exhibition Stadium. Rooming: 15th Ave. & Retallack St., Regina, Sask. **Sudbury, Ont.,** Sudbury Arena. Rooming: 485 McNeil Blvd., Sudbury, Ont.

July 22-25: Peterborough, Ont., Peterborough Memorial Community Centre. Rooming: 109 Ware St., Peterborough, Ont.

July 29-August 1: Brandon, Man., The Wheat City Arena. Rooming: 834 10th St., Brandon, Man.

August 5-8: Kitchener, Ont., Kitchener Memorial Auditorium. Rooming: 85 Ottawa St. S., Kitchener, Ont.

August 12-15: Quebec, Que. (French), Cambrai Curling Club. Rooming: 215 rue Anna, Quebec, Que.

August 19-22: Calgary, Alta., Stampede Corral. Rooming: 804 12th Ave. SE., Calgary, Alta. **Saint John, N.B.,** Thistle Curling Club. Rooming: 185 Mount Pleasant Ave., Saint John, N.B.

August 26-29: London, Ont., Grandstand, Western Fairgrounds. Rooming: 1587 Caledonia St., London, Ont. **Sydney, N.S.,** Sydney Academy Auditorium. Rooming: Alexandra St., Sydney, N.S.

BERMUDA

July 1-4: Hamilton, Bermuda, Kingdom Hall, Ewing St. Rooming: Box 72, Hamilton, Bermuda.

UNITED STATES

June 24-27: Seattle, Wash., Seattle Center, 225 Mercer St. Rooming: 333 19th Ave. E., Seattle, Wash. 98102.

July 1-4: Monterey, Calif., Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave. Rooming: 523 Ramona Ave., Monterey, Calif. 93940.

July 8-11: Sacramento, Calif., Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd. Rooming: 3965 12th Ave., Sacramento, Calif. 95817. **San Diego, Calif.** (English and Spanish), English: Balboa Stadium, 1502 Russ Blvd. Rooming: 2035 Adams St., San Diego, Calif. 92116; Spanish: Russ Auditorium, adjacent to Balboa Stadium. Rooming: 2035 Adams St., San Diego, Calif. 92116.

July 15-18: Albuquerque, N.M. (English and Spanish), English: Albuquerque Civic Auditorium, 820 Lomas Blvd. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108; Spanish: Youth Building, New Mexico State Fairgrounds. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108.

July 22-25: Wailuku, Maui, Maui War Memorial Center. Rooming: 346 North Market St., Wailuku, Hawaii 96793. **Lubbock, Tex.,** Fair Park Coliseum, Fairgrounds at Avenue A. Rooming: 129 Temple Ave., Lubbock, Tex. 79415.

July 29-August 1: Fairbanks, Alaska, Nordale School, Hamilton & Eureka Sts. Rooming: Box 1004, Fairbanks, Alaska 99701. **Honolulu, Oahu,** McKinley High School Auditorium. Rooming 1228 Pensacola St., Honolulu, Hawaii 96814. **Chattanooga, Tenn.,** Engel Stadium, 5th & O'Neal Sts. Rooming: 4901 Midland Pike, Chattanooga, Tenn. 37411. **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive. Rooming: 3602 Curtiss St., Corpus Christi, Tex. 78405. **Memphis, Tenn.,** Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Odessa, Tex.,** Ector County Coliseum, 42d St. & Andrews Highway. Rooming: 321 N. Adams Ave., Odessa, Tex. 79761.

August 12-15: Buffalo, N.Y., Memorial Auditorium, Main & Terrace. Rooming: 415 Minnesota Ave., Buffalo, N.Y. 14215. **Minneapolis, Minn.,** Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn. Rooming: 3715 Chicago Ave. S., Minneapolis, Minn. 55407. **Nashville, Tenn.,** Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Auditorium-Arena, 400 1st St. S. Rooming: 1695 42d Ave. N., St. Petersburg, Fla. 33713.

August 24-29: New York, N.Y. (English and Spanish), Yankee Stadium, 157th St. & River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

For rooms or further information write

WATCHTOWER CONVENTION

at the rooming address in the city nearest you