

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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CONTENTS

When There Is Greater Happiness in Giving	3
Where Should Your Confidence Be Placed?	5
Personal Organization Brings Benefits	9
Christendom Loses Ground in Africa	13
New Accident Statistic	16

A Lovely Island Erupts	17
The Night the Power Failed	20
A Matter of Timing	23
Is Air Travel Safe?	24
"Your Word Is Truth"	
Circumcision of the Heart	27
Watching the World	29

Awake!

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

—Romans 13:11

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WHEN you give something to someone because you want to, in a spontaneous expression of warm affection for that one, it can truly bring you happiness. Then

you can readily appreciate the words of the Lord Jesus: "There is more happiness in giving than there is in receiving." (Acts 20:35) However, if the gift is given simply because you feel obligated, as, for example, in reciprocation for something received, then, not only are you robbed of the greater happiness in giving, but it may cause you to be resentful as well.

This is how an increasing number of persons have come to feel at Christmas-time. The season's custom of, 'You give a gift to me, so I give a gift to you,' creates an uneasy sense of hypocrisy that takes the joy out of giving and tinges purchases with resentment. It also creates problems, such as: 'Whom do I owe gifts this year? Aunt Grace gave us an expensive gift last Christmas, so she will be expecting something at least as expensive from us this Christmas. The Joneses brought gifts to our children when they dropped by last Christmas Eve, so when we visit them this year we ought to bring something.'

Such type of gift-giving now dominates the Christmas celebration. *The New Schaff-*

WHEN THERE IS GREATER HAPPINESS IN GIVING

Herzog Encyclopedia of Religious Knowledge, Vol. III, page 48, acknowledged: "The day among adults [has been] degraded into one merely for the exchange of pres-

ents, often neither given nor received in any affection, but out of a sense of obligation or as barter." This sense of being driven to give saps the giver of all happiness.

As a result, some editors have come out in strong condemnation of Christmas gift exchanging. "This year count me out," wrote *This Week* magazine's roving editor in its December 8, 1963, issue. "I'm fed up with the unabashed commercialism that has gradually made 'Season's Greetings' a synonym for season's greed. . . . Christmas Blackmail has turned gift-giving into hypocrisy."

And the religious editor of the *Cleveland Plain Dealer* wrote in his column: "Please do me a large favor and pass me by this year. . . . Please relieve me of the 'season's spirit.' I've already had it. Weeks ago, even before Halloween, the hucksters were plying their bargains of yuletide decorations and countless other gimmicks. . . . But if you think December came early only because of the stores, you misunderstand. The churches were way out in front in the

'grab-it-first' derby, with toy fairs, bazaars, sales of greeting cards, wrappings, fruit-cake orders, etc., etc. . . .

"The subtle (?) canned background music around town to agitate pre-season buying is already worn thin. And the build-up has only begun. When one contemplates the annual social pressures of late December—oooh. . . . The contention of the Jehovah's Witnesses, et al, that there is nothing in the New Testament that requires or commands our making a celebration of Christmas is worth another, and another, look."

Many persons in recent years have been taking a closer look at Christmas and its customs, resulting in some very interesting discoveries. Not only has it been conclusively established that Jesus was not born at this season of the year and that early Christians never celebrated birthdays, but it has been found that many Christmas customs originated with ancient pagan festivals that were celebrated in the winter. *Time*, the weekly news magazine, commented on the pagan gift-exchanging custom:

"Pagans celebrated the winter solstice with bonfires to strengthen the sun in its course, exchanged wreaths and candles and crowded their streets in noisy processions. . . .

"The early church for centuries forbade or at least discouraged gift giving at Christmas; the Puritans, for example, banned both religious and secular Christmas celebrations as pagan in inspiration. . . . Still the early symbols—the pre-Christian gift giving, the evergreen as a mark of enduring life—became stubborn concomitants of the Christmas observance."

When the early Christians gave gifts, then, it was not out of obligation because of a pagan holiday. Many persons today, however, give gifts 'because it is a part of Christmas.' Not all expect a gift in return,

it is true, but they do give because 'it is expected at Christmas.' This was not the way of the early Christians, who gave any-time during the year—not waiting for a celebration that originated in paganism to inspire or obligate them to show generosity.

Interestingly, the bringers of gifts to Jesus were not the God-fearing shepherds to whom the angels appeared in the fields, but were magi or astrologers from the east, whose practice of astrology is condemned by God. (Isa. 47:12-15) These astrologers were guided by an ominous star, not to Jesus in Bethlehem, but to King Herod in Jerusalem, where they were told by Herod to report back to him when they had found the child. However, after they had located Jesus in Bethlehem, Almighty God stepped in and prevented them from revealing the whereabouts of His Son to that murderous king. Can it be said, then, that gift-giving in imitation of the practice of pagan worshipers is pleasing to God? Understandably those who adhere closely to the Bible have shunned the practice. —Matt. 2:1-16.

Such a brief examination of the Christmas gift-giving custom makes clear why so many today have lost the happiness that comes with giving. The custom of, 'I'll give you a present, if you give me one,' or 'I'll give a gift because it is Christmas,' is not Christian giving. It is the practice of giving under a sense of obligation. No wonder it brings little, if any, happiness.

True Christian giving, on the other hand, is not limited to a particular season or even a special occasion, but is prompted by a warm, heartfelt affection for others. It is full and generous, made without any expectation of being repaid. Practice it yourself. Copy the example of Jesus Christ. See how spontaneous giving, done out of love, brings even greater happiness to the giver than it does to the receiver.

Where
Should
Your

CONFIDENCE

Be
Placed
?

Are Men on
the Right Road
to a More
Secure World?

WE LIVE in a dangerous world. The continual vying of powerful nations for superiority creates fear and a state of unrest that threatens to explode into a world war. Conditions have so deteriorated that, while nations talk in favor of peace, they are, at the same time, making serious preparations for war. Fully aware of the hideous

The Bible records the example of a king who reasoned in much the same way, his goal being the liberation of his rule and his people from the oppressions of a foreign power. The matter is related in the form of a prophetic riddle given to the prophet Ezekiel some years before the fall of Jerusalem to the Babylonians in 607 B.C.E. A consideration of this divine riddle will lead us to the correct answer to the questions raised.

A Nation Goes Under

Foreign Domination

Using symbolisms of "eagles" and "trees," the riddle accurately described the state of political affairs in Palestine late in the seventh century before our Common Era. In-

possibilities of a third world war, many nations band together in alliances, smaller countries seek the protection of bigger powers, and individuals endeavor to find a sense of security in world organizations for peace, such as the United Nations, as well as in the efforts of religious organizations to collaborate with the nations in establishing a lasting peace. Is this the way? Most important of all, is it God's way,

introducing the riddle, Jehovah God said: "The great eagle, having great wings, with long pinions, full of plumage, which had color variety, came to Lebanon and proceeded to take the treetop of the cedar. He plucked off the very top of its young shoots and came bringing it to the land of Canaan;* in a city of traders he placed it. Furthermore, he took some of the seed of the land and put it in a field for seed. As a willow by vast waters, as a willow tree he placed it. And it began to sprout and gradually became a luxuriantly growing vine low in height, inclined to turn its foliage inward; and as for its roots, they gradually came to be under it. And it finally became a vine and produced shoots and sent forth branches."—Ezek. 17:1-6.

At first this riddle may seem somewhat

and can we count on his blessing such efforts and crowning them with success?

"Most certainly!" many will say. The nations want deliverance from oppression and the ravages of war; surely God wants man to have these things, they reason.

* Many translations read here "land of traffic." Regarding this the *Soncino Books of the Bible*, Ezekiel volume, page 91, has the interesting observation: "lit. 'land of Canaan.' The word Canaan came to mean 'merchant' because the Canaanites, and in particular the Phoenicians, were renowned as traders (cf. Zech. xiv. 21 where *trafficker* is literally Canaanite)." So the expression "land of Canaan" would represent a place where heavy commercial traffic was carried on.

obscure, but God's Word does not leave it that way. It gives the identity of the symbolic "great eagle," and reveals who is represented by the "treetop of the cedar" that was brought to the city of traders. It also unmistakably identifies who is the "seed" that the "great eagle" put in a field, and which became a luxuriant low-growing vine. Note the riddle's inspired interpretation:

"Look! The king of Babylon came to Jerusalem and proceeded to take its king and its princes and bring them to himself at Babylon. Furthermore, he took one of the royal seed and concluded a covenant with him and brought him into an oath; and the foremost men of the land he took away, in order that the kingdom might become low, unable to lift itself up, that by keeping his covenant it might stand."—Ezek. 17:11-14.

How perfectly this fits the actual circumstances! The "great eagle" was the Babylonian king Nebuchadnezzar, who laid siege to Jerusalem; and when the Judean king Jehoiachin surrendered in 617 B.C.E., the king of Babylon brought him (the "very top" of the cedar) and the foremost men of the land to Babylon. This city of Babylon was appropriately called the "city of traders" because of its importance as a commercial center. Nebuchadnezzar then placed Jehoiachin's uncle, Zedekiah (one of the royal "seed"), on the throne in Jerusalem, and the Judean kingdom became as a luxuriant low-growing vine; its low stature being represented by its subjection to Nebuchadnezzar, whom Zedekiah had sworn to serve.—2 Ki. 24:8-17; 2 Chron. 36:9, 10.

The Result of Human Reasoning

Zedekiah had 'sworn by God' when he made his covenant with Nebuchadnezzar. (2 Chron. 36:13) He had given his word, and he had God's word that if Zedekiah

would keep his covenant 'the kingdom would stand.' But surely it was not God's purpose to let his chosen people remain in servitude to Babylon, reasoned King Zedekiah; there must be a way to free the nation from its oppressors! The prophetic riddle foretold, years in advance, just what way Zedekiah would select and how he would treat his covenant. It says:

"And there came to be another great eagle, having great wings, and having large pinions, and, look! this [Judean] vine stretched its roots hungrily toward him. And its foliage it thrust out to him in order for him to irrigate it, away from the garden beds where it was planted. Into a good field, by vast waters, it was already transplanted, in order to produce boughs and to bear fruit, to become a majestic vine."—Ezek. 17:7, 8.

Interpreting this portion of the riddle, Jehovah said: "He finally rebelled against him [the Babylonian king] in sending his messengers to Egypt, for it to give him horses and a multitudinous people."—Ezek. 17:15.

Just as the riddle prophesied, Zedekiah was not content to remain a vassal to Nebuchadnezzar and, as his subject, work to develop Judah into a majestic fruit-bearing vine. Instead, he rebelled and turned to the second "great eagle," the Egyptian Pharaoh, for military help. (2 Chron. 36:13) The first-century Jewish historian, Flavius Josephus, confirms this, writing: "Now when Zedekiah had preserved the league of mutual assistance he had made with the Babylonians for eight years, he brake it, and revolted to the Egyptians, in hopes, by their assistance, of overcoming the Babylonians."*

Misplaced Confidence

What would be the result of the "vine's" turning to the powerful Egyptian "eagle"

* *Antiquities of the Jews*, Book 10, chap. 7, sec. 3, as translated by William Whiston.

for help? Was this the way of deliverance? Was it God's way? These same questions are raised by the Lord Jehovah, as the riddle describes the results and shows the answer: "Will it have success? Will not someone tear out its very roots and make its very fruit scaly? And must not all its freshly plucked sprouts become dry? It will become dry. Neither by a great arm nor by a multitudinous people will it have to be lifted up from its roots. And, look! although transplanted, will it have success? Will it not dry up completely, even as when the east wind touches it? In the garden beds of its sprout it will dry up."—Ezek. 17:9, 10.

What was wrong? Why was it a mistake to place confidence in Egypt's strength? Speaking as though the covenant Zedekiah had confirmed with Nebuchadnezzar by an oath in His name was actually a covenant made with Him personally, Jehovah says:

"By a great military force and by a multitudinous congregation Pharaoh will not make him effective in the war . . . He will not make his escape. . . . As I am alive, surely my oath that he has despised and my covenant that he has broken—I will even bring it upon his head. And I will spread over him my net, and he will certainly be caught in my hunting net; and I will bring him to Babylon and put myself on judgment with him there respecting his unfaithfulness with which he acted against me. And as regards all the fugitives of his in all his bands, by the sword they will fall, and the ones left remaining will be spread abroad even to every wind."—Ezek. 17:16-21.

Is this what happened? Did the alliance with Egypt prove ineffective? It did not seem so at first, for the inspired Bible record says: "There was a military force of Pharaoh that came out of Egypt; and the Chaldeans [Babylonians] that were laying siege to Jerusalem got to hear the report

about them. So they withdrew from against Jerusalem."—Jer. 37:5.

Ah! but this withdrawal was only temporary. Historian Josephus tells us: "When the king of Babylon knew [of Zedekiah's alliance with Egypt], he made war against him . . . and came to the city Jerusalem itself to besiege it. But when the king of Egypt heard what circumstances Zedekiah his ally was in, he took a great army with him, and came into Judea, as if he would raise the siege; upon which the king of Babylon departed from Jerusalem, and met the Egyptians, and joined battle with them, and beat them; . . . Now as soon as the king of Babylon was departed from Jerusalem, the false prophets deceived Zedekiah, and said that the king of Babylon would not any more make war against him or his people."*

However, the Babylonians did return, and "the city was taken on the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah. . . . the enemy took Zedekiah alive, . . . and brought him to the king. When he was come, Nebuchadnezzar . . . commanded [Zedekiah's] sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of Zedekiah, and bound him, and carried him to Babylon,"† where he died in captivity.—See also Jeremiah 37:6-10; 39:1-7; 52:4-11.

In time the remaining Jews, who had not been slaughtered or taken captive to Babylon, were scattered to every wind, just as God foretold in the interpretation of the riddle. The land of the Jews became completely desolated, without a human inhabitant. (2 Ki. 25:8-26; 2 Chron. 36:17-21) What a terrible fate, and all because of placing confidence in the wrong source of security and deliverance! Liberation of Is-

* *Antiquities of the Jews*, Book 10, chap. 7, sec. 3.
† *Ibid.*, Book 10, chap. 8, sec. 2.

rael was God's purpose. But it was not to come by switching alliances from one political world power to another. It would come and did come only from Jehovah God and in his own way and time.

Where to Place Confidence

In this day of international fear and unrest, there is danger of making a similar mistake. Will you, like Zedekiah, look to a human source for your protection and security? Or will you place your full confidence in your Creator and exercise faith in his provisions and promises? The conclusion of this seventeenth chapter of Ezekiel describes God's provision for blessing earth's inhabitants. Using familiar prophetic symbols, Jehovah explains:

"I myself will also take and put some of the lofty treetop of the cedar; from the top of its twigs I shall pluck off a tender one and I will myself transplant it upon a high and lofty mountain. On the mountain of the height of Israel I shall transplant it, and it will certainly bear boughs and produce fruit and become a majestic cedar. And under it there will actually reside all the birds of every wing; in the shadow of its foliage they will reside. And all the trees of the field will have to know that I myself, Jehovah, have abased the high tree, have put on high the low tree, have dried up the still-moist tree and have made the dry tree blossom. I myself, Jehovah, have spoken and have done it."—Ezek. 17: 22-24.

Jehovah said he would pluck out a "tender one" from the twigs at the top of this cedar; that is, one from the kingly line of David, and would transplant it "upon a

high and lofty mountain." Bible prophecies make clear that the "twig out of the stump of Jesse [King David's father]," the 'righteous sprout of David,' is none other than the Messiah, Jesus from Nazareth, who was born in the kingly line of David. (Isa. 11:1; Jer. 23:5; 33:15) The "high and lofty mountain" is the heavenly Mount Zion to which the resurrected Jesus ascended and from which he rules as heavenly king. (Ps. 2:6; Rev. 14:1) This "lowliest one of mankind," now exalted by Jehovah, has been given "the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Dan. 4:17; Luke 1:32, 33.

COMING IN THE NEXT ISSUE

- Flight That Is Lifesaving.
- What Can You Do About Asthma?
- Prospecting for the Treasures of the Earth.
- Stretching Your Gasoline Dollar.

Like a "majestic cedar," Christ's Kingdom rule will tower heaven-high over earth and under its protection and blessing all lovers of righteousness will dwell in peace and security. "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." (Isa. 11:4; Matt. 13:31, 32) Not to political governments, nor to worldly alliances and confederations, but to the coming of God's kingdom did Christ Jesus, while on earth, direct the people, and he taught them: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.'" (Matt. 6:9, 10) It is in that heavenly kingdom of God that your confidence should be placed as mankind's only hope.

PERSONAL ORGANIZATION

Brings Benefits

FOR work to be productive it needs to be organized. For that work to produce the most, in the least time, with the minimum of strain or wasted effort, it *must* be organized.

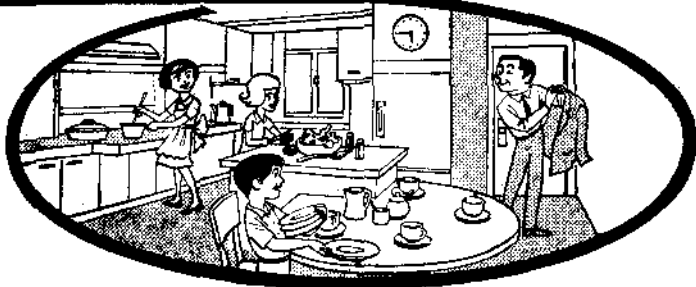
In the business world, good organization assures the manufacturer that the various parts of a product being assembled will flow correctly down the assembly line, and that, when completed, it will measure up to requirements. Good organization means the assembly procedure will not be stalled for the lack of a nut or a bolt.

In the home, good organization will assure the housewife that certain hot dishes for dinner do not get cold because they are cooked too early, and that the whole meal does not get cold because the family is late. Better organization will also mean less time needed for washing, ironing, cooking and housecleaning.

In addition to producing greater results for the energy expended, good personal organization will make for greater happiness. The organized person is not always worrying about what he should do, or if he can find the time to do it, or where things are that he needs. He has his life *in order*, and, as a result, will actually find more time to do the things he wants to do.

Right Perspective

This does not mean that good organization will always eliminate hard work, nor is it to be implied that hard work is undesirable. Hard work is noble. It should



not be belittled. However, there is nothing noble about wasted effort, about needless toil that is the result of bad organization. Self-sacrifice, devotion and the expending of much energy when there is a need for it are commendable. But where is the virtue in strenuous exertion if, by good organization, the same task could have been eliminated or done more quickly and efficiently, with less energy expended?

Another aspect to consider is how much organization we need. We do not want to become fanatical, so that our personal lives and homes become overorganized, beyond what is necessary, and we feel crushed by the very thing that should have provided relief. Organization should be a slave, not a master. Hence, the proper amount of personal organization is what is needed, not so much that it takes the joy out of living, nor so little that it does no good.

Good personal organization means, then, to arrange our lives in reasonable order as to *time, place and purpose*.

Scheduling Time

The first step in making the best use of time is to identify clearly your work goals. What is it you want to accomplish during the week? In establishing these goals, do

so according to your own ability, personality and circumstances.

Then make a realistic estimate of the time available to you within the normal work week. Now you are ready for the next vital step: Into this available work time, *schedule* your work, with pencil and paper, if need be. Schedule first the tasks over which you have little control, such as secular work and preparing meals. These take priority over all other work, since they must get done and cannot be pushed aside. Assign each a specific day and time. Then stick to the assignment! This will prevent jobs from piling up and getting out of hand, with the attendant frustrations.

In scheduling time for essentials, make room for possible interruptions. If the housewife schedules her washing for Friday, will the family have clean clothing that weekend if something unexpected prevents her from doing the wash? Why not schedule this vital task earlier in the week so that, if an unforeseen circumstance arises, the wash can still be done that week? Scheduling the most important work early in the week ensures that it will get done.

Another word about scheduling time: apportion it realistically. If a particular evening calls for the family to be at a certain place, say at 7:30, it is of no use trying to save time by beginning preparation for it at the last minute. Time should be allotted, counting backward from the appointment to allow for eating, doing dishes, getting dressed and travel. Allow a few minutes extra in the schedule for such preparations, rather than too few. In that way nerves will not be stretched taut trying to keep a schedule that is too tight.

When assigning times and tasks, include the children. Household duties such as cutting lawns, setting and clearing the table, washing dishes, and other chores need to be scheduled so that doing them becomes

habitual. Young ones will know clearly what is expected of them. If such tasks are not scheduled, but are left up to youthful whims, they may not get done; or, if they are, the young may feel they are doing the family a favor instead of being made to realize they have a responsibility to make a contribution to the family's welfare.

After essential tasks are listed, then schedule time for other things you might like to get done in the way of work. Perhaps an afternoon, evening or day could be scheduled for "special projects." This provides flexibility, too, for such time could also be used for vital work if such were postponed on its scheduled day.

Parents will want to schedule time for recreation as a family unit. This will be a refreshing period as well as help to knit the family closer together. But besides this time for family activity, there must be considered the need for personal time, when each one of the family can do things he especially enjoys—reading, listening to music, working at a hobby or writing letters. This will be important to the children in another way, since it can be the beginning of their making decisions as to what to do with their time. This will be useful to them, for within a few years, as adults, they will need to arrange their entire lives. Parents who help their children learn how to do this in a small way at first do a great kindness to their offspring.

Saving Time

What about saving time? What can be done to cut down time spent doing things so more time can be freed for what you prefer to do?

One way time can be saved is by being selective. After you have determined the *must* work, list on paper the work you would like to do if you had time, work that you could do during the periods set aside for "special projects." For each of the

tasks you have listed, ask yourself: "Will my interests or my family interests suffer in any way if this job is not done?" If you can honestly say that eliminating a job will not cause loss in any significant way, then eliminate it! You may be surprised at how many things really do not have to be done at all.

In this regard a great saving of time can be made in what we read. Would you like to be able to read 10,000 or even 100,000 words a minute? To the average person who reads only a few hundred words a minute, this would seem like a marvelous way to get much reading done. But you can accomplish a similar thing by being able to recognize, in one minute, that you do *not* need to read a certain book, paper or magazine! By carefully selecting your reading matter you will realize an enormous saving of time.

Another way to save time is to examine each task you perform with a view toward simplifying it, or combining it with something else you are doing, or substituting more efficient methods. To do this, take two preliminary steps. The first we might call the thinking step. Think about how you might be able to do something in less time, with less effort. Evaluate the job and plan how you might shorten or hasten a process by eliminating a few steps, or by better grouping of the material with which you work. The second step is adequate preparation before you actually start work. Once you have thought the job through, set up the work so that you will not have to interrupt it later. Bring along everything necessary to complete the job, wherever possible.

A vast area for saving time is in not wasting it in the first place. Getting an early start in the day is fundamental. Do you linger over that morning cup of coffee

when important work needs to be done? Do you spend too much time reading the morning paper? Then during the day, what about those telephone conversations? Are they really essential to your work? Why not postpone calls of a social nature until your free time? Keeping phone calls to the minimum as to number and duration saves, not only time, but money too.

Is time lost by your being sidetracked? When you start a job, do you think about something else and decide to look into that instead of finishing what you are doing? Unless it is very important, stay with the task at hand. This will save time, since you will not have to put the work down and start over again later.

Finally, what about scheduling your difficult tasks during periods of peak energy? It is said that most people have energy peaks from about 10 to 11 in the morning and from about 2:30 to 3:30 in the afternoon. Determine what your peak energy periods are. Then schedule the more challenging jobs at this time. You will see that you get them done much faster and better than at a time when your energy is lower.

Place

All too often things are difficult to find. Frequently heard are expressions such as, "I wonder where I put the scissors," "Where's the hammer?", "Have you seen my book?" and many, many others. These are some of the signs of a disorganized home.

Not being able to find things you want often makes worse the disorganization existing. For instance, that misplaced key may require a lock to be broken and then replaced; the misplaced tool may require the borrowing of one or even the buying of another; unfiled papers can mean lost receipts and bills, with corresponding fi-

nancial difficulties. Such things can be minimized or eliminated altogether by putting everything in its place.

Of course, there must be a place for everything. Tools cannot be put in their place without a box, drawer or place to hang them. Books need their shelves, clothes their closets, papers their files, pots and pans their cabinets. So the first thing to do is to provide a place, then assign this place to the household essentials.

It is important, too, that all members of the family know the assigned place for things, so that items are not put back in different locations. Father and mother do well to take the lead in making assignments and training children to follow their lead. The habit of putting things back in their assigned place when one is finished with them must be cultivated. Friendly reminders can aid here. At times, sterner discipline may be called for if young boys or girls are sloppy and drop their clothing or other things about in various places. Firm measures may be required to teach them good organization, to train them to be regular in putting things away. This may take time, especially at first; but it will be time well spent, for once good habits are formed, little effort is required to maintain them.

Self-discipline is particularly required for adults who set the example. When father takes off his coat after returning from work, he should cultivate the habit of hanging it up where it belongs. Sooner or later it will have to be put away anyhow. Why not do it to begin with? This will save time and later effort, preclude any irritation of others who see clothing strewn about a room, make for a tidy household, and at the same time set the right example for young ones.

Purpose

A disorganized home can quickly become the site of an entire array of needless items. Good organization will require a reason or purpose for things. This does not mean that the home is deprived of decorative items or that the mechanically inclined man must do without his container or drawer of gadgets. But the acquiring of things can be overdone, and soon that spare room or garage may contain so many unnecessary items that their original purpose may become obscured.

What should be kept? What should be thrown away? The deciding factor must be the usefulness of an item. Will it ever be used? In business organizations, material that is not used for a period of time is often disposed of. The same principle can be applied to personal organization. For example, some like to save old newspapers or magazines because of the good articles they contain. But instead of cluttering up a home or room with heaps of publications that will probably never be read again, why not cut out just the item that interested you and put it in a file for that purpose? It will take a fraction of the space. When entire issues or years of important publications are to be saved, these can be bound and placed on the bookshelf.

No doubt about it, good personal organization regarding time, place and purpose brings great benefits. A properly organized life and home are a joy. The longer good organization is practiced, the better it becomes, until little effort is required to keep things in order. This brings peace of mind, makes for neatness, gets more done in less time and contributes to the well-being of individual and family. So be organized! See the difference! You will never want to go back to the old way!



Christendom Loses Ground in AFRICA

DURING the past century particularly, the churches of Christendom have expended great efforts in various missionary movements in Africa. Thousands of missionaries from Europe and America and vast amounts of money have been poured into this continent to promote the proselytizing efforts and to finance construction of churches, church schools and church hospitals.

Yet, today, in spite of all this, Christendom is without question losing ground throughout Africa. In all parts of this continent there has been a rapid decline in the tremendous influence, power and prestige that the missionaries and churches of Christendom once enjoyed. Newspapers around the world have already reported on the burning of churches and assaults on Christendom's missionaries, priests and nuns. These open attacks are merely outward symptoms of the underlying and widespread trend of hostility toward Christendom and its representatives.

Europeans express dismay at what they say is the Africans' rejection of those who have done so much to help them in the past. They feel that the hostility toward Christendom's churches is simply a case of African ingratitude. However, that is not the viewpoint of most Africans.

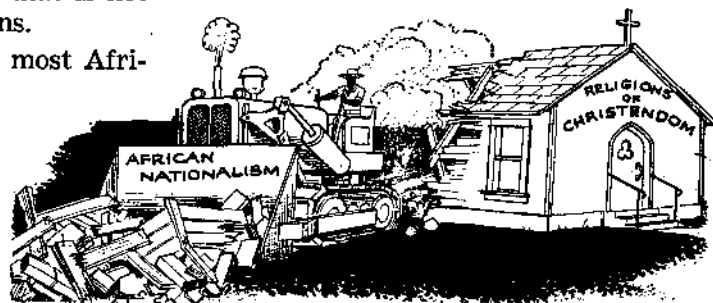
In order to understand why most Africans feel the way they do, let us go back to the arrival of the early European missionaries and see what has happened since that time.

In the second half of the nineteenth century especially,

European explorers began to penetrate into East Africa. In November 1875 a letter appeared in the London *Daily Telegraph* appealing to the "Christian spirit of England to send missionaries to Mutesa." Mutesa was the name of the Kabaka (King) of Buganda, a native kingdom on the shores of Lake Victoria. The writer of the letter was the famous Anglo-American explorer H. M. Stanley.

There was an immediate response. The English Church Missionary Society sent a group of Protestant missionaries. Also, a group of French Catholic missionaries made the difficult journey and established themselves in Entebbe, on the north shore of Lake Victoria. The native people were in great awe of these new white men who were so much more advanced than they were.

However, it soon became apparent that there was little cordiality between the two groups of missionaries. One can imagine the confusion of the Africans. Here two groups of white men had arrived to teach them a new religion about a loving Christ, yet the two worked completely separate and showed no love for each other. This



conflicting attitude of the missionaries soon rubbed off on new African converts, and in 1893 there occurred a purely religious war between the native Catholics and Protestants.

Finally, peace was restored and a territorial arrangement was made between the different missions. They agreed that there was to be no "poaching" on each other's territory. But the damage was already done. Right at the start the Africans had received glaring evidence of Christendom's great and tragic weakness, her hopeless division.

Still, many joined the new religions. Without doubt some sincerely believed the message they heard. But for the most part the missions' success was due to other factors. For one thing, there was great prestige in being a "Christian." It gave the native a social standing above his pagan neighbors. In addition, many material benefits came from the missionaries: medicines, food and education. It was in the latter field, education, that the churches of Europe and America obtained their great hold on large segments of the African people. In tropical Africa there was usually very little opportunity for education outside the mission schools.

Another factor contributing to the missionaries' success was the backing they received from the European colonial governments. In the Belgian Congo, for example, the Roman Catholic Church was granted a monopoly on government aid for education. Another example showing the extent to which church and state were tied together in missionary efforts is the Portuguese arrangement with the church. Of this, a Roman Catholic clergyman, A. Hastings, a missionary in Uganda, wrote in 1964: "In return for sending missionaries and providing financial support for new churches, the Portuguese kings were to have complete control over the whole

missionary effort of the Church. Bishops were to be chosen by them, all missionaries were to travel out through Lisbon, to learn Portuguese first and to swear loyalty to the King of Portugal."

"White Man's Religion"

Hence, as the missionary movements developed, the African observed that the white man's religious convictions were tied very closely to his national loyalty and to his pride in the achievements of his own race. So the native people began to consider this new religion as the religion of the European, the white man.

One African clergyman stated: "In spite of more than 300 years of contact with our continent, in spite of our boast of so many churches and approximately 60 million Christians on the continent, Christianity is still a foreign religion to us . . . the early missionary in bringing the 'Christ' to the African brought him wrapped up in some foreign 'swaddling clothes,' i.e., Western Culture."

Pointing out how the missionaries' nationalistic feelings showed through their religious preaching, the same clergyman said that in his country simple African converts, in telling what church they belong to, will say "I am American," or "I am Berlinian," depending on who started their church.

African Churchmen Condemn

Colonial Link

Just how strongly the Africans resented the link between the churches and colonialism was shown at the first All-Africa Church Conference, held in Kampala, Uganda, in April 1963. The main speakers at this conference were leading African churchmen. Their feelings became evident as one speaker after another condemned the religio-political link of the past.

A Methodist minister said that "the advance of the Church in Africa has gone hand in hand with the Adventurer, the Explorer, the Colonizer and even the Imperialist. The hand that planted the Cross of Christ on this continent was not that of the priest or apostle. It was the blood-stained hand of the soldier. . . . Even up to this century the Church in this continent, in spite of remonstrations to the contrary, has not been able to tear itself loose from the cords of Caesar's robes." Noting the difference between Christendom's missionaries and the early Christians, the same speaker said: "We submit that missionary activity on this continent has not followed the New Testament pattern where the Apostle, whose weakness of lack of support from some foreign conquering power was really his strength, planted the seed of the Evangel."²

A Malagasy clergyman admitted: "For most of the time in most of our countries, the history of the Church follows the same pattern as the history of colonization, and the question we have the right to ask is this: has it always been faithful to its calling, to its reason for being, to the Gospel which it had to preach and which it must always preach? It would be easy to stigmatize the contradiction, among so many others, between the wilfulness and force of the colonization by the white man and everything that the Gospel teaches about gentleness, brotherhood, love of neighbor, etc. . . . We must even recognize that in some places the Church prided itself on being a desirable collaborator with the colonial power."³

Another speaker, from Ghana, West Africa, referred to racialism in the churches and said: "In some parts and periods, the close alliance between the church and imperial powers has made her fail in her mission of propagating the gospel . . . of the brotherhood and equality of mankind."⁴

Political Changes Weaken Her Power

Inevitably, as political changes swept across Africa, the native people saw the missionaries of Christendom as being on the side of the colonial rulers. One political leader of Southern Rhodesia put it this way: "The present conflict between Christianity and African nationalism is really one between the interpreters of Christianity who would like to see the *status quo* [colonialism] perpetuated, and the adherents of African nationalism who would like to see the *status quo* completely disappear. Where Christianity is used openly or subtly to maintain the *status quo*, it becomes identified as an instrument of oppression, and therefore, it suffers the fate of oppression."⁵

When the trend against colonialism became obvious, many European missionaries tried to jump on the bandwagon and to identify themselves as being on the side of the native people and against colonialism. However, it was too late!

So it is that today the authority of Christendom's religious organizations has been greatly weakened. The All-Africa Church Conference admitted that "these days [the Church] is being considered irrelevant because Christianity has lost her prestige or economic value, and Africa is freeing herself from the foreign powers which gave the Church her political and social status."⁶

Further weakening of the power of Christendom's religious influence in Africa comes in the field of education. Through their education systems the newly independent governments are trying to develop a feeling of national consciousness and pride. They are endeavoring to teach their people to be independent from both Eastern and Western blocs of nations. However, the missionaries of Christendom, on the side of the West, have come into conflict with these endeavors. So the African

rulers naturally do not wish to leave the education of their young people under the control of the Western oriented missionaries. Therefore, in one country after another, the system of Christendom's mission schools has been taken over by the government.

Another factor contributing to the great weakening is that native African churchmen are calling for their own churches to be independent of the parent organizations in Europe. Among the resolutions passed at the All-Africa Church Conference was one calling for the "Africanization" of the church. In one of the conference papers, entitled "The Selfhood of the Church in Africa," there was a call for "a church freed completely from any form of foreign shackles. . . . So also must the foreign helpers stop any kind of aid which are only means of maintaining an economic imperialism over the Church in Africa."⁶ Already, in many new states, independent national churches have been set up, adding to the already hopeless division of Christendom.

The Future

What does the future hold for Christendom's religions in Africa? Concerning this, Roman Catholic clergyman Hastings said: "We are passing from a period of comparatively easy mission work to one of difficulty; [in the past] the Church has preached to simple people, in backward societies . . . easily overwhelmed by the material adjuncts the missionary brought with him: books and trousers and medicines. The desire for a simple schooling,

the desire for all the good natural things to which Church membership seemed the only way, made of conversion a very easy thing. All that is changing. The government may take our schools and our hospitals or, even if we keep them, they will no longer provide the obvious motive for faith that they used to. The battle has now to be fought in other ways." The clergyman then added: "As a matter of historical fact, in most parts of Afro-Asia the Church came in with European colonialism. Her problem today is how to avoid going out with European colonialism as well."¹

From all this it can be seen that the increasing rejection of Christendom in Africa today is largely due to her own sins in the past. Observing Christendom's hopeless division, African people do not take seriously her claim to represent the kingdom of God in the world. As has happened so often before in history, her involvement in the politics of this world has caught up with her and she is now feeling the effect of it. All the signs available today clearly point to the fact that the trend against Christendom is likely to continue in the future.

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NEW ACCIDENT STATISTIC

✓ According to the American Medical Association, about 6,000 persons in the United States annually end up in the hospital as a result of trying to walk through glass windows, walls or doors. Many more, of course, crash into the almost invisible barriers but are not injured seriously enough to be hospitalized. No doubt many of these accidents could be prevented by more visibility, such as a plant behind a pure glass wall or more conspicuous doorknobs for glass doors.

A Lovely Island

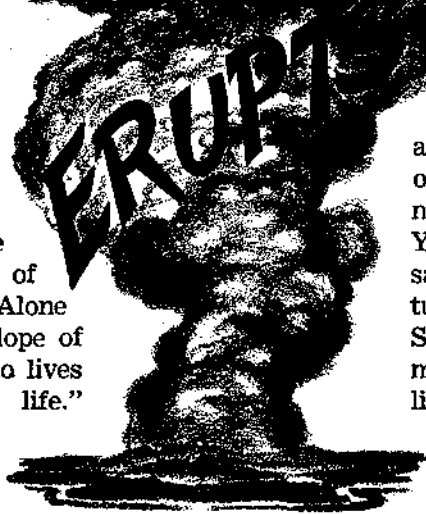
"I AM not afraid of the volcano. If the tremors come, we will leave our home. Otherwise, we will continue to live here in peace," said the farmer. The caption below his picture in the *Sunday Times Magazine* of September 26 read: "Alone with his family on the slope of the volcano, Elpidio Cacao lives a peaceful, unperturbed life."

This relatively peaceful volcano was located on Taal Island in Taal Lake in Luzon, the largest of the Philippine Islands. Newsmen who had just visited the island were told by volcanologists: "There is no danger."

The last previous eruption of Taal Volcano was in 1911. Since then the island had remained relatively quiet, with only an occasional rumble and hiss. People such as Cacao and his family had repopulated the island and for some forty-four years had engaged in the normal pursuits of life. Rice grew abundantly. Coconut, banana and bamboo trees flourished; ducks and chickens too. In the lake, freshwater fish swam and spawned. It was a beautiful island. But it was to be a murderous one.

The Eruption

In the early morning of September 28, many residents of Batangas town, thirty kilometers away, were unable to sleep, as the weather had turned unbearably warm. At about 2:30 a.m. there were rumblings underground and repeated thunderclaps.



By "Awake!" correspondent
in the Philippines

At this, many went to their windows—to gasp in astonishment at the sight they beheld! Had an atomic bomb exploded over Taal Lake? No, this was no bomb; there was no war. Yet, the horrified onlookers saw that fire leaped high and turned the sky bloodred. Smoke billowed up in a mushroom shape. Forked lightning danced angrily in the sky. Blackness followed. Then another bowl of fire shot upward. More smoke and angry lightning, then blackness

again. This went on at five-minute intervals. Now there was no question about what had happened. *Taal Volcano had erupted!*

Sleepless thousands gaped at the sight for kilometers around the lake. The eruptions continued until about 10 a.m., some eight terrible hours, and for days afterward the island rumbled and hissed.

The passengers and crew of an airplane flying to Manila from the south witnessed the chilling spectacle. The pilot reported that the lake itself had turned bloodred as flames shot up to incredible heights. The smoke and gas rose to 10,000 feet. Other observers were seven men of a geodetic survey team who were on the island itself. At close range they saw the village of Alas-as disappear. A few meters from where they stood, a family of six were buried alive when a landslide crushed their house. "We were helpless to save them," one said.

Bitting sulphuric dust, blazing gobs of mud and lava, searing gas and steam swept the island and the lake, went over the southwestern towns of Agoncillo, Alitagtag, San Nicolas, Lemery, Taal and Balayan, and over Lubang Island in the China Sea. A village across from the lake lost its rice crop under a layer of ash five inches deep. Roofs caved in. Trees were slashed in half, bamboos twisted like toothpicks. For weeks the weather was hot and the province of Batangas smelled like a battlefield.

Some say there was no explosion, like that of a bomb or a gun. They claim it was an eruption, a belching, like the earth vomiting out something that bothered its digestion. To the people who ran for their lives it mattered little.

The people who could, fled with whatever they had on, some barefoot, many half-naked, screaming or dumb with shock. Many were burned and bruised, numb for days, too exhausted even to answer questions. Refugees—some say about 50,000—poured into markets, schools, town halls, homes, shops and onto the sidewalks, their hair matted by mud and sulphur, their babies crying, with no food or money. But soon aid poured in. Food, cooking utensils, clothing, tents, sleeping equipment, lumber and money came from many countries. The relief work was disorganized at the start, but what mattered most was that it was there. Teachers, soldiers, doctors, nurses, mayors, clerks, the ordinary citizen as well as the president of the Philippines came to lend a hand.

Those Who Died

How many died? No man knows for certain, but there were likely hundreds. Though the island of Taal is still there, still fertile, perhaps even more so now, it is stripped bare. And it is also one vast cemetery. The earth and heavy layer of

ash conceals people who died in their sleep, young and old, buried with their family heirlooms and images, their plows and sickles, their homes, chapels, schools, crops, herds and household pets.

Others did not die that easily. An old woman was dug up out of the dust later, still upright, a rosary in her left hand, a handbag clutched to her right hip. Another was dug out with arms raised as if in prayer. Many had been baked alive in flight by boiling mud that had hardened into cement. Families died on the beaches when former friends and neighbors dueled with bolo or gun for the possession of little wooden boats that could take them across the lake. Overloaded boats sank in the boiling water. It was almost impossible to swim to safety, though a few did make it.

One motor launch with thirty-three refugees might have made it had the motor not failed in the middle of the lake. A man deserted his family to join an overcrowded boat. The boat sank. He never made it, but his family survived. A teacher who returned home early from a holiday died. Her school now lies beneath some thirty feet of earth and ash. Many others had come to the island from Batangas to take part in the crop harvests, which were so good this year. Instead, the island consumed them.

Ironically, one safe place on September 28 was the old crater of Mt. Binintian. Cows were found there later on, on the ledge inside the rim, unharmed, for the old crater had not erupted, but a new one nearby did.

Beware of Volcanoes!

Taal Island has a history of destruction. It wiped out its entire population in 1911. Some say only one whimpering puppy survived. In another earlier eruption it erased Taal town, then on the lakeshore. The provincial capital was moved to Batangas town, and the old capital of Taal became

just another town rebuilt farther inland. Its eleven previous eruptions, over a span of 300 years, should have served as a grim reminder to be cautious, to stay away.

When one stands on Tagaytay ridge to view Taal Lake with binoculars, he may not realize that he is standing on the rim of a giant crater some twenty kilometers in diameter. Beneath his feet, magma-filled caverns curl deep down into the belly of the earth. An article in the *Free Press* of October 9 stated that Manila, Bulacan, Cavite, Batangas, Quezon and all the way down to the Bicol provinces are on the slopes of an immense volcano, quite likely the largest ever. The crater is Taal Lake itself!

The volcano on Taal Lake had given warning of impending activity. As early as July 21 the lake had begun to simmer. But the "experts" cautioned newsmen against scaring people with news of a possible eruption. Even the governor was persuaded to calm the people down. "There is no danger," they said.

The people were told that there were five signs to watch for: an increase of tremors on the island, a continuous rise in temperature in the water, rumbling sounds, withering plant life, panicky animals. But the tremors were the usual, the island did not rumble, the rice harvests were never so good and the bananas were never as fat. The animals munched green grass and even strayed into the old crater. However, the water in the crater lake had risen in temperature. And two days before the eruption, residents noticed smoke being emitted from the volcano's several craters.

Some residents recognized the signs. Just

before the initial eruption some 150 residents of one area managed to flee to safety in three motorized boats that they had lashed together. One of the refugees recounted: "About ten minutes after we left, we suddenly saw flames come out of the crater on the western part of the island."

But most believed the experts who had altogether overlooked the rice fields of Alas-as and Kaygabok. It was out of these fields of grain that the volcano tore a fresh crater two kilometers long and half a kilometer wide, expelling an estimated fifty million cubic meters of flaming destruction.

Today Taal Lake is blue and quiet. It is being restocked with fish. Taal Island will probably be green with grass and cane and rice once more. Cogon plumes will wave again on its slopes. But now it is off limits, and Philippine authorities are considering making it a national park.

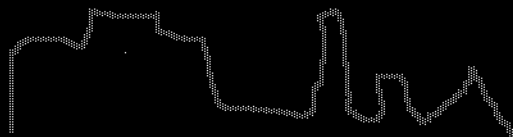
At this time only former inhabitants are permitted to return to dig their worldly goods out of the ashes and to search for missing relatives. One wonders if Elpidio Cacao and his family survived and will be among those returning.

Do you wish to live again on the island? "No," says an islander. He will start anew elsewhere, as will many other survivors whom the government is trying to resettle. Will the volcano erupt again? "Undoubtedly," says Dr. James Moore, an American volcanologist. How soon? "I certainly could not say when," he answers. His advice? Evacuate the island—permanently.

When it comes to volcanoes, this simple rule might save your life someday: Never trust a volcano!



The Night



THE POWER FAILED

IMPossible! 'Unbelievable!' 'Fantastic!' 'It couldn't happen!' *But it did.* On Tuesday, November 9, the biggest technological breakdown in history plunged the northeastern United States and part of Canada into sudden darkness. People were stunned. All electrically operated machinery—including subway trains, railroads and elevators—abruptly halted, trapping hundreds of thousands of persons in subways and tens of thousands more in elevator shafts.

The power failure occurred at the height of the evening rush hour. It apparently originated at about 5:16 p.m. in a power system somewhere in Ontario, Canada. There a defect triggered the collapse of one interconnected power facility after another. The effect was likened to a file of falling dominoes, each collapsing the one next to it.

As one power system after another failed, darkness swept across New York State, engulfing such large cities as Buffalo, Rochester, Syracuse, Schenectady and Albany. Then onward it sped across Massachusetts, all the way to Boston. It also raced into New Hampshire and Vermont, and affected Canada; southward to Connecticut, Rhode Island and parts of New Jersey and Pennsylvania. In fifteen minutes some 80,000 square miles and 35 million persons felt the paralyzing effects of the colossal power failure.

New York City Crippled

In New York City millions of workers were either on their way home or preparing to leave for home. The gradual loss of illumination had the effect of causing some persons to feel they were slowly losing consciousness. Others thought their vision was failing. But then, at 5:28 p.m., the lights went out completely, plunging the city into darkness, at least relieving such mistaken fears.

At first, people thought the failure was limited to their own dwelling or building or section of the city. But it soon became obvious it was more widespread. Everywhere one looked there was darkness, with the notable exception of Staten Island and a section of Brooklyn that continued to receive electricity from an unaffected power system in New Jersey. All street and traffic lights went out, ensnaring the heavy rush-hour traffic. Incoming planes were directed away from blackened airports to as far away as Bermuda, and outgoing planes could not take off.

But loss of light was not the only problem. Radio and television stations went dead, although a few radio stations were soon broadcasting again on emergency power. Refrigerators, deprived of power, began to drip. Electric pumps ceased to pump water to upper floors of apartments. Hundreds of subway trains ground to an abrupt stop. Thousands of elevators ceased

to function. Commuter trains, which carry tens of thousands of New Yorkers to outlying communities, no longer ran. Certain tunnels carrying auto traffic were forced to close when their ventilation systems failed. Millions of persons were bottled up within the city, thousands in frightening situations.

Hardship on Citizens

In the 102-story Empire State building alone, thirteen elevators with ninety-six occupants became stuck between floors. Although most elevators have a safety device to carry them automatically to the nearest floor when the power fails, these were too far from their normal stop to be affected. To release the fifty-six riders in seven of the stalled elevators, walls had to be broken through. It was nearly midnight, after more than six hours of imprisonment, when the last elevator was finally reached and its occupants climbed out to freedom and fresh air. All over the city firemen and building personnel worked to release thousands of entrapped elevator riders.

Below ground the situation was even worse. The power failure stalled some 600 subway trains along the city's 720 miles of track. An estimated 850,000 rush-hour passengers were stranded! Those on trains that stopped in stations when the power failed were fortunate. However, most riders were cramped together in dark, stuffy cars that halted in pitch-black tunnels. It was often hours before rescuers arrived to lead them along eerie underground passageways to safety.

The few passengers with transistor radios learned that there had been a widespread power failure, but it was hours before others knew what had happened. They were stranded but did not know why. Some envisioned an enemy attack on the city or another such catastrophe. But despite the

uncertainty, there was little panic. For the most part, New Yorkers endured the situation admirably.

By midnight there were still about 60,000 passengers trapped aboard trains in hard-to-reach tunnels. Many of these preferred to remain where they were, rather than be led out into unfamiliar neighborhoods with no way of reaching home. So when subway trains began to run the next morning, some passengers had been stranded fourteen hours! By 8:30 a.m. subway lines were finally operating again.

Those who escaped from stuck elevators and marooned subway trains found themselves amidst the confusion on the streets. Tens of thousands spent the night in train stations, hotel lobbies, restaurants and even in department stores that kindly allowed them to remain. At Macy's some 4,000 to 5,000 persons were given an impromptu dinner in the store's employee cafeteria. Throughout Manhattan people hopefully waited for the power to come on, but it did not, at least not until the early hours of the following morning. In some areas of the city the power was off for thirteen and a half hours.

When many persons gave up waiting and set out for home on foot, the bridges leading to the New York boroughs of Brooklyn and the Queens became crowded with thousands of pedestrians. These competed with automobiles for roadway space. Fortunately, there was a beautiful full moon that provided some illumination and the weather was not bitterly cold. Even so, it was a frightening experience for many women to walk the darkened streets alone. In lower Manhattan one woman was discovered on a dark back stairway frozen with fear; it took two men to pry her paralyzed hands free from the bannister.

Quite surprising, however, was the relatively low incidence of crime and violence. During the sixteen-hour period beginning

with the blackout, a dozen stores were reportedly looted, 125 windows smashed and 65 persons arrested for various crimes. But this was much below the average of 380 arrests for such a period. On the other hand, during the blackout firemen fought 282 fires, which was four times the usual number. To cope with the emergency, off-duty police and firemen, as well as 10,000 of the National Guard, were ordered to report for duty.

After such a night it is understandable why about a third of the city's labor force did not make it to work the following day. And of those who did, nearly half were sent home early. Preliminary estimates of losses to business and industry were set at about \$100 million. The extent of damage to food perishables was not immediately known, although Schrafft's restaurant chain reported nearly a \$200,000 loss in ice cream. To protect its citizens, the City's health department had 100 inspectors out checking on food spoilage a couple of days following the blackout.

While there was much inconvenience, loss of sleep, some injuries and considerable financial loss due to the power failure, it certainly was not as bad as it could have been. Hospitals, for example, pulled through the emergency in fine style. Successful brain operations and other delicate surgery were completed during the blackout when emergency equipment was quickly installed.

Then, too, if the weather had been bitterly cold and stormy or it had been a cloudy pitch-dark night, instead of a relatively mild and clear bright night, there might have been more serious consequences. Or if a supersonic jet fighter had lambasted the area with a sonic boom, as one did a few nights before, it could well have unleashed a panic that could have resulted in terrible loss of life and injury. As it

was, fortunately, a major catastrophe was averted.

Official and Public Reaction

Official reaction over what happened was that of amazement. Prominent political leaders thought that such a power failure was an impossibility. "I had no idea anything like this could happen," declared Congressional Representative Walter Rogers, chairman of the power subcommittee of the House Commerce Committee. Power authorities, he claimed, led Congress to believe that such a power failure was impossible. New York governor Nelson Rockefeller also confessed that he was amazed that a power failure could have "happened to this extent."

However, the reaction of amazement and unbelief quickly gave way to one of anger and concern. It is "appalling," declared New York City's mayor-elect John Lindsay, that the lives of so many persons "hang on a single thread of wire." And an editorial of the following day angrily asked: "Why is so vast an area of the nation, with its greatest city at the core, dependent on a single power source? It is a shocker. It is an outrage. It is a disgrace—city, state and national. It bares our vulnerability to our enemies. It puts multi-millions of people at the mercy of what can only be reckoned as an unconscionable gamble with the public welfare."

Not just a few persons were concerned about this matter of public welfare and national defense. According to the military affairs editor of the *New York Journal American*, the situation when the power failed was a serious one. He wrote: "For ten throbbing minutes last night, the U.S. stood on a full war readiness basis. For 600 throbbing seconds President Johnson could have pulled a trigger, and a minute and 47 seconds later, unleashed hell against enemy targets. . . . Certainly not since the

1963 Cuban missile crisis—was this country so near and yet so far from war."

Commenting further on this matter, the chairman of the House Armed Services Committee, L. Mendel Rivers, said the widespread power failure had raised "serious national defense problems." In correspondence to Defense Secretary Robert S. McNamara, he wrote: "Such a failure must come as a great shock to the American people, for it indicates a heretofore unrealized vulnerability that could have most serious consequences."

President Lyndon Johnson, too, was deeply concerned over the paralyzing effects and size of the blackout. In his words, it was a threat "to the health, safety and welfare of our citizens and to the defense of our country." Therefore, he immediately threw the full resources of the federal government into a thorough investigation to locate the cause of the power failure.

How Did It Happen?

That is the question everyone was asking for days afterward: How did it happen? And in the next breath: Was it sabotage? Can it happen again? Why should one community's power system affect another's?

Power authorities repeatedly parroted the same answer to that Number One question: We do not know as yet. However, Harold C. Forbes, chairman of New York's Consolidated Edison Company, did say: The blackout "seems to have been caused by a massive loss of generating capacity somewhere in the interconnected electric system to the north of our terri-

tory. This threw so much load on the remaining facilities of the combined electric companies in the Northeast that they were unable to meet the demand, and the entire electric system collapsed."

Although officials did not, at the time of writing, know exactly what caused the loss of generating capacity that led to the power failure, they were pretty well agreed that sabotage was not involved. But since they were not sure what had happened, no one could assure that it would not happen again. And should all the utilities in the country tie their systems together, as it has been proposed, one Boston power executive said that it is possible that the entire United States could be "plunged into darkness in less than a second."

Why, then, should one local power system want to interconnect in a large network? Because there is greater economy in such an arrangement and, for the most part, better electrical service. However, as one power official explained: "Whenever you interconnect in any large system, a by-product is the possibility of something like this (cascading power failures like that in the Northeast Tuesday night) happening."

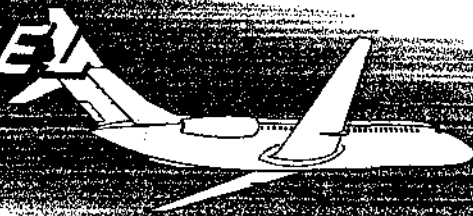
The gigantic power failure in perhaps the most industrialized and technologically sophisticated area in the world simply underscores the fallibility of humans and their scientific achievements. It illustrates the importance of not placing one's confidence in human achievements and promises rather than in the infallible promises of God.

A Matter of Timing

◆ Birds that winter in countries foreign to their home know exactly when to return. One might suppose that birds not too far away would have a better idea as to the proper time to return in spring. This is not the case, however; for, whereas the return of the starlings to Poland varies by some 25 days, the cuckoos are never late by more than 11 days, although they have much farther to travel. Who notifies them of the coming of spring?—*Magaryn Polaki*, April, 1962.

IS AIR TRAVEL

SAFE?



By "Awake!" correspondent in Ecuador

MAN has long been in a hurry. From the earliest times he has looked for better ways to carry on his commerce, send his mail, visit his friends. In the process he has, over the years, in effect, shrunk the earth; especially has this been true as a result of modern air travel.

But is air travel safe? It depends a lot on what you mean by "safe." Most fields of human activity involve some element of danger, some risk, however slight. Crossing the street is usually "safe," but not always. Getting off a bus is the same. Or walking in the rain. No activity is *perfectly* safe, as is seen in the number of people who come to grief in the "safety" of their own homes. So a basic thought in a definition of the term "safe" is, "within acceptable limits of risk."

Applying that definition, then, there are those who contend that as far as travel is concerned, the human mind has not yet devised a safer way to transport large numbers of people, within a few hours, to all parts of the globe than flying.

That being the case, why the deep-seated fear and distrust of air travel on the part of so many? No doubt the publicity given airplane crashes is a big factor. Typical of disaster headlines would be, "AIRCRAFT FALLS IN FLAMES. 57 DIE. NO SURVIVORS." That headline is enough to frighten many persons away from air travel! Air accidents are usually spectacular news, and since it is the spectacular

and the sensational that sell newspapers, it is nearly always printed. If an aircraft should fly into a mountainside in Africa, reporters almost stumble over one another in an effort to get the news. The whole world hears about it by morning. The newspapers and radio stations publish the information because it catches attention. This widespread adverse publicity has succeeded in convincing many persons that air travel is just not safe.

Is it not only natural for us to distrust things with which we are not familiar? From childhood we are wary of the unknown. No wonder, then, the widespread skepticism about air travel, when more than ninety-two persons out of every hundred of the population of the world have never set foot inside an airplane.

True, accidents do happen. And knowing why they happen is an important step toward preventing them, thereby making air travel ever safer.

Finding the Causes

Illustrating one major cause of air disasters is an event that occurred not long after the introduction of commercial jet aircraft. One of the great jets had just taken off on a training flight when it turned over and crashed. What caused the tragedy? After exhaustive study, representatives of the government and manufacturers laid the blame on an imperfection in the maintenance of the airframe. One small cotter pin had not been properly fitted in the tail assembly! After some hours of

flight the cotter pin worked loose, causing the crash of the multimillion-dollar aircraft and the loss of several lives.

About one-fifth of all air accidents are caused by these imperfections in the manufacture or maintenance of the airframe or engine. When such a defect is found in an aircraft, in certain countries the government grounds all other aircraft of the same model until the offending part is checked, modified or replaced, thereby preventing future accidents due to the same cause.

The airlines themselves, keenly interested in staying off the front page of newspapers, spend millions of dollars a day on maintenance of aircraft, in the interest of safety.

Weather Conditions

But the jet that fell out of control near Miami, Florida, in 1963 was in near perfect mechanical condition. Each of the four giant, three-ton engines, and each part of the intricate airframe was functioning as it was designed to function. And still the aircraft plummeted to earth. Why? It took the government many thousands of dollars to find out exactly why, but the cause was eventually discovered, and the effort justified.

The first step in determining whether the culprit was man, weather conditions or machine was to recover the jet's automatic flight recorder from the wreckage. The recorder is housed in a steel container that renders it nearly crash-proof. During every second of flight it automatically notes down on metallic tape the ship's speed, altitude, heading and acceleration forces. This device is helping to solve what were previously considered to be "mysterious" air accidents.

While that tape was being microscopically examined by government officials in Washington, another means of discovering the cause was being carried out on a han-

gar floor. The jagged pieces of aluminum were identified and fitted together as in a jig-saw puzzle. The reassembly yielded further clues. The combined efforts of many skilled men resulted in 2,445 pages of evidence.

What brought about the tragedy of the fallen jet? Weather was the principal cause. While climbing through 17,000 feet at three hundred miles per hour the jet encountered an abnormally powerful updraft. Imagine, if you can, the wind blowing the 160 tons of airplane upward at a rate of 8,800 feet per minute—an invisible elevator of air that raised the ship six times the height of the Empire State Building in one minute!

Nine seconds later the jet entered an equally violent downdraft. Pushed by the terrific downdraft and by its own thunderous power, the jet dropped four miles in twenty seconds, ending its flight in a desolate swamp less than fifteen minutes after taking off.

Man is still learning about air turbulence and other weather conditions, of course, but the more he learns the safer air travel becomes. Weather prediction and, above all, warning pilots of severe weather is improving, contributing to greater safety for users of the world's airways.

Through the years pilots in all countries have learned to have a healthy respect for the elements, the cause of about one-third of all air disasters. Here in Ecuador, for example, pilots have learned to treat with due consideration the formidable natural barriers. The towering Andes, the vicious mountain winds and poor visibility have made their impression. Flying in the vicinity of 20,000-foot volcano Cotopaxi or Chimborazo has a way of making pilots fly with a bit more caution. Experience has taught Ecuadorian pilots not to be too proud to execute the 180-degree turn—back to the point of departure. "Pride is

before a crash," said the wise man in the Bible. How true!—Prov. 16:18.

The Human Factor

Not all accidents can be blamed on faulty equipment or the weather, of course. Pilots are human, and humans err. Their mistakes of judgment, called "pilot error," are a principal factor in 33 percent of all air accidents. The collision of a jet and a propeller-driven aircraft over New York City in December of 1961, which resulted in commercial aviation's most costly disaster, is an example of pilot error. Government and airline investigation showed that the pilot of the jet had violated air traffic regulations regarding speed and traffic separation.

Very careful statistics are kept on the number of accidents caused by pilot error, but it may never be known how many accidents have been averted by pilot skill. Showing what cool judgment and superb flying ability can do was Flight 843, which took off, a few months ago, from San Francisco, bound for Honolulu. Seconds after leaving the ground, the captain felt a "severe shudder." No wonder! The ship had just lost one of its three-ton engines, plus one-third of its right wing, a 27-foot section! Advising the passengers of the difficulties they were in, Captain Kimes made what may well be a prize-winning understatement. He announced: "We have a minor problem, ladies and gentlemen. Well, maybe it's not so minor." By all the laws of aerodynamics the aircraft should have stopped flying, but fine handling by the captain and his crew brought it to a happy emergency landing.

Progress in Safety

Aviation companies and governments alike, knowing that general public acceptance of air travel depends more on safety

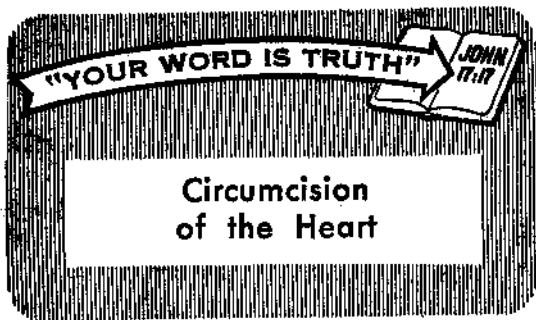
than on any other single factor, have carried on an all-out safety program. Fatality rates have shown a steady decline as a result. Twenty years ago, when World War II came to a close, there were 3.92 fatalities per 100 million passenger-miles on United States airlines. In 1961 the rate was .30, in 1962 .35 and in 1963 it was .12.

What do these figures mean? For one thing, they show that in the United States air travel compares favorably with transportation by bus and railroad. In 1963, for instance, when the death rate for air travel was .12 fatalities per 100 million passenger-miles, it was .23 for buses and .07 for passenger trains.

Figures released by the National Safety Council of the United States showed that travel by car and taxi (2.3 fatalities per 100 million passenger-miles) is from eight to twenty times as dangerous as air travel. This has led to the remark that the real peril in air travel is the car ride to and from the airport.

Or consider this: While it is true that far more persons travel by car than by airplane, there were more deaths on United States highways in the first ten hours of 1963 than on the airways during the whole year! By ten o'clock in the morning of January 1, more people had died in automobiles than would perish during the rest of the year in airplane accidents. A far greater number of people die in automobile accidents each year than have been killed in the entire history of peacetime aviation in the United States.

Is air travel safe? Relatively, yes. But not perfectly, not completely. As long as airplanes are manufactured and maintained by imperfect hands, and flown by imperfect pilots, as long as this civilization lasts, there will always be some element of risk involved in air travel.



Circumcision of the Heart

CIRCUMCISION of the heart as a Christian requirement is brought to our attention at Romans 2:29, where the apostle Paul says: "He is a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code." What is this 'circumcision of the heart'? Since we find that the expression is based on the circumcision of the flesh, by considering that circumcision we will be enabled to get the answer to the question.

The practice of circumcision of the flesh was first instituted by Jehovah God with Abraham. After Abraham had demonstrated his faith in Jehovah by leaving his homeland to go to a country that God would show him, Jehovah made with Abraham the covenant of circumcision: "Every male of yours must get circumcised. . . and my covenant in the flesh of you men must serve as a covenant to time indefinite."—Gen. 17:10-13.

Later Jehovah commanded that every male child of Israel must be circumcised on the eighth day after birth. In keeping with that law we read of Jesus: "Now when eight days came to the full for circumcising him, his name was also called Jesus."—Luke 2:21; Lev. 12:3.

What purpose did fleshly circumcision serve? For one thing, it served as a sign, even as we read: "You must get circumcised in the flesh of your foreskins, and it must serve as a sign of the covenant between me and you." (Gen. 17:11) It was

a mark that was to distinguish the male servants of Jehovah from the pagans, whom they disparagingly referred to as the "uncircumcised."—1 Sam. 17:26; Ezek. 32:19-32.

Additionally, it was a sign of righteousness, a sign of the state of having God's approval, even as the apostle Paul shows: "He received a sign, namely, circumcision, as a seal of the righteousness by the faith he had." (Rom. 4:9-11) Fittingly, we find uncircumcision linked with uncleanness: "No more will there come again into you the uncircumcised and unclean one."—Isa. 52:1.

In fact, circumcision brought with it a physical cleansing, even as modern medicine shows. Thus where males are circumcised in infancy, cancer of the cervix among women and cancer of the male organ among men is extremely rare. In contrast thereto, each year in the United States alone 25,000 women get cancer of the cervix, and nearly 20 percent of the cancers among the men in China are cancers of the male organ. No wonder it is said that "circumcision still remains at the top of the list for adequate hygienic measures."—*Israel Journal of Medical Sciences*, March 1965.

Beneficial as circumcision was from a fleshly standpoint, even as were many other features of the Mosaic law, it was removed as a legal requirement with the death of Jesus Christ on the torture stake. (Eph. 2:14-18) So after that it was true that "circumcision does not mean a thing, and uncircumcision means not a thing, but observance of God's commandments does." (1 Cor. 7:19) However, it took some time for the early Christians to get weaned away from this feature of the law of Moses as a Christian requirement, even as is apparent from the book of Acts and the letters of the apostle Paul.—Acts 15:1-21; Rom. 2:25-29; Gal. 5:1-12.

Then, could it be said that circumcision of the heart took the place of circumcision of the flesh? Not altogether. Why not? Because Jehovah God also required circumcision of the heart of the Israelites. "You must circumcise the foreskin of your hearts and not harden your necks any longer," Moses told them. In fact, Jehovah said he himself would have a part in this: "Jehovah your God will have to circumcise your heart and the heart of your offspring, that you may love Jehovah your God with all your heart and all your soul for the sake of your life." (Deut. 10:16; 30:6) About nine hundred years later Jehovah stressed the importance of circumcision of the heart, by Jeremiah.—4:4; 9:25, 26.

Even as fleshly circumcision resulted in physical cleanness and was a symbol of being acceptable to God, so it appears that 'circumcision of the heart' has to do with cleaning up one's heart condition, and would be a sign that one was approved of Jehovah, one of his people. The heart is the seat of motive and desire; that is why we read: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."—Prov. 4:23.

An uncircumcised heart would be a selfish heart, an unclean heart, one that waxed fat and unfeeling, as did Israel or Jeshurun. (Deut. 32:15; Ps. 119:70) It would be one that is "weighed down with overeating and heavy drinking and anxieties"; one that did not love Jehovah with all its powers. (Luke 21:34) It is a heart that selfishness has made insensitive to the truth, as were the hearts of the Jewish leaders who brought the disciple Stephen to trial, and whom Stephen justly accused of being "uncircumcised in hearts." Such hearts are also described as being "unreceptive."—Acts 7:51; Isa. 6:10.

What does it mean to circumcise the heart? It means getting rid of anything in one's heart or affections that is displeasing

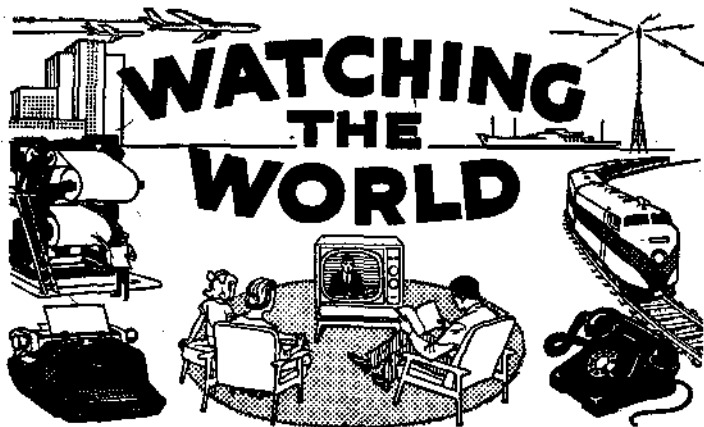
to Jehovah God. It means cutting off a fondness for all forms of selfishness and things that are unclean spiritually or sexually; it means hating all that would interfere with one's carrying out his dedication vow to do God's will.—2 Cor. 7:1.

How is this circumcision of the heart to be performed? With the aid of God's Word and spirit: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, . . . and is able to discern thoughts and intentions of the heart."—Heb. 4:12.

Throwing light on this subject are the expressions "uncircumcised in lips" and "uncircumcised in . . . ears." Uncircumcised in lips means the lips have a foreskin over them and hence are too long and thick to utter speech with ease. Uncircumcised in ears indicates that the ears are covered over so that one cannot hear well. So an uncircumcised heart would be one that is unable to respond properly to God's instructions and appeals.—Ex. 6:12, 30; Acts 7:51.

An illustration that may also help us to understand this matter was used by Jesus when he said it would be better to cut off one's hand or foot, if it made one stumble, than to suffer destruction in Gehenna. A circumcised heart would be one that has cut away anything that might cause its owner to stumble. In passing, it might be observed that, whereas circumcision of the flesh is a single act and can be performed in infancy by others, circumcision of the heart is something that must continually be worked at, and that by ourselves, with God's help, after we are old enough to distinguish right from wrong.

It might therefore be said that David asked for a circumcised heart when he prayed: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah."—Ps. 19:14.



Moral Collapse

◆ The New York World Telegram, with a group of questions, set out to determine the morality of people of the mid-twentieth century. The newspaper's comments are quite revealing: "We live in a time of ethical upheaval and convulsion and confusion," the paper stated. "Some of the most cherished truths and values of our forebears no longer obtain. Others are being reexamined and rejected. Many are being watered down. Some are still honored in theory but rarely in practice. Some observers claim that with the passing of old religious and social taboos we are becoming, individually, more ethical and moral. The majority insists that we—and especially young people—are going to hell on a toboggan. The truth is moot. But the questionnaires suggest that lying, cheating and pilfering are now an acceptable part of American life with many people, especially the young." In conclusion the paper said: "Diogenes, with his lantern, had only the problem of finding an honest man; many of us, armed with laser beams and nuclear bombs, don't even know what one is."

Nigeria in Strife

◆ Nigeria was experiencing her worst crisis since she

gained independence from Britain in 1960. Riots in the country's Western Region left seventy dead and property damage estimated at \$560,000. Dusk-to-dawn curfew was in force and firearms were banned. Nevertheless, violence did break out. The demonstrations are reactions to election results. There have been claims of vote-rigging. Angry action groups seek revenge. Columnist Peter Enaharo wrote: "No words can movingly convey the tragedy that has befallen Africa's lone glimmer of hope for democracy."

Mapping the Earth

◆ A 385-pound map-making satellite named Geos 1 was launched into orbit on November 6. The satellite is designed to take measurements of the earth. With its help scientists are hopeful of making the world's most accurate maps. The satellite will also pinpoint long-range missile targets, plus establishing guideposts for tracking men to the moon. Even though the geodetic explorer is not precisely on the desired orbit, scientists say that will not affect the satellite's performance.

Problem with Drunkenness

◆ The Soviet Union's concern with drunkenness has given rise to an organized effort to bring the problem under con-

trol. Russian authorities claim that drunkenness has lowered factory production, that it is responsible for 65 percent of the serious crimes and 25 percent of the traffic accidents. What stiff laws and prohibition have failed to accomplish, it is now hoped that sobering-up stations will do.

The Priest-Worker

◆ During the early days of World War II, the Roman Catholic Church in France tried to gain converts by means of the priest-worker. A few priests were assigned to work among the dock workers in Marseilles. They were to win the confidence of the workers and direct them back to church. But what happened is that most of these priests disassociated themselves from the Catholic church and religion.

By the summer of 1941, the French hierarchy established a special school to train priests for special work among the alienated working class of the nation. The priest would live and eat like a worker. There were about a hundred of these trained worker-priests in France. The authorities in Rome, however, became disturbed when they learned that some of these priests were suspiciously sympathetic to Communist thinking. Some led strikes; others conducted demonstrations protesting America's involvement in the Korean war. Some set aside their vows of celibacy and took wives. In 1953, the priest-worker movement was abruptly terminated. Now, once again the priest-worker is back, but this time with a number of controls.

Disarmament and Money

◆ The United Arab Republic's Minister of Economy Abdul Monem Kaissuny looked with hope toward disarmament, with good reason. Said he: "Disarmament will release for productive peace purposes, in-

cluding the acceleration of growth in the developing countries, tremendous resources amounting to about \$180,000,000,000, which is about 90 percent of the total gross national product of the developing countries." What waste war!

Missile Display

◆ On November 7, the anniversary of the Bolshevik Revolution, the Soviet Union displayed three new missile systems that were compact in size and highly maneuverable on the ground. A total of thirteen new missile systems have been revealed by the Russians in the last two years. The military parade that took place in Moscow's Red Square commemorated the 1917 revolution.

Royal Finances

◆ A Super VC-10 jet liner landed at Kennedy Airport in New York on November 4. On board were Britain's Princess Margaret and her husband, Lord Snowdon, the former Anthony Armstrong-Jones. One reason for the three-week U.S. tour is to promote British goods in America.

Often people wonder about the financial status of Britain's royal family. *Parade* for October 24 made this interesting observation: Each year the British parliament votes Queen Elizabeth about \$1,350,000 to take care of herself, her household and relatives. In addition, it votes her husband a separate yearly allowance of \$112,000. Princess Margaret gets \$42,000 a year. Princess Margaret and her husband live rent-free in Kensington Palace, for which the British taxpayers pay \$238,000. The couple own two Rolls-Royces, one Aston-Martin, one Volkswagen, one Mini-Cooper and one Morris. They have at their disposal the queen's yacht, the *Britannia*, manned by a crew of 250. The yacht cost \$5,600,000 to build and costs \$560,000 a year to maintain. With the queen's

permission, they can also use the Queen's Flight, which consists of five planes and two helicopters. Their trip to the United States was paid for by the government, since it is semiofficial.

Life Expectancy

◆ The average life expectancy in the United States stands at seventy years. President Johnson signed a bill providing \$280,000,000 for health research. He stated that in the next ten years it is America's aim to add five years to the average life expectancy. Interestingly, however, scientist René Jules Dubos of Rockefeller University, New York, made this comment: "Contrary to general belief, life expectancy past the age of 45 has not increased significantly anywhere in the world—not even in the social groups that can afford the most elaborate medical care." The gains in average life expectancy have been made by cutting down the infant-mortality rate, and, of course, in this field there is still much that can be done.

Doom Proclaimers

◆ An asteroid named Icarus is on its way to collide with the earth on June 15, 1968; at least, so say some reports. A Smithsonian Astrophysical Observatory scientist said that if the two objects do not collide, there will be a near miss. In California a professor of meteorology predicted that smog will wipe humanity off the earth in a hundred years, that is, if man lasts that long. George Borgstrom in his work *The Hungry Planet* says that the world will be unable to feed its estimated population of 15,000,000,000 in the year 2025. These so-called prophets see only gloom for earth. But the Bible, on the other hand, speaks of the earth's being "solidly fixed" and says that the righteous "will reside forever upon it." (Ps. 119:90; 37:29) What do the "doom pro-

claimers" have to say about that?

Korean Border, 1965

◆ A no-man's-land stretching across 151 miles of the Korean peninsula is one of the most strongly guarded frontiers in the world. On the ground, minefields, barbed wire, observation posts, bunkers and fortifications manned by about a million men bisect the peninsula. Each side appears ready to charge. The total United Nations' forces number about 600,000; the North Korean, 350,000. The North Koreans have about 500 jet aircraft, to the South Korean 180 aircraft of different kinds. The "unfinished war," which ended its shooting phase some twelve years ago, is still obviously a costly waste to both sides.

More Light

◆ Some day soon a warm golden-white glow may fill stadiums and convention halls with much more light than the present mercury vapor tubes now supply. A sodium vapor electric lamp has recently been developed that can give 50 percent more light than mercury vapor tubes. It is reported that it will be available sometime next year for industrial and outdoor lighting. *Science News Letter* for October 30 says: "The new lamp is made possible by a white, translucent ceramic that can be shaped into a tube looking like a king-sized cigarette." The new lamps will provide two to three times as much light for stadiums, without additional fixtures. The sodium vapor lamp is called Lucalox. The lamp has a life rate of 6,000 hours and it burns about as brightly at the end as when it is first turned on.

British Legislation

◆ On November 8 Great Britain put an end to capital punishment for murder. Only for

treason can a man be executed now. Other pieces of legislation signed into law make the incitement of racial violence a crime and provide for fixing fair rents. The new rent law makes it a crime for landlords to evict tenants without a court order, or to try to intimidate them into leaving.

Aspirin and Anemia

◆ For almost a century aspirin has been looked upon as a harmless drug. But recent studies show that it may be implicated in a serious blood disorder. When searching for causes of aplastic anemia in thirty-two patients, Dr. Lieuwe Wijnja of Groningen University in the Netherlands found the patients under study had been taking aspirins for various complaints. It was possible, noted Dr. Wijnja, that anemia and the abuse of aspirin were associated only

by chance, but the investigators could find nothing else to account for the women's condition. However, tests were not conclusive. Dr. Wijnja reportedly said: "It is well established that aspirin has a corrosive effect on gastric mucous membranes, and that it may be connected with bone marrow damage. More studies are needed to evaluate its relation to aplastic anemia." He advised that a second look be made before drawing any final conclusions.

Walking Booby Trap

◆ Nguyen Van Chinh, a South Vietnam farmer, was struck by a grenade. The live grenade lodged in his back above his right kidney. Chinh was taken to Saigon and admitted to one of the city's leading hospitals, but civilian doctors did not know what to do with their potentially explosive pa-

tient. Finally, a doctor in the United States Air Force volunteered to perform the operation and remove the grenade, which measured three and one half inches in length and an inch and a half in width. From behind sandbags, doctors used a six-foot-long forcepslike device and other long-handled surgical tools. In eight hazardous minutes the operation was over. The live grenade was removed. Chinh said: "I knew before the operation that I could very easily die." The doctor commented: "It looked like a pretty good challenge. I'd never operated on a walking booby trap before. Even the jolt of a taxi ride or his own walking could have touched off that fuse. He might have blown up half a dozen passersby besides himself if we hadn't got the thing out of there."

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