

THE REASON FOR THIS MAGAZINE

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

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

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

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

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Awake!

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

—Romans 13:11

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Why THE BERLIN WALL?

AUGUST 13, 1965, was the fourth anniversary of the Berlin Wall. On that day friends and relatives of many of the sixty-one persons killed while trying to cross the Wall went there and laid wreaths on plaques commemorating their violent deaths. These brutal killings by Communist border guards have been a cause of anger among most of the German people, but that has not altered the Communist determination to keep the border between East and West Berlin sealed.

Completely surrounding West Berlin now are barbed-wire fences, mines, a death strip and armed guards. There are also 600 vicious dogs patrolling the border, 200 of which are attached to chains that are hooked onto long cables. East Germany's border with West Berlin is a formidable barrier that is continually being strengthened.

West Berlin is an enclave in territory that the Russians insist upon maintaining

as a Communist State. By the Potsdam agreement after Germany's surrender in 1945, the big powers of Britain, France, the United States and the Soviet Union occupied sectors of Berlin and put the city under joint rule. The Cold War made it impossible for such an arrangement to last for long. In due time the Russians broke off their sector

from the others and set up there a Communist city government. Thus Berlin became a divided city.

The fact that people could travel freely from East Berlin to West Berlin became a bone in the throat of the rulers of Communist East Germany. On August 13, 1961, they took action to remove that bone. During the early morning hours trucks of Communist workers and soldiers armed with submachine guns, sealed off one million East Berliners by means of a hastily raised barbed-wire fence strung entirely across the city. The residents of Berlin were stunned despite the fact that rumors of such action had circulated for six weeks.

Huge crowds gathered on both sides of the Brandenburg Gate and at other crossing points on the sector border. Angry East Berliners were dispersed with tear gas and powerful jets of water from Communist water cannons mounted on trucks,

which also were turned on the jeering crowds of West Berliners.

Family members that happened to be in different parts of the city that night were shocked to find themselves separated, with no way to be reunited. Approximately 50,000 persons in East Berlin found themselves forcibly cut off from their jobs in West Berlin. Neighbors living across the street from one another could no longer visit, because they were now separated by barbed wire and armed guards. The injustice of it all angered the people of Berlin. Then, too, this closing of the border gave the spirit of German nationalism that yearns for the reuniting of Germany a severe blow.

A few days after the barbed-wire fence went up, the Communists began raising a sturdier barricade made of cinder blocks. A wall five feet high gradually began snaking its way thirty miles across the city. In the meantime 150 persons a day were risking their lives by fleeing over the fence. Among them were so many members of the East German border guard that the Communists began sending out the guards in pairs so they could watch each other.

Tensions rose as it became increasingly evident that the Communists intended to seal off East Berlin permanently. Tens of thousands of Soviet troops were massed along the entire East-West German border, and two divisions were moved into the outskirts of Berlin. At Friedrichstrasse fifteen Soviet tanks were parked in a vacant lot. Another fifteen were in Marx-Engels Platz. On August 19 the United States moved its Eighth Infantry Division into Berlin, and the British sent in a train with eighteen troop carriers. On October 26 American and Soviet tanks faced each other at the border for several hours and then withdrew. So tense was the situation that a false move by either side could easi-

ly have caused an armed conflict that could have spread into another world war.

Why the Wall Was Built

The Communist claim that the Wall was erected to keep out spies and saboteurs was obviously not the real reason. An East German housewife made that evident when she shouted at the guards on the day the border was closed: "If the border is being closed to keep out Western spies and militarists, why can West Berliners still come here whenever they like, while I am forbidden to visit my friends in the West?"

The great many persons wounded or killed by border guards during the past four years were not spies and saboteurs from the West but were East Germans fleeing to the West. Keeping East Germans in East Germany was thus revealed most graphically to be the real reason for the Wall.

More than three and a half million East Germans had fled to West Germany during the years when travel between East and West Berlin was unobstructed. Most of them chose Berlin as their escape route rather than face the hazards of the Communist-guarded border with West Germany. In the month before the border was closed more than 30,000 persons fled to West Berlin.

With 20 percent of the entire East German population having gone to the West and the daily number of refugees steadily increasing, the Communists felt compelled to close the border. East Germany's economy was being severely hurt by a grave loss of valuable manpower. The loss of doctors, for example, had created an acute shortage of skilled medical personnel. During the first nine months of 1961, more than 2,000 doctors escaped to the West. The only answer the Communists apparently had for this drain of valuable workers was the Berlin Wall.

As the barbed-wire fence strung out on August 13, 1961, was not enough to stop escaping East Germans, so the Wall itself was not enough. Athletic youths kept jumping over it. By raising its height generally to eight feet, topping it with broken glass and a barbed-wire fence, and erecting an inner row of barbed wire the Communists thought they could discourage further attempts to escape, but that still was not enough.

A 100-meter no-man's-land was established along much of the wall and floodlit at night. This was a cleared area that gave the armed guards an unobstructed line of fire. In places the cinder-block wall was strengthened with concrete slabs ten feet long and four feet wide. In a further measure to prevent escapes, the buildings along the border are now being demolished.

As might be expected, the flow of refugees has been cut sharply by these security measures. In the first seven months of 1965, only about 230 persons succeeded in escaping. The figure is now running about ten a week. To the Communists the Berlin Wall is a success.

Dramatic Escapes

Despite the great hazards in trying to escape from Communist East Germany, there are hundreds of persons who have succeeded in a very dramatic way. There is the case of a mother who leaped from the balcony of a building facing the Western sector, after having first dropped her five-year-old son into a net being held in the street below by West Berliners. She landed safely, although Communist guards were shooting at her. Still another woman bravely slipped past East German border guards and swam a canal to West Berlin, towing her infant son behind her in a tub. Another swimmer, a 14-year-old boy, was shot and seriously wounded, but he managed to reach West Berlin.

In desperate efforts to get out of East Germany, refugees have smashed trucks through the Berlin Wall and crashed a train through a border barricade. More than 150 crawled through underground drainage canals, and one refugee squirmed to West Berlin through the sewer system. Another made it safely over the Wall when the border guards were distracted by a girl who began taking off her clothes in a West Berlin street. Still others have escaped through tunnels dug under the Wall. Their escape efforts show the resourcefulness and determination of people who want to flee the injustices of Communist rule.

One of the first tunnels dug under the Wall was the work of West Berliners whose wives were trapped in East Berlin by the sudden raising of the Wall. The tunnel went a short distance from a shed on the west side to a graveyard on the east side. At that time people were permitted in the graveyard, although it was near the Wall. A group of mourners would gather there around a grave, and when patrolling guards were out of sight they quickly would climb down into the grave and crawl through the tunnel to West Berlin.

Usually tunnels were dug by West Berliners, but there were some dug by East Berliners. One such instance involved an 81-year-old man and his wife who lived in the vicinity of the Wall. With the help of twelve persons they dug a tunnel 110 feet long from a small, wooden hen house to the western side of the Wall. In West Berlin the man said: "We did not even want to be buried over there."

Tunneling in Berlin's sandy soil is very hazardous because of the constant danger of a cave-in. Some tunnels could not be completed for this reason. In one instance a refugee was buried by a cave-in, but his companions succeeded in rescuing him. Sometimes sagging ground above a tunnel

broke water pipes that caused the tunnel to fill with water. This happened with a tunnel that was 15 feet below the ground and spanned a distance of 130 yards. Twenty-nine East Berliners escaped through it, but the last to come through had to wade in water up to their armpits.

Whether escape was through tunnels, through storm sewers, across canals, under barbed-wire fences or over the Wall, the hazards were very great. The price that a person might have had to pay in addition to the loss of his property and personal possessions that he left behind could have been life itself. Many have paid this price.

When two East German youths risked their lives to climb the Wall in 1962, one made it to the other side but the other was shot. He fell to the ground at the base of the Wall severely wounded. People on the west side of the Wall saw him and heard his cries for help but were powerless to do anything, because he was lying on the Communist side. East German guards left him lying there for one hour until he bled to death. This so infuriated West Berliners that crowds of them erupted into angry demonstrations that lasted for four days. They threw stones at Communist border guards and hurled insults at them. They battled their own police and chanted: "The Wall must go!" Rocks were showered on busloads of Soviet soldiers that were traveling through West Berlin to the Russian war memorial located there. Once again relations between the East and the West reached a critical point because of the Wall.

Unhappy Captives

During the last four years of the Wall's existence dramatic evidence has been given to the entire world by East German refugees that the people under Communist rule in East Germany are unhappy captives. They want to be united with the rest of Germany and have the freedom of movement that the West Germans have.

The emotional hardship caused by the Wall has been repeatedly revealed in touching scenes of weeping parents in apartment windows on the east side watching a son or daughter being married beside the Wall on a raised platform so they could witness the ceremony. At other times a weeping couple could be seen waving to relatives on the eastern side of the Wall or perhaps holding up a baby for them to see. The heartaches caused by the Wall because it separated relatives reveal the great injustice that was done to the people of Berlin when the border was firmly closed.

Unpleasant as the Wall is, Berliners are learning to live with it. Regarding this fact, West Berlin's mayor, Willy Brandt, remarked: "We shall never accept the Wall, but it would avail us nothing to bash our heads against it. The Wall will only come down as part of a larger settlement. . . . In the meantime, we do what we can to make the intolerable tolerable."

For separated families and friends, for persons cut off from their jobs and relatives of slain refugees, the Berlin Wall has been a tragedy, a monument to injustice. On its fourth anniversary Berliners could only look at it and hope for the day when all barriers to human fellowship and unity will come down.

ANIMALS GALORE

- A speaker at a convention of the American Veterinary Medical Association recently estimated that the number of pets and farm animals in the United States will probably reach one billion within twenty years. But even with the present number of pets, it is reported that the pet food industry is already two and a half times as large, dollar-wise, as the baby-food industry.

Justice for All

—WILL IT EVER BE REALIZED?

Mankind has long suffered under the heel of oppression and injustice. Are there prospects for an early remedy of the situation?

NO MATTER how earnestly they have tried, human rulers have failed to bring forth justice for all. They have seldom shown equal consideration for all people. Members of unpopular races, those in lower income brackets or persons without social status rarely receive the same regard as the socially prominent and wealthy. On the other hand, neither is money or a prominent position a guarantee one will not suffer oppression. This is true even in countries dedicated to securing 'liberty and justice for all.'

The injustice and oppression world wide have caused many persons to long for a righteous administration of affairs. O how wonderful it would be to live under a government where all were treated with consideration and understanding! Is there any possibility of this being realized? Will earth's inhabitants ever be governed by a righteous ruler who will administer equal justice to all?

From the human standpoint this may seem only a wishful dream, but Almighty God promises in his Word the Bible that it will soon be realized. In the eighth century before our Common Era he foretold through his prophet Isaiah the coming of such a righteous ruler, who would deal

justly with all his earthly subjects. He said:

"Look! My servant, on whom I keep fast hold! My chosen one, whom my soul has approved! I have put my spirit in him. Justice to the nations is what he will bring forth. He will not cry out or raise his voice, and in the street he will not let his voice be heard. No crushed reed will he break; and as for a dim flaxen wick, he will not extinguish it. In truthness he will bring forth justice. He will not grow dim nor be crushed until he sets justice in the earth itself; and for his law the islands themselves will keep waiting."
—Isa. 42:1-4.

But, you may ask, what exactly does this prophecy mean? Who is the one that will bring forth justice for the blessing of the nations? What does it mean that he will not raise his voice in the street? And in what way will he not break a crushed reed nor extinguish a dim flaxen wick? For an answer to these questions, turn your attention to the remarkable events that began to take place in the Palestinian province of Galilee in the first century of our Common Era.

The Introducer of Justice

It is the spring or early summer of the year 31 C.E., and the Galilean countryside is abuzz with news concerning the miraculous healing being performed by Jesus of Nazareth. Jesus has just come up from Jerusalem, about seventy-five miles to the south, and he is again teaching in the vicinity of the Sea of Galilee. Less than a year before, Jesus began concentrating his ministerial activities in this area, and now, after a brief trip down to Jerusalem to attend the Passover, he is back.

What excitement! People are flocking from all over to see his marvelous works and to be cured of their diseases. Some have come all the way up from Jerusalem, and from even farther south in Idumea. Others have come over from across the Jordan River, and, on hearing reports of him, a great multitude have even come down from the Phoenician cities of Tyre and Zidon. How different this man is! He is so patient and understanding, showing kindness and consideration to even the lowliest of persons. Despite his superhuman powers, people feel comfortable in his presence, for he never acts superior or deals harshly with people because they are lowly. This does not mean he is weak-kneed and passive. To the contrary, he stands right up to the proud religious leaders, as, for example, on a recent sabbath.

It was in a synagogue not far from the Sea of Galilee where a man with a withered right hand was present. The religious Pharisees were there too, just looking for a chance to find some accusation against Jesus. These religionists had adopted a strict, unscriptural view as to what constituted a violation of the sabbath-day requirement prohibiting work. Therefore, when Jesus asked the man with the withered hand to come to the center of the synagogue, they thought that they would get an accusation against him. However, Jesus, knowing their thoughts, turned to them and asked:

"Who will be the man among you that has one sheep and, if this falls into a pit on the sabbath, will not get hold of it and lift it out? All considered, of how much more worth is a man than a sheep! So it is lawful to do a fine thing on the sabbath." Then he said to the man: "Stretch out your hand." And he stretched it out, and it was restored sound like the other hand. But the Pharisees went out and took counsel against him that they might destroy

him."—Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11.

How perverse these religious leaders were! What an unmerciful and unjust application they made of God's sabbath law! "The righteous one is caring for the soul of his domestic animal," and would instinctively rescue it or relieve its suffering on the sabbath. (Prov. 12:10) But these men were so lacking in compassion and mercy that they were murderously angry because on the sabbath Jesus healed a fellow human, one of much greater worth than an animal. How unjust and lacking in understanding and feeling to plot Jesus' death for doing such a merciful deed!

After learning about their plans to do away with him, "Jesus withdrew from there." (Matt. 12:15) According to another inspired record of these events, he "withdrew to the sea." It was here, near the Sea of Galilee, that great crowds of people from all over Palestine, and even from outside its borders, flocked to him. —Mark 3:7, 8.

Application of Isaiah's Prophecy

Now, note carefully how the inspired historian Matthew applies a Bible prophecy in the book of Isaiah to these things that were taking place. "Many also followed him, and he cured them all, but he strictly charged them not to make him manifest; that there might be fulfilled what was spoken through Isaiah the prophet."—Matt. 12:15-17; Mark 3:7-12.

What prophecy in Isaiah was here being fulfilled? Why, the one found at Isaiah 42:1-4. The apostle Matthew went on to quote it, saying: "Look! My servant whom I chose, my beloved, whom my soul approved! I will put my spirit upon him, and what justice is he will make clear to the nations. He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways. No bruised reed will he

crush, and no smoldering flaxen wick will he extinguish, until he sends out justice with success. Indeed, in his name nations will hope."—Matt. 12:18-21.

Jesus Christ is the foretold servant of Jehovah God, the chosen one on whom God expressed approval. At Jesus' baptism, about eighteen months before, God's own voice came from out of heaven and said: "This is my Son, the beloved, whom I have approved." The merciful works Jesus was now performing, and the tender affection that he was showing for the down-trodden and oppressed, were activities that continued to meet with God's approval.—Matt. 3:17.

Justice Made Clear

Just as Isaiah's prophecy said, Jesus was making clear to the nations what justice is. As a result of false religious traditions true justice had become obscure, even to those who possessed the inspired Scriptures and professed to live by them. Why, the Pharisees' unjust application of God's law prevented them from even coming to the aid of someone in need of help on the sabbath day! So Jesus made clear to the people God's justice. He relieved them from the burden of unjust religious traditions. (Matt. 23:4) By his teaching and example he showed that Jehovah God is a kind, loving Father and that His justice is tempered with mercy and consideration.

Although Jesus' ministry was directed to the 'lost sheep of the house of Israel,' (Matt. 15:24) it may be that on this occasion there were also non-Jews present among those who had come down from Tyre and Zidon; and these, too, learned concerning true justice. When the occasion presented itself, tenderhearted Jesus did not hold back from preaching to and healing people of the nations. (Matt. 15:21-28) However, it was particularly through the ministry of his followers that he made

clear to the *nations* what justice is, since he commissioned them: "Go therefore and make disciples of *people of all the nations*, . . . teaching them to observe all the things I have commanded you."—Matt. 28:19, 20.

Starting in 36 C.E. these teachings of Jesus Christ opened to uncircumcised people of the nations the opportunity to come within the Christian arrangement of things to experience true justice. Here no national, racial, social or economic distinctions separated them, but all were treated as Christian brothers and sisters. Jesus drew a contrast between this just arrangement and the injustice suffered under worldly governments, saying: "You know that the rulers of the nations lord it over them and the great men wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave." Jesus certainly made clear what justice is.—Matt. 20:25-27; Acts 10:34, 35.

Jesus' Humility and Mercifulness

But what does it mean that he will not wrangle, nor raise his voice so as to be heard in the broad ways? This means that Jesus Christ would not advertise himself for self-glory, nor cause a public sensation to magnify his own name. Just before quoting Isaiah's prophecy, Matthew explained that, when Jesus cured the people, "he strictly charged them not to make him manifest." He did not want people to base any decision as to his Messiahship on excited reports passed from mouth to mouth and enlarged upon, or on noisy advertising of him in the streets. He was not out for publicity of that kind, as the religious Pharisees were.—Matt. 6:2, 5.

Jesus did not concentrate on ministering to the world's high and mighty, but, rather, he went to the humble and lowly ones who had failed to receive spiritual

strengthening from the religious leaders. He carried his comforting message to these persons who figuratively were like a bruised reed, bent over and knocked under^d foot; and were like a smoldering flaxen wick, whose last spark of life had nearly been smothered out. Jesus did not crush the bruised reed or quench the flickering, smoking flax, but with surpassing tenderness and love he skillfully lifted up the meek and nurtured the spiritually weak to become upright, shining illuminators, to God's praise.

The great tenderness Jesus felt for these oppressed and downtrodden ones was described by his apostle Matthew, who wrote: "On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." How happy we can be that this merciful One, now resurrected from the dead and rejoined with his Father in heaven, has been appointed by God as the Judge of mankind!—Matt. 9:36; John 5:22, 30.

Another prophecy in Isaiah says concerning him: "He will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth; and with the spirit of his lips he will put the wicked one to death." It is apparent from this that we can be confident that the judge Jesus Christ will send forth justice with success, showing consideration for the meek and lowly ones when he executes judgment on the willfully wicked.—Isa. 11:3-5.

Justice for All Soon to Be Realized

It is true that mankind still suffers under the oppressive administration of worldly rulers; however, a measure of relief is now being enjoyed by hundreds of thou-

sands of persons. How so? In that they have taken refuge within the Christian congregation of Jehovah God's people on earth where, just as in the first-century congregation, the teachings and merciful example of Jesus Christ are applied. Here all are treated as brothers and sisters regardless of race, nationality, social position or economic status. The benefits of godly justice are truly being realized!

Shortly now the benefits of this just administration will be extended everywhere, for Jesus Christ will act with judicial authority and "strike the earth with the rod" and "will put the wicked one to death." This will be at the fast-approaching war of Armageddon, when he rides forth to execute the willful opposers of God's kingdom. Then, at last, all unjust worldly rulers will be destroyed, and true justice will be enjoyed by all.—Rev. 16:14-16; 19:11-16; 2 Thess. 1:6-9.

Looking forward to this just administration, the Bible prophecy long ago foretold: "In the wilderness justice will certainly reside, and in the orchard righteousness itself will dwell. And the work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:16-18.

How grand it will be when these conditions are extended earth-wide by means of God's kingdom! Do you truly long to enjoy the benefits of such a just administration? Then do not delay; avail yourself of the opportunity to become an active member of the Christian congregation. Learn what true justice is by studying the teachings and example of Jesus Christ. Then share these good things with others. In this way you will be taking the steps to enjoy life forever under the rule of God's kingdom.

Searching for the Truth

MANY YEARS OF SEARCHING

● A Swiss man in his early seventies was baptized in 1964 in the United States, in symbol of his dedication to Jehovah. He had found God's truth while working as the manager of a small hotel in West Los Angeles, California. Two women Witnesses had finished calling on all the homes in their assigned block, and they decided to go into the small hotel. They met the manager. He had been searching for God's truth all his life. In 1939, when in the Swiss army, he was punished because he had publicly deplored the fact that priests blessed Catholics who were killing Catholics, for which he was called a "Jehovist," a word he did not then understand. Because the trinity doctrine and worship of Mary bothered him, he turned from Catholicism to other religions, in search for the truth. In 1962, at the age of seventy-one, he was taking a course in religion with a radio church in Pasadena and was investigating another group. But finally, two Witnesses called at his little, out-of-the-way hotel and helped him to find what he was looking for.

STUDYING AND PRAYING TO FIND THE TRUTH

● "I used to teach an adult Sunday-school class," one of Jehovah's witnesses in Florida recently wrote, telling of her search for Bible truth. "I wanted to teach the truth of God's Word. So I found myself getting away from the church literature and sticking more and more to the Bible. I studied and prayed for help. I spent many of my daily hours studying and praying. I knew something of Jehovah's witnesses because my mother-in-law is a Witness. So one morning as I was studying, I prayed and asked God, 'If the Witnesses are right, will you please let one come to my house today so I can ask them some questions.' At noon I was sitting at my table, having finished lunch, still studying the Bible. There came a knock at my door, and I was so thrilled, thinking that maybe this was one of the Witnesses. On going to the door, I was disappointed, since I did not see a large bag in the hand of the woman at the door. But as I was speaking with her, she told me she was one of Jehovah's witnesses and I rejoiced, asking her to come in. We had a very good Bible discussion. I soon told my Sunday-school class why I could no longer teach in

the church and severed all ties with that organization. I symbolized my dedication to Jehovah at the first opportunity."

QUESTIONS ANSWERED FROM THE BIBLE

● A Roman Catholic man from São Paulo, Brazil, wrote the branch office of the Watch Tower Society in Rio de Janeiro, asking questions about the fleshly half brothers of Jesus Christ. At the same time he sent the same questions to an Adventist organization. Writing again to the Watch Tower Society, this person expressed appreciation for the authoritative answers they had provided, calling them "excellent," since they contained Bible references. He also said that the answers he received from the Adventist group were "very poor," since they were without any Biblical proof. This sincere person, looking for the truth, continued to take in accurate knowledge about God and his kingdom; and he dedicated himself to Jehovah, being baptized at an assembly of Jehovah's witnesses. He now helps others to find answers to their Bible questions.

RESULT OF PERSONAL INVESTIGATION

● A woman in Ohio had been studying the Bible on her own for two and a half years, investigating various religions. One day this truth seeker remarked to one of Jehovah's witnesses: "I am hungrier for truth than for food." The Witness suggested a regular home Bible study and asked how she knew that the Witnesses were teaching the truth of God's Word. She told about the result of her personal investigation: "I don't believe in hell-fire; all the other religions I investigated teach it, using Luke 16 about Lazarus and the rich man for proof. Well, my Bible tells me that that is a parable. And another thing, I read in the Bible that God reveals his name to his people. Other religions do not use God's name as you do. It's a name to be proud of. Now I want you to instruct me how I can become one of Jehovah's witnesses, for I feel that Jehovah has directed me in the right way." A Bible study was started, and this woman soon attended meetings at the Kingdom Hall. Telling her husband about the meetings, she said: "I'd be happy to pay money to belong to an organization like that." But, as she learned, Jehovah's witnesses provide Bible instruction free of charge.

YOU God-fearing youths have a problem that it is wise to resolve early in your life, and that is, How can you make good use of your school years? The question is not whether to attend school; as you well know, that is required. But what are you going to accomplish during those school years?

In most cases your parents have taught you the Bible and its importance in your life. They have taken you to meetings where you have enjoyed the close association of those who have strong faith in God's Word. They have endeavored to help you to appreciate that serving God is the thing that will give real meaning to your life. It may be that, as a result, you have set your heart on the Christian ministry and want to give it first place in your life. That is fine. But how can you use your years of public schooling to help equip you to pursue that purpose in life? What can you do during your school years that will prove of real benefit to you without your becoming engulfed by worldly enticements?

The problem is real, because, upon graduating from school, you are not going to emulate the vast body of clergymen who live off the salary paid by the flock; but, like the apostles of Jesus Christ, who freely gave of themselves without pay, you, too, will give of yourself. The apostle Paul, for example, worked at the trade of tent-making to sustain himself in the ministry, so as not to be a burden on his Christian brothers. You, too, do well to learn a trade. —1 Thess. 2:9; Acts 18:3.

With such a view of life, how can you school-aged God-fearing youths equip yourselves so as not to be a burden on

MAKE GOOD USE OF YOUR

School Years

your spiritual brothers and, at the same time, be able to provide life's necessities? No doubt one way is by making good use of your school years.

Now, you youths know that a lot of time is wasted in school. Vital hours are played or dreamed away by students doing nothing in particular. Too often students treat school subjects with superficial seriousness. How many times do you do more than is required? Many students frequently do only what is requested; and if they feel that they can get away with it, they do a whole lot less. You may be able to think of times in your classrooms when you allowed your mind to wander, so that what was being taught never really did sink in and become a part of your thinking. But nothing really beneficial results from this mind-wandering. You are not bene-

fitting from that time spent in school.

However, much that will prove priceless to you in later years can be learned in the classroom when you do pay attention. Consider, for example, how the basics—reading, writing, arithmetic, history and geography—can benefit you in later life if you apply yourself now while in school.

Learn to Read Well

One of the things that does a tremendous amount to influence your enjoyment and success in life is your ability to read well. This fact cannot be overstressed or overemphasized. Your success in the divine ministry will be greatly affected by your ability to read and comprehend what you are reading. The leaders of ancient Israel were commanded by God himself to read the law of God in an undertone day and night, in order to take care to do according to all that was written in the law; for then they would make their way successful and then they would act wisely. (Josh. 1:8) This instruction from God should cause you to appreciate the importance of reading and the vital part it will play in your life.

Realize now that virtually every day of your life you will read something. It may be a road sign, a newspaper advertisement, a bill, a magazine, the Bible. An ocean of information can pour into the mind daily from print; and the more efficient you are in the art of reading, the more informed you will be and the greater will be your pleasure. Textbooks, manuals, dictionaries of many kinds and books by the thousands on myriads of subjects will be yours to enjoy and to benefit from readily if you can read well. In school you can learn not only to read, but to read *well*. It is possible for you to squeeze by and still pass, but is this making good use of your school years? How will you view reading later in life if you do not master the art now?

Failure to put forth a little extra effort now will make reading a burden for the rest of your life. Do not be satisfied with an ordinary effort. Give your best to this art.

Become a skilled oral reader too. For incentive think of the many times you will be called on to read aloud in your career as a minister. In the Christian congregation the Word of God is made alive by good oral reading. (1 Tim. 4:13) In the field ministry, understanding and comfort are imparted when the Word of God is read to people well. At home the family is edified by reading together. Reading with comprehension, reading with dramatic ability, reading both silently and aloud are all achievements attainable by the student who makes the most of his school years.

While you are at school, then, work at the art of oral reading until you have mastered it. Words we do not fully understand stand out when we read them aloud. Audible reading often exposes weaknesses that the mind tolerates, such as weaknesses in articulation and pronunciation, and whether we grasp the sense of what we read or not.

So do not neglect this priceless art of reading, both silently and orally. It will serve you well throughout life.

Learn to Write Well

What about writing? Some students may feel that writing, that is, writing longhand, is a fading art, this being the age of the typewriter. Do not allow yourself to think this way. There are times when a typewriter is not available. Besides, how many people throughout the world own typewriters today? And, even if you own one, do you always carry it with you? Of course not. Except for a very few, however, all have hands with which to write. Writing is almost as important in life as language itself. Almost all your thoughts can be

recorded by writing, and they can be read and understood by others if written legibly. What a delight it is to see beautiful hand-written copy! It says something nice about the person himself, that he is neat, thoughtful, and that he cares.

On the other hand, scrawling reveals a certain amount of negligence, not skill. Scribbling is a trait of a babe, which traits we are happy to leave behind. In school, with conscious effort, you can train yourself to write so that others can read your writing without having to struggle through it. You will not have to apologize for bad handwriting if you apply yourself now while in school.

Learn also how to write both business and personal letters. Learn how to write well-formed sentences and paragraphs. Learn how to use a fine vocabulary. Learn the rules of punctuation. All of these things will serve you well in later years.

During your school years mold yourself into a skillful worker, remembering that the skills you develop no doubt will serve you well, not only in this system of things, but also in the righteous system of things to come.—2 Pet. 3:13.

Learn to Spell Accurately

Accurate spelling, of course, is essential too. Businessmen in the United States complain that so few secretaries today know how to spell accurately. Even with languages in which spelling appears to be no problem, there is always the need of not overlooking the accent marks that affect meaning and that enable the reader to pronounce the words correctly.

To learn to spell words in the English language is not an easy assignment, neither is it an impossible one. This is something that needs constant attention throughout your school years and thereafter. Train yourself to spell each and every word right. Do not be satisfied with

a "near miss" or with a "guess that's right." Know it is right. Teachers may tolerate negligence in spelling, but know that your future employer will not. Your livelihood as a secretary may very well depend on your ability to spell accurately. And good secretaries are usually in demand.

Other skills that can be developed in school, helping you to provide the necessities of life while serving your Grand Creator in the ministry, are shorthand and typing. Many high schools teach these subjects. These skills can prove invaluable for those searching for part-time jobs. So become proficient in them. Do not content yourself with being average, but strive to be above average. It is that extra bit that makes the difference. Too many students are content just to get by. But you will do better if you set your sights higher. Why not excel in whatever you do in school? True, you may miss out on some of youth's momentary fun, but your joy will come later when the other students are regretting the fact that they did not follow your example of diligence.

Mathematics, History and Geography

Someday there will be income-tax forms to fill out, a budget to keep, bills to pay, money coming in and money going out. And in the Christian congregation there will be records to fill out, accounts to balance, numbers to tally. Will you be able to do the mathematics well? Whether you are male or female, whether you intend to be a carpenter, an electrician, a bookkeeper, a secretary or a housewife, almost every day you will have use for basic arithmetic. If you buy groceries, you will wonder if you have enough money. Then, did you get back the right change? There are countless times and places where knowledge of basic arithmetic is needed. Since that is the case, why not apply yourself

now in school and learn it? Even if you do not see an immediate use for mathematics, know that sometime during your lifetime there will be. Can you afford to wait until that time arrives? Prepare now.

You may say to yourself, Why do I need to study history? Did you know that a goodly portion of the Bible is history? Why did God put it there in his written Word if it is not really important? A study of history with its long record of human governments will help you to appreciate the need to look to Almighty God for a government of peace. The study of history often fills in details that help you to understand better the Bible's account of nations and world empires, and the study of history is thus often a study of Bible authenticity. History studies of the Caesars, such as Nero, interests us because early Christians, as the apostle Paul, stood before and witnessed to them and their officials.

A study of geography will heighten your interest in world happenings. You will be able to follow developments as they reflect the fulfillment of Bible prophecies. Reports of Christian activity and increase, experiences from those in other parts of the world whose interests you share will have greater meaning. Geography brings the physical earth, mankind's home, into closer focus. In later life this background knowledge will enlarge your interest in life itself and serve you well.

When choosing optional courses, learn now to evaluate them in terms of future life. A language course, for example, may prove to be a blessing for those who are planning on a career as a missionary.

Learning a trade will help you to provide your material necessities.

Learning a Trade

Learning a skill or a trade during your school years is something you should strive to do. Whatever trade you choose, work at it also so as to become "a man skillful in his work," a craftsman. (Prov. 22:29) If you are really skilled it will be easier to find part-time work to sustain you in the full-time Christian ministry.

Since we are living in the age of the technician and the specialist, this means you may need guidance to pick the right subjects in school that will serve you best, considering your chosen trade and your goal in life. If you need help, do not hesitate to talk this over with your parents, your congregation overseer and, if need be, your school counselor. Tell them of your plans, the trade you wish to learn and your choice of a ministerial career.

Many high schools have cooperative programs, and Federal and State employment services have counselors with whom you can consult. Some students will find it advantageous to get technical training by considering a technical program in a trade school.

Remember, however, a trade, a skill, a job is merely a means of fulfilling a Christian's greater goal, which is to serve Jehovah God and his Kingdom interests. Do not allow either your education or your employment to detract you from your chosen goal. Make good use of your school years, and rewards will follow, including blessings from God as you seek first his kingdom.



BENEATH the 305-foot Statue of Liberty in New York's harbor, President Johnson, on October 3, 1965, signed into law a new United States Immigration bill. It was a historic moment of great significance to people all over the world who desire to immigrate to the United States. The new law makes major, liberalizing changes in America's immigration policy that is to their benefit.

President Johnson stated, when he signed the bill, that the new law "repairs a deep and painful flaw in the fabric of American justice. . . . The days of unlimited immigration are past, but those who do come will come because of what they are and not because of the land from which they sprung."

The previous 41-year-old immigration law, dating from 1924, contains a national origins quota system that has long been viewed as decidedly discriminatory. It grants to such countries as Great Britain, Ireland and Germany far higher immigration quotas than Slavic, Latin and Oriental countries. Britain, for example, enjoys an annual quota of about 65,000, most of which goes unfilled. India, on the other hand, was given a quota of 100 and consequently has more than 16,000 people waiting to get into the United States. Italy, with a quota of 5,666, has 249,000 people on the waiting list. In Poland 80,000 people are seeking to be among the 7,500 immigrants per year allotted to that country. Applications made there in 1959 are just now being processed.

Persons of Chinese ancestry were placed under a quota of 105 regardless of where they lived. Because of their race they could not come under the quota of the country in which they resided, as peoples of other races could. With good reason Hawaii's Senator Hiram L. Fong, who is of Chinese parentage, stated that the old law contains

America's



"socially discriminatory features" that "hurt the United States at home and abroad."

Such discrimination has been embarrassing to the United States, which wants to appear in the eyes of the world as a nation that advocates equal treatment for all peoples regardless of race, nationality and religion. Another flaw in the old law is its treatment of foreign-born relatives of American citizens. It has made the uniting of families a difficult matter. Greek parents of an American citizen, for example, have had to wait at least eighteen months before they could be united with him.

The old immigration law is so restrictive that only one-third of all the persons immigrating to the United States have done so under its provisions. The rest were admitted under legislation for refugees and displaced persons and by private bills that Congress acted on for individuals.

When introducing the new immigration bill to Congress, President Johnson stated: "The principal reform called for is the elimination of the National Origins Quota System. That system is incompatible with our basic American tradition. . . . The procedures imply that men and women from some countries are, just because of where they come from, more desirable citizens than others. We have no right to disparage the ancestors of millions of our fellow Americans in this way. Relationships with a number of countries, and hence the success of our foreign policy, is needlessly impeded by this proposition. The quota system has other grave defects. Too often it arbitrarily denies us immigrants who have outstanding and sorely needed talents and skills. I do not believe this is either good government or good sense. Thousands of our citizens are needlessly separated from their parents or other close relatives."

Provisions in the New Law

In place of a quota system based on national origin the new immigration law will have a ceiling of 170,000 regular immigrants a year for all countries outside the Western Hemisphere. No more than 20,000 immigrants a year will be admitted from any one country, no country being favored more than another. Applications will be largely on the basis of first come, first served. Preference will be given to immigrants with skills needed in the United States. Immigrants from countries in the Western Hemisphere will be limited to 120,000 annually. Unaffected by this quota will be relatives of American citizens and refugees. In a primary category will be relatives of American citizens who, regardless of their nationality, want to immigrate to the United States. This involves marital partners, parents and children. The objective of this new law is to unite fami-

lies. All together, the yearly number of immigrants is expected to be about 350,000, or about 50,000 more than at present.

The new law will go into effect July 1, 1968, at which time the national origins system of quotas will cease, but in the meantime the unused quotas of such countries as Great Britain and Ireland will be transferred to countries with low quotas and large waiting lists.

Immigration will still be regulated so as to keep out criminals, prostitutes and other undesirable persons. Also, anyone who is liable to endanger the security of the country will not be accepted. For most applicants, employment requirements such as having a job arranged for in advance will have to be met.

Opposition to Immigration Bill

Voices raised in opposition to the new immigration bill expressed fears that the door was being opened to a flood of immigrants that would contribute to unemployment by taking jobs that others might have had. Senator John L. McClellan remarked: "I don't think we ought to let this country get flooded with immigrants. We've got enough of an unemployment problem as it is."

There are factors, however, that seem to counter such arguments. Pointing out one of them, Secretary of Labor William Wirtz expressed the opinion that the number of immigrants entering the country's 70-million work force annually would be so small in comparison with the total work force that it would be "insignificant."

Another factor, as we have noted, is that preference will be given to immigrants with skills needed in the United States. Such ones will be filling jobs for which there is a shortage of American workers. Still another factor is that an immigrant must have employment arranged for before he is accepted, and that employment

must not be in a community where there is a willing and able American worker who can fill the job. President Johnson stated: "No immigrants admitted under this bill could contribute to unemployment in the United States."

Other Countries

Unlike the United States, other countries usually do not use a quota system for immigrants. Many of them control the influx of immigrants by the number of work permits they issue. France and Switzerland, for example, have just about closed

their doors on immigration by making the obtaining of such permits very difficult. Great Britain is beginning to follow a similar course.

Because of the employment and housing problems Great Britain is encountering as a result of the great number of immigrants that have come into the country from the Caribbean islands, she is making immigration more difficult. Great Britain raised no barriers to citizens of a Commonwealth country until 1962, when she began to require certificates that jobs awaited immigrant heads of families. Further restrictions were made in 1965 by reducing the number of work permits to be issued annually from 20,000 to 8,500.

Australia, on the other hand, has the room to absorb a great number of immigrants. In fact, it has followed a policy of advertising for immigrants in Europe, in many instances offering to provide free transportation. Although it is nearly as large as the continental United States and has only about 11 million people, it does not admit Asian immigrants, because of the problems it fears would be created in a multiracial society.

Attitude Toward Immigrants

It is not unusual for some persons to harbor hostility toward immigrants. The basis for it is not entirely fear of competition for employment, but is sometimes due to suspicion of persons who have different customs, appearance and language. This attitude among some people in the United States has contributed in the past to disgraceful treatment of Chinese-, Irish-,

Italian- and Spanish-speaking immigrants.

In 1873 mobs of Americans attacked Chinese immigrants, burning their homes and even killing some of them. Regarding

Chinese and Japanese immigrants, former U.S. president John Kennedy stated in his book *A Nation of Immigrants*: "Immigration from the Orient in the latter part of the nineteenth century was confined chiefly to California and the West Coast. Our behavior toward these groups of newcomers represented a shameful episode in our relationships to those seeking the hospitality of our shores."

The majority of the people in the United States have reason to be sympathetic toward immigrants because they are either immigrants themselves or descendants of immigrants. Theirs is a nation of immigrants. Their keeping this fact in mind can help them to cultivate a kindly and patient attitude toward the people of other lands who are making new homes for themselves in this country.

The factor about this law that is noteworthy is not the relatively small increase in immigrants that it permits but its greater fairness. Thus for people in many countries who have been waiting patiently for years to immigrate to the United States, America's new immigration law gives renewed hope.

COMING IN THE NEXT ISSUE

- Where Should Your Confidence Be Placed?
- Personal Organization Brings Benefits.
- Christendom Loses Ground in Africa.
- Is Air Travel Safe?

GUARD AGAINST POISONING

EACH year there are about a million cases of accidental poisoning in the United States alone, one-half of which involve children. Of these, about five hundred result in the death of the child. Because of the many accidental poisonings that occur, the United States Congress has legislated that the third week of March each year be known as "National Poison Prevention Week." Working toward the same end, the medical profession, along with others, has established five hundred Poison Control Centers throughout the United States that are prepared to give immediate information as to what to do in any certain case of accidental poisoning.

It is not only what is literally poisonous that has caused all these accidents and deaths. Just about every household product and medicine can be dangerous. Thus, one of the most common forms of child poisoning is their accidentally taking aspirin. One three-year-old emptied an aspirin bottle of its pills, but by the time the parents noticed that something was wrong with the child, it was too late. Though rushed to the hospital, she lapsed into a coma and died. Death also came to the two-and-a-half-year-old child whose mother gave it a teaspoon of oil of wintergreen thinking it was cough syrup. And there was a thirteen-month-old infant who drank kerosene from a milk bottle, causing its death. Aspirin, oil of wintergreen and kerosene are not generally thought of as poisons, yet all three proved death-dealing!

Highlighting the extent of this problem is the fact that in the United States there are more than 200,000 household products that can harm a child if taken internally, one out of ten of these being actually poisonous. At the poison centers mentioned above, there is information as to what to use or do in the case of poisoning by any one of these, there being ninety-five specific antidotes.

As far as you adults are concerned, there are definite things you can do to protect yourselves. For one thing, keep all food items separate from medicines and household products and you will be less likely to have a mishap. Secondly, never put things that can harm into any container without plainly marking the bottle or container, not only with its name but with some warning word such as **DANGEROUS, POISON or CAUTION!** Third,

read labels carefully whenever you purchase anything that might be harmful if taken internally, so as to know what to do in case of an accident. And never take medicines in the dark; you might have the wrong bottle!

For the protection of your children, there are other suggestions to keep in mind. For example, never tell a child that medicine is candy; too much candy may give a tummy ache, but too much medicine can kill. If possible, keep all medicines out of sight as well as out of reach. Do not take medicines in the presence of children. Do not depend upon the so-called safety caps on bottles; children have a way of removing them, as with their teeth. Remember, children are prone to take anything they find into their mouths, for which reason one pediatrician referred to them as "human vacuum cleaners."

A medicine cabinet that can be locked is a protection to your children. It is even wise to lock the closet that contains all the household products that could harm if taken internally, such as lyes, bleaches, detergents and ammonia. Periodically check your medicine cabinet and throw out old medicines and rinse out bottles; more than one child has been poisoned by emptying a discarded medicine bottle.

And what if any poisons are taken accidentally? First of all, call the doctor or your Poison Control Center—if you live in the United States. If the child took an alkali or acid poison, have it drink plenty of water to dilute it and then give it milk, egg whites or olive oil to counteract the poison. For some things, such as an overdose of aspirin, it is best to try to get the child to vomit, unless it is unconscious or is having convulsions. To get a child to vomit place it on your knees, head down, in spanking position, and with a finger tickle its throat. If that does not work, try giving it warm salt water, two tablespoons of salt per glass, or give it syrup of ipecac. For strong acids or petroleum, vomiting is not recommended.

A time-honored aid for counteracting poisons is activated charcoal administered in a soupy consistency; burnt bread is better than nothing in an emergency.

In all such ways you can guard against or find relief from accidental poisoning of yourself and your loved ones.

Humans

IN THE FACE OF

DISASTER

IT WAS down in that part of the Atlantic Ocean where the trade winds die out and the doldrums begin. The air lay hot and muggy over hundreds of square miles of slowly undulating waters. Under the sun's burning rays, it began to expand and shimmer upward. From surrounding areas cooler air was sucked in, heated and added to the rising column of hot, moist air. The cooler winds, flowing down into this low-pressure area, began to turn under the force of the earth's rotation, winding around in counterclockwise direction like a huge corkscrew of air. In this way, somewhere between South America and West Africa, hurricane "Betsy" was conceived.

She was officially "born" on August 27, when her winds reached the seventy-five-miles-per-hour velocity required of all legitimate hurricanes. She "died" some fourteen days later, but within that short span she grew into a screaming, raging giant that traveled 2,500 miles and left a path of ruin that affected the lives of thousands of persons in a way that many will not soon forget.

Storm Warnings

The red flags with a black square in the center, which spell "hurricane" to every mariner, were soon going up all along the long string of islands that stretch like a necklace from Trinidad to Puerto Rico.

Pushed in a westerly direction by the trade winds and pulled toward the north by the earth's rotation, the storm slowly threaded its way through the islands, bypassing many and giving Puerto Rico a wide berth. Had Betsy continued north she might have found a watery grave in the North Atlantic. Instead, about 300 miles north of Puerto Rico, she met up with atmospheric pressure that turned her around and sent her west, then northwest, until she was hundreds of miles north of the Bahama Islands and apparently headed for the Carolinas. But she again ran into opposition from another high-pressure area. With winds now up to 150 miles per hour near the center and gale winds extending out over an area of nearly 500 miles, the storm hung ominously at a point due east of Cape Kennedy. Then, on September 5, Betsy made a complete loop and strangely headed in the direction hurricanes seldom take: *south*, on a collision course with the Bahama Islands.

Get Ready, It's Coming!

What do you do when a hurricane is heading your way? Nassau, the capital city of the Bahama Islands, was filled with the drumming of hammers as windows were battened down, while store owners fitted storm shutters into place. People scurried about securing garbage cans and other loose objects; they hurried to stores to ob-

tain candles, matches, flashlight batteries and food that would not need cooking, and began storing water for drinking. On the ocean, long slow swells were rolling in, the sky had become gray and overcast and low scudding clouds raced across it, spitting occasional rain. The winds steadily increased and soon were whipping the hibiscus-lined streets with hurricane force. A missionary in the Bahamas described their pulsating pattern in this way:

"It is something like being in a railway station or perhaps in the subway with the continuous but fluctuating roar of distant trains, then a terrific uproar as one vibrates its way through your station, fading away again into the general hubbub. Then another pounds its way in another direction. With the increased noise there is an intensifying of the blows at the windows and walls of the building and a sensation as of giant hands clawing at the shingles of the roof."

For twelve hours the howling storm buffeted the city, tearing off roofs, knocking out the power system, and leaving the island cut off from communication for two days.

Next Stop: Miami

After a wild night in the tourist haven of Nassau, during which she ran up a bill of some \$500,000 in damages, Betsy decided to move on. She made a straight line for an even more famous tourist place: the area around Miami and the Florida Keys, which Floridians often call "the gold coast." By midnight the storm hit. Trees bent double under the impact of its fury, split or were uprooted. Power lines whipped about, broke, and sent out hot sparks of current. Transformers exploded, lighting the night with brilliant flashes of blue and red. Tree branches, coconuts, splintered boards, shingles, sheets of metal and pieces

of broken glass shot through the rain and darkness.

Oddly enough, it is not a hurricane's winds that pack the most destructive power, but the huge waves and high tides it creates. Betsy built up tides nearly six feet above normal and slammed waves twenty feet high against the shores, caving in sea walls, undermining buildings, tearing up most of a two-mile ocean-front promenade, and sending great volumes of water surging over little islands of the Florida Keys clear across to the Bay of Florida on the other side. A 411-foot Panamanian freighter was driven aground. Big 50-foot house trailers in dozens of camps were tossed about or flipped on their backs. Hundreds of autos were swamped and set drifting. Lobbies of luxurious beach-front hotels became aquariums for fishes and eels.

Next day the "gold coast" surveyed the damage and found it had been "taken" by Betsy for hundreds of millions of dollars. Ninety percent of Florida's \$2 million avocado crop was on the ground, lost. The cost for cleaning up the tons of sand and debris alone in Miami Beach was set at \$1.5 million. Most costly of all, seven were dead.

Louisiana Tragedy

The red-and-black flags were now flying all along the 900 miles of the Gulf Coast from Florida to Brownsville, Texas. Cars were lined up bumper-to-bumper on highways leading away from the Louisiana coast, as entire towns were evacuated and a quarter of a million persons fled their homes, seeking safety farther inland. The hurricane churned across the Gulf, over the marshlands of southern Louisiana, and bore down on New Orleans, smashing into the city at midnight of September 9. Six big freighters were torn from their moorings and sent crashing into the wharves, butting one another like berserk bulls.

In the early morning hours a levee on the ship canal to Lake Pontchartrain gave way, flooding low-lying sections. But the worst blow came from a 26-foot-high tidal surge that rolled into the city and inundated a 400-block area. The horror of the hours that followed can best be told by those who experienced it. One of Jehovah's witnesses there gave this account:

"At about 1:15 a.m. someone knocked on the door and said the water was coming. We ran out to the car and went one block. Every way we turned the water kept getting higher. The car stalled a few blocks from the house and we got panicky because we had our seven children in the car. The three oldest got out and ran back. We gathered up the smaller children and came behind them. The water was about waist deep at this time.

"We ran into the house and started picking things up and putting them up higher, but the water came so fast the furniture started floating. Then I made holes in the ceiling and we carried the children and our kerosene lamp up into the attic. We couldn't sit up straight because the attic was so low; we had to lie down. The baby was five weeks old and we had no bottle for him nor anything to eat.

"We kept our spirits up during the night by singing Kingdom songs and praying. We also read the daily [Bible] text, which was about how love covers all things. When daylight came we cut a hole in the roof and climbed to the top of the house. The water was still rising, so I built a sort of ladder from the roof to a nearby tree that was much higher. We stayed there until about 4 p.m. Friday, when a boat came for us.

"We were taken to a school building and the water started rising there. The people were packed so tightly you could hardly move. Then the helicopters came to take us, and they asked for women and children first. The people were so panicky that men were knocking children down, trying to get into the helicopters. The pilot got angry then and said he wouldn't take another person out if they couldn't act right. Finally, our older children were picked up and then my wife and baby and the two smaller children. We were all split up and taken to

different shelters. It was early Saturday morning before the baby got his first bottle, and it was not until Monday that our family got back together again. . . . Everything we had was lost."

A 63-year-old grandmother, also one of Jehovah's witnesses, relates:

"By 8:30 p.m. the lights went out, also the phone wire snapped, leaving me, my daughter, her husband and eight children [aged two to fifteen] in darkness. Just before the phone went out one of the brothers called and told me the levee had broken. It was too late to try to get out of the house in the storm. So we put the four smaller children on the piano. When the water reached their feet we moved them up on the wardrobes. My daughter suggested we break the sheetrock ceiling in one of the closets and get into the loft. My 15-year-old grandson took one of the inside doors off the hinges and my son-in-law put it across the rafters. The older boy took each one of the smaller children on his shoulders and reached them to their father, who sat them on the door. We sat in the loft from 3 a.m. until about 9:30 a.m.

"At daylight my son-in-law broke the window to call for help. By that time there were quite a few boats rescuing people marooned on the rooftops. The water was over ten feet outside. With the 4-year-old on my lap, my hand on the baby to keep him from rolling off the door, we all sat cold, wet and barefoot. The 6-year-old sat up and pressed too hard on the sheetrock; it gave way, and he fell into the room in over six feet of water. I screamed out, the older boy jumped right in behind the child, picked him up and handed him to me. A little later two men in a large boat picked us up and took us to the school. We stayed there all day Friday without food for the children until about four o'clock, and they ate green beans right out of the can on paper napkins. They never complained or cried out one time. . . . We'd lost everything except what we had on our backs."

Another who spent the night in an attic, after relating that experience, says:

"Then we heard a motorboat. I waved them down. They said they were going to get the body of a man who had drowned,

but they would take us with them. When we got there the body was resting on top of a car and one of the men got out and tied his hands with a rope and they pulled him along behind the boat."

The man was just one of the sixty-eight who died in Louisiana, including the five-year-old daughter of one of Jehovah's witnesses.

Some twenty thousand persons crowded into schools and relief centers throughout the city. One woman related:

"The classrooms were dark, just one candle in each room. We tried to sleep on the floor on blankets we brought with us, but it was miserably hot—there were so many in the room. The next morning the Red Cross representatives told us there was little food as yet and we would have to conserve. For breakfast we had two tablespoons of green peas and a little water. There were crackers and peanut butter for the baby. My husband sacrificed the food for me and the baby. He didn't have anything to eat for two days. There were no medical facilities. The nurses left. There were children running fever and vomiting. We did what we could to help."

Her husband continued:

"After the second day we saw a boat coming. We were helped out of the second-story window of the school into the boat. He charged us \$2.00 and refused to let us into the boat until we agreed to pay. The water was about fourteen feet deep.

"When we were in the boat trying to dodge all the fallen wires around us, and the boat leaking, I thought of Armageddon and wondered if it would come like that. I was praying all the while I was in the water. As soon as I got to dry land I thanked Jehovah. I prayed that if we drowned would He please resurrect us. Three days afterward the man who took the money gave it back. He was afraid he would be prosecuted.

"We were at the Port of Embarkation three or four days. They were very nice and fed us. They had medical facilities and water for bathing. Now, here at the Kingdom Hall [of Jehovah's witnesses] we got everything we needed and the brothers were so good to us. Some of the brothers came down to the house and helped clean it up."

When the waters finally receded and people tried to return to their homes they found them unlivable. The furniture, soaked by the water, fell apart in their hands. The stench of the mud that coated the walls and floors was nearly unbearable.

In the town of Buras, Louisiana, to the south of New Orleans, practically every home suffered severe damage or was ruined. Some were carried as much as 600 feet from their foundations.

In all, some 36,000 homes were severely damaged or destroyed in Louisiana. The total cost of damage was estimated to be nearly \$1,000,000,000, with perhaps another \$1,000,000,000 to shipping facilities; 1,147 boats were destroyed or damaged.

Relief Operations

The disaster drew nationwide attention, brought an unexpected visit from President Johnson, and set in motion relief operations by many government and charitable organizations. Individuals also demonstrated spontaneous generosity. One store owner in a hard-hit area simply stepped aside from the door of his store and told the hungry, "Take what you need."

Members of the fourteen congregations of Jehovah's witnesses in New Orleans and in other neighboring congregations were kept busy caring for their spiritual brothers in need of help. At the height of the hurricane, when trees and power lines were being hurled to the ground, the city supervisor of the congregations became concerned for an elderly Witness who suffered from heart trouble, fearing she might die due to the stress. He made his way in the darkness among flying glass and debris to her home and took her to his home for the night. Before dawn he and other congregation overseers were organizing to make a "nose count" of the more than 1,200 Witnesses in the area. With 80 percent of the

telephones not working, they had to find their way through the water and over debris that was often occupied by snakes. Eventually every Witness was accounted for and those in relief centers were transferred to homes of fellow Witnesses. Two hundred and twenty-seven were in need of relief assistance.

Cleaning crews of from twelve to twenty volunteers were sent to individual homes, and people in the neighborhood stared on seeing some twenty white Witnesses walk up to the home of a Negro Witness and tell her they were there to clean her house for her. Non-Witness men whose wives were Witnesses were clearly impressed to have the Witnesses come and help them clean their own houses.

A shuttle service was set up to get ice to the homes to save any remaining food. All the ice was donated and some came in from as far away as Jackson, Mississippi, a distance of some 200 miles. Witnesses who still had electric current arranged for freezers to be brought to their homes and connected, to save their contents.

Under the heading, "Help Provided by Witnesses," the *Times-Picayune* of New Orleans reported: "Assistance has come from as far away as Cumberland, Md., Reno, Nev., and Brooklyn, N.Y. The Houston, Tex., congregations sent some 13,500 pounds of bedding and canned foods; and 67 new mattresses were sent from Moss Point, Miss."

One Kingdom Hall that was turned into a relief center took on the appearance of a large department store as donations came in from many points. The city director for the New Orleans congregations reports: "Total contributions have reached nearly \$11,000 and over \$12,000 in canned goods and other foods to feed the brothers. We have received over 7,000 pieces of clothing, over 500 pairs of shoes, 229 mattresses and some box springs. This past Saturday we

received 10 refrigerators, making a total of 24 received as well as 7 cooking stoves, most of them four-burner ranges. Also received today were 7 new dinette sets and tomorrow we are to receive a large van of new furniture still in crates from the Gulf Coast. The Gulfport, Mississippi, congregation and the Mobile, Alabama, congregations have informed me that if I will let them know exactly what we need in these lines they will try to supply the brothers and put them back on their feet."

Important Lessons

It will be months, perhaps years, before Betsy's brutal effects can be erased, and only a resurrection from the dead can restore the storm's victims to life. But much can be learned from going through such a disaster. The moment comes when humans find themselves on their own against the elements. How evident the weakness of man, even in this "space age," when faced with such awesome power! How sharply tragedy impresses the mind with the value of life and the unwisdom of putting trust in material possessions! How clear the value of heeding warnings and following instructions, of cooperation between husband and wife, and of training children to obey! How wonderful the blessing of helping hands from loving brothers and, above all, the grand benefits of having true faith in Jehovah God and in his resurrection promises! As one expressed it: "What impressed me was the love that the brothers showed by getting all these things together to aid all of us. It certainly was a display of real love—all they did and are still doing for us. As I think back during all the horror of it I was wondering how we would survive. I wondered if I would panic—I wanted so much to take care of my wife and baby. I never gave up faith in Jehovah, though."

CHINA'S "PEOPLE'S MEDICINE"

By "Awake!"
correspondent in Taiwan

FOR the past few months I have been conducting a Bible discussion with Dr. Chang, a Chinese herbalist. My curiosity about Chinese herbalism was evoked when a friend of mine, suffering from chronic bronchitis, tried Chinese herbs. She had been taking antibiotics but found no relief from the last attack; in fact, she suffered severely weakening side effects for two weeks. However, after she took two doses of Chinese herbs, the congestion was gone; and in four days she was practically back to normal.

So one afternoon after our Bible discussion I confronted Dr. Chang with my questions. He was very obliging. "Chinese herbalism," he explained, "is called the 'people's medicine.' It has a history as ancient as the Chinese civilization itself."

I learned that during the Second Han dynasty, about 200 C.E., textbooks appeared for the first time, and the use of herbs became more widely known. At that time, however, there were only 360 known varieties gathered. From then on, the study of herb medicine flourished. At the time of the Ming dynasty (about 1600 C.E.) there were 1,892 varieties recorded. Soon a governmental department was set up, headed by a royal physician, to forge the continued progress of herb medicine. When China became a republic, the department of royal physicians was abandoned, and the practice went back to the general populace, and once again the term

"people's medicine" became appropriate.

Its Principles

"What principles do you follow?" I inquired.

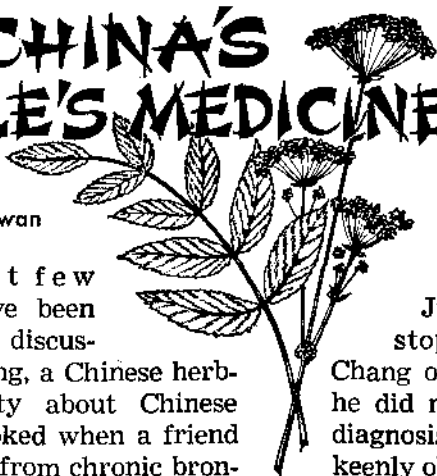
"To understand this you should first know a little of the structure of Chinese medical technique," my friend told me.

Just then a patient came in. We stopped our conversation as Dr. Chang offered his services. I noticed that he did not immediately proceed with his diagnosis, but, rather, he first quickly and keenly observed his patient's whole appearance. Then he began asking questions, drawing out facts concerning the patient's entire physical condition, at the same time listening attentively. He seemed to be interested, not only in the patient's answers, but also in his manner of speaking. Then he diagnosed the patient. Finally, he wrote a prescription, to be filled by his assistant.

"A Chinese doctor, when attending a patient, will basically follow four principles," Dr. Chang said, continuing his explanation, "and these are summarized in four Chinese characters. They are *wang* (to observe), *wun* (to listen), *wen* (to ask questions) and *chieh* (to diagnose)."

"I see that was precisely what you just did."

"That's right. You see, according to Chinese medical science, we believe that the human body is a marvelous mechanism, with all its parts harmoniously joined together—just as we learned in the Bible. Thus when one part has contracted some disease or become infected, the whole body will be affected and signs can be observed, perhaps by means of the patient's composure, his breathing or the way he speaks. These have a bearing not only in detecting the illness but also in determining what



kind of herb will be best for the particular patient."

Its Prescriptions

"Now, the success of a doctor," he continued, "depends greatly on his herb prescriptions. As you remember, we treat the human body as one whole, so in one formula we prescribe many kinds of herbs, with the objective not only of curing the sickness but of building up the body's resistance. To do this, we use four principal groups of herbs in each formula. Each group may include several types of herbs, summed up in four Chinese characters: *juen* (the main herbs to destroy the disease), *sun* (the assistant herbs to build up body resistance), *shih* (the directive herbs to carry the drug to where it is needed) and *jo* (the neutral herbs for protective purposes to forestall any side effect).

"Furthermore, a doctor may use different prescriptions for two persons having the same illness. This is because the individual patient's physical condition has a lot to do with it. So while one patient may call for a prescription that will bring direct and immediate results, another may need a prescription that works more slowly but that will help him build up greater body resistance to fight off the disease."

By this time his assistant had filled the prescription. "Let's go over to the herb counter and see what we have," Dr. Chang said. "Do you see what these are? All of them are raw materials from the three branches of natural resources, that is, animal, vegetable and mineral, suitably sliced and crushed. Because we use organic material there is less chance of side effects, which are so prevalent with synthetic drugs."

"But how are these herbs taken by the patient?" I inquired.

"Actually, except for a few items, herbs are not taken directly. They must first be transformed into a liquid. The process is rather simple, and the patient can generally prepare it himself. Water is added to the raw herbs. This is first brought to the boiling point and then simmered for a while. A patient strains off and drinks the liquid and disposes of the remaining materials."

"Does it have any taste?"

Dr. Chang smiled, saying: "I have a glassful already prepared over here. I would like you to taste it yourself."

I braced myself—"Wow! This is bitter!"

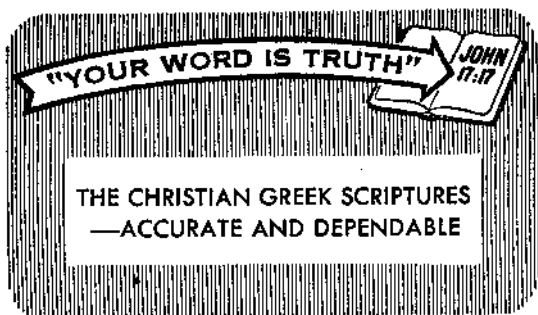
Dr. Chang laughed. "Yes, that's why a Chinese proverb says, 'Right counsel is difficult to take, even as good medicine is always bitter.'"

"One more question, Dr. Chang: What is the outlook for Chinese medicine?" I asked.

"Because of the introduction of Western medicine and its more modern techniques, Chinese medicine has undergone some changes. Do you see those machines over there? They process the herbs into pills. This is one of the marks of Western influence."

Dr. Chang stopped, then added: "Here in Taiwan, Western medicine is generally more expensive because a patient has to pay a fee to the doctor and also the price of the imported drugs. So the fact that an herbalist is also a doctor offers convenience as well as lower cost. Having this advantage, herbs are still widely used by the greater proportion of the populace here and this continues to be the 'people's medicine.'"

I thanked Dr. Chang for a most informative discussion. As I bade him good-bye, I felt a greater understanding of Chinese medicine. I could see why the Taiwanese liked their "people's medicine."



THE Christian Greek Scriptures have many hallmarks that testify to their purity, accuracy and dependability. Not the least of these is the agreement between minute details found in these twenty-seven books. This consistency further convinces Christians that in reading the Christian Greek Scriptures they are dealing with fact, not fiction.

An instance of this scrupulous care with particulars can be found in the Gospel record of two of Christ's miracles. The account of Jesus' multiplying loaves and fishes to feed the five thousand men, besides women and young children, near the Galilean city of Bethsaida is one of the few events prior to the final week of Jesus' ministry that is recorded by all four Evangelists. Yet, each one of them employs the same word for the twelve baskets that were used to pick up the leftovers. (Matt. 14:20; Mark 6:43; Luke 9:17; John 6:13) That Greek word, *κόφινος* (*kóphinos*), means a small basket or container, such as the Jews carried food in when traveling short distances in Jewish territory.

When Matthew and Mark present the details of the other miracle, Jesus' feeding of the four thousand from seven loaves and a few little fishes in the Gentile district east of the Sea of Galilee, they show that, after all had eaten, seven baskets of fragments were collected. However, in both of the accounts of this miracle a word is used for the basket that is different from

the word used to specify the baskets of the earlier occasion. This time they wrote the Greek word *σφυρίς* (*sphuris*), designating a large provision basket or hamper. (Matt. 15:37; Mark 8:8) Such food receptacles were used by first-century Jews when journeying through Gentile areas.

While many Bible translators overlook the difference between these two words of similar meaning, the four Gospel writers, with the exactness of persons closely connected with the actual events, did not confuse the two words. Jesus also maintained this precise distinction when he later mentioned the two events. (Matt. 16:9, 10; Mark 8:19, 20) Additionally, the particular type of basket referred to on each occasion is precisely what Jews traveling in that territory could be expected to be using. The uniform application of these terms in the Gospels testifies that real events are described, and those by eyewitnesses or writers who had received the facts from persons present who observed the miracles.

Some critics, though, challenge the accuracy of the Christian Greek Scriptures because they feel that details are omitted from some of the accounts. In certain cases details are omitted, but reflect upon what such omission suggests. If an individual were attempting to invent a credible story, he would be careful that all the fictitious details were supplied, that they agreed and led to a logical conclusion. He would fear that his fictional writing would not be believed unless it were reasonable and complete. In contrast, if a person were writing the truth, it would not be surprising if he presented his account without providing every last detail. His main concern would be to convey the point of his message, not to deceive future readers.

For example, in Matthew's record of the trial of Jesus before the Jewish Sanhedrin, we are told that some persons present "slapped him in the face, saying: 'Prophecy

to us, you Christ. Who is it that struck you?" (Matt. 26:67, 68) Consider, though, why would they ask Jesus to prophesy who had hit him, when that person was standing there before him? Unlike a designing forger, Matthew did not explain this apparent problem.

However, a missing detail is supplied by two others of the Gospel writers. Both Mark and Luke inform us that Jesus' tormentors *covered his face*. Then they slapped him and asked him to name his assailant, thus testing his miraculous power to reveal the unknown. (Mark 14:65; Luke 22:64) How could Matthew skip such an important detail, that, if included, would have made his narrative much more persuasive to some? The existence of such an omission leads us to the reasonable conclusion that the honest Bible writer, Matthew, presented his material without concern as to whether all the subordinate details were supplied. Such obvious honesty should inspire Bible readers to have faith in the truthfulness of Matthew's Gospel.

Another aspect of the Christian Greek Scriptures that emphasizes their accuracy is the way in which one book can serve as a double check and support of material presented in another book. An instance of this is found in connection with the apostle Paul's comment to the Corinthian congregation, "I planted, Apollos watered."—1 Cor. 3:6.

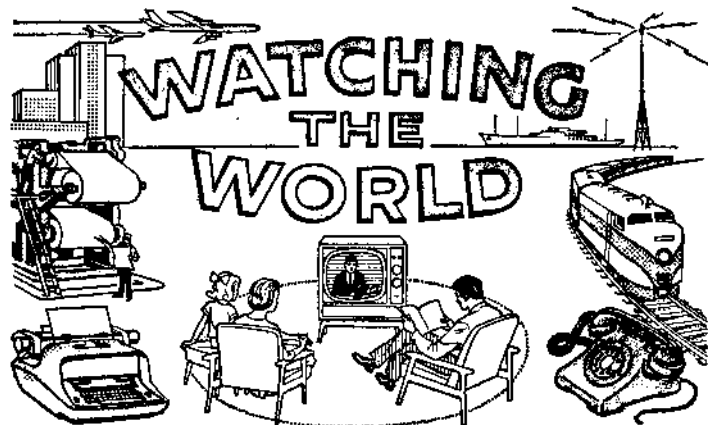
We read in Acts, chapter 18, that during the apostle's second missionary tour he sojourned in the city of Corinth. After a period he and two Hebrew Christians, Aquila and Priscilla, left Corinth and traveled to Ephesus. Paul moved on to Antioch, but Aquila and Priscilla remained in Ephesus and became acquainted with a devout Jew named Apollos, who knew only of the baptism of John. They "expounded the way

of God more correctly to him." (Acts 18:1-26) In time Apollos went to the district of Achaia and specifically to the city of Corinth. There "he greatly helped those who had believed."—Acts 18:27-19:1.

Later, apparently after Apollos left Corinth, some dissension developed in the congregation, for some there championed various men as their leaders. (1 Cor. 1:11, 12; 16:12) The apostle Paul wrote the Corinthians, counseling them that they should not be followers of men, but should build on Jesus Christ as a foundation. (1 Cor. 3:11) Part of that discussion was: "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers . . . I planted, Apollos watered, but God kept making it grow."—1 Cor. 3:5, 6.

The order of events suggested by the presentation in First Corinthians, written by the apostle Paul, corresponds exactly with the history in the book of Acts, written by the disciple Luke: First, Paul preached the Christian message in Corinth, and later Apollos visited the city, watering or aiding those who had become Christians. Plainly, these harmonious details are not introduced into Paul's letter to support its accuracy and thus make it more believable, but they are supplied to illustrate the point about which he was writing. Yet, the faultless conformity between the history and the epistle or letter constitutes a valid reason for accepting both books as accurate and dependable.

Though these evidences of the authenticity and fidelity of the Christian Greek Scriptures are indirect and subtle, they are nonetheless convincing. They well establish the general truthfulness of the books, and give Christians added confidence that in growing in knowledge of the Scriptures they are being strengthened or girded with the truth.—Eph. 6:14.



34,708 at Yankee Stadium

Hear Report from China

◆ On Saturday morning, October 30, in brisk weather under a cloudless sky, 34,708 of Jehovah's witnesses and friends assembled at Yankee Stadium, New York, to hear a talk by Stanley Ernest Jones, who had just been released from prison in Communist China. Jones had been arrested on October 24, 1958, in Communist China and sentenced to a seven-year prison term for preaching the good news of God's kingdom. Only ten and a half hours short of serving his full seven-year sentence in solitary confinement was he set free. Jones, a minister of the Watch Tower Society and one of Jehovah's witnesses, spoke to the vast multitude for almost two hours about life in Red China and his prison experiences. Rounds of applause greeted his open courage and fight for spiritual survival. His message was an encouragement to faithfulness and Christian integrity. Modestly, Jones said, "I did nothing spectacular, nothing heroic, nothing that anyone of you would not do under similar circumstances, I am sure." The crowd that assembled on a few days' notice came from the entire north-eastern United States, with some from as far away as California and Canada. Char-

tered buses from distant points lined the streets around the stadium. Wrapped in blankets against the cold were men, women and children, each clinging intently to every spoken word. Perhaps expressing the sentiments of all in attendance were the words of an old man headed for a chartered bus after the session was over. "The Lord knows," he said, "it was good for us to be here."

\$15-Million Disappointment

◆ The United States attempted a historic rendezvous in space on October 25, but the Agena target satellite missed orbit. Precisely what happened was not known. The satellite either exploded in space or plunged into the Atlantic Ocean. The price tag on the Agena rocket was estimated at between ten and fifteen million dollars. It was the most complex rocket the United States has launched. It was geared to do everything but fail, which it did.

The Comet Ikeya-Seki

◆ The comet Ikeya-Seki, named for Japanese astronomers who discovered it on September 18, was photographed on October 2 over Woomera, Australia. But it promised to be its brightest on October 21. Astronomers called it "the most spectacular cele-

tial show of the century." Astronomers and newsmen went aloft at dawn in airplanes to get a look at the comet. With binoculars and knowing precisely where to look, some did see it. But in most places cloud cover prevented sightings from the ground. Dr. Elizabeth Roemer of the Naval Observatory at Flagstaff, Arizona, said that she could step outside her office and see the comet any time she wanted; it was that bright.

Joking Can Be Fatal

◆ Fifteen-year-old Telford Burkett of Ohio faked a phone call to his home saying that he had been kidnapped. The boy's father, forty-three years of age, collapsed after his wife phoned him of the incident. He died later of a heart attack. The boy's mother and an aunt required medical attention. Of course, the boy did not expect any of this to happen. It should be a warning to practical jokers.

Right to Prolong Lives

◆ Is it right to keep alive hopelessly ill persons who want to die? Or is it more loving and considerate to let them die? These are questions being raised by prominent doctors. Dr. Walter C. Alvarez, professor emeritus of medicine at the Mayo Foundation, challenged the modern interpretation of the Hippocratic oath, which emphasizes the preservation of life. Dr. Alvarez told of a man nearly dead of cancer who was kept alive for three weeks by intravenous feeding. "That was foolish," he said. "Hippocrates, I think, had more sense than that." Dr. Alvarez made plain that he was not advocating killing anyone. "I am just asking if we must always struggle to prolong the process of dying, in the case of an idiot, or that of a man or woman who is certain to be gone in six weeks. Have we doctors the right to

keep a man alive against his will, when he begs us to let him go? . . . We doctors are now disgusting and angering many families by insisting on spending huge sums of money to keep alive a dying person." Dr. Alvarez continued: "I am not telling people what to do; I don't know, but I will keep asking if what we are doing is sensible."

A Changed Spirit

◆ A leading American television station televised on October 11 a report on draft problems. Former President Eisenhower spoke out about the apparent lack of patriotism among many of today's youth. An official of the Chicago draft board for seventeen years stated: "I would say that 99 out of 100 do not want to go into the military service today. They feel they're not obligated to this country in any respect." A commentator on the program declared: "The spirit of much modern American youth is not that of 'Rally round the flag, boys.'" Campus protests against United States policy in Vietnam have increased in number, noise and size. Some demonstrators have burned draft cards. However, not all the denunciations have gone unchallenged. Some 2,000 students and faculty members in Michigan sent President Johnson a telegram supporting his policy in Vietnam.

Science Journals Mushroom

◆ Throughout the world there are about 100,000 science journals published in more than 60 languages, and the number doubles about every 15 years. So much scientific material is being published that specialists are not able to keep up with publications in their own fields. Libraries are also having difficulty storing and classifying all current journals. "Even if data can be stored," said the *New York Times*, October 14, "retrieving the proper report

at the proper time can be difficult. A steel executive was quoted as saying that if an experiment costs less than \$20,000 to perform, it might be cheaper to do it than try to find out if it has been done earlier somewhere else in the world."

Not So Fair

◆ The New York World's Fair opened in April 1964 to a disappointing crowd. Rain and racial demonstrations marred the opening lay. On the closing weekend, however, the broad avenues were jammed, with a weekend crowd of 889,977 going through the turnstiles. Nevertheless, the two-year attendance total of 51,607,448 was far short of the 70,000,000 that had been projected. But even at that the fair attracted 6,000,000 more persons than any other world's fair. Money-wise, the fair was no success, according to Robert Moses, who masterminded the extravaganza. As a consequence the Fair Corporation could not pay back its \$24,000,000 loan from New York City. Moses further announced that he could pay only 50 cents on the dollar on \$29,000,000 in promissory notes, and that the huge network of playgrounds he had hoped to build with his surplus profits would have to wait. Vandalism marred the last day, October 24. Prim ladies feverishly uprooted chrysanthemums recently planted for a permanent park, tipsy men wantonly ripped signs from buildings, boys climbed poles to make off with the flags. Everything from trinkets to cameras was stolen as souvenirs. About the only thing left standing without a bruise was the Unisphere. The rest of the square-mile area looked as if it had been hit by a vicious hurricane. Garbage and litter covered the ground in extraordinary quantities. Viewing the litter, a woman, in disgust, exclaimed: "Isn't this dreadful!"

Protect Children

◆ Attorney Aaron E. Koota launched a campaign to protect Brooklyn children from sex crimes. In eight months, from January 1 to August 31, there were 1,121 sex crimes in Kings County. Of these, at least 25 percent involved children. The district attorney called sex criminals "one of the greatest dangers in our community today." He suggested that these points be pressed home to children: (1) Do not let strangers touch you. (2) Never accept a ride from a stranger. (3) Never accept candy, gifts or treats from a stranger. (4) Do not play in alleys, deserted buildings and unfamiliar places. (5) Do not go with strangers when they ask for directions. (6) Do not hitchhike. (7) Do not take anything that is free from a stranger. (8) Write down the license number of any suspicious car. For their own protection children need to be made to realize that these are evil days.

89th U.S. Congress

◆ The clock stood at 12:52 a.m. when Acting House Majority Leader Hale Boggs of Louisiana moved to adjourn the first session of the 89th Congress. A loud shout of relief went up as some 40-odd members still on the floor headed for the exits. For what they have achieved this Congress is considered by many to be one of the best on record in American history. In all, the 89th Congress spent \$119,300,000,000—a total unprecedented in peacetime and one that will take decades to pay off. Interest on the national debt alone came to \$11,000,000,000 this year. The verbiage that flowed from this Congress filled more than 33,250 pages of the *Congressional Record*, another record, which cost the American taxpayers some \$3,000,000. Members of Congress will reconvene January 10, 1966.

A W A K E !

Belief-in-God Ruling

◆ The United States Supreme Court ruled in 1961 that it is unconstitutional to ask jurors if they believe in God. On October 11 the Maryland State Court of Appeals reversed the murder conviction of a Buddhist named Lidge Schowgurow. He successfully argued that he had been denied equal protection of the laws because his jurors had to swear to do their duty "in the presence of Almighty God." *Time* for October 22 said: "Since Buddhists do not believe in God, members of his faith were theoretically excluded from the jury. Though no Buddhists were even considered for his jury, the court upheld Schowgurow—and voided all such jury oaths in Maryland." The ruling, it was feared, would affect thousands of cases pending in Maryland. The ruling applies only to cases in which convictions have not become final.

Birth Rates Declining

◆ A slump in births is becoming a matter of concern in Australia. Some maternity wards have closed down for lack of babies. The birth rate has dropped to 19.47 for each 1,000 of population for the first quarter of 1965. It was the first time that it had fallen below 20. Australia is as big in area as the United States, but has only 11,500,000 people. They would like to see more people in the country. The problem appears to be that young married women prefer work other than raising a family. Contraceptive methods have made it easy for Australian women to avoid having babies.

The United States Public Health Service reported on October 26 that the birth rate in America is also on the decline. The birth rate for the twelve months that ended in August was placed at 20 per

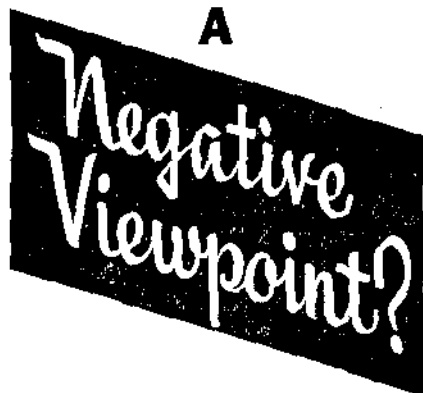
1,000 population, compared with 21.3 in the preceding year and 21.7 in 1963. During the first eight months of 1965 total births numbered 2,497,000, down from 2,687,000 in the similar 1964 span. The decline in the birth rate began in 1957.

India and the A-Bomb

◆ It seems ironic that India should feel itself being pressured into making a nuclear bomb at a time when her hungry millions need food. On October 19 Prime Minister Lal Bahadur Shastri said that India would resist growing pressures and stick by its policy against building the bomb. Some claim that India's survival in the face of pressure from both China and Pakistan depends on the development of nuclear weapons in the near future. It is believed that much progress has already been made on the technical problems of making a bomb.

WHY TAKE

A



When Jesus told his disciples, "You will be witnesses of me . . . to the most distant part of the earth," there were only a "handful" to preach. If they had said, "It can't be done!" they might have lost out on having a share in that grand work. But they acted in faith, and today hundreds of thousands are zealously sharing in the spread of true Christianity. Read the latest report. Take a positive viewpoint and share their blessings.

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DECEMBER 22, 1961

