

Awake!

Can the Stars Reveal Your Future?

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What Can Be Done for the Commuter?

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MAY 8, 1966

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.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

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

—Romans 13:11

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Number 9

BE A WILLING LISTENER



IT IS a relatively simple thing to do. Yet there are few things that can help a person more

or make him feel better than for someone else to listen with genuine interest to what he has to say. A willing listener can be of greater benefit than one may realize.

Some years ago, in Chicago, a promising young superintendent in a large plant was having some personal problems. When he missed a day of work and tried to explain to the plant manager the nature of his troubles, the manager refused to listen. "Don't bring family troubles here," he said. "They're no excuse for being absent." With no other outlet, the young man's problems grew in his mind. Gradually his work began to suffer, and, in time, his efficiency was so affected that he was to be fired or demoted.

At that point the parent company, an electrical equipment manufacturer, sent a trained counselor to see the superintendent. He was able to get the man to talk freely about his troubles, allowing him to see them more realistically. Slowly the superintendent's thinking began to straighten out, his efficiency improved, and soon he was a useful, happy worker again.

The benefits realized as a result of being a willing listener should cause one to examine his own listening habits, especially if he is in a position of responsibility and

has important decisions to make. Such a person may get into the habit of issuing directives and telling subordinates what to do without finding out how they may feel on matters. However, a willing listener invites suggestions and opinions, which usually result in better understanding, cooperation and, finally, productive accomplishment.—Prov. 15:22.

For instance, a person of responsibility may feel that a change in the way of handling matters is in order. So he may tell subordinates what he is going to do, and then proceed to explain how the new arrangement of things will operate. This could and, in fact, often does result in resentment rather than in willing cooperation by those closely affected by the decision.

The one in position of responsibility, on the other hand, could say something to the effect: "You have been associated here for a long time, John. What do you think of this new way of handling matters? Go ahead and express yourself; I'm listening." John may have some fine ideas, perhaps a view on the matter someone not living so close to the situation would see. Such willing listening results, not only in friendlier relations and better cooperation, but,

in the long run, often in better efficiency and greater production.

A recent survey by public-opinion analyst Louis Harris emphasizes the importance of being willing to listen. He found that people's failure to listen to one another is both cause and symptom of some of their most serious problems. "People talk right past one another," he says. "Fathers talk past sons, mothers talk past daughters, teachers talk past students."

Especially within the family can relations be damaged by failure to listen to one another. Before they were married, husbands-to-be no doubt encouraged their prospective wives to express themselves and took into consideration their opinions. Why not continue to do so? It makes a woman feel so good to know that someone has a genuine interest in what she has to say—and if her husband fails to show that interest, she may begin to seek other company that will.

A wife, too, can improve family relations by listening to her husband, instead of letting his words go in one ear and out the other. If she continually fails to pay attention to his instructions, a serious breach in their marriage may result. Her husband may even give up trying to communicate with her. So do not be a poor listener. Make a real effort; be a willing listener, and realize the benefits.

Unwillingness on the part of parents to listen to their children can also lead to serious consequences. More and more these days one hears the lament of the mothers and fathers of delinquent youngsters: "I just can't believe that he would do such a thing. He was a good child. There was no indication he would do something like this." Why the disbelief? Often it is because of the parents' own failure to listen to their children.

How many times the parents scolded when their child came to speak to them, "Can't you see I'm busy now? Get out of my way"! They made no real effort to find out what was on their child's mind. There was no encouragement for the child to come and talk things over. So, failing to receive a listening ear, the child, in time, ceased to try to confide in his parents. "They're not interested anyway," he would understandably feel.

As a result, when the child grew older, there was not the closeness that would have existed had the parents been willing listeners when he was younger. The parents had lost the all-important confidence of their youngster. He did not have the assurance that they were really interested in him and his problems. Therefore, he did not tell them what company he was keeping, where the group went or what they did. When he needed mature counsel and direction most, his parents did not even realize it. It is little wonder that such mothers and fathers might be surprised to learn that their youngsters had gotten into serious trouble.

Parents, you expect your children to listen to you. Is that not so? Well, if you are a willing listener, it is much more likely that they will listen to you and obey what you have to say. Being a willing listener will result in friendlier relations and better cooperation in the household. You will keep your child's confidence and be able to give him the important counsel and direction he will need in later years.

A listening ear can mean so much. True, it takes a little time and effort, perhaps even a little humility to listen to the ideas and opinions of subordinates; but the benefits realized are well worth whatever is expended.

TWO men were about to form a business partnership. The papers were all ready for signatures, but each felt the need for further deliberation. "I must have one final consultation with my lawyer," said one. "Fine," replied the other, "and I must ascertain whether this is the best day for me to take this step." So one hastened to his lawyer, and the other to an astrologer.

It is not at all uncommon today for businessmen and housewives, for gamblers and politicians, for young and old, to consult the astrologer. They believe that the movements and positions of the heavenly bodies can be used to foretell one's future and to indicate the favorable time for every undertaking.

Actually these persons share a belief that has been traced back to its early beginnings in the Mesopotamian valley around 2100 B.C.E. In fact, as *The World Book Encyclopedia* points out, the astrology of the Babylonians "was so famous that the very names *Chaldean* and *Babylonian* came to mean 'astrologer.' " From Babylon astrology spread to Egypt, Greece, Rome and other parts of the world. To those ancients the sun, the moon and the planets all came to be identified with the leading gods of their pantheon. The stargazers of those days imagined they saw in the various star groups the outlines of various creatures, after whom they named those groups or constellations. *The Encyclopedia*

CAN THE STARS REVEAL YOUR FUTURE?



Americana says, however, that "the constellations themselves bear no resemblance to the signs designated by them."

The Zodiac and Its Signs

But how do astrologers go about the job of trying to reveal one's future by the stars? Ancient astrologers believed that the earth was the center of things, and that the sun and moon and other planets revolved around it. To them it seemed that all those heavenly bodies passed across the skies in a broad belt, which they called the zodiac, meaning "circle of animals." The zodiac they divided into twelve divisions of thirty degrees each. Each of these was called a "house" and was named from the supposed shape of its dominant constellation, such as Leo (for Lion), Aries (for Ram) and Capricornus (for Goat). The constellation *Libra*, now usually represented as Scales, was,

by some, believed to be the claws of Scorpio (the Scorpion).

Each of these "houses of heaven" was said to influence some particular field of human interest, namely, the House of Life, the House of Riches, of Love and Marriage, of Religion, of Death, and so on. The position of the sun, the moon and the planets in the various "houses" at the precise time of one's birth was said to determine whether he would experience good or bad luck in these several departments of life. The astrologer's predictions

were based upon the idea that some planets exerted an evil influence and others exerted a good influence.

Effort was made to tie in with these notions of astrology all the natural sciences. Each color, each metal, each precious stone, each plant, each animal, each drug, each hour of the day, each letter of the alphabet, each part of the human body was said to be presided over by one or another of the planets.

What Is a Horoscope?

Having set up the general guidelines to govern astrological readings, how, then, does the astrologer apply his fund of astral lore to your future? He casts a horoscope. The term itself is derived from the Greek words *hōra*, meaning "hour," and *skopein*, meaning "to examine." He draws a map of the zodiac precisely as it appeared at the time of your birth, and then, from the relative positions of the planets at that given time, he reads your future. From such omens he claims to be able to forecast what specific periods in your life could prove to be critical, as well as the most propitious dates for embarking on new ventures.

Some Objections to Astrology

From early times there have been objections to the claims of astrologers. Cicero, the Roman statesman of the first century B.C.E., pointed to failure in the predictions that Caesar and other contemporary notables would die in peaceful old age. He also ridiculed the idea that planets, from such tremendous distances out in space, could exercise their influences upon humans.

Others have claimed that, since the original premise of the early astrologers that the earth was the center of things has proved to be wrong, then the whole system must be suspect.

An outstanding objection is that even where two persons are born at the same time, in the same astrological month, and at the same location, they are not always the same in build, appearance, disposition and potential, something that one would expect upon the basis of astrological claims. Abraham's grandsons, Esau and Jacob, should properly have turned out to be quite similar in most respects. Yet they proved to be so different that God hated the one and loved the other.—Heb. 12:16; 11:21; Mal. 1:2, 3.

Astrologers, it has been objected, differ in opinion about whether one's horoscope should be based on the reading of the stars at the time of birth or at the time of conception. Biologically this is a vital question, since at the moment of conception the parental genes have already combined to determine many of the eventual characteristics of the child. Even if the time of conception is favored, we must realize that it is often very difficult to decide exactly when it took place.

Still other objectors claim that horoscopes are often couched in vague and general terms, so much so that almost any later development could be pointed to as favoring the accuracy of the predictions. Astrologers have found that it is inadvisable to be too explicit. It is said that the death of England's famous Duke of Wellington was predicted to ensue within one year on several occasions during the last fifteen years of his life.

In his book *L'Astrologie* Paul Couderc, titular astronomer at the Paris Observatory, stated that astrology is a superstition that came into being "in an age when man, dominated by his fear of the heavens, the stars and the gods, was unable to distinguish between true determinism and coincidence." He also offers this quotation from the American Society of Psychological and Social Studies: "Faith in

astrology is harmful for it encourages an unhealthy evasion of the permanent problems of real life. . . . The astrologers, who offer the public a horoscope which takes the place of conclusions drawn from serious reflection, are guilty of encouraging the human tendency of choosing facility rather than the difficult way." Additionally, this author declares: "It is the duty of all astronomers and educators to inform the public of the true nature of astrology, to show that it is a fraud, a nonsensical pseudo-science and certainly not a science rivaling astronomy."

The Bible and Astrology

Regardless of what astrologers may say about these and other objections to astrology, we should be directly concerned about how the Creator-God, Jehovah, views this subject. This is the all-important criterion for judging astrology. There can be little doubt that astrologers practice divination, the art of foretelling the future by means of omens or unusual occurrences. To his typical people of Israel, God commanded: "There should not be found in you . . . anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer . . . For everybody doing these things is something detestable to Jehovah." (Deut. 18: 10-12) Jehovah had given them his written law for their guidance, and promised to bless and prosper them as they conformed their lives to his will.

Superstitiously giving credit to the planets and the zodiacal constellations for the shaping of our destiny is specifically condemned in the Bible. The Bible's commendatory record of good King Josiah of Judah is very much to the point: "He put out of business . . . all those making sacrificial smoke to Baal, to the sun and to the moon and to the constellations of the zodiac."—2 Kings 23:5.

When the time approached for the execution of judgment upon idol-worshipping Babylon, God caused his prophet Isaiah to taunt her multitude of wise men and astrologers, saying: "Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you." (Isa. 47:13) With all their predictions those astrologers were unable either to prophesy or to prevent Babylon's calamitous end.

Have you wondered about astrology and its claim to reveal your future by the stars? Surely, from what has been said, the question has been set at rest. To claim, as does astrology, that the future of each human is fixed by the circumstances of his birth, is to make a mockery of all the Bible's promises. Why, God says that, if the wicked repent and turn from the evil of their doings, they will receive his favor. (Ezek. 18:21) Sinful people can become transformed in their personality by making their minds over through study and application of God's Word.—Rom. 12:2.

A horoscope, based as it is upon superstitions and imaginations, can in no way help you to meet life's problems. Your future is not revealed by the stars. It depends upon the attitude you adopt toward the written guide that God has furnished. In that Sacred Book he caused these valuable words of counsel to be written: "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful. But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off." (Ps. 37:37, 38) Your future will be determined, not by the position of the stars at the time of your birth, but by the course in life that you choose to follow.

DOES YOUR MINISTER

"WHY, of course not," may be your immediate reply. "Fornication and adultery are direct violations of God's laws. My minister would never approve."

It is understandable that this might be your reaction to the above question. Yet in view of recent comments by ministers, such an inquiry is not without reason.

For instance, not long ago Douglas A. Rhymes, a prominent London minister, told his Sunday audience that Christ never suggested that "marriage is the only possible occasion of any expression of physical relationship." He said further: "The moral code of today is being ignored because already it is outdated, the law of liberty which is love is never outdated and never inapplicable. We need to replace the traditional morality based upon a code with a morality which is related to the person and the needs of the person."

Many ministers are now advocating a "new morality" to replace God's law prohibiting fornication. They maintain that it is one's personal decision in a particular situation that determines whether fornication is right or wrong; not God's law on the matter. In certain situations, they say, premarital sexual intercourse could be 'meaningful,' a 'loving act,' and, therefore, morally acceptable.

Time magazine of January 24, 1964, noted that this decision-according-to-the-situation approach to morality is considered the best by many prominent psychologists, and said: "Many Protestant churchmen are beginning to feel the same way. [As one psychologist said:] 'They are no longer shaking their finger because

APPROVE OF FORNICATION?

the boys and girls give in to natural biological urges and experiment a bit. They don't say, "Stop, you're wrong," but, "Is it meaningful?"'

"Methodist Bishop Kennedy condemns premarital sex 'in general' but adds, 'I wouldn't stand in judgment. There would be exceptions.' Recently, Wally Toevs, Presbyterian pastor at the University of Colorado, more or less condoned premarital sex when there is a 'covenant of intimacy.' A distinguished Protestant theologian privately recommends—he doesn't believe the U.S. is ready for him to say it publicly—the idea of a trial affair for some people, a 'little marriage' in preparation for the 'great marriage' which is to last."

The publication of the book *Honest to God* by the Anglican minister John T. Robinson has done much to popularize such views among ministers and laymen alike. In the chapter entitled "The New Morality" he asserted: "Nothing can of itself always be labelled as 'wrong.' One cannot, for instance, start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves. They may be in 99 cases or even 100 cases out of 100, but they are not intrinsically so, for the only intrinsic evil is lack of love."

Some ministers are now becoming more outspoken regarding these views. Episco-

pal minister Frederic C. Wood, for instance, touched off widespread discussion, and, in some quarters, great shock, by his sermon at Goucher College, Towson, Maryland, October 26, 1964. Among other things, he told the all-girl student body:

"There are no laws attached to sex. I repeat: *absolutely no laws*. There is nothing which you ought to do, or ought not to do. There are no rules of the game, so to speak. . . . Premarital intercourse . . . can be very beautiful." And in concluding he said: "Well, I have not told you whether you should or you shouldn't—or even how far you should. And the reason is that I cannot. To do so would be to give you a new law, or some kind of new code of behavior."

Many fellow ministers applauded Wood's remarks and, on occasion, even defended his views publicly when they were attacked in the press. Wood pointed out that his sermon expressed nothing new, but simply put in down-to-earth language the views held by leading ministers.

Why Your Minister May Hold

Similar Views

"But my minister surely does not believe like this," you may say. Perhaps not. But, then again, maybe he does. There is a stronger possibility that he does than you might suspect. Why so? Because he likely attended a theological seminary where such views, or variations of them, are taught by the world's leading theologians.

"A good many modern theologians," observed *Christianity Today* of March 24, 1964, "have tried to reconstruct all of Christian ethics in terms of grace, without any law. In one form or another they end up with some variation on the theme that the *only* test for any action is whether or not it is inspired by love." This new pattern of so-called Christian thinking is

sometimes called "situation ethics." And *Time* magazine of January 21, 1966, noted concerning its increasing popularity: "'Situation ethics' is rapidly gaining ground in U.S. divinity schools as a way of systematic thinking about morality, and it claims an impressive array of advocates."

These eminent theologians, who advocate eliminating God's laws and commandments as a regulation of human conduct, have influenced the thinking of an untold number of ministers. In reviewing the book *Honest to God*, by an Anglican bishop, *The Episcopalian* of November 1963 observed: "The Bishop is not committing a crime in revealing to a wider public what has been going on for a generation and longer in the world of advanced theological learning. . . . *Honest to God* is simply a bold, and as some theologians may say, premature opening of a Pandora's box of theological novelties under debate among doctors of the [theological] schools behind the scenes."

So you see why your minister, too, may hold views condoning fornication. He has no doubt been exposed to, yes, perhaps immersed in the religious teachings of theologians who approve of fornication—sometimes. True, he may not publicly condone fornication, but are you sure that he does not believe that it is justified under certain circumstances? Many ministers are fence-straddlers on the issue, condemning fornication to those who believe it to be condemnable, but condoning it when speaking to those who believe that under certain circumstances it is all right. How does your minister feel?

What Theologians Are Teaching

But perhaps you still cannot believe that leading theologians actually teach that in some instances fornication is acceptable conduct. *Yet they do*. The Bible standard

of morality is no longer taken seriously by them; they have supplanted God's Word with human reasoning. Consider a few examples.

Joseph Fletcher is a noted professor at the Episcopal Theological School in Cambridge, Massachusetts. Recently he wrote in a widely circulated religious journal: "Sexual intercourse is not right or good just because it is legal (by civil or canonical law), nor is it wrong just because it is outside the law. . . . In this kind of Christian sex ethic the essential ingredients are caring and commitment. Given these factors, the only reason for disapproving sexual relations would be situational, not legal or principled. . . . There is nothing against extra-marital sex as such, in this ethic, and in some cases it is good."

Sometimes fornication and adultery are good, this eminent theologian argues! He even urges that persons be "situationalists," making their decisions according to the particular situation, instead of being governed by Bible commandments. Perhaps your minister received instruction under this prominent theologian, or has read his widely distributed writings. Are you certain he has not been influenced by these views? They are very common in theological circles.

In England, Harold Abbott Williams, Dean of Trinity College, Cambridge, England, also justifies fornication in certain instances. "Sexual intercourse outside marriage," says the head of this theological school, "may be often, perhaps almost always, an exploitation, unilateral or mutual. But there are cases where it need not be and isn't."

In his "Theology and Self-Awareness,"* this eminent religious professor cites two incidents in popular films as examples.

* *Soundings: Essays Concerning Christian Understanding*, edited by A. R. Vidler, pp. 81, 82.

According to him, in these cases fornication is not only justified but recommended! The first is the episode in the Greek film "Never on Sunday" involving a prostitute and a nervous, unsure-of-himself sailor. Afterward, the sailor "goes away a deeper fuller person than he came in," Williams observes, and says: "What is seen is an act of charity which proclaims the glory of God." The incident in the other film was similar, and this prominent theologian praises: "They sleep together, he has been made whole. And where there is healing, there is Christ, . . . And the appropriate response is—Glory to God in the Highest."

Think of that! And it is these views, or variations of them, that are taught and debated in theological schools! Remember, this is not an obscure minister, but a head of a theological college speaking. When he was challenged publicly to state categorically that fornication is wrong, he refused to do so. Your minister may be influenced by such prominent religious teachers.

These theologians have many arguments in favor of their so-called "new morality." Kenneth C. Bailey argued for fornication in the following way, his views appearing in the July 1963 issue of the prominent Protestant journal *Theology Today*:

"Sexual chastity is a highly emotive subject, so it is easy to imagine that any suggestion that under certain circumstances adultery would be ethically right will be met with many a raised eyebrow. But suppose, to take a not-so-extreme example, that a man and a woman, each the husband or wife of another, were cast away upon an island, with little or no hope of rescue. It would be ridiculous [reasons this theologian] to suppose that it would be ethically wrong for them to cohabit, even without benefit of clergy!

As long as society remains relatively stable, it makes very good sense to regulate the sexual behavior of people, but when circumstances no longer demand sexual chastity, it would be a mockery of the purpose of the commandment [forbidding adultery or fornication] to insist upon it."

No Wisdom in Them!

In this way God's commandments relative to proper conduct are shoved aside, and human reasoning is set in their place. How presumptuous! What foolishness! Humans need the guidance of God's laws. "It does not belong to man who is walking even to direct his step," the Bible says. (Jer. 10:23) To reject God's Word and choose other standards one thinks are right will lead only to calamity. As the Bible proverb says: "There exists a way that is upright before a man, but the ways of death are the end of it."—Prov. 14:12.

Theologians and ministers talk a lot about being motivated by love, rather than being governed by God's laws. But how does one show his love for God if it is not by obeying His commandments? "This is what the love of God means, that we observe his commandments," the inspired apostle John says. (1 John 5:3) And that includes the commandments against committing fornication. Christians should be motivated by love, but love is never shown by breaking God's commandments.

One college psychiatrist, Dr. Graham B. Blaine, Jr., gave insight as to why ministers accept, or at least condone, these new standards of morality. He said: "Many of the religious leaders who deal directly with college students are reluctant to make an emotional or spiritual appeal for adherence to the old standards for fear of being ridiculed by the more science-oriented, materialistic students." To win popularity with men, they have rejected the Bible and its standards! As

the prophet of God said: "Each one is going back into the popular course, like a horse that is dashing into the battle. . . . They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:6-9.

They are without wisdom! And, as a result, they flounder about in confusion. At a North American Conference on Church and Family, a prominent religious professor admitted this. "Today," he said, "our first essential is still largely lacking—clear convictions of what sex standards should be advocated and why."

How strange! Christendom's leaders have no "clear convictions of what sex standards should be advocated." Yet God's Word clearly and unequivocally says: "Flee from fornication." (1 Cor. 6:18) "Abstain from fornication." (1 Thess. 4:3) "Let fornication . . . not even be mentioned among you." (Eph. 5:3) How clear God's Word is that fornication is wrong—absolutely! Are not its bad fruits all too apparent—venereal disease, fear of pregnancy, illegitimate children, unwed mothers, heartbreak, clandestine abortions, plagued consciences and enmity with God? What utter foolishness and lack of wisdom to condone fornication!

Do you want your sons or daughters to receive spiritual counsel from ministers influenced by such modern theological training? Do you want your children instructed that premarital sexual relations are not necessarily bad? Do you approve of religious organizations that permit this kind of teaching? No person who truly loves God does. Therefore, show your love of righteousness by turning away from such religious leaders and any organization that tolerates them. As Jesus Christ said: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14.

Solving the HIGHEST of Eating



ARE you, as a homemaker, at times faced with the problem of providing wholesome meals for your family on a limited food allowance—and this without monotony? Many will answer an unhesitating “yes!”

to this question. There are probably few persons who at some time in their lives have not had to buy food on a limited budget.

Daily, all over the world, however, many rise successfully to the challenge this problem presents. For example, recently a young mother with three children complained to her friend that, since her husband had been out of work, beans had been all they could afford. Prospects for the next week did not look any better and she did not know what to do. Encouragingly her friend said, “You know, you have a wonderful opportunity to show your husband what a good manager you are. There are so many interesting ways to serve even beans.” Before the young woman left her friend’s home, she was happily prepared to fix baked beans, a hearty bean soup, bean loaf (using mashed cooked beans in place of meat) and a colorful Mexican meal of *tostadas*.

We are not suggesting here that all budget problems be solved by eating only beans. Yet this illustrates how many overcome food-budget problems with courage and thoughtful planning.

Planning and Shopping Wisely

In many countries local newspapers or grocery stores put out weekend shopping guides, featuring many food items at sizable reductions in price. Some homemakers have found it beneficial to use these as a guide for planning

meals a week at a time and buying ahead those items needed.

Did you ever go into a market and discover how good everything looks when you are hungry? Chances are you have. Yes, you are much more apt to shop wisely with a contented stomach. The same is true of shopping in a hurry. We do our best when unhurried.

A money saver that wise shoppers do not neglect is the figuring of the cost of mixes compared with those that are homemade. Many suppose that mixing a recipe at home is cheapest, but this is not always true. It pays to make a comparison of costs.

Calculating the cost per ounce of various brands and types of the same food will save you many pennies. If a sugar-coated, ready-to-eat oat cereal is quite high-priced per ounce, perhaps a little more time could be spent preparing cooked oatmeal, which may be cheaper. Chances are the latter

will be more filling and nutritious. So that, too, may help you decide.

With trained observation you become alert to grocery bargains. Couldn't broken pieces of bacon, where available, serve just as well for seasoning as the higher priced, fancy packed bacon? For casse-sole dishes, wouldn't broken or odd-sized frankfurters do just as well as the popular advertised packages? Some butcher shops make pieces of frankfurters and bacon available in five- or six-pound lots reasonably priced. Many grocery stores sell outside stalks of celery very reasonably for soups or juices. Bananas, slightly bruised or separated from bunches, are often as much as ten cents a pound lower than perfect ones, and they are satisfactory for many uses. Fancy tomatoes are nice for salads, but for stews, spaghetti and chili sauce perhaps the economy pack would serve your purpose as well. The food value is the same. You may find it profitable to try some of the lesser advertised brands too. Possibly you will be just as satisfied and again be stretching your food dollar.

Finding meat reasonable enough in price is often a problem if you do not live on a farm and must purchase all your meat. If this is the case, it pays to be extra careful. Buying in quantity is often a good policy. Careful planning can give you varied meals from one large piece. For instance, if there is a reasonable price on chuck roast, you may be able to cut it up into several steaks. A large ham may be the source of ham steak for one meal, baked ham for another, pieces used for ham-and-egg omelet, and bones used for soup or seasoning beans. Many butchers will cut large pieces of meat for you free of charge. For food value per ounce, however, glandular meats (liver, tongue, kidneys, brains, sweetbreads), fish in season, poultry and hamburger are often your

best bargains, depending on where you live. When it comes to hamburger, many times the highest priced will be the better buy, as the cheaper kinds may contain a large amount of fat and thus cook away. In purchasing protein foods to substitute for meat, you can consider cheese, eggs, soy products, nonfat powdered milk and wheat germ. They are all sources of protein and may be relatively inexpensive in your locality.

Many homemakers who have the time bake their own wholesome breads. For those who do not have time available, bakeries generally offer day-old breads and rolls, reduced as much as 50 percent in price.

Where it is possible, some find it profitable to go directly to farms or packing houses to purchase fruits and vegetables in season at lower rates. Farmers will sometimes even allow gleaners to pick up good fallen fruit after harvest is through in the orchards.

Preparation

Now that we have planned our meals and shopped wisely, how may we prepare these foods to get the most for the money spent? Farm wives have long done their own canning, freezing and preserving. Of course, not only farm women but anyone who is able to obtain fruits and vegetables in large amounts, at reasonable prices, could do this. This not only affords an opportunity to save when prices on produce are low, but often gives you healthier foods in greater variety than you would otherwise be able to buy.

For those who must pack lunches, making your own lunch meat would be a great saver, and certainly more wholesome than the preservative-loaded commercial lunch meats. A delightful sliced sandwich meat may be made from economical beef short ribs, stew meat, glandular meat or, for a

change, poultry. Just place the meat in a small amount of water and cook slowly until it is tender. Drain off but save the broth, chilling it so that the rising fat may be removed. Debone and chop the meat fine, adding onions, olives, cheese or other seasoning for variety. Pack this in a greased loaf pan. Reheat the broth and dissolve one envelope of flavorless, plain gelatin in it. Pour it over the chopped meat until it is completely covered. After chilling, it may be sliced for sandwiches.

Exercise care to prepare foods with as little waste as possible. Steaming vegetables with little or no water gives you more nourishment per dollar spent than boiling them and pouring off your vitamins. The same principle applies to meats. Precautions must be taken to cook meats so that valuable proteins and minerals do not become waste products. Cooking at low temperatures, not salting until it is almost done, and not pricking to test for doneness assure you that the valuable meat juices remain intact. Dried-out meats have lost many valuable ingredients and pleasant flavors.

Using Leftovers

The cook's skill will really be put to the test in the field of leftovers. Certainly the old saying "a woman can throw out more with a spoon than a man can bring in with a wheelbarrow" has some truth, where both money and nutrition are concerned. Many feel that vitamins are virtually lost by reheating once-cooked foods. But this is not altogether true, as well-known American nutritionist Adelle Davis notes: "Some nutritive losses do occur during reheating. Home cooked foods, however, can be much more nutritious and carefully prepared than most commercially frozen foods."

However, she does caution, "Dozens of out-of-date recipes for casserole dishes

specify cooking times as long as two hours or more. Since the fresh vegetables are customarily diced and the meat is already cooked, such long cooking is not only unnecessary but causes destruction of proteins and B vitamins, and probably the complete annihilation of vitamin C."

If one has a home freezer, there is less of a problem with leftovers. A large container may be used to accumulate bits of leftover meat and vegetables and their broth to make delicious soups. This not only utilizes every bit of scraps, but also saves vitamins and minerals that might otherwise be thrown out. Larger amounts of meat and vegetable scraps may be wisely put to use in various casserole dishes. A basic casserole usually contains a meat (generally already cooked), several vegetables, a thickened white sauce or canned, condensed cream soup, undiluted, and topped with leftover bread crumbs or wheat germ and butter.

Now that meat and vegetable scraps have been neatly tucked into soups and casseroles, what can be done with leftover fruits and their juices? Canned fruits, in small amounts, provide the basis for many a molded gelatin salad, fruit cup or as a garnish over another fruit dish. The syrup and juices in canned fruit may be heated and thickened with cornstarch to make an exquisite pudding sauce, flavored with lemon or orange. Fruit syrups may also be used as part of the water in gelatin or they may be used to sweeten lemonade, punch or hot cooked breakfast cereals. Stale sponge or plain cake may be combined with fruits to make delicious and beautiful desserts.

Bread scraps need not be discarded but can be broken down as bread crumbs and used in poultry dressing, casserole topping, meat loaves and bread pudding. French toast, regular toast, milk toast, and puffy egg omelets can all put par-

tially dried bread to use. Finely rolled dried bread crumbs may also be used to substitute for part of the flour mixture in cookies.

Small amounts of cooked breakfast cereal often go to waste when it could be used to give bread dough variety. Extra mashed potatoes and milk gone sour can also be used in bread dough. Leftover oatmeal and cornmeal mush may be molded, sliced, then fried in butter and served with syrup, jam or as a side dish with meat. Other cooked cereals may be added to waffle or pancake batter.

There are a few dishes that seem difficult to make over into anything other than its old warmed-over self. However, even spaghetti and macaroni can be given a changed appearance. For a change try chopping and combining it with French dressing or mayonnaise and serve on a bed of lettuce. Stew is another leftover that can have a changed appearance if it is put into a meat pie topped with biscuit dough rolled in wheat germ and topped with cheese slices. Cold, cooked fish may please the family as sandwich fillings, fish patties with chopped onion added, fish loaf, croquettes, fish soup or salad.

In her *Modern Encyclopedia of Cooking*,

Meta Given puts it very well: "The way left-overs are presented will usually determine the amount of enthusiasm they can be expected to arouse. An ancient, dried out dab of meat or vegetable can't possibly rate more than a cool reception, but a well-stored tasty left-over used in the preparation of a new and interesting 'dish' will be received with an enthusiastic welcome."

Serving Economy Meals

Part of keeping a family happy at meal-times involves the use of pleasant table settings. Cheerful colors and centerpieces of flowers or leaves help. Garnishes add an impressive touch. A sprig of parsley, dash of paprika, a carrot curl, sliced hard-boiled egg, or a bit of ready-to-eat breakfast cereal used to garnish will make the family forget that the cook may be bypassing luxury foods.

By keeping her goal in mind, not only will the wise homemaker plan for nourishing, economical meals without monotony, but she will find that she can do much to contribute happiness to the family's frame of mind, serving whatever fare is available in a way that shows she really cares.

The Watchtower Affects Lives

This experience was submitted by one of the Watch Tower Society's traveling ministers: "I was placing *The Watchtower* and *Awake!* on Magazine Day and placed two early that morning with a young man. *The Watchtower* was the May 1, 1965, issue, and I highlighted the article 'Do You Get Angry over Small Things?' Later on during that same day he approached me and said he wanted to thank me for placing the magazine with him, because it saved him from getting into trouble. He explained to me that 'Later on I went into a bar and put a quarter into

the juke box, but I did not notice it was not on. The bartender was an old man who said, 'You stupid fool, you just lost a quarter, you should have seen that the light was not on!' I was going to jump him and beat him, but I remembered what I just read in *The Watchtower* about getting angry, so I just walked out. I know that saved me from going to prison, especially since he was an old man. So I want to thank you for bringing me that *Watchtower*. From now on, whenever I see *The Watchtower*, I am going to be sure to get it!' "

WHAT CAN BE DONE for the COMMUTER?



IF YOU are one of the many persons that moved to the suburbs in recent years and continue to work in a city, you have found that commuting to and from work is becoming an increasingly difficult task. Commuting by automobile often involves the annoyance of traffic-jammed roads. Instead of speeding along at a mile-eating clip, you move at a crawl, bumper to bumper. Finally, when you reach the city, you have the further irritation of trying to find a parking place.

Perhaps you try to avoid the aggravation of highway traffic by traveling on a train or a bus. Frequently this is disappointing. Buses are slowed by rush-hour traffic and are often crowded. In many instances trains are dilapidated and dismal with age; service may be bad. Fares keep rising. To make matters worse, the railroad you ride may be threatening to discontinue commuter service altogether because of growing deficits.

Cheerless as the situation appears for such commuters, there is hope for improvement. Government authorities are beginning to realize that something has to be done to help you commuters. Deterioration of commuter transportation is threatening the economy of big cities because a large percentage of their key business people live in the suburbs and commute to work. Unless something is done to help them, the transportation situation of these people is certain to grow worse, causing them to change to another

place of employment. It will also discourage business from moving to these cities and compel others to move out.

Perhaps your situation is not as trying as that faced every day by commuters going to and returning from Tokyo. The crush there is so great that 350 people squeeze into railway coaches designed to hold 160. Husky "pushers" and "pullers," called *oshiya-san* and *hagitoriya-san*, are employed by the Japan National Railways to keep the trains running on a tight schedule of one every two minutes. The 2,500 pushers and pullers cram commuters into the train and pull off the surplus so the doors can close.

Having had a population increase of 12.3 percent in the past five years, Tokyo is urgently in need of expanded transportation facilities. New subway construction projects and highway plans are being rushed to meet the need. While other cities in the world may not have the same crush of commuters, they do have growing populations and commuter problems. Many of them are beginning to do something for their commuters by tackling those problems.

Rail Service

One of the gravest commuter problems stems from the desire of certain railroads to discontinue commuter service. They feel compelled to do this because of mount-

ing deficits. The New York, New Haven & Hartford Railroad, for example, claims that it loses \$5.5 million annually because of its commuter service. The Erie-Lackawanna Railroad claimed a deficit of over \$12 million in 1965. It has been estimated that, all together, American railroads lose \$25 to \$30 million a year on commuter operations.

By taking steps to discontinue its commuter service to New York, the New Haven railroad has stirred up a public outcry that may lead to its being subsidized by the states it serves. In any event, public officials are trying desperately to keep its commuter service going for the benefit of the thousands of people using it. If this railroad were to cut off passenger service, these people would have to commute to work by automobile, and that would transform the already crowded highways to New York, and the city streets, into a monumental traffic jam. The city had a taste of that during its recent twelve-day subway strike, and city officials are not happy with the prospect of having it as a continuous thing.

Since 1950, more than a dozen American railroads have had to discontinue commuter trains because of mounting deficits. Other transit companies, including those operating within cities, also have had financial troubles, with the result that nearly 350 of them during this same period have either been sold or abandoned. In many cases municipal and state governments bought them and continue their operation with subsidies. For example, in January of this year, the state of New York bought the deficit-ridden Long Island Railroad, which operates an important commuter service to New York City.

Why the Deficits?

With crowded trains morning and evening, it may seem strange that railroads

find commuter service a losing proposition. A factor that some people suggest as contributing to it is low utilization of equipment and men.

Much of the equipment needed during the rush periods of two hours in the morning and two hours in the evening lies idle for the rest of the day. One railroad estimated that its locomotives are idle 65 percent of the time and its coaches 83 percent of the time. It is very difficult for such equipment to make a profit when it is not working steadily. The same railroad claims that 59 percent of the wages paid its commuter crews are for off-time duty between rush hours. It is not possible to pay the men just for the actual time they operate the trains. With the number of passengers during rush hours declining for many railroads, the volume of traffic is insufficient to cover daily operating expenses.

Automobiles are a big factor in causing a drop in passenger traffic on commuter trains. Bus competition also has affected it. Many persons have chosen to commute by automobile because of repeated raises in train fare. In some instances the fare has doubled since 1950. Fare increases can be self-defeating, because, each time the fare is raised to cover loss of revenue, more commuters leave the trains for automobiles, causing a further loss in revenue. Still another reason for the shift to cars is poor service and old, dilapidated equipment. One deficit-ridden railroad uses for its commuter service coaches that are thirty and forty years old. Modernization of equipment is a very important step toward winning back lost customers.

Commuter Service Can Be Made Profitable

A commuter railroad serving Chicago was in the same situation in 1956. The Chicago & North Western Railroad had

a deficit of more than \$2 million a year and was using worn-out equipment that was at least thirty years old. For several years now it has been winning back its customers and has been earning a profit on commuters instead of running a deficit. In 1964 it had a net profit of \$706,000. How did it do it?

It installed new, imaginative management that modernized the equipment. Borrowing \$50 million, the railroad bought comfortable, double-decked, air-conditioned coaches and dieselized all the trains. The coaches are kept spotlessly clean and operate on a rigid time schedule. Agents and conductors are trained to be courteous at all times. A new fare structure was established that is to the benefit of the railroad as well as the commuter.

Instead of a passenger's paying for each ride according to the distance he travels, he buys a monthly commutation ticket that is sold at a fixed price. This entitles him to ride the train as much as he likes during that period. He is actually renting space on the trains by the month rather than buying rides. The scheme has worked well. These upbuilding changes, along with extensive advertising, have succeeded in drawing commuters from traffic-congested highways to the trains. Riders are increasing at a rate of 4 percent a year.

A similar experience was had by a California bus line that was on the verge of bankruptcy in 1954. New management streamlined maintenance facilities, upgraded employee morale by improving working conditions, inaugurated an equipment-replacement program, brightened the interiors of the buses with pastel shades and launched a public relations campaign to win commuters.

Since 1955 the entire fleet of buses has been replaced with new equipment. This has been accompanied by a steady increase in patronage. The bus line carries

20 percent more passengers now than it did eight years ago. In the case of this bus line as well as the Chicago railroad, a genuine effort was made to please the public and to give them good service. This effort, along with modern equipment, has paid off in good earnings.

Help for Commuter Transit Systems

Commuters can be seriously hurt when a railroad or bus line cuts off all commuter service because money is being lost on it. Rather than deprive the public of badly needed transportation facilities, it may be possible to find an alternative to stopping the service. In some instances the recommendation has been made to subsidize deficit-plagued companies with tax money or to use such money to help them modernize their equipment. Governor Rockefeller observed on March 1, 1965, that taxpayers must start to place a "little money into railroads" as well as highway construction.

It is a common practice for municipally owned transit lines to be aided by tax money. This has been done in New York, for example, where deficits on the subway and bus systems are a reoccurring problem. New equipment has been bought with such money. Even aid from the Federal government has been sought for financially sick transit systems.

Some persons take the view that since State and Federal funds are used for building and maintaining public highways that are needed for transportation, they should also be used to help railroads and buses in financial trouble. These too, they say, are for the public good. Some persons even go so far as to suggest that public transportation should be entirely tax supported and given to the people free of charge as is done with garbage collection, education and highways. No matter how a person may look at the commuter

situation, it is a knotty problem that requires bold and imaginative thinking.

Transportation Improvements

Improvements in the ailing transit systems are needed if they are going to attract more commuters and meet the transportation needs of a growing populace. Commuter railroads cannot meet these needs or compete with automobiles for commuter passengers by offering the public 1920-model transit facilities. Modern, fast, comfortable trains that give reliable, on-time service at reasonable prices are necessary. The city of San Francisco has set out to build such a system.

When the billion-dollar Bay Area Rapid Transit, known as the BART system, is completed in 1969, San Francisco and its adjacent communities hope to have a superb commuter service. The trains are expected to travel from the suburbs at eighty miles an hour. Coaches have been designed to feature good lighting, comfortable seats and air conditioning. Station waits are expected to be about one and a half minutes during rush hours. Plans call for the trains to be automatically controlled by a central computer, with a man standing by in the control cabin of each train for emergencies. Having a fare substantially below the cost of commuting by automobile and ample parking space at the suburban stations, the trains are expected to become a popular mode of travel for the people in the Bay Area.

The general manager of the BART system said that the trains epitomize "more than anything else our goal of providing the most comfortable, fastest, safest and most economical means of interurban transportation the world has ever known.

Our entire purpose in life is to produce a system so inviting that Bay Area travelers will choose to ride the 80-mile-an-hour trains instead of adding to the traffic congestion that has had such an undesirable effect on our urban way of life."

It may not be possible for other communities with transit facilities already well established to have anything as revolutionary as the BART system, but they might find it advantageous to modernize what they have. Marked improvements such as were made on the Chicago & North Western Railroad could give the public a transportation system more in keeping with the 1960's.

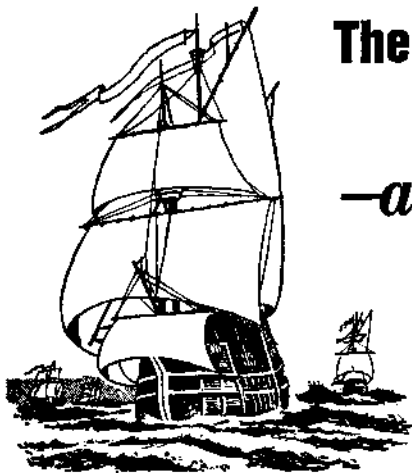
ARTICLES IN THE NEXT ISSUE

- Can the Dead Be Restored to Life?
- The Auschwitz Trial.
- The Burden-bearing Burro.
- Liechtenstein—A Jewel in the Alps.

A step in the direction of improved public transportation has been taken by President Johnson. Desiring to update intercity transportation in the densely

populated area of the northeastern United States, he signed legislation authorizing a program of research and development of a system of high-speed ground transportation. The aim is to have trains like Japan's new Tokaido system that run at speeds well over 100 miles an hour. Suggestions of capsules traveling through tubes at 500 to 1,000 miles an hour are under study. Whatever is finally developed will greatly help those commuters traveling from one city to another.

How successful public officials will be in keeping alive deficit-ridden train and bus systems and in bringing about modernization of such systems remains to be seen. Growing populations and worsening transit problems should spur them to action. Cities that respond to the problems and take steps to improve the lot of their commuters can do much to preserve their own economic life.



The **SPANISH ARMADA**

—an International Gamble

Queen Elizabeth I had been under religious excommunication by papal Rome, and now a seaborne crusade against the English heretics was on its way. The forces of Christendom led by His Most Catholic Majesty, Philip II of Spain, would now enforce the decrees of the church.

The Prime Mover

Philip was peculiarly fitted to lead such an enterprise, though not himself a warrior. He was the strongest monarch in Europe. His empire covered a greater extent of territory than that of the empire of the Caesars. It included the kingdoms of Naples, Sicily and Portugal, the Duchy of Milan, the Netherlands, Franche-Comté, the Philippines and the East Indian colonies of Spain and Portugal, Peru, Chile, Mexico, New Spain and the islands of the Caribbean. He was titular king of England, France and Jerusalem. Of a gloomy and fanatical disposition, he clung tenaciously to a policy of despotism in matters political and religious. One of his representatives, the Duke of Alba, merely expressed the sentiments of his sovereign when he declared: "It would be better to preserve by war, for God and the king, an impoverished and blighted kingdom than to maintain it intact for the benefit of the devil and his satellites, the heretics."

Back in 1554 this Philip, then king of Naples, was wedded to "Bloody Mary," queen of England. When she died childless a few years later, Philip then sought the hand of her successor, Queen Elizabeth. However, it soon became evident that there could be little in common between this Catholic king and the royal lady who proclaimed herself Supreme Head of the Anglo-Catholic Church. Diplomatic dueling marked their relations for the next twenty-five years, both parties professing only the most cordial of friendships. But Elizabeth condoned

A TRULY breathtaking sight met the anxious eyes of watchers on the Lizard, southernmost point of England, on July 19, 1588. Over the horizon, arranged in the form of a giant crescent with horns pointing forward, appeared a mighty fleet of ships. As they swept into the Channel, pennants of Spain and Portugal streaming in the breeze, their number could be counted—one hundred and thirty-two crafts of all types and sizes, towering galleons, long galleys, galleasses, caravels and numerous smaller vessels. Impressive, indeed, to behold so much canvas billowing before the southwest wind!

But the breathtaking scene must not be permitted to defer urgent action. The watchers hastened to turn in their report, and that evening beacons flashed their message from promontory to promontory, carrying the news to London. At last the threat of many years had materialized. For eighteen years

the raids of English privateers upon Philip's treasure fleets from the Indies, and subsidized intermittently both the Huguenot forces in France and Philip's rebellious subjects in the Netherlands. She had no love for those religious reformers whose ideas were so contrary to her own policy of absolutism in Church and State. However, she was glad to ally herself with anyone who could assist in checking the menace of Spain's growing power.

A succession of Roman pontiffs had urged Philip to enforce the Vatican decree against Elizabeth. On the basis that the church would stand to regain most of its English assets, Philip demanded its financial backing to the extent of one-half of the total cost of the enterprise. Pope Sixtus V eventually agreed to pay one million crowns, half to be paid over only when the invasion force landed in England, and the balance when the objects of the expedition were achieved.

In 1587, the captive Mary Stuart, ex-queen of the Scots, former queen of France and heir presumptive to the throne of England, was charged with treason against Elizabeth, found guilty and beheaded. Prior to her death she had willed to Catholic Philip of Spain all her right and title to the crown of England, thereby disinheriting her own Protestant son, James. In that same year the English adventurer Francis Drake led a squadron of some thirty vessels in a daring raid along the coasts of Spain and Portugal. Over a hundred Spanish ships were destroyed and many of the supplies being readied for the invasion fleet were either captured or set on fire.

Vast Preparations

For some years every major port of Spain and Portugal had been preparing ships. The fleets of Naples and Sicily were commandeered. Vessels were loaned by

the republics of Venice and Genoa and by the papal states. The wealth of the Americas was poured into the preparations. Throngs of volunteers, pious Catholics of Spain, Italy, Portugal, France, yes, even exiles from England, Scotland and Ireland, hastened to offer their services. The flower of Castilian manhood, heirs to hundreds of Spanish grandees and hidalgoes, jumped at the opportunity to do something exciting for the honor of Spain and the church. Thousands of peasants were pressed into service. The Armada was to carry some 8,000 sailors, 20,000 armed soldiers, 300 monks and inquisitors, and hundreds of lesser personnel. Everything available in the way of funds and equipment was being thrown into this gigantic gamble, with high stakes in view.

From his headquarters in Madrid's Escorial Palace, Philip himself directed the huge operation. He contrived to keep France in a turmoil so that England would be isolated. He strengthened his armies in the Low Countries. In Spain his subjects paid dearly for his ambitious role of defender of the faith. Trade and agriculture languished. A crushing burden of taxation reduced citizens to poverty and squalor. But, he reasoned, everything is to be gained by one mighty blow at England. The transatlantic fleets would be safe from English depredations, the clandestine help to his rebel subjects in the Netherlands would be cut off, and his influence in western Europe would be supreme.

The invasion, originally planned for the autumn of 1587, had to be delayed until the following spring because of tempestuous seas. Meantime, in Flanders the Prince of Parma was building up an army of 30,000 men and accumulating barges and war equipment against the day when the Armada would arrive and escort his forces across the Channel for the assault

on England. Spring brought another delay in Philip's plans. His experienced admiral, Marquis of Santa Cruz, died, and time was needed for his successor in command, the duke of Medina-Sidonia, to familiarize himself with the personnel and equipment. Cost of maintaining the fleet and the Flanders army was running about one million crowns a month.

At last, late in May, the Armada put out from Lisbon. Atlantic gales battered it and scattered the ships to such an extent that the fleet had to put in to northern Spanish ports for repairs and regrouping. On July 12 a second start was made. Storms in the Bay of Biscay threatened the success of the enterprise, sinking one galleon with all its crew and driving four galleys onto the coast of France. When the storm passed over, the fleet was again restored to order and proceeded up the English Channel.

Medina-Sidonia was under strict orders to proceed directly up the Channel and refuse to be diverted until he could join forces with the army under Parma. As the Armada passed before Plymouth, however, the English fleet began its tactics of harassment, following in the wake of the Spanish, keeping always to windward, picking off stragglers one by one, and keeping out of range of the enemy grappling hooks. The English vessels were somewhat smaller, but stouter and more maneuverable than their opponents. They had greater speed and firepower. For several days the English hung at the rear of the great fleet, inflicting considerable damage.

At Calais the Spanish commander decided to drop anchors and shelter there for a few days. Under cover of darkness the English loaded gunpowder into a number of small craft, set fire to them and set them loose to drift with the wind directly into the mass of Spanish ships.

Fearful of this unexpected danger, the Spaniards in panic cut their anchor lines and headed eastward before the wind along the coast of the Low Countries. English vessels kept in close pursuit. On beyond Parma's point of embarkation the strong winds drove the Armada. By this stage, twenty of the invasion fleet had been sunk or grounded, while every unit was badly damaged.

The vital junction of the Armada with Parma's army had been rendered impossible. Ammunition was running low. Medina-Sidonia must have realized at this point that the great gamble had failed. The important thing now was to get as much of the fleet back to Spain as might be possible. A favorable change of wind allowed his fleet to head northward toward Scotland. English ships gave chase but soon had to return south when ammunition supplies ran out.

The Last Act

The Spanish admiral decided to lead his fleet around the northern coast of Britain rather than risk another passage through the English Channel. It must have been with sickening hearts that the Spanish soldiers saw themselves powerless in a campaign that had given them little opportunity for fight. They were unprepared to grapple with the wind and the waves. Water supplies were dangerously low. Sickness and exposure were taking their toll of sailors and landsmen alike. The trim vessels that had left Spain so gloriously were now hardly recognizable. Some were lacking enough experienced hands to man the sails.

Fogs, gale winds and raging seas combined to cut communications between the vessels as they swept up around Scotland's north coast. Singly or in small groups they pressed on, little realizing that the worst was yet to be faced. The abler commanders knew that they must strive to

give Ireland's rocky west coast a wide berth, but this was easier planned than executed. Heavy southwesterly gales kept beating the ships to leeward, directly toward the jagged rocks and bluffs. There were numerous wrecks. Hundreds of bodies were washed up along the wild shoreline.

The Irish natives would have welcomed a powerful Spanish force that might have aided them to break the English yoke. But these were not victors. They were a defeated bunch of stragglers, weakened by thirst and exposure, and they carried gold and silver on their persons and in their vessels. In some instances, ships that made it safely to shore through the boiling seas, their crews begging for supplies of drinking water, were set upon and looted. Soldiers and crew members, too weak to defend themselves effectively, were massacred and stripped. Others were apprehended by the queen's officers and swiftly executed. It is estimated that about 8,200 members of the expedition perished on the western coasts of the British Isles. Some 4,100 were drowned, 3,000 were murdered in cold blood and 1,100 were executed.

The Dreadful Cost

As the unbelieving Philip received dispatches confirming the reality of disaster, he was stupefied. For a time he shut himself up in the Escorial Palace and would see no one. Of his defeated Armada forces he is reported as saying: "I sent them forth against man, not against the ocean." After weeks of suspenseful waiting the last remnants of the proud fleet crept into home ports—fifty-four ships, all badly battered by English cannon and fierce storms. The full cost of the great gamble could now be counted.

More than twenty thousand lives had been lost. Many of the finest officers and

soldiers of Spain and Portugal had perished. Most of her able sea commanders shared their fate. Hundreds of young aristocrats were never seen by their families again. Spain was a nation in mourning. Financial cost must have been prodigious. Though Pope Sixtus V had conferred the blessing of the church on the ambitious venture, it is noteworthy that not one crown of the huge sum promised to Philip was ever paid by Rome. Apparently the blessing had turned into a curse. The battered fleet was for the time inadequate for the vital job of policing the South Atlantic.

The temporary weakening of the Catholic forces of Christendom that resulted from this disaster produced far-reaching consequences. The Netherlands was to obtain independence from Spain. Spanish and Portuguese possessions and trade became vulnerable. Liberalizing influences, already at work in England, France, Germany and the Netherlands, gained strength and vigor. The printing and circulation of the Bible in the vernacular received a great impetus. By the time the reactionary forces could rally and again bring pressure to bear against Bible reading and the spread of antichurch ideas, the way was clear for persecuted minorities of many lands to flee Europe and find a greater measure of freedom in the Americas. Gone too was the medieval superstition that no one could survive and prosper under the ban of the church.

Historians say that Philip's last years were spent in morbid contemplation of death. He had gambled and lost. What had gone wrong? Why had he been thus repaid for all his devotion to the Catholic faith? Could it be that the heretic queen was right after all when she caused a commemoration medal to be struck bearing the inscription, "God blew with his wind and they were scattered"?

A SPEECH HANDICAP



that can be reduced

STUTTERING can prove to be a grievous handicap to young and old, one that can transform something that should be pleasurable into a real ordeal. Untrammelled speech is so needful in the daily life of our time. It can break down imagined barriers between people. It can replace cold loneliness with the warmth of fellowship. It can impart to ourselves assurance and confidence. And it is the instrument that is most useful for making known our daily needs. Yet the stutterer often views these ordinary conversational exchanges with a great deal of apprehension.

It is estimated that in the United States alone well over one and a quarter million persons labor under this handicap. Knowing no boundaries of race or nation, stuttering is encountered among the Chinese, the Zulus, the Japanese, almost anywhere in the world.

What is the cause of stuttering? Authorities on the subject, those who have done considerable research over the years, admit that they do not know. As one doctor expressed it, "Stuttering still presents itself today as a perplexing problem." However, some interesting facts have been dug up in the course of the investigations. Up till now no physical or organic basis has been found to account for the diffi-

culty. Stutterers have the same kind of throat and voice organs as multitudes of non-stutterers. Their handicap bears no relationship to degree of intelligence or of mental impairment. Persons of every level of intelligence can be found in the ranks of stutterers.

There is insufficient evidence to indicate that stuttering is an inherited trouble, even though it does show up in some families more than in others. Males are

most likely to be affected, the ratio in relation to females ranging anywhere from 4 to 1 to as high as 8 to 1. It also appears that in stutterers there was an inherited predisposition to nervous disorder. Many stutterers have admitted to experiencing difficulty in concentrating and in personally organizing themselves.

In many instances the person, with his inherited nervous disposition, underwent some sudden shock or highly exciting period that initiated the stutter. It may have been chaotic family life, a sudden exposure to real or imagined danger, an accident or an early illness accompanied by high temperature. The flood of emotion released by the incident or condition is believed to have upset the normal balance that should subsist between mind and body, particularly the speech organs, so that speech blockage occurred. Thereafter visual or suggestive reminders of the original shock circumstances apparently produce a repetition of the same speech defects, and so the person becomes one who is likely to stutter under certain circumstances. The habit then becomes reinforced by the fear of stuttering that lurks in the mind of the sufferer, often even blotting out the memory of the original shock.

Modern researchers are almost wholly in agreement with the conclusion that

stuttering is only one symptom of a personality that needs changing in one or more respects. So that gives the stutterer plenty of company, for do we not all need to work at making over our personalities? Is there, then, some method for reducing this bothersome handicap?

Some Attempted Remedies

Sudden and magical cures for stuttering are figments of the imagination, even though claimed by certain modern practitioners. Even in cases where some slight progress has been achieved by hypnosis or by some dominant individual who has secured the confidence of the stutterer, the difficulty returns as soon as the "crutch" is removed.

Even though the whole personality of the stutterer may be involved, it is still highly doubtful that any real cure can be effected by a psychiatrist. As one authority has declared: "We have to do with a mental phenomenon which cannot be localized physiologically in a [specific] area, neither can it be conceived after the fashion of a focus of infection that is subject to removal by short-cut processes of mental surgery."

Thus, if we are to find successful treatment we must avoid the extremes of merely treating the symptom on the one hand, and of spending excessive time going into the supposed ancient roots of the trouble on the other. If you are a stutterer, what you want is some practical help so that your difficulty might at least be alleviated even if not completely cured.

It has been noted that among the Indians of North America, who are notorious for their brevity of speech and diffidence about speaking, stuttering is practically nonexistent. And, of course, if there were no audiences or listeners, there would be no stuttering. But we do not

want to view minimal speech as a remedy. Nor do we want to live isolated lives, for our greatest personal expansion as intelligent humans is to be realized in our relations with our fellow humans.

A Positive Approach

If you are a stutterer, fear of stuttering and fear of what people may think of your speech probably loom large in your thinking. Others who do not stutter may suffer from the same kind of nervous apprehension, and they may stumble over their words at times. It is really no crime to be nervous. In fact, most of the really creative artists are people of nervous temperament. When it betokens a desire to do well, nervousness is to be commended. There is need for control, however.

The reaction of mature adults to your stuttering is sure to be of some concern to you; that of young and inexperienced people need not be, for they are usually quite unpredictable and often unjust. To entertain the idea that those of your mature friends will ridicule you when you do chance to stutter could be doing them a grave injustice. After all, they are well aware that each one has his own trouble; one may have a bad heart, another may break out in a clammy sweat under trying conditions, another may have weak kidneys and another may stutter. If people did not learn to put up with one another's weaknesses they could hardly lay claim to being mature, could they?

An inspired Bible writer has declared that "perfect love throws fear outside," so that is something we want to cultivate. (1 John 4:18) Our love for and interest in our fellow creatures moves us to approach them and share our thoughts with them. How to acquire the loving personality that can remove fears and surmount the problem of adjusting to others is presented in very practical terms by the apos-

tie Paul: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) Do you notice that this rules out negative, gloomy, fearful thoughts, thoughts that are founded on unjust suspicions and conclusions?

Keeping a good mental attitude toward others, thinking only good things about them, will aid you to speak out in their presence with greater confidence. Then, too, you do well to avoid hurry and excitement in your speech. Emotion, when uncontrolled, does cause congestion in our thinking processes and impedes concentration and good organization. When some cause for excitement disturbs you, seek the first opportunity to lie down and relax all your body's muscles, while you try to think through your problem calmly. Refuse to allow any negative or dark thought to intrude itself. Call to mind the Bible's fine counsel, which reminds us that love "does not become provoked. It does not keep account of the injury." (1 Cor. 13:5) Calm, positive thinking can, if persevered in, produce steady, confident speech.

You may well find it to be to your advantage to read out loud when engaged in your brief period of daily Bible read-

ing. At the same time strive to train yourself to concentrate on one subject at a time. Determine that you are not going to permit any digression of thought until the immediate matter is cared for. Good concentration helps to stabilize one's thinking, and therefore also the resulting speech.

Do you notice that most of the counsel to stutterers is also good counsel to many other people? This is because stutterers are really not so very different from other persons, persons who hesitate, persons who procrastinate, who fail to concentrate sufficiently. A personality change is the need of one and all. If at any time we find ourselves doubting that such a change is possible, let us assure ourselves by again reading the counsel of God, who does not expect of us more than we can produce: "You should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:23, 24.

Are you not yourself responsible for deciding what you are going to take into your mind, what you are going to let your mind dwell on? Of course you are. So, you can make some changes in your personality that will tend to give you greater confidence in yourself and others, and reduce, to some extent at least, the speech handicap that has troubled you.

What Do Agar?

One of the ingredients often used in the commercial production of bakery products is agar. Just what is this substance? It is of vegetable origin and is a gelatin substance obtained from seaweed. In view of this, why do some dictionaries speak of "blood agar"? Does agar used in commercial bakery products contain blood?

Because agar cannot be digested by most bacteria, it has been used for some time as an ingredient of the base or culture in which bacteria is grown for scientific work. In hospitals, bacteriologists sometimes add rabbit blood to agar to differentiate and to identify streptococci germs responsible for several diseases. This medium is referred to as "blood agar," and it is the substance to which reference is made in some dictionaries under the explanation of agar. However, the agar used in foods is a vegetable substance that does not contain blood.

Building on a SOLID FOUNDATION

By "Awake!" correspondent in Central African Republic.

UNLESS Jehovah himself builds the house, it is to no avail that its builders have worked hard on it." (Ps. 127:1) How true these words of the Bible psalmist! Unless a congregation has a solid foundation, it will not stand. Unless the Christian ministry is done with the proper motive, the work accomplished is in vain. Unless Jehovah's blessing is on the Christian minister's preaching and teaching activities, he labors in vain.

This was emphasized by the zone servant of the Watch Tower Bible and Tract Society, Harry Arnott, at the dedication of a new branch-missionary home in Bangui, the capital city of the Central African Republic. How well Jehovah's witnesses in this land appreciated the truthfulness of his remarks! The organization of Jehovah's witnesses had once been much more numerous in the Central African Republic. Then, several years ago, there was a tremendous drop in numbers. But let us attend the dedication program and see what was said about this and related matters.

On Saturday evening, February 19, we, along with some thirty-seven overseers and their ministerial assistants from the Bangui congregation, met in one of the rooms of the newly constructed home. This attractive, modern-looking building is located in a nice, quiet section of the city. After our getting settled, the program was opened by song and a prayer to Jehovah God.

Then Augustin Bayonne, a local circuit overseer and one of the first persons contacted by Jehovah's witnesses here, explained how the message of God's kingdom first came to be preached in the Central African Republic—then part of French Equatorial Africa. The Kingdom message reached Bangui from the neighboring Cameroons, and then spread out into the bush. Quickly Bayonne covered the past, telling about the rapid increase in the number of Jehovah's witnesses until, in 1959, there were over 1,000 preaching. In fact, in 1960 a peak of 1,186 Kingdom publishers was reached! But then, about two years later, the

number dropped to as low as 288. Why?

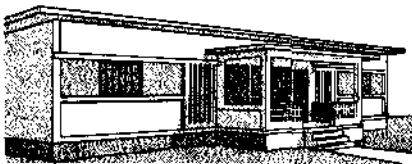
It was because the building had not been on a solid foundation. The organization was morally unclean. This had to be corrected. Bayonne explained how stress was laid on education. The necessity of following Jehovah's moral standards was shown, especially in regard to marriage and family life. Literacy classes were started in all Kingdom Halls in the country. The result has been a firm organization with a greatly improved ministry. Now almost one thousand weekly Bible studies are being conducted in the homes of interested persons. The increase again began to come—a peak of 779 Kingdom preachers being reached recently. All in attendance appreciated these remarks concerning the local history of Jehovah's witnesses.

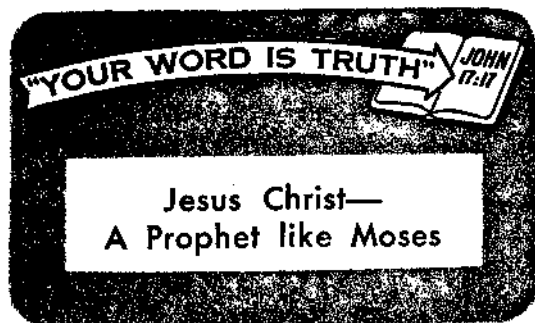
Next the branch servant, Maxim Danyleyko, told, step by step, about the building of the branch-missionary home. It was completed remarkably fast, in five months to the day. However, the point he made was that it is not the home itself that is important, but, rather, the Christian ministry that is directed from this home. It is due to God's blessing and the voluntary contributions of time and money that this home now stands, providing fine accommodations for those occupying it at present.

Besides living accommodations, the building houses a spacious office and stock room. From here the preaching work of Jehovah's witnesses in the Central African Republic is looked after. Here also *The Watchtower* in the Sango language is translated and produced for the use of the forty-seven congregations and isolated groups under the branch. It is a privilege, Danyleyko said, to work here and to receive the encouraging reports that come in.

Finally, the zone servant directed attention to the Scriptures and showed the necessity of staying close to Jehovah God, always looking to Him for guidance. This new home is built to His honor, to be used for expansion of His worship. Progress has been made here, but all must be on the watch constantly so that they build on the right foundation, and the right foundation is obedience to the teachings of Jesus Christ. This must ever be kept in mind; only then will our ministry bring forth good fruits to God's honor.

After a final prayer of thanks to Jehovah, each one left for home, thinking about the importance of building on a right and solid foundation in the future.





IT ALWAYS strengthens one's faith to consider how Bible prophecies have been fulfilled. It demonstrates that God's Word is truth, that "it is impossible for God to lie." Among such prophecies is one by Moses regarding Jesus Christ.—John 17:17; Heb. 6:18.

Jesus Christ himself repeatedly took note of the fact that Moses had written about him. Thus on one occasion he answered his opponents by saying: "If you believed Moses you would believe me, for that one wrote about me." (John 5:46) On the morning of his resurrection he comforted two of his disciples: "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."—Luke 24:27, 44.

Among the things that Moses wrote down that referred to Jesus Christ are Jehovah's words found at Deuteronomy 18:18: "A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him." That this prophecy did indeed refer to Jesus Christ the apostle Peter made clear, saying: "Moses said, 'Jehovah God will raise up for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you.'"—Acts 3:22.

In what ways was Jesus Christ like

the ancient prophet Moses? In at least sixteen different ways!

(1) Moses in infancy escaped the wholesale slaughter of male babies as ordered by Pharaoh of Egypt, an enemy of God's people. Jesus in his infancy also escaped the wholesale slaughter of male babies ordered by King Herod the Great, an enemy of God and of his people.—Ex. 1:22; 2:1-10; Matt. 2:13-18.

(2) Moses, together with his people, was called out of Egypt, regarding which God's prophet said: "Out of Egypt I called my son." This scripture is applied to Jesus in his infancy by the apostle Matthew: "He [Joseph] got up and took along the young child and its mother by night and withdrew into Egypt, and he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah through his prophet, saying: 'Out of Egypt I called my son.'"—Hos. 11:1; Matt. 2:13-15.

(3) Early in his career as God's spokesman Moses fasted for forty days while in the mountain of Sinai. So also Jesus, early in his career as the Messiah, fasted forty days in the wilderness.—Ex. 34:28; Matt. 4:2.

(4) Moses left behind the wealth of Egypt for the sake of serving Jehovah and his people. Jesus likewise left behind great riches, in heaven, so as to be able to serve God and God's people on earth.—Heb. 11:24-26; Phil. 2:5-8; 2 Cor. 8:9.

(5) Moses, by reason of his appointment by Jehovah and his receiving God's spirit, served as the anointed one, or "the Christ," to the nation of Israel. We read that "he esteemed the reproach of [being] the Christ as riches greater than the treasures of Egypt." Jesus became the Christ when he was anointed with the holy spirit upon his baptism at the River Jordan. He testified to this fact, not only privately to the woman at the well of Sychar, but also

before Israel's high priest when on trial for his life.—Heb. 11:26; John 4:25, 26; Mark 14:61, 62.

(6) Moses came to his people, the Israelites, in Jehovah's name. Jesus likewise came in his Father's name, making it known to his followers.—Ex. 3:13-16; John 5:43; 17:4, 6, 26.

(7) Moses, though reared as the son of a powerful king, came to be "by far the meekest of all the men who were upon" earth. Likewise Jesus, although serving as a mighty prince in the heavens, came to earth and could say of himself: "I am mild-tempered and lowly in heart."—Num. 12:3; Matt. 11:28-30.

(8) Moses performed miracles to prove his divine commission and continued to perform miracles throughout his career; at one time God caused even the Red Sea to obey him. Just so, Jesus Christ performed many miracles, so that he could say: "Believe on account of the works themselves." (John 14:11) Among his many miracles was causing a storm on the Sea of Galilee to become calm. Incidentally, all this is in striking contrast to the founder of an Oriental religion who, unable to perform miracles although he tried, claimed that miracles were withheld as a test of faith. But to accept the claim to a divine commission without proof would be credulity, not faith.—Ex. 14:21-31; Ps. 78:12-54; Mark 4:41; Luke 7:18-23.

(9) Moses was God's prophet when the Israelites were miraculously provided with food. Jesus Christ also, on at least two occasions, fed multitudes with material food miraculously.—Ex. 16:11-36; Matt. 14:14-21; 15:32-38.

(10) Moses was leading Israel when they were provided manna from heaven, as it were. Jesus provided his own flesh as manna or bread from heaven for the life of mankind.—Ps. 78:25; John 6:48-51.

(11) Then, again, as Moses led his people out of Egyptian bondage to freedom, so Jesus Christ has been leading his followers to freedom and will yet lead all mankind to freedom from Satan's organization, from sin and from death.—Ex. 12:37-42; Col. 1:13; 1 Cor. 15:24-26.

(12) Moses chose twelve men to reconnoiter the land of Canaan and on another occasion gathered seventy men to serve with him. Similarly Jesus chose twelve men for special service as apostles and on another occasion chose seventy men to serve as evangelists.—Num. 11:24, 25; 13:2-16; Matt. 10:1; Luke 10:1-12.

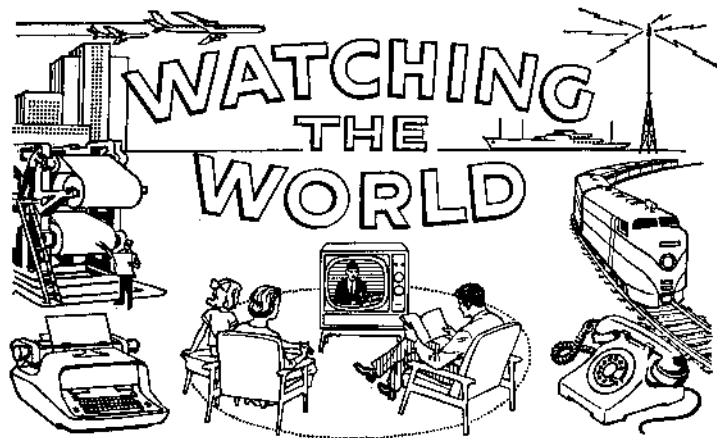
(13) As Moses mediated a covenant between his people and Jehovah God, so Jesus Christ mediated a covenant, the new covenant, between his Father and his spirit-begotten followers, spiritual Israel.—Ex. 19:3-9; Luke 22:20; Heb. 8:6.

(14) Moses served as judge and law-giver of fleshly Israel, and so Jesus Christ serves as Judge and has given the spiritual or Christian "Israel of God" its laws and commandments.—Ex. 18:13; Mal. 4:4; John 5:22, 23; 15:10; Gal. 6:16.

(15) Moses was entrusted to be head over the house of God in ancient times and he proved faithful to that trust. Likewise Jesus Christ was made Head of God's spiritual house of sons and has proved faithful over it.—Num. 12:7; Heb. 3:2-6.

(16) Even in death Jesus was like Moses in that God removed Jesus' body even as he had removed Moses' body, thus removing any stumbling block to faith, in the case of Jesus' body, and preventing men from either idolizing or profaning it, in the case of Moses' body.—Deut. 34:5, 6; Acts 2:31; 1 Cor. 15:50; Jude 9.

Truly it is strengthening to faith to see how Jehovah's words to Moses about raising up a prophet like him were fulfilled so fully in the life and experiences of Jesus Christ!



The Church Gap

◆ The Catholic church in Spain is acutely aware of the workers' defection from the Spanish Roman Catholic Church, for a serious gap exists between workers and the Spanish priests. Great differences also exist between liberal and conservative prelates within the Spanish hierarchy, as well as the progressive clergy and their older conservative leaders. The gap between priest and worker is not being bridged, but is widening. "According to a survey of 15,000 industrial workers prepared by the anti-Franco Catholic Workers' Brotherhood, only 7 percent of the working class attend Mass on Sundays, while 89 percent consider themselves anti-clerical." So reported *Newsweek* for March 28, 1966.

Danger in Hospitals

◆ Many hospitals in the United States are highly unsafe places for millions of the patients treated in them each year, reports *Look* for March 22. The article points out that "the toll of blood-transfusion accidents and biological contamination is outlandishly high: a minimum of 3,000 die every year, and from 10,000 to 75,000 . . . contract hepatitis as a result of the transfusion." Further: "Medication error [is] now the

leading cause of hospital accidents." A survey in one hospital found that "the average nurse made one error for every six medications given." As for surgery, the report states, "two million or more operations performed each year may be unnecessary." If this makes you feel uncomfortable, it should. Care in hospitals, other than those affiliated with universities, was shown "as a rank gamble."

Dies at 101

◆ When Christian Larsen was born in Denmark, June 28, 1864, Abraham Lincoln was president in the United States, Queen Victoria ruled Britain and Napoleon III held power in France. Christian Larsen died at the ripe old age of 101, on March 27, on Staten Island, New York. "The greatest experience in my life," Larsen said, was getting to know Jehovah's witnesses in 1931. He became associated with the Watchtower Bible and Tract Society and was an active witness of Jehovah.

No More Bets

◆ The croupier announced, "No more bets." At that precise moment a police commission broke into the gambling hall, which had been secretly installed in an adjacent room of the Armenian Catholic church "Our Lady of Peace,"

says a news report from Buenos Aires. Fifty participants in the gambling operation were rounded up and detained. According to police reports, permission had been requested for having a benefit picnic in the patio of the church. Acting on reports of illegalities, the police discovered the gambling den, equipped even with a dice table. Gambling chips valued at a half million pesos were confiscated.

About Jehovah's Witnesses

◆ Members of the Riverside Baptist Church in Jacksonville, Florida, heard their minister, Earl Cooper, speak to them on March 6 on the subject "A Jehovah's Witness." Cooper told his congregation: "If you believed in your religion as much as they believe in theirs, if you persisted in the intelligent realism of your religion as much as they do in theirs, if the ten million Southern Baptists across this country believed in their religion the way Jehovah's Witnesses believe in their religion, these Southern Baptists would turn North America upside down . . . , but we don't."

Church Blamed

for Sex Corruption

◆ Since Christendom's churches have failed to be in the forefront of sex education, they must accept the fact that they are at least partially responsible for sexual corruption in today's world—so stated an Anglican church chaplain, David Carter, at Mount Royal College in Canada. He blamed the churches of Christendom for sex being a so-called "dirty" word today. Society, he said, often tends to think of "a bad girl" as one who indulges in premarital sexual intercourse. It is generally believed that these "bad girls" come from broken homes, have a limited education, live on the wrong side of town and never attend church regularly. However,

In interviews with 68 unwed mothers, Carter found that 41 were confirmed in a church, 67 went to Sunday school, 20 were Sunday-school teachers, 53 belonged to a church organization, 8 were in a university, 61 had a Grade IX education or better and 60 came from "good" homes. The churches not only have failed in educating their flocks regarding God's laws on sex, but have winked at fornication and adultery committed in their midst.

Tradition or Reform

◆ Arthur J. Olsen, writing for the *New York Times*, recently declared that conflict of tradition and reform is rocking the Catholic church in Latin America. He quotes Raul Cardinal Silva Henriquez of Chile as saying: "We shall either achieve rapid evolution or confront social catastrophe." A

Peruvian priest writes: "Holy Father, the church in Latin America has no charity, it has no faith, there remains only hope. Revitalize it, that faith and charity may return." Priests who support reform are quickly transferred to other positions. When priest Torres and Cardinal Concha of Bogotá experienced differences, Torres was whisked away to Louvain, Belgium, to cool off. Torres returned. He asked to be relieved of his priestly duties. In June 1965 he became a revolutionary. Three weeks after he disappeared from Bogotá, November 8, he was buried in an unmarked grave. Olsen says: "Father Torres was not the only Catholic priest in Latin America to declare open war upon the civil authority with which the church has so long been united in mutual support. A number of priests

have been jailed by the military-backed government of Humberto Castelo Branco in Brazil, and there are other instances in Venezuela and Peru." The situation is described as "a social time bomb." Time is running out for the Roman Catholic Church.

Blasts Methodists

◆ At a recent meeting with the Texas Methodist Planning Commission, Methodist minister Bob Tate blasted all phases of the church's activities. "The Methodist church," he said, "hasn't given a d— about the poor in 35 years. It doesn't care about them, doesn't communicate with them and can't even recognize the poor." Carl E. Keightley, minister and editor of the *Texas Methodist*, later characterized the reaction to Tate's broadside as "a state of shock."

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