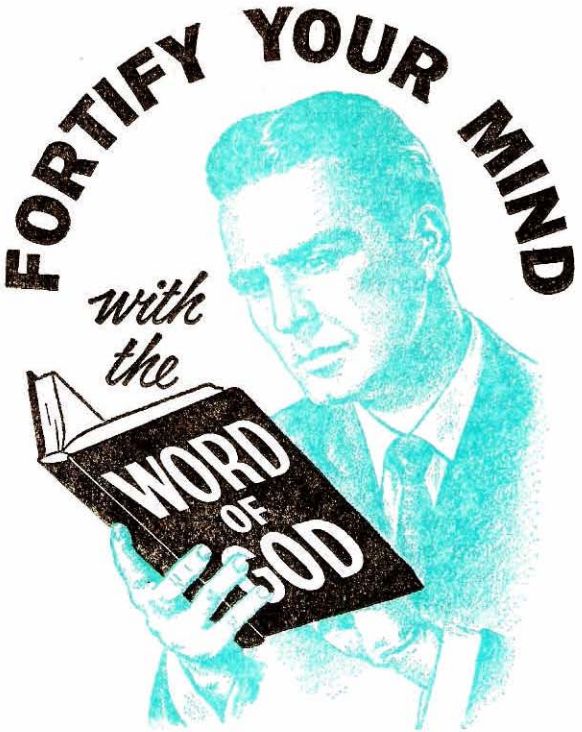

Many persons today are content to set their standard or to adjust their concept of right and wrong to conform to the prevailing point of view of the moment. As a result their lives are without direction and purpose and with no basis for security or peace of mind. However, the Bible provides a source of right principles that can add meaning and stability to your pattern of thinking, that can fortify your mind to maintain a consistent and unwavering course. In our modern world of changing social standards you need the Bible and proper guidance in reading it and understanding it. *The Watchtower* conforms strictly to the Bible and what it stands for. Read it regularly.

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Awake!

Worship of Dead Ancestors or Love for Living Parents? PAGE 5

When They Get the Keys to a Car PAGE 8

High Blood Pressure and What Can Be Done About It PAGE 12

Visiting South America PAGE 17

APRIL 8, 1967

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.

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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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Meet the CHALLENGE OF ADVERSITY

HAVE you ever wished, "If only things could always go smoothly, reasonably, without too much difficulty"? "If only we were never brought face to face with adversity"? But since such is not to be, at least not in this present system of things, why not look at it another way, that you can learn valuable lessons from your meeting up with adversity, if you are willing to meet its challenge instead of rebelling or running away?

For one thing, adversity helps us to become better acquainted with ourselves, with our strong points and our weak points. In the springtime a young man may pledge constant love, but, as the popular song has it, 'Will he love her in December as he did in May,' when the winds of adversity blow?

More than that, adversity will strengthen you if you meet its challenge. Thus, regarding discipline, which might be said to be one form in which adversity meets up with us, we read: "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—Heb. 12:11.

Failure to meet the challenge of adversity shows itself in more ways than one. Some literally quit, run away. Others seek some escape, such as bitterness and resentment or self-pity and discouragement. Concerning such, wise King Solomon wrote: "Have you shown yourself discouraged in the day of distress? Your power will be scanty." (Prov. 24:10) That is not meeting the challenge.

If you would meet the challenge of adversity you must train for it; you must practice self-discipline. For example, to the extent that you are moderate in your spending habits, exercising self-control, to that extent you will find it much easier to get along with less; and most likely you will have something saved to fall back on, should adversity suddenly strike in the form of an economic depression that could throw you out of employment.

The same principle also applies to your physical health. Disciplining yourself by taking a little bodily exercise, by moderation in food and drink and by avoiding such vices as the tobacco habit will enable you to meet adversity better when it strikes in the form of an accident or a serious illness.

Or adversity may strike in the form of an emotional crisis. If you have been working at disciplining yourself, control-

ling your temper in little things, you will likely meet well the challenge of adversity in the form of a serious reproof by someone in authority. You will appreciate that you are prone to err, that the things you would not do you often do and the things you would like to do you often do not. More than that, the reproof administered to you most likely will be less severe by reason of your practicing self-discipline. *It might therefore be said that,* to the extent that we are concerned with doing what is right instead of following the lines of least resistance, we will be better able to adjust to circumstances over which we have no control, to meet the challenge of adversity.—Rom. 7:19.

Another great aid in meeting the challenge of adversity is hope. Remember, as a common saying goes, "This too will pass." Yes, when in the midst of adversity, we may feel that it will always be this way, we will never get well, we will never find employment, we will never be restored to favor, and so forth. But not so. More likely than not, time will solve these problems. Especially is the Christian's hope a help here. Thus a missionary who had spent seven years in solitary confinement in a Chinese Communist prison, afterward stated: "The Bible said we would have 'tribulation ten days.' In other words, there's going to be an end to it. Everything comes to an end in its own time. Therefore we just endure. God will bring us through."—Rev. 2:10.

Another great aid in meeting the challenge of adversity is love, for it "bears all things," the inspired apostle Paul tells us. Most likely, many of the thousands of husbands and fathers that have deserted their wives and children have really been put to the test because of adversity, adversity in the form of shrewish wives, sickness in the family, unemployment and what not, and so rationalized their walking out from under their obligations. But love would have helped them to meet the challenge of adversity, to make the best of the situation. And thereby they could have hung on to their self-respect, for a man's need to shoulder responsibility is as real as his family's need for security.—1 Cor. 13:7.

Still another great aid in meeting the challenge of adversity is humility, submissiveness. It will enable you to absorb *the blow instead of going to pieces under* it. The Biblical character David must have had such humility, for, whether hunted as an outlaw by King Saul, severely reproved by God's prophet for his mistakes or fleeing from his usurping son Absalom, David neither rebelled nor became discouraged and quit, but made the best of each situation. Humility will help us to meet the challenge of adversity by picking up the broken pieces, as it were, and starting over again.—2 Sam. 12:13; 16:11, 12.

Not to be overlooked are faith in God and prayer. The Bible tells us that for his people God is "a refuge and strength, a help that is readily to be found during distresses." (Ps. 46:1) He is to be found primarily by means of prayer and his written Word. He works in all things for good to those who love him. So look for something good when adversity strikes.—Rom. 8:28.

And, among other things, seeing how others meet the challenge of adversity can help you to do the same. If no living examples are close by, turn to the Bible; it contains many of them, such as virtuous Joseph and patient Job. They met the challenge of adversity and in the end were blessed for it.—Jas. 5:11.

Yes, it is in your interest to meet the challenge of adversity. Do so by training for it, and by letting hope, love, humility, faith and the example of others aid you.

Is there value in worshiping dead relatives? How does it compare in importance with honoring living parents?

THE above are not just idle questions. For in many places in the world the worship of dead ancestors is a prominent part of the religious service of people. It was already highly developed in the sixth century B.C.E., and the famous teacher Confucius, who lived then, served to encourage it, saying: "As the foundation of things is Heaven, so the foundation of man is the ancestors."

Today ancestor worship is common among people in China, Japan, Korea, India, yes, throughout most of Asia and parts of Africa. It plays a major role in the lives of many Confucianists, Buddhists, Shintoists and even those not professing a religious faith. Observed one religious correspondent in Korea: "Although only some three million of Korea's more than twenty million population belong to an organized religion, the vast majority of Koreans practice ancestor worship as a national custom."

It is a common practice of ancestor worshipers to keep in the home a small altar at which they pay homage to their deceased relatives. At times a picture of the ones being honored is kept on the altar. Here, too, incense is burned, prayers are regularly said, flowers are placed and even food is offered. However, after a while the food is usually thrown away or eaten by the rest of the family.

Many parents instill deeply in their children this form of worship, because they believe that such homage paid to them after they have died will assist them to enjoy a happy existence in the "next life." It is also felt that prayers by living relatives will assure a future uniting of family members in a life after death. In addition, ancestor worship is believed to placate the dead, ensuring that they remain friendly spirits rather than become hostile ones who may do the family harm.

Honor of Living Parents Vital

In many families it is readily observed that more emphasis is placed on revering the dead than on showing love and respect for the living. Is this proper? Would you not much rather have your children honor you while you are alive? The oldest collection of sacred writings, commonly known as the Holy Bible, stresses that respect should be given to living parents. It says in one of its oldest parts: "Honor your father and your mother, just as Jehovah your God has commanded you; in order that your days may prove long and it may go well with you."—Deut. 5:16; Eph. 6:1, 2.

Parents who, in keeping with this commandment, instill within their children the need for respect and obedience to their father and mother lay the foundation for a happy family life. The family is united in a warm bond of love when children truly care for their parents, and, in turn,

the parents always seek the best interests of their children.

Just last year this was drawn to the attention of a Buddhist man in Japan who opposed his daughter's investigation of the teachings of the Holy Scriptures. He feared that if she continued her studies she would not worship him after he died. However, when the value of the Bible's fine counsel was illustrated for him, he was deeply impressed.

The example of another Buddhist family was called to his attention. The daughter of the family, one of Jehovah's witnesses, adhered closely to the Bible's teaching and cared lovingly for her Buddhist parents right down until they died. On the other hand, the son did nothing to help his parents while they were alive, but bought them a $300 *butsudan* (a family Buddhist altar) after they died. Now, which is better: To be respected and loved while you are alive, or to be given perfunctory worship after you have died? The Buddhist father saw the point, and his attitude changed.

The wisdom of the Bible's counsel was also recognized by a respected eighty-one-year-old elder in a small village in Korea. When a young man, who had become one of Jehovah's witnesses, returned to his native village last year, he was severely opposed by his ancestor-worshiping parents and the village elders. However, when the Bible views were presented, the above-mentioned elder recognized the value of them and said: "We should walk the way of life rather than the way of the dead."

Honoring living parents is clearly seen to be of superior value, even by persons who, from their youth on, have been taught to worship dead ancestors. How practical it is to inculcate within children the importance of obeying their parents and keeping God's laws! (Deut. 5:16; 6:4-9) The value of the Bible teaching is apparent from the exemplary conditions that exist in the homes where its counsel is truly applied.

Why Worship Dead Ancestors?

However, it is only natural that persons who have been taught to practice ancestor worship are inclined to attach importance to it. But think now: If you worship your ancestors, for what reasons do you consider such ancestors to be of value? Why do you regularly burn incense before the family altar and offer food there? Do you believe that the departed loved one can smell the sweet scent or derive value from the food? If the person were really alive, would he not make use of some of the good food that is offered? Does not the fact that the food is left untouched indicate that the dead are powerless?

Nevertheless, ancestor worshipers generally believe that the dead are more powerful than when they were alive as humans. Thus, many worship them to prevent their displeasure or to avoid some form of retaliation by them. But consider: Are you personally acquainted with any instance where a neglected ancestor came back to cause living relatives trouble? Is there any evidence that the millions of earth's inhabitants who do not worship their ancestors are ever troubled by them? No, there is no evidence that they are.

Still, persons who believe that their worship might, in some way, benefit dead loved ones are hesitant to forsake it. Yet, when you stop to think, is there any real evidence that the dead are alive somewhere and can accept such worship? Is ancestor worship not simply a custom that has been handed down from generation to generation since away back before the days of Confucius? Yes, it is, and neither sound reasoning nor the facts provide a solid basis for practicing it.

Do Humans Survive After Death?

Scientists and surgeons have not been able to find in man any evidence indicating that a conscious, living part survives the death of the body. Yet, it is understandable that a person might hold strongly to beliefs that are old, sincerely believing that these originate with God. And the belief that man has an immortal soul is certainly an old one. Today it is so widespread that practically all religions throughout the world teach it, including those of Christendom. But is this belief, upon which worship of dead ancestors is based, true? Does the oldest available evidence support it?

Dating from long before the days of Confucius, Buddha and other such famous teachers are the sacred Hebrew writings that compose a major part of the Holy Bible. These inspired writings even tell about the first human family and its creation by God. Observe what that record says about how man was created: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and *the man came to be a living soul.*" Note that man was made a living soul; he was not given an immortal soul.—Gen. 2:7.

Throughout these old sacred writings not once does it say that man possesses an immortal soul that survives the death of his physical organism. Man is mortal; he is subject to death. No part of him lives on and so can receive worship by living relatives. In the tenth century before our Common Era an inspired Bible writer recorded: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all." (Eccl. 9:5) And sometime later, the Almighty God himself said, as recorded by his prophet Ezekiel: "All the souls—to me they belong. . . . The soul that is sinning—it itself will die."—Ezek. 18:4.

These writings are in perfect harmony with the observable facts in saying that the soul dies. In addition, they are the oldest existent sacred writings, dating from before the practice of worshiping dead ancestors. And, really, how much more practical is their counsel, which emphasizes the honoring of living parents! The practicalness of these writings should inspire confidence in what the Bible also says about the condition of the dead.

Reunion with Dead Relatives

Does this mean, then, that there is no hope of being reunited with dead loved ones? Do people die and simply cease to exist forever? Not at all! In his inspired Word the Bible Almighty God makes known his purpose to destroy this wicked system of things, with its oppressive governments, and to usher in a righteous new order. Then, upon an earth under the direct rule of his heavenly Son Jesus Christ, persons separated long ago by death will be united again when they are brought to life in the resurrection. "The hour is coming," the Bible promises, "in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29; 2 Pet. 3:13.

What a grand reunion that will be! No human can accomplish such a miracle, and certainly no one who is unconscious in death can do so. Only man's Creator, the Almighty God Jehovah, can bring the dead back to life in a resurrection, enabling them to enjoy fellowship with one another again. So, instead of revering persons who have died and trying to instill in your children such reverence for the dead, heed the admonition to worship the true God Jehovah, the One alone who can make possible a reunion with dead relatives.

When They Get The Keys To A Car

YOUTHS just cannot wait until they can get the keys to a car. It gives them a feeling of prestige, a sense of power, independence and of being grown up. "I don't know how to explain it," one fourteen-year-old said, "but when you have your own car, you've got it made. You can get where you want when you want." Another boy concurred: "It has something to do with reaching the age of freedom. Having a car gives a person more liberty." Many of the dreams and ambitions of youth are often bound up in obtaining access to a car.

But what happens when they get the keys to a car? Unfortunately, it all too often leads to tragedy. The frequency of the slaughter on the highways has caused alarm among safety and law-enforcement officials and ordinary citizens alike. In the United States one motor vehicles commissioner of an Eastern state emphasized his concern by citing the accidents during one early morning period.

At 1 a.m. an eighteen-year-old driver fell asleep at the wheel, ran his car into a tree and was killed. Eight minutes later a twenty-year-old driver plunged into a railroad locomotive and died. At 2:20 a.m. another twenty-year-old drove off the highway into a pole, killing one and injuring three other young passengers. Twenty-five minutes later a youth ran off the road into a tree, seriously injuring himself and killing his young companion. And at 3:15 a.m. a nineteen-year-old driver, traveling at high speed, drove on the left side of the highway and smashed head-on into another vehicle, causing the death of himself and three others.

However, some persons may object that it is unfair to isolate the accidents of youths, as if they were the chief offenders. Only a small minority of youngsters are careless and irresponsible, they claim; the vast majority are said to be superior drivers. But what do the facts show? Just how good or how bad is youths' record behind the wheel?

Youths' Driving Record

"Frankly, it's not too good," a pamphlet of the United States National Safety Council observes. "Special studies have shown that teen-agers are involved in twice as many fatal accidents for the number of miles they drive as drivers over 25." The American Automobile Association reports: "Considering miles covered, 16-year-old drivers are involved in nine times as many fatal accidents as are those in the 45-50 age bracket." Youths are involved in so many accidents that, as soon as a teen-ager is added as a family car driver, insurance rates may jump more than 100 percent.

There is no getting around it—not just a minority, but young drivers in general are more unsafe than older drivers. "It's simply not true that a small minority of the youngsters are responsible for most of the accidents," Judson B. Branch, Chairman of the Board of the Allstate Insurance Company, explained. "Repeaters aren't the major problem, for we have found that those who have accidents today usually aren't the same ones who have the accidents tomorrow."

The *Journal of American Insurance* commented on this matter, saying: National Safety Council "figures also debunk the widespread notion that young drivers are tarred by the bad driving habits of only a small minority. Reports from traffic authorities of 27 states show that an astounding 43 out of every 100 drivers younger than 20 were involved in accidents in 1962, and that 30 out of 100 drivers age 20 to 25 had mishaps. By comparison, 18 out of 100 drivers of all other ages had accidents in 1962." One state even attributed one out of every three of its traffic accidents to teen-age drivers!

Why They Are More Dangerous

Since younger persons are blessed with quicker reflexes, better vision and other such physical assets, why are they poorer drivers? Inexperience is one reason. They often have driven for only a year or two and have not learned to cope with dangerous traffic situations that can quickly arise. Yet even youths who can skillfully operate an automobile have more than their share of accidents. Why?

One source gave the following reasons: "Here at Nationwide Insurance we're convinced that young drivers have this appalling accident record not because of inadequate driving skill alone. We believe that the real cause lies in the very nature of youth—its inexperience, its lack of judgment, its exuberance, its yen to dare and be dared. Combine the thoughtlessness of youth and the power of the modern American automobile, and the result too often is death on our highways."

It is these immature characteristics of youth that are also responsible for their being involved in nearly two out of every three automobile thefts. According to the National Automobile Theft Bureau, teenagers steal some 280,000 of the more than 450,000 cars stolen each year in the United States! Usually they simply want a car for a "joy ride," and then abandon it when they are through. But their recklessness and lack of concern for life and property contribute toward the fact that an estimated two out of every five stolen cars are either wrecked or damaged.

More than Skill Required

Parents should, therefore, realize that being a good driver involves more than simply the ability to control and direct the movements of an automobile skillfully. This ability can quickly be canceled out by overconfidence, lack of judgment and the desire to "show off." Careless drivers often get into situations that prove disastrous, regardless of their amount of skill.

True, a young person may drive carefully while his parents are with him, but they cannot take it for granted that he will drive that way when they are not around. It is just not characteristic of youth. They want to see how fast the car will go, how well they can handle it on a twenty-five-mile-an-hour curve doing fifty miles an hour, and so forth. According to a Gallup poll, one out of four high school seniors admitted that he had driven faster than ninety miles per hour. And you can be relatively sure that their mothers and fathers were not with them when they did!

A case in point is a seventeen-year-old high school football star. He easily passed the driver's test. There was no question about his skill in handling a car. Yet the first night out by himself, he ran down a mother and child in a crosswalk in a jackrabbit start. Why? What was the trouble? The boy's athletic coach offered this explanation:

"If they had asked me, I could have told them that Harvey wasn't ready *emotionally* to drive. He has a bad temper in the locker room and needles other players. He is a flashy performer and carries a chip on his shoulder. His mental attitude showed itself in his driving as soon as he was unsupervised. The boy just had to be first away when that light turned green."

Parents' Moral Responsibility

Parents need to stop and realize that when they hand their youngsters the keys to the family car they are entrusting them with one of the deadliest weapons in human history. All the bombs and artillery of some major wars kill fewer persons than the well over 100,000 who die each year in traffic accidents, some 50,000 in the United States alone! Are you as parents assuming the moral responsibility of placing such a potentially dangerous weapon into the hands of your youngsters? Have you done everything possible to see that they are equipped to drive safely?

Many parents have not. In fact, safety and law-enforcement officials cite lack of parental discipline, supervision and guidance as the main reason for the big problem of teen-age driving. The July 1965 issue of *Highway Patrol* observed: "Many times parents, when called in about a boy or girl who has been cited, will take a very negative attitude. Parents don't seem to know how to say NO and mean it. . . . The parents have never accepted the firm authority that is theirs. The kids run the whole show and the poor parents, rather than having an understanding, tend to pass the whole thing off as an act of youth."

But misuse of the automobile cannot be dismissed as "an act of youth," as might a ball accidentally thrown through a glass window or some other such mishap. It is a life-or-death matter! As parents you need to assert your authority and enforce necessary rules and restrictions relative to use of the car. You must realize the urgency of exercising more control over your teen-agers in the matter of how and when they drive. Such supervision will reap good returns, for youths love and respect parents that discipline and instruct them.

Program of Instruction Vital

Instruction of youth in traffic safety should begin early, long before they are old enough to drive. Teach them, for example, always to lock their doors and fasten their seat belts. And, especially, do not underestimate the effect your example has on their future driving habits. Dr. Bruno Bettelheim, a noted psychoanalyst, said: "Even if a parent breaks a traffic law only occasionally, it may be enough to destroy a child's belief that he should obey *all* rules at *all* times. An occasional speeding violation by a parent, or impatient cheating at the stoplight, makes a youngster imagine that to be 'grown up' means one can break the law and get away with it."

As your youngster reaches the legal age to obtain a driver's permit or license, see that he receives proper supervised experience in handling an automobile. Show your interest in his progress. Praise the good driving he demonstrates. If you do that, rather than habitually nagging at him for his mistakes, he is more likely to heed seriously the counsel you offer.

Try, also, to impress upon him the importance of a proper mental attitude or frame of mind while driving. Endeavor to develop in him courtesy, respect for law, carefulness and consideration for the rights of others. Although he may yet be a teen-ager, it is vital that, when he is behind the wheel of a car, he be a mature person who values life and property.

Many high schools in the United States offer driving education courses, and many wise parents have their youngster enrolled in one. Courses that meet nationally accepted standards, not only provide hours of behind-the-wheel instruction, but endeavor to develop good "traffic citizenship." Among other things, they teach what kinds of behavior are safe and what are not, what to expect in different traffic situations, and consideration for pedestrians and other drivers. Surveys have shown that these courses have significantly reduced accidents among teen-agers, and, therefore, many insurance companies reduce by 15 percent the insurance rates of young people who have taken them.

There is more that can be done to impress upon youth the importance of safe driving. For instance, allowing youngsters to see and hear firsthand what happens to violators. Some parents and educational groups have arranged to attend court when traffic cases are being heard. If parents get in touch with the local court, the judge will no doubt be glad to have them come down to listen. He may even arrange to hear a series of cases that will be especially instructive and impressive for teen-agers.

Another thing that some law-enforcement officials find effective is to have youths visit the emergency ward of a hospital and watch traffic accident cases as they are brought in. It can certainly make a lasting impression that emphasizes the importance of safe driving! By inquiring and explaining the reason for it, parents may receive permission to go to such an emergency ward with their youngsters.

Safeguard Their Future

It is not an exaggeration to say that the future of your youngster is dependent, to a surprising degree, upon proper supervision of his use of the car. Not only is his life seriously jeopardized if you permit him to roam the roads late at night, but his school education can also be adversely affected. A comprehensive study by the Allstate Insurance Company revealed that grades of students fell in proportion to the number of evenings a week they were permitted to use the car. It certainly is a mistaken kindness for parents to fail to take into consideration their youngster's future welfare by giving in whenever he wants the car keys.

Another thing for parents to consider seriously is the trouble that young boys and girls are getting into when they are alone together in a car. Among teen-agers, necking, petting, sex relations and the automobile have become practically synonymous. In fact, one Connecticut girl was quoted in a widely publicized survey as saying that accepting a date to a drive-in movie was equivalent to agreeing to sexual intercourse. True, your youngster may not think of planning such immorality. Yet, when two young people are together alone for extended periods of time, one thing often leads to another, and before they realize it they may have committed fornication.

As parents, you simply cannot close your eyes to the danger to which youths are exposed when you hand them the keys to the car. It is real! The matter must be taken seriously. Parents, it is your moral responsibility to do so. Think about it. Then take the necessary steps to safeguard your youngsters.

HIGH BLOOD PRESSURE

and What can be done about it

WHAT do the surgeon's scalpel and garlic have in common? What, for that matter, do they have in common with respiratory exercises and drugs such as Iversine and Reserpine? Simply this, all these as well as ever so many other drugs, trace elements, vitamins, drug-induced sleep, physical exercises and psychotherapy have been and are being prescribed by doctors for high blood pressure or, as they call it, hypertension.

Does this suggest a confused picture? Well, then, it suggests the facts just as they are. High blood pressure may suddenly maim or kill a person in his prime and in apparently good health; and yet not a few persons who have had very high blood pressure have lived upward of eighty years, at last to die from something else.

True, there are some specialists in the field that are highly pleased with the progress being made, but others are not so happy about it. They speak of hypertension as a "mix of diseases," and say that "in no other division of medicine is opinion more confused than in that which deals with the cause and significance of high blood pressure and with the progress and treatment of any patients who may exhibit it."[1] And, says Boyd, one of America's leading authorities on pathology: "We have to admit that we do not yet understand the workings of the carburetor of high blood pressure, and have to content ourselves with putting a little sand in the fuel line to cut down the flow of gasoline."[2]

Just what is this high blood pressure or hypertension? How widespread is it? What factors influence it, and how harmful can it be? Most important of all, what can be done about it?

What Is It?

Blood pressure refers to the pressure that the blood exerts on the walls of the arteries because of the heart's pumping the blood throughout the body. To measure this pressure, doctors use the *sphygmomanometer** by which the pressure can be registered on a mercury gauge. The blood pressure is indicated by two figures, the *systolic,* referring to the pressure at the time the heart contracts or pumps, and the *diastolic* for the pressure between heartbeats when the heart is being filled with blood. These two pressures are represented by two figures, such as 120/70. The diastolic or second figure is the more important, as it represents the pressure on the walls of the arteries four-fifths of the time, between beats. The ideal pressures in the prime of life are the foregoing ones. While most practitioners take for granted that the pressures will rise with advancing age, they disagree as to just how great a rise should be taken for granted.

Blood pressure often varies; it may be high during the day but return to normal at night, when a person is resting or sleeping. It may also vary depending upon whether one is sitting, standing or lying

* From *sphygmo,* meaning "pulse," and *manometer,* referring to "an instrument for determining the pressure of gases, vapors and liquids."

down, what the weather is and what one's emotional state is. It may even vary depending upon who takes the blood pressure; once four physicians got four different readings from the same patients.[3]

One's blood pressure depends upon a number of factors: Among these are just how strong the heartbeat is, how rapid, the amount of blood in the blood vessels as well as its viscosity, that is, whether it is "thin" or "thick," and in particular does it depend upon the condition of the blood vessels, to what extent they are becoming hardened, are having accretions formed on their insides, lack "tone," or are suffering from constrictions of their walls due to nerve impulses. Nor to be overlooked are hormones and enzymes in the blood.[4]

High blood pressure is said to be either essential (viz., primary) or secondary. High blood pressure is said to be *secondary* when it, in turn, is being caused by some impaired condition of the heart, blood vessels or kidneys; although there is always the question as to which is the cause and which the effect.

When these conditions do not exist, high blood pressure is said to be *essential,* that is, of itself, not meaning that it is *necessary* high blood pressure. Two of its characteristics are that it does not appear to give trouble until middle age and that it has a strong hereditary background. Some, even within the medical profession, however, view high blood pressure merely as a variation from normal or average, not a disease, even as some people may be tall and others short.

Contributing Factors

High blood pressure is widespread. Not only are highly cultured peoples affected by it but those leading apparently simple lives, such as the Alaskan Eskimos, the Marshall Islanders and the Bantus of Africa. It appears to be more frequent in women than in men but more harmful in men than in women. It is twice as frequent among those whose work involves nervous tension as among those doing physical labor. Some 10 percent of the adult population of such lands as the United States have high blood pressure.

That the main factor in essential high blood pressure is heredity is borne out by statistics. If neither of one's parents has or has had it, then one's chances of getting it are only 3 in 100. But if one parent has it, the chances are 4 out of 10, and they are 9 out of 10 if both parents have it.

In addition to nervous tension and heredity must be mentioned diet as a contributing cause. Eating more food than one's physical activity calls for, or the wrong kinds of food, and in particular too much salt, are also widely recognized as having a bearing on high blood pressure. The body's producing more than is needed of certain hormones and enzymes also appears at times to be involved.

What Difference Does It Make?

There is general agreement that every effort should be made to reduce one's blood pressure if it is high; except in the case of very old persons free from such disturbing symptoms as headaches and dizziness. High blood pressure usually follows a set morbid course and eventually is associated with deterioration of the blood vessels in the brain or with heart or kidney damage. It stands to reason that an organism designed to function best at a certain pressure would suffer if that pressure were greatly increased.

This is borne out by insurance statistics, which show that a United States male at thirty-five years with normal blood pressure has a life expectancy of forty-one and a half years, whereas if his blood pressure is high, 150/90, his life expectancy is reduced by about one-third, to twenty-five

years. High blood pressure has even been termed the second-greatest killer among civilized men. One reason for this, no doubt, is that one may have it for some time without being aware of it.

The Drug Approach

Some years ago the surgical approach was in vogue among the medical profession. It involved an operation that cut the nerves constricting the blood vessels. Today, however, it is rarely used except in urgent cases of secondary high blood pressure. For the past ten or fifteen years the drug approach has come into favor, as more and more new drugs that could lower the blood pressure have been discovered.

Certain of these drugs work on the kidneys, reducing both the plasma volume and the sodium content in the blood and are known, therefore, as diuretics. Other drugs counteract the chemical substances in the blood that seem to trigger hypertension. Still other drugs serve to relax the sympathetic and/or parasympathetic nerves that constrict blood vessels. Then, again, other drugs have a generally quieting effect, reducing the blood pressure.

Among the very latest drug approaches is using a chemical binder for cadmium. This harmful trace element is not found in the body at birth but apparently enters the body through polluted air, coffee, tea and from refined products such as polished rice and white flour. The urine of persons having high blood pressure has been found to have forty times as much cadmium as the average. By means of a drug it is possible to rid the body of its excess cadmium, resulting in a return of the blood pressure to normal.

But with the use of all drugs there are always side effects to be reckoned with. Thus we are told that "during the last decade effective hypotensive drugs were widely used for the first time. The decreased mortality for severe hypertension was expected, but the variety and frequency of associated toxic effects was surprising."[5] And, says one of England's leading specialists: "Antihypertensive medication is notorious for its undesirable side effects."[6] Among the most common and least serious of these is constipation.

This is also the considered opinion of *The Medical Letter*, a periodical devoted to the efficacy of drugs. It holds that, except in severe cases of high blood pressure, the use of many of the drugs is questionable, since these do not cure but simply bring relief from symptoms and are often accompanied with unfavorable side effects.—February 2, 1962.

The Diet Approach

Some twenty years ago the German doctor W. Kempner came out with the salt-free, low-protein, rice diet by which he had great success in treating high blood pressure. While it seems that most doctors are reluctant to prescribe such an unpopular diet, there is general agreement that at least obese patients absolutely should cut down on their food intake.

Regarding the relative merits of diet and drugs, Dr. E. L. Housel, a chief of a hypertension clinic, writes: "Americans consume too many calories, too much salt, too much animal fat. Moderate reduction of these would be indicated. The . . . evidence which warrants these conclusions has been documented, but physicians have been slow to advocate these restrictions in their everyday practice. . . . The overshadowing of diet by the glamorous effective but expensive antihypertensive drugs would seem unwarranted. Restriction of salt in the diet is an effective treatment for hypertension, not as potent as new drugs, not as pleasant to the patient,

but less costly. . . . It is so easy to write a prescription for a tablet the patient will take, so gratifying to observe the fall in blood pressure after the drug has been taken. It is more difficult to educate the patient about low sodium diets, it is more time-consuming. . . . Physicians might be more aggressive in communicating this information to their patients."[1]

Evidence of the value of moderation in eating for lowering high blood pressure was furnished by the siege of Leningrad during World War II. While it lasted, its enforced semistarvation brought about a general decrease in high blood pressure. As someone has well put it: "Eat less in the hope that you will live longer to eat more!"

Typical of the proof that abounds as to the effect of salt intake on high blood pressure is that procured from the Bahamas. There "almost one out of every two Negroes has high blood pressure and the death rate from this cause is very high. The salt content of the water in the Bahamas is very high and almost all the food is fried in salt pork oil."[2] Experiments have demonstrated the same thing.

Not that the diet approach consists only of what one may not eat. There is also a positive side to it. One must also increase his intake of potassium, for it protects the body against salt, and many of the drugs taken to combat high blood pressure rob the body of vital potassium. Foods rich in this element are bananas, fish, oranges, grapefruit, the legumes, unpolished rice and oatmeal. Also highly recommended by some are the use of the vitamins C and E and of calcium, the latter as found in bone meal tablets.

The Psychosomatic Approach

There is not a little evidence that high blood pressure may result from too much mental or too much emotional strain and tension. As one authority stated: "It is recognized that man by his thoughts alone may raise his blood pressure."[4] By creating stressful situations it has been possible to give animals high blood pressure. Tests have shown that mental arithmetic, college examinations and stressful interviews all raise the blood pressure. The Texas City, Texas, disaster of 1947, in which explosions and fires caused the loss of some 1,000 lives, resulted in giving high blood pressure to 57 percent of the adult survivors.

This appears to be the approach taken by not a few Russian physicians, as reported in *Annals of Internal Medicine*, January 1959. In contrast to the drug approach in other Western lands, which largely concentrates on the sympathetic and parasympathetic nervous systems, these concentrate on the central nervous system and stress psychotherapy in line with Pavlov's experiments. They feature the making of changes in one's mode of life, mental attitudes and occupation, a few even going to the extreme of sleep therapy, in which patients are induced by drugs to sleep from fourteen to twenty hours a day for a period of from two to four weeks. These, however, also prescribe reduction in salt, fat, water and alcohol intake and strictly forbid the use of tobacco.

Other Approaches

Some thirty years ago, Dr. L. C. Tirala, Professor of Medicine, University of Munich, Germany, claimed to reduce high blood pressure to normal by means of respiratory exercises, for which reason he said that opera singers were remarkably free from high blood pressure. According to him it takes but three to six weeks of these exercises to bring the blood pressure back to normal, but then they must be kept up to keep the blood pressure normal.

And then there is the garlic approach.

Many doctors in the past recommended it, especially in Europe. Particularly had the use of Allimin, a garlic-parsley tablet, won high favor among certain physicians. It is said to be helpful in both primary and secondary high blood pressure, reduces the blood pressure from ten to forty points within an hour and its effects last for twenty-four hours. It is reported to strengthen the heartbeat, slow up the pulse, clear up headaches and relieve the toxic condition in the intestines. It is recommended to be taken three days in a row and then a day be skipped, and taking it is said not to give one an unpleasant breath. Recent research in the Netherlands tends to give support to the garlic cure.

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Then there is the approach of manipulation as practiced by the chiropractor. Chiropractic proceeds on the premise that high blood pressure is the result of an imbalance between the sympathetic and parasympathetic nervous systems, resulting in an irritation of the nerves controlling the arteries. It also recognizes the role that the emotions might play. Chiropractic adjustments are said to restore this balance as well as aiding in removing muscle tension, all of which helps to reduce high blood pressure.

So, to the question as to what can be done about lowering high blood pressure, there is much to choose from. Among other things that have been recommended for it are physical exercise, certain herbs, hydrotherapy and fasting. Next to the primary factor of heredity, it might be said to be basically the result of too much—too much salt, too much food, especially too much animal fat, too much tension, too much mental work, too many emotional problems, or too much pleasure and excitement. As regards salt, it seems that most persons use too much, which also encourages overeating, and so especially if high blood pressure is in the family, it is wise to use less of it. Of course, all obese persons with high blood pressure should reduce until they reach the average for their age, height and bone structure.

Perhaps more difficult is learning to exercise self-control as to one's pace, learning to slow down, to relax, getting more rest and sleep. Some practitioners recommend that high blood pressure patients spend every other weekend in bed. That may not always be practical, but one having high blood pressure should learn to content himself with trying to squeeze less out of each day, guard against being overconscientious and, say, learn to go to bed at ten o'clock instead of watching TV or being at parties until midnight.

In brief, it means following the Bible's good counsel: "Let your reasonableness become known to all men," and be "moderate in habits," knowing that "whatever a man is sowing, this he will also reap." —Phil. 4:5; 1 Tim. 3:11; Gal. 6:7.

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Enjoying Good Food in ARGENTINA

TRAVELING groups of Jehovah's witnesses converged on Argentina in January from Chile, Bolivia and Paraguay, looking forward to a pleasant few days in the eighth-largest country in the world. Buenos Aires was in the middle of summer, and the trees lining the streets afforded pleasant shade for those on the sidewalks of big, bustling Buenos Aires. After their being in some smaller cities in other countries, it was a sudden change for the travelers to come to a center where the population is in the millions.

The visitors were accommodated in the heart of Buenos Aires not far from the Casa Rosada or pink house, headquarters of the present government of Argentina. A number of factors, including the size of the country, favored the holding here of two assemblies in this series of international gatherings of Jehovah's witnesses: one in Buenos Aires at the Club Atlético Los Andes (soccer stadium) in the suburb of Lomas de Zamora, about eleven miles south of downtown Buenos Aires; the other at Córdoba, an inland industrial city and former Roman Catholic stronghold.

The center of Buenos Aires has its large office buildings and great shopping streets as well as government buildings. As these were left behind and travelers passed into the neighborhood areas, they could observe modern residences mingled with some of older style and linked to the past by such reminders of yesterday as horse-drawn carts. The horses wore hats, which is required by law. Noteworthy, too, was the tremendous amount of construction going on, especially new apartment buildings.

The open soccer stadium had been made ready to receive thousands of Argentine conventioners and the visitors from other lands. Everyone had come prepared with hats and umbrellas because at midday there is no shelter from the warm summer sun. In the afternoons while most of the Argentines were having a siesta, serious-minded Christians at the conventions were enjoying good spiritual food. It was a remarkable thing to observers and passersby to see this large crowd engrossed in taking in more knowledge of God's Word. The crowd of 11,020 persons at the open stadium for the principal lecture was indeed gratifying. This, added to the 4,218 assembled in the covered stadium at Córdoba, meant that a total of 15,238 expressed interest in Almighty God's promise of a Millennium of peace. Also of great significance was the fact that 692 new ministers were baptized in symbol of their dedication to God during the two assemblies.

Enjoying Argentina's Famous Dishes

When a visitor has but two or three days to be in Argentina, he may wonder how it might be possible to participate in an international convention and at the same time visit an *estancia* (ranch). The travelers were treated to a visit at a simulated *estancia* less distant from the center of Buenos Aires than the international airport. The restaurant is typical of a ranch one might find in all parts of the region where beef is raised. During the dinner *gauchos* (Argentine cowboys) appeared on the scene in their native costumes, including baggy pants and a large sash, to dance and entertain. One performed a precision dance, tapping the heels of his heavy boots while bouncing the *boleadora* on a wooden platform in time with the clicking boots. The *boleadora* is the Argentine counterpart of the American cowboy's lasso. It consists of three strands of rope with heavy balls at the end. It is thrown at a calf and entangles its feet, stopping it in its tracks until

G. Suiter, Watch Tower Society official (on right), addressing Buenos Aires assembly through branch servant as interpreter

the gaucho can catch up. There were also exhibitions with horses and riders in action.

Food was delightful. Entrees included *empanadas* (made from high-quality ground meat and eggs baked inside a pastry shell), and *salchichas* (spiced sausage). Excellent Argentine wines were available. The main course was *asado* or barbecued ribs cooked over an open fire, but in Argentina they do not use sauce and spices. The *asado*, originated by the gauchos, was a dish they could readily prepare as they worked their beef herds on the open prairie. *Asado* must be considered the national dish of Argentina, for at about 8 p.m. one can go on a high building anywhere in Buenos Aires and he will see the smoke from open fires in the backyards and patios as the people prepare their dinner, the traditional Argentine *asado*.

Witness companions sharing in field service, wait outside the gate, as is the custom in urban Argentina

Great Need for Sharing Spiritual Food

Some visiting Witnesses had an opportunity to go with Argentine Witnesses and share good spiritual food with the public. When going from house to house they found that it is not good manners to enter the gate of the Argentine home without invitation. The Argentine likes privacy, especially if he is a city dweller, and so he builds a wall along the sidewalk. There will be a postern gate, possibly with a bell. The visitor rings the bell or, if no bell, he claps his hands to get the householder's attention. Here at the gate he will be interviewed, seldom invited inside until his second or third visit. In rural areas it is different. The visitor is likely to be invited to sit in the shade of a tree and, if found to be friendly, offered a refreshing drink of maté, Argentina's native drink. They observed that it was not uncommon for the *señora* to say: "We are members of the apostolic Roman Catholic Church. We do not believe in the Bible." The visitors wondered how a person could claim to be a Catholic in one breath and deny the Bible or even the existence of God in the next. The majority of homes in Argentina do not have a Bible.

A look at the background of Argentina will help us to understand. In the early 1500's an effort was made to colonize Argentina, and thousands of small expeditions under the auspices of the Roman Catholic kings of Spain and Portugal came with motives described as "gold, glory and gospel." All newcomers, however, were to be screened, for there were to be "no religious heretics" in the new land. This was about the time of the Council of Trent (1545-1565), from the deliberations of which proceeded the *Index*, a list specifying the books that no good Catholic should read. Included was the Bible in the vernacular. "If the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility could arise therefrom," it was explained.

In the late nineteenth century news reached Europe of this fertile, sparsely populated land. So people came. Today 15 percent of the population is foreign, and 97 percent of the Argentines are considered to be of European stock.

Today there are more than 12,000 of Jehovah's witnesses busy teaching the Bible in Argentina. How did this come about? Those who attended the English convention sessions in the suburb of Buenos Aires heard Argentina's first Kingdom publisher, Juan Muñiz, now eighty-one years old, tell them that in 1924 he was assigned by the Watch Tower Society to come and open up the work. In those days he and Carlos Ott organized a small group of twenty interested people and distributed literature in Argentina, Paraguay, Uruguay and Chile. He told how they worked hard up to 1945 and reached a peak of 415 Kingdom publishers in Argentina.

From 1948 the work increased even more, because of the help of trained missionaries from the first class of the Watchtower Bible School of Gilead. He expressed his appreciation for the thirty-five graduates of that School now serving in the country. Can you imagine this minister's joy when he addressed a crowd of over 10,000, forty years after his arrival in his foreign assignment?

So, if someone in Argentina would ask the question, When the complete *New World Translation of the Holy Scriptures* in Spanish becomes available this year, will many copies be needed in Argentina? you would hear from the mouths of 12,000 active Witnesses a unanimous "*¡Sí!*" echoing across the pampas, in the Andes and along the banks of the mighty Paraná. And the Watch Tower Bible and Tract Society will gladly send these Bibles by the tens of thousands to help the people of Argentina enjoy good spiritual food.

PARAGUAY
In the Heart of South America

VISITORS to Paraguay, in the heart of South America, are guaranteed a meeting with the unusual. During and after rains Paraguay's roads are closed by law until dry. River travel is much more general among the natives than road travel. Its capital city, Asunción, with about 300,000 inhabitants, has no traffic lights; its streets are delightfully shaded by orange trees; television is still a novelty. Over the years German, Polish, Russian, Japanese, Ukrainian, Australian and even Korean immigrants have become established in various parts of the land.

The predominant religion of the people is Roman Catholicism. When the conquistadores arrived here, they found the Guaraní population along the banks of the river Paraguay practicing a very simple type of religion. They had no images or temples, so the religion of the Spanish was different from what they were accustomed to. However, some of the practices of the people today seem quite pagan compared with the early religion of the Guaranís; for instance, the Catholic festival celebrated on the eve of St. John's day, June 24. A bonfire is lit amid much singing and dancing. Then a bed of hot coals is prepared, and some men and even women walk barefoot across it without any apparent ill effects. Traced back to Europe and to the fakirs of the East, this religious custom is quite evidently of Babylonish origin.

Many Paraguayans are Catholic in name only. A goodly number are quite perturbed about the changes introduced by the Vatican Council II, and are not quite sure what to believe. Changes in ideas and rites that they were for so long assured to be God's will certainly shake their confidence in the church. It is a pleasure to see so many sincere Catholic people coming out of "Babylon the Great" while there is still time.—Rev. 18:2, 4.

A group of travelers from various lands arrived in Asunción to attend the "God's Sons of Liberty" International Assembly, scheduled for January 7 to 11, 1967. They found that Paraguayans have a relaxed manner, having little of the abruptness common in the so-called developed countries to the north. They still have time to talk to visitors. If you were to call at a Paraguayan home you would stop at the gate, clap your hands to draw the attention of the householder, and then you would almost certainly be invited in and given a seat in the shady patio.

Many were prevented from reaching the Club Martin Pescador, the site of the assembly, because the country roads had been closed due to the torrential rains that fell up until Sunday evening. The result was that those failing to get to the assembly site on the morning of the opening day could not do so then until the assembly was almost over. Notwithstanding, it was truly gratifying to see 485 present at the public discourse, "Mankind's Millennium Under God's Kingdom."

Sunny Asunción lived up to its reputation on Monday, the day for the baptism, as the skies cleared and a warm sun shone. Thirty-seven candidates listened to the talk on "Responsibilities of a Baptized Witness," and were thereafter baptized in water as evidence of their dedication to Jehovah God. One Witness got special joy out of this session, for he witnessed the immersion of seven of his personal friends with whom he had been conducting Bible studies.

The Witnesses and their good work among the people are being more and more appreciated. Justices of the peace note that Paraguayans who study with the Witnesses act soon to legalize consensual marriage relationships. Employers note the dependability and honesty of Witnesses. For example, when Witnesses were used as ticket collectors on the buses, management found they were collecting considerably more money than previously. One woman who lost her gold watch on a bus manned by a Witness conductor was amazed to get it back.

Paraguayan Witnesses know that their spirituality is due in large measure to regular attendance at meetings. Often they have to travel many miles to reach the Kingdom Hall. Sometimes they go on horseback and sometimes on a horse-drawn cart. But when it rains, there is no alternative; they go on foot. To conserve their shoes they will walk barefoot to the hall, then wash their feet and put on their shoes for the meeting.

Visitors to this landlocked country in the heart of the vast southern continent were happy and refreshed in the knowledge that diligent Witnesses are spending themselves faithfully to carry the "good news" of God's kingdom and its blessings to hungering and thirsting ones in the remotest regions of Paraguay.

URUGUAY
—Unique Among Latin-American Lands

DELEGATES to the "God's Sons of Liberty" International Assembly in Montevideo, Uruguay, found that this is an unusual Latin-American country. It is not dominated by church influence. Sectarian control over education is absent. It lacks the sky-high mountains and lofty plateaus of its neighbors. Its population, mostly of European descent, is different in that there are no native Indians. Yet it is a smiling land where rich pastures support great herds of sheep and cattle, and where climate and vast stretches of beach lure tourists from all parts of the world.

Two masterpieces of bronze sculpture, depicting travel in the pioneer days, ornament Montevideo. One of them is called *La Diligencia* (the stagecoach) and the other, extending for some fifty feet and weighing about eighty-eight tons, *La Carreta* (a plains wagon hauled by oxen). Then there is the enormous stadium, *Estadio Centenario*, which seats 80,000 excited soccer fans who come to watch this popular Uruguayan sport. The planetarium is noteworthy in that there are only two other such structures in all Central and South America.

From Montevideo the visitor looks out across a river, the Rio de la Plata, whose other bank in Argentina is far out of sight, 135 miles away. At the bottom of this international waterway, doubtless engulfed in the thick ooze that coats its bottom, lies the hulk of the Nazi battleship Graf Spee.

Not far from the city beach of Pocitos is situated the branch and missionary home of the Watch Tower Society. An elegant two-story building with a façade of colorful flagstone, rustic brick and smooth plaster, it serves as administrative center for sixty-seven congregations and isolated groups in Uruguay as well as those in the Falkland Islands, a thousand miles away in the South Atlantic.

Though largely secularized, Uruguayans still enjoy their festivals. The yearly visit to the Virgin of Verdun (see *Awake!* of January 22, 1966), which used to draw throngs of pilgrims, is now dropping off in popularity, people having become disillusioned as to the "virgin's" power to bring health and good business. The plaster-of-paris image of an Italian boy, Cono, who allegedly heard a voice summoning him to heaven, still attracts huge crowds to Florida, Uruguay. Pilgrims pin money to the raiment of the image, many in the hope of gaining luck in the drawing of the national lottery.

Secularism in Uruguay surely turned the tables on the once-powerful Catholic church. Nuns have been expelled from schools and hospitals. Crosses and images are removed from the public institutions. Christmas was renamed "Family Day" and Catholic Week became "Tourist Week." Ignorance of the Bible on the part of the clergy has been exposed, as in one recent instance when, in a debate between a priest and an atheist, the priest stole the thunder of the atheist by declaring many of the Genesis stories of the Bible to be myths.

The assembly of Jehovah's witnesses, held in the Palacio Peñarol, provided a timely program to offset the wave of indifference to religious questions that has engulfed the majority of Uruguayans. Most appropriate were the discourses and dramas that demonstrated how peace and true happiness come from following the right principles of the Bible. From an opening attendance of 2,190 on Saturday, January 14, the audience at the public lecture on Sunday jumped to 3,958, practically double the number of Witnesses present.

On Monday morning the baptism took place at the Malvin Beach, 212 symbolizing their dedication to Jehovah. Most Montevideans learned about this event, for the January 17, 1967, issue of the newspaper *El País* (*The Country*) carried on its front page a large photograph in color. Never before had the Witnesses received so much favorable public notice of their activities.

There was a measure of disappointment among the Uruguayan brothers when, due to the airport strike, President N. H. Knorr and several directors of the Watch Tower Society were unable to get to Montevideo. However, the audiences were delighted to hear from Vice-President F. W. Franz and Director M. G. Henschel, both of whom offered stimulating information in the Spanish language. Almost all the 400 touring Witnesses from other lands eventually arrived, even if only for an overnight stop and an opportunity to exchange warm greetings with the local Witnesses at the airport. The concluding words of Vice-President Franz, *"¡Hasta la vista!"* ("Till we meet again!"), were reechoed by warm-hearted Uruguayans as they waved the travelers off at the airport.

FROM Uruguay our next flight took us to Rio de Janeiro, and as we circled for a landing we could distinguish some of the identifying features: Sugar Loaf Mountain, spacious Guanabara Bay, the statue-topped height of Corcovado, and Rio's many modern buildings. So here we were in Brazil, fifth-largest country in the world, with its area almost equaling that of all other South American lands put together. How would we make out in this land where Portuguese is the language of a mixed and varied population?

We were soon put at ease, however, for guides bearing signs that identified them as fellow Witnesses soon took charge of us delegates to the forthcoming "God's Sons of Liberty" International Assembly in São Paulo. Buses would transport us to our hotels, which were to be a temporary headquarters while we toured Rio and got to see at closer range some of its unique scenic attractions.

Then to the branch office of the Watch Tower Society on Rua Licinio Cardoso. This four-story building with a Kingdom Hall on the ground floor and living quarters for the branch office personnel upstairs was dedicated as recently as August 1963. Located behind it are two other structures housing dining room, office and printery. Now facilities for administering the work throughout all Brazil are already crowded. This is good to know, for it means that the Bible education work of Jehovah's witnesses in this land is prospering. And a few inquiries produce confirmation of this fact. In ten years the number of active Witnesses has increased from 9,596 to 40,340. Also, it was interesting to learn that meetings in the Kingdom Halls for study of the *Watchtower* magazine are normally attended by many more than the total number of Jehovah's witnesses in any given congregation. So Brazilians are hearing about God's purposes and are anxious to know more.

After lunch our tour continues, proceeding to some of the better-class residential areas and obtaining fine views of the city from a number of vantage points. The tour guide meantime tells us that there are seventy-five congregations of Witnesses in this city of 4,000,000 inhabitants. But now we are driving along the bay front, where beautiful sea-beaches seem to pass us one after another in rapid succession. Copacabana is outstanding for its shimmering sands and inviting water against a background of towering hotels and apartments.

As we travel around Rio we find out that the Sugar Loaf is not the only strange outcropping of rock, but that there are many other instances where the normal level of the city is broken by rock formations that stand sheer up from street level.

Brazil Past and Present

We later learned that Brazil has more than beautiful, modern cities like Rio and São Paulo. As is also true of other lands, it has its shack towns where laborers make their homes, laborers who earn barely enough to feed and clothe their families. It has a great host of illiterates, more than 50 percent of the total population, people who are therefore barred by law from voting. And there are great numbers of agricultural workers who wander through the country, going from job to job,

Guanabara Bay, dominated by Sugar Loaf Mountain

hoping that someday they will earn enough to permit their settling down with their families. Brazil has the vast hinterland of the Amazon basin, where travel is mainly by water, taking advantage of the hundreds of tributaries and of the fact that the Amazon itself is navigable for its whole distance within Brazil, a distance of 1,962 miles.

The population is made up mainly of Portuguese, Italians, Germans, Spaniards, Negroes and Indians, all of whom have mingled to a large degree with very little segregation or discrimination. To working-class people of Brazil a small frame hut or an adobe cottage often serves as home. Telephones, cars, radios and televisions are luxuries they cannot expect to afford in the foreseeable future. Few own their own plot of land, for most of the agricultural areas are owned by wealthy people. Indeed, only about one-tenth of the land suitable for farming is even in use. Yet Brazil is known around the world for its exports of coffee, cocoa, cotton and cane sugar.

Modern São Paulo, fastest-growing city in South America, is served by 125 congregations of Jehovah's witnesses

Brazil is unique in that it has a longer history of constitutional government than most other South American countries. Napoleon Bonaparte unwittingly affected the future of this vast Portuguese colony, for when his armies marched south into Spain and Portugal, carrying all before them, the Portuguese royalty escaped across the Atlantic and set up their seat of government here. Later, when the ruling prince returned to Portugal, his son was left as viceroy of Brazil. Soon, however, that son declared Brazil's independence of Portugal and established his own kingdom. Republican government then came to the fore, and Brazil has since wavered between periods of authoritarian rule and constitutional rule.

Almost all Brazilians profess to be Roman Catholics. However, though people will tell you that they are not against the church, they do manifest a strong anticlerical attitude. They have observed so many priests throughout the country mixing freely in political activities and becoming stained with worldliness that they have lost confidence in them. Spiritism, too, is practiced extensively. As one Brazilian sociologist reports, the majority of Brazilians adhere to what he called a "synthesis of Catholicism, Africanism and spiritualism." (*Catholicism in Brazil*, Thales de Azevedo) Thus a native Protestant pastor reported: "In Brazil on a Friday night at 11 p.m., the people lay out black chickens, alcohol, candies and cigars for the ghosts. They figure it is the right time to call the devil."

The spiritual welfare of the Brazilian people has surely been and is still being ignored. While clergymen busy themselves with political and social problems, the people receive from them little or no comfort or hope from the Bible. And there is today a grave shortage of priests here as in other South American lands. So there is nothing strange about the fact that multitudes of the people are turning to Jehovah's witnesses and eagerly listening to the good news about God's kingdom and the hopes it holds forth to all honest and meek persons.

The Convention City

Having done some sight-seeing in Rio de Janeiro, we boarded the buses that would take us to the airport. Flights between Rio and São Paulo are frequent and it takes less than one hour for the trip, so before long we were again on the ground, boarding a bus. São Paulo was another clean, modern metropolis, but with its own distinctive flavor. Here downtown skyscraper office buildings and bustling streets testify to the fact that this is a great industrial center. Homes and smaller buildings have red tile roofs and the contrast with the green trees makes for a very colorful scene. São Paulo is the fastest-growing city in South America. Many of its 5,000,000 people labor in offices and factories developed largely by foreign capital. To serve the spiritual needs of this vast population there are 125 congregations of Jehovah's witnesses. Before we attend the assembly sessions there is time for a tour, so off we go on buses, and our first stop is the Butantan Institute, where there are on display many relics of Brazil's past as well as a fascinating collection of snakes from all

over the country, particularly the Amazon jungles. In this Institute snakebite serum is manufactured and shipped to all parts of the world. Then we visit lovely Ibirepuera Park, where Jehovah's witnesses have previously held assemblies.

Finally we reach the Pacaembú Stadium, the site for our assembly, and it is indeed refreshing to see the multitudes of smiling faces of our spiritual brothers and sisters. The stadium is set in a natural bowl and has a seating capacity of some 60,000. Built in the form of a "U," it has a gymnasium and swimming pool beyond the open end, and beyond that the tall buildings form an impressive skyline.

In addition to delegates from all parts of Brazil there were representatives from nineteen other countries—more than 550 of them. All of those visitors were housed in hotels, private homes around the city or in Kingdom Halls. At one point the accommodations situation was critical, but just prior to the opening day of the assembly all requests for rooms had been duly satisfied. A bank sent two of its cashiers to the stadium to help in cashing checks and arranging foreign exchange. One Witness from out of town, thinking that the cashiers were Witnesses, addressed one of them: "Brother, I have my family here and we cannot locate any accommodation. What are we to do?" The cashier replied: "Sister, get your family and come to my home, for you can stay there."

Growing Numbers of Proclaimers

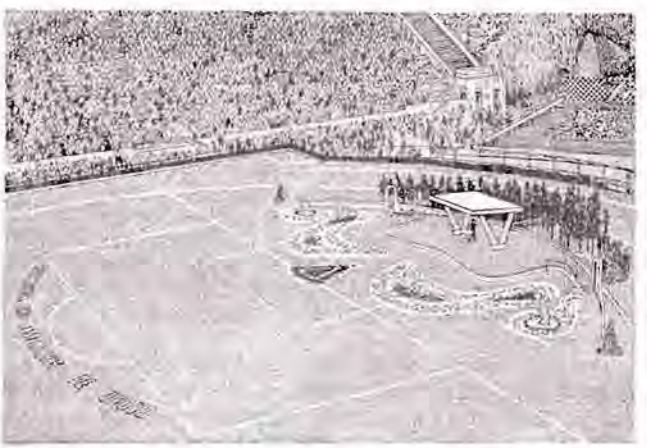
One event that drew much public attention was the baptism, which spotlighted the fine growth in numbers of Kingdom proclaimers in Brazil. This was conducted at the nearby swimming pool on Friday morning. Hundreds of conventioners were present as 1,723 presented themselves for immersion. By this step those 1,723 were giving public witness to the fact that they have dedicated their lives to Jehovah God and will henceforth direct their lives in harmony with God's will as set forth in the Bible. This means that, among other things, they undertake to use all the time they can to share with others the knowledge of God's purposes with which they themselves have been blessed. They agree to be faithful witnesses of God and of his kingdom.

The appearance of six of the Society's directors on the program was deeply appreciated by Brazilian Witnesses. And when F. W. Franz, the vice-president, delivered a one-hour discourse in Portuguese the great crowd was agreeably surprised and thrilled. Great was their delight when, at the close of his talk, he announced the release of the Portuguese pocket edition of the Bible-study aid *"Things in Which It Is Impossible for God to Lie."*

In a land like Brazil, where there is so much increase in the number of Kingdom publishers, special effort must be made by everyone in the theocratic organization to aid the many new ones who keep flocking in to advance to maturity. So the Brazilian publishers were very much interested when Brother Knorr spoke on Saturday afternoon about building with fire-resistant materials. To help them all accomplish this goal there was the release of the book *Life Everlasting—in Freedom of the Sons of God* in the Portuguese language. The Brazilians were overjoyed and eagerly snapped up thousands of copies of this new Bible-study aid.

Delegates to this assembly were glad that arrangements had been made for an orchestra and chorus to provide music at appropriate times, featuring the songs in the new songbook of Jehovah's witnesses, not yet available in Portuguese. It was possible for them to become familiar with some of the beautiful musical scores, composed entirely by dedicated witnesses of Jehovah.

Back in 1965 Jehovah's witnesses used Pacaembú Stadium for a district assembly and had a peak attendance of 27,000. How many would now come to the public lecture to be delivered on January 22, 1967? It was estimated that about 20,000 would be present for the first of the five days of the assembly, and that that figure would grow to about 40,000 by Sunday. But the first day's attendance surpassed 25,000. Meantime an excellent advertising campaign



View of south end of Pacaembú Stadium, São Paulo, during Watch Tower assembly sessions

was undertaken. Hundreds of thousands of handbills were printed by the Society in its plant in Rio de Janeiro. Three thousand placards were placed on the buses of São Paulo and an additional three thousand were used as sandwich signs by convention delegates. By newspapers, television and radio the people of São Paulo were informed of the coming event, to such an extent that convention delegates seeking rooms had no difficulty in identifying themselves to the public.

Imagine our surprise and pleasure to see the tiers of seats at the stadium fill up until there was an attendance of 46,151, who gave excellent attention to the main speech "Mankind's Millennium Under God's Kingdom," delivered by N. H. Knorr, president of the Watch Tower Society. Repeated bursts of applause showed their appreciation of the information presented.

In the memorable closing remarks of this joyous gathering President N. H. Knorr recounted some of the highlights of the "God's Sons of Liberty" International Assemblies, commencing in Mexico early in December and proceeding down through Central and South America. Then he recalled his visit to Brazil in 1945, when 765 were present to hear him speak in the nearby Gymnasium. He described the rapid expansion of the Kingdom work of Jehovah's witnesses in this country. Thunderous applause then greeted his announcement that the Society had completed plans for a much larger branch office, factory and home to be located in São Paulo, construction of which would get under way in the near future. The expanded facilities are necessary in view of the new peak of Witnesses in Brazil reported for December 1966, namely, 41,305.

Local businessmen were favorably impressed by the time and energy expended by the Witnesses to make the assembly a success. A decorator in São Paulo stopped by to see the platform and said that he had seen many beautiful parks, but never anything as beautiful as this stage setting. A factory owner offered to send over a hundred of his employees to help in the cleaning and preparatory work, undertaking also to pay their wages. However, it was explained that there were plenty of volunteer workers from among the Witnesses themselves. Not to be turned away, the same man sent some electric motors that proved to be very useful in the operation of some of the assembly departments.

For the benefit of English-speaking visitors a special session was provided in their language, and at this meeting missionaries told of their early experiences and of the wonderful results that had been produced over the years. There are eighty-three graduates of the Watchtower Bible School of Gilead active in missionary service in Brazil, and this assembly was a wonderful opportunity for them to get together from the distant parts of this colossal country and exchange news and experiences. They were all present at a special meeting and meal with the Society's directors, and will long remember the pleasant, informal atmosphere as each one present offered his comments about the progress of the work in Brazil and the impressions one receives as a visitor to the country.

It was of special interest to visiting delegates to Brazil to learn how the Witnesses meet a great variety of situations in order to preach the Kingdom throughout this vast area. In some areas many miles of travel by canoe is necessary, while, on the other hand, apartment dwellers in fashionable Copacabana have to be reached. Throughout the lands some 400 reading and writing classes are conducted by the Witnesses, especially to aid adults who are eager to learn about God's purposes.

As in so many other countries, there are difficult conditions in Brazil, problems unsolvable by man. It is a land that is fabulously rich in natural resources, yet its people have not been able to develop them. Gigantic transfusions of foreign capital have done much to open up industries, but the immediate result is that a few have become wealthy while the mass of the population continues in great poverty. Legislators have grave problems to solve as they face agitation by workers' representatives, problems of inflation, barefaced graft and corruption on the part of some officials, church interference in political questions, revolutionary movements and threat of coups engineered by exiled radicals. Peace-loving Brazilians face the future with foreboding.

Yet many are coming in contact with the preaching of Jehovah's witnesses and finding comfort and security in the Bible's sure promises of a new order under God's kingdom. Though Brazil's population is increasing rapidly, from 52,500,000 in 1950 to 82,500,000 in 1966, the ratio of growth in number of Witnesses active regularly month by month in the preaching work more than matches the population growth. In 1950 there were 2,858 Witnesses, while in 1966 the average number of active Witnesses had risen to 37,546. Thus, instead of the 1950 ratio of one Witness in 18,300 of population, there is now a ratio of one in 2,200 of population. Nevertheless, there is still need for more diligent ministers from within or without Brazil to care for the widely dispersed population, bringing them hope of a better day when peace, plenty and happiness will be everyone's lot.

VISITING Venezuela
IN THE INTEREST OF PEACE

AS THE jet plane sped out over the blue waters of the Caribbean along the coast of Venezuela, the passengers felt great satisfaction at having circled the South American continent successfully and at now approaching the last of the "God's Sons of Liberty" International Assemblies, the one scheduled for Caracas. Did the Witness delegates feel any misgivings on account of the press reports about the terrorist activities in cities and the guerrilla depredations in the backlands that have upset the tenor of life in Venezuela? No! For they knew they were peace-loving delegates to an assembly of peaceable Venezuelans.

The coast near Caracas is very mountainous and it seemed for a time that the captain of the huge jet was aiming his craft directly at the coastal range. The airport is located on a narrow coastal strip parallel to the sea, and the captain, at the appropriate moment, makes a sharp turn so the plane will head into the easterly wind along the coast, and makes a smooth landing. Nearby is the port city of La Guaira, but Caracas is on the other side of the first range of mountains, in a huge valley some 3,000 feet above sea level.

Reaching Caracas by car was made relatively easy a few years ago when a $70,000,000 *autopista* or superhighway was opened. This ten-mile freeway, cutting through rocky mountain terrain as it climbs from the seaport of La Guaira to Caracas, required two twin-tube tunnels and three superbridges to master the steep mountain roadbed. In a modern car it takes only about fifteen minutes to reach Caracas, and every minute of it held our attention. Quite suddenly we found ourselves in the city of Caracas with the modern towering office buildings in the center of town and small houses on the hillsides. Huge freeways traverse the city and speed up the traffic, so it does not take very long for a visitor to reach his hotel. Immediately we noticed that the weather was pleasant, tempered by the altitude of the city; in fact, all around us mountains are in evidence.

Many of the visitors took advantage of the prearranged tour of Caracas. We headed off through one of the main arteries of the city, arriving at the *Parque del Este* (East Park), located on 500 acres of what was once a sugarcane plantation. Artificial hills were built with the dirt from excavations for the lakes, and huge boulders were brought from the seashore to add variety to the landscape. It was a joy to see the strange and beautiful birds of Venezuela, including the national bird, the yellow and black turpial.

Also, on the tour, we went under the *pulpo* or octopus (an interchange, so named for its many arms), arriving shortly at the National Congress Building. This is a beautiful two-story Spanish-style building that had been a convent, but was expropriated by the government in the time of President Guzmán Blanco.

Then on to the Venezuelan branch of the Watch Tower Society, where we inspected the office, the book storage rooms, the large kitchen and dining room. It was bought by the Society twelve years ago and houses eleven missionaries.

The tour was capped by the twelve-minute cable-car trip to the top of Mount Avila, almost 7,000 feet high. As the station is on the ridge of the mountain, on one side we had a panoramic view of the entire city of Caracas; on the north side we had an impressive view of the jewellike Caribbean Sea.

The Country and Its People

Venezuela, the seventh-largest country in Latin America, may be divided into geographic

Caracas, modern, attractive city with international population

regions, namely, the Andes Highlands and the northern coastal mountain range, where the weather is very temperate and sometimes cool; the Maracaibo Basin, which is hot and humid; the nearly treeless plains or *llanos* that are found below the mountain ranges and toward the Orinoco River; and finally the Guayana Highlands, south and east of the Orinoco River. Although Venezuela lies entirely in the tropics, almost any climate can be found. The temperate climate around Caracas indicates why early Spanish settlers chose this as the location for their capital.

Venezuela is one country where population explosion is an evident reality, for the annual increase is 3.5 percent—one of the highest in the world. The number of inhabitants is now over nine million, as against 3,665,000 in 1940. Also on the increase are Jehovah's witnesses, they having reached a peak last year of 4,395 ministers preaching the good news of the established Kingdom, a ratio of one Witness to 2,055 of the population.

Three cultures form the heritage of the Venezuelan: the native Indians, the Spanish colonizers, and the African Negroes who were brought in by the Spanish as laborers. Of the earliest inhabitants, the various tribes of Indians, less than 100,000 individuals remain. The largest and most civilized of the tribes is that of the Guajiros in the western part of the State of Zulia. Thousands of them have settled lately in Ziruma, a suburb of Maracaibo, the hot, bustling second city of Venezuela, where they hope to earn something better than a subsistence living.

This circumstance makes it easier for the wandering Guajiros to be visited regularly by Jehovah's witnesses in Maracaibo, and, in spite of the language barrier, Guajiro being quite dissimilar to Spanish, they are able to conduct Bible studies with interested Guajiros who know a little Spanish. Members of this tribe can even enjoy reading a part of the Bible, as the book of Mark is available in Guajiro.

In 1946, the year the Venezuelan branch of the Watch Tower Society was established, the Venezuelan government opened the gates for immigration and people flooded in from sixty-one countries. Over the years 700,000 foreigners have come to stay. Jehovah's witnesses have felt the responsibility to help the immigrant people learn God's truth in spite of language barriers. Thus Italians, Spaniards, Portuguese, Latvians, Russians, French, Ukrainians, Germans, Hungarians, Lebanese and many others have gradually come into association with the Venezuelan congregations.

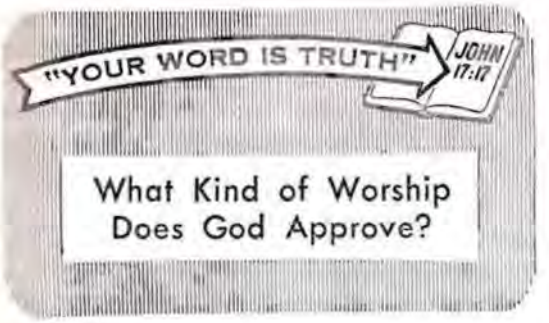
Grand Assembly at a Bullring

So it was possible for some from among all groups of the Venezuelan population to attend the international assembly of Jehovah's witnesses at the Nuevo Circo of Caracas, a baroque bullring, January 23-27, 1967. The four thousand Venezuelans were delighted to have 515 guest delegates from some fifteen other countries, including a good number from Europe and several from as far away as Australia and New Zealand. While the Nuevo Circo did not have a roof over it, very often during the daytime *friendly clouds would gather* above the city of Caracas and provide an almost air-conditioned atmosphere for the conventioners.

Their presence and activities in Caracas aroused great interest among the citizens, and everyone attending the assembly hoped for good response to the public talk to be delivered by the vice-president of the Watch Tower Society, F. W. Franz. But we never guessed that the attendance would rise to 10,463 for that special occasion Thursday night. How surprised and happy were the conventioners to see so much interest manifested in spiritual things at a time when the world is giving emphasis to the material! More and more people are beginning to appreciate the need for Bible education, and the prospects for the future activities of Jehovah's witnesses in Venezuela are very bright. During the convention 195 new ministers indicated their dedication to Jehovah God by immersion in water. Thus the ranks of Kingdom publishers are swelling in Venezuela too.

As for troubles and dangers in Venezuela, Jehovah's witnesses visiting that land had no such experiences, and their international assembly in Caracas was a scene of tranquil cooperation by peoples of many cultural backgrounds. Jehovah's servants know that Venezuela, like the rest of the world, must experience the perils and the uncertainties of the "last days" foretold in the Bible. But meantime they must continue with the peaceful mission committed to them by Christ himself, that of preaching the Kingdom as the hope for peace-loving humans.

When one visits the home of a person in Venezuela, it is the custom for the householder to call out, "*¿Quién es?*" ("Who is it?"), to which the customary response is, "*Gente de paz.*" ("People of peace"). This custom is more widely practiced today than ever, as many are afraid to open their doors to strangers. But certainly Jehovah's witnesses in Venezuela can respond with the phrase "People of peace" loud and clear, as they truly are visiting the people with a message of peace, which will be to the everlasting benefit of those who accept it.



IT IS natural that you should desire that God approve of your worship. But can you be sure that he does? If someone asked you to give sound reasons for believing that your worship is approved by God, what would you say? Could you offer evidence that the teachings of your religion are founded solidly on God's Word, the Bible? What is included in the kind of worship that God approves?

To find the answers, we need to turn to God's own Word, the Bible. Please locate your own copy of the Bible and open it to Matthew chapter four, verse ten. If yours is the *Authorized* or *King James Version,* you will find that it says there: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Yes, God requires that we worship him alone, giving him exclusive devotion.—Deut. 6:13, 14.

But who is the God that we are to worship? He has a name, just as we have names. Do you know what his name is? Jesus did, and he used it, as shown when he prayed to his Father, saying: "I have manifested thy name unto the men which thou gavest me out of the world." (John 17:6, *AV*) Does your religion teach you what God's name is? For example, does it familiarize you with such scriptures as Psalm 83:18, which says: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth"? (*AV*) Have you been taught to use that name in worship? The kind of worship approved by God does not ignore these scriptures but honors God by giving due prominence to his name.

What place does Jesus Christ have in the worship of which God approves? Open your Bible, please, to John chapter five, verse thirty-seven, and you will see that Jesus did not claim to be God. Notice that he said: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (*AV*) Yet, the people did hear Jesus speaking to them and saw his shape. Clearly, then, Jesus is not God!

Nevertheless, many religions claim that Jesus is God. There are some 200 religions that belong to the World Council of Churches, and the following is the basis of membership in that organization: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior . . . " But how could Jehovah God approve of a religion that says Jesus is God when the Bible clearly shows that he is not God and that it is Jesus' Father in heaven who is "the *only* true God"?—John 17:3.

However, Jesus holds an important place in true worship, and it is vital for us to recognize it, just as the Bible explains: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." (John 3:36) So for our worship to be the kind that God approves, we must exercise faith in Jesus Christ, not as God, but as God's Son and as man's redeemer. (John 20:31; Matt. 20:28; Acts 4:12) In addition to that, we must recognize that Christ is the one empowered by God in heaven to rule as king, because that is what the Bible says.—Rev. 12:10; Dan. 7:13, 14.

Obviously, the Bible holds an important place in true worship. An inspired apostle

of Jesus wrote: "All Scripture is inspired of God and beneficial." (2 Tim. 3:16; John 17:17) Does the attitude of your church toward the Bible reflect that it really believes this? Many religions today discredit the Bible and give little encouragement to study it, as the prominent Protestant journal *Theology Today* observes: "Few congregations take the Bible seriously enough to help laymen to read it daily or meaningfully." However, an essential of true worship is to show, both in word and in deed, that we recognize the Bible as God's inspired Word.

It is also vital that one's religion equip him to explain the Bible basis for his beliefs to others, because this is something that God's Word urges us to learn to do, saying: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you." "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (1 Pet. 3:15; 2 Tim. 2:15) Has your religion taught you how to do that?

What about politics? Does the kind of worship that God approves become involved in worldly politics? Or does it keep separate from the world and its politics, wars and strife? Jesus Christ showed the proper position when he said of true worshipers: "They are no part of the world, just as I am no part of the world." (John 17:16) And his disciple James wrote: "Adulteresses, do you not know that the friendship with the world is enmity with God?" (Jas. 4:4; 1:27; 1 John 2:15) Does your religion adhere to this Bible principle by keeping free of involvement in worldly politics?—John 6:15.

What about the moral behavior among those who practice the kind of worship God approves? Are fornication, adultery, drunkenness, stealing and other such behavior acceptable conduct on the part of members of a congregation of true worshipers? The Bible straightforwardly answers: "Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6: 9, 10) A religion that winks at such conduct among its members cannot possibly have God's approval!—Col. 3:5-10; Rom. 12:2.

Jesus further explained how those who practice the kind of worship his Father approves could be identified, when he said to his disciples: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) Are you acquainted with a faith whose members demonstrate such love? If you know a religion that adheres to all these Scriptural standards, it would be a wise thing to investigate further, for they certainly are practicing the kind of worship of which God approves.

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(1) What questions highlight the need for one to examine his religion? (2) According to the Bible, whom only are we to worship? (3) What is the name of God? (4) Why could Jesus Christ not have been God? (5) What do many churches teach concerning Jesus? (6) What important place does Jesus hold in the worship God approves? (7) How do many religions view the Bible? Yet, what place does it hold in true worship? (8) What should one's religion equip him to explain? (9) What position does the Bible set out for Christians relative to worldly politics? (10) Of what behavior does God not approve? (11) What quality outstandingly identifies true Christians?

Priests on War

◈ Christianity stresses the love of God and neighbor, also the love of one's enemies. Love was to be the distinguishing mark of the followers of Jesus Christ. However, it has disappeared from among many of Christendom's clergy. For example, when Roman Catholic priests across the United States were asked whether America should adopt a firm policy toward winning the war in Vietnam, 2,706 answered Yes; 371, No. When asked if the U.S. should depend primarily on military strength to keep the peace, rather than rely on treaties and agreements with Soviet Russia, 1740 of the Roman priests said Yes; 388, No. Should America let South Vietnamese forces mine the harbor at Haiphong? The response from 2,537 Catholic priests was Yes; 457, No. The poll was conducted by Catholic Polls, Inc.

LSD a Killer

◈ On February 27 Brooklyn District Attorney Aaron E. Koota branded those who sell LSD as "potential murderers." LSD stands for the compound lysergic acid diethylamide. It is said to be the easiest to make and to obtain of any of the hallucinogens, which include marijuana. The drug, according to Koota, is "the most dangerous single drug" now being peddled. Mental hospitals have reported a growing number of cases of LSD-induced psychosis and police have found suicides, car crashes and other tragedies that occurred while the persons involved were in a trance or LSD "trip." "The danger to the life and health of the user," said the district attorney, "is frightening. Those who sell LSD are potential murderers."

New Look at Weddings

◈ Last December a couple were married in an elevator. The Baptist minister who performed the services was dressed as Santa Claus. Weddings have been conducted underwater, via telephone across half the earth, on horseback, and in the air by skydiving lovers plummeting to the ground. Recently they have taken a new twist. Early in February there was a wedding in San Francisco of a couple saying the mumbo jumbo of a newly formed Satanic Church, conducted by a clergyman who said he was a priest of Satan who asked the blessings of "Lucifer" for a union "conceived in hell." The service was conducted before an icon-filled black wall and a stone altar holding a nude girl flanked by candles stuck in human skulls. Also in February there was a wedding in Corpus Christi, Texas, where a rock 'n' roll band blared out the wedding march. The bride, a 19-year-old go-go dancer, wore a white topless miniskirted wedding dress. Her maid of honor, also 19, wore a similar gown in blue. The sacredness of marriage is thus swallowed up by the breakdown in morals evident everywhere as these "last days" rapidly draw to their close.

Smoking and Heart Attacks

◈ Dr. Howard B. Sprague, an eminent American clinician, said that population studies indicate that death rates from heart attacks in men range from 50 to 200 percent higher among cigarette smokers than among nonsmokers, depending on the amount smoked. The average increase is 70 percent. "What should the cigarette smoker do if he wishes to improve his chances?" the doctor is often asked. "I have one answer," he says. "Stop smoking."

Priest Confesses

◈ Peter Servetnyk, who was a Roman Catholic priest for 17 years, freely confessed his past life as a priest over the Canadian air waves. "I'm going to be brutally frank," he said. "I have had experience of that—of homosexuality. . . . And I can say that many priests become drug addicts, alcoholics or have mistresses in private." He then told of a priest in Edmonton who "had an IQ so high, he was a most wonderful, intelligent person," but who took 17- and 18-year-old girls into the sacristy "where he would whip them." "It is the curse of celibacy," said Peter Servetnyk earnestly, "that drives priests to immoral acts . . . I know from my 17 years that many priests had mistresses." Servetnyk, who was to have been made Bishop of Saskatchewan, called celibacy "the greatest sin of the Roman Catholic Church."—Toronto *Daily Star*, January 11, 1967.

Signs of Breakdown

◈ Almost half of all patients in hospitals are mental cases, and more and more young people under thirty are involved with mental and nervous disorders. Sometimes a person does not even realize he is near a nervous breakdown, for it is not something sudden. How can you tell if you are heading for a nervous breakdown? Here is one of several tests: Hold your arms straight out in front of you, palms downward. Keep them as steady as you can. Slip a sheet of paper between the fingers. Are your hands trembling a great deal? There are other signs, apart from trembling hands, such as twitching mouth or eye, unreasonable bursts of temper, sudden bouts of weeping, sweaty palms, running too often to the toilet and always awakening too early. If only one or two of these signs apply to you, there is probably nothing to worry about. But if four or more apply, it may be time to have the matter checked.

Island Food Shortage

◈ The island of Lombok, a small island in Indonesia, heard good news on February 19. A shipment of 900 tons of rice from Italy was being shipped to the island's starving inhabitants. On the island of Lombok 30,000 persons are estimated to have starved to death in 1965-66 and 200,000 were facing starvation this year.

The White Gorilla

◈ The only white gorilla known to exist was found in Río Muni, in Spanish Guinea, Africa. Its home is now in the Barcelona Zoo. The two-year-old albino, with blue instead of pink eyes, as might be expected, was found clinging to his black mother, who had been shot. The young gorilla has been tamed. He claps his hands, turns somersaults and finds bananas a most delicious dish.

Religion on the Campus

◈ On campuses throughout America there is new interest in study about religion. One result is that the nation's seminaries, training future ministers, are beginning to lose teachers to the colleges, where many of the students are not even sure they believe in God. "Some of my best students don't necessarily believe in God," says Dr. George W. Forell, director of Iowa's School of Religion. "But they're interested in religion." One report says that by the end of the century "100 of the nation's 150 major seminaries and dozens of smaller ones could be eliminated—partly because of the action on the campuses."

The Universal "Language"

◈ A team of researchers has found that various organisms use the same genetic code but appear to use different "dialects." According to the New York *Times* for February 22, a team of geneticists at the National Institute of Health has found that "identical genetic code combinations acted in fundamentally the same way in a mammal, an amphibian and a bacterium. But they also discerned subtle differences between the higher and lower organisms in the pattern in which certain code combinations came into play." The genetic code is the means by which hereditary information stored in the chromosomes is translated into the characteristics that make every individual unique.

An "Evolutionary" God

◈ Early in February Dr. Roland B. Gittelsohn declared to 250 Catholic, Protestant and Jewish clergymen and women that man is an evolutionary creature, and that God himself, for that matter, both spiritually and physically, may be evolutionary. This Boston theologian, chairman of the commission on education for the Reform movement in Judaism, said that God is not a person, is not supernatural, and is "not a cosmic magician." Then he said that "it may not be possible to say what God is." In the light of current theories of a continually expanding universe, it may be that God himself is evolutionary, Gittelsohn said. This Jewish educator certainly does not know or believe in the God of Abraham, Isaac and Jacob.

Priest Favors Trial Marriage

◈ "Your couples should be allowed to have trial marriages, including sexual relations," said Jacques Lazure, a prominent Roman Catholic priest. "Such trial marriages should be legalized by society and the churches. And the minimum age of the couples should be 18." He also stated: "Probation marriages, in which a man and woman could live together for a trial period before taking their vows, would go a long way toward ensuring more happy marriages." Priest Lazure, who is director of the school of social sciences at Ottawa University, Canada, said that the best preparation for marriage involves a training for life and for sexual cohabitation. Lazure said he believes the idea of trial marriages can be compatible with the doctrines of the Catholic church. He said nothing about the fact that his thoughts are not in harmony with God's Word.

Spotlight on Crime

◈ In all its aspects crime is costing the United States more than $20,000,000,000 a year. Over 7,000,000 Americans are expected to be in some kind of a problem with the law in 1967. One-third of all arrests made in the U.S. are for drunkenness. These startling facts were made known to the public by the President's National Crime Commission. The effect

of crime is that it has eroded the basic quality of American life. People are staying in at night behind locked doors rather than risk walking the streets after dark. More than half the residents of a downtown Boston neighborhood interviewed by the National Crime Commission admitted they almost never go out at night anymore. And when they do, it is only in cars or taxis. They rarely talk to strangers. They are scared. Justice Whittaker blamed the rise in crime on civil-rights excesses, and he said that the U.S. is on "the brink of anarchy."

Grave Robbers

◈ On the night of February 23 grave robbers broke into the burial vault of a former French film star, smashed open her coffin and emptied it of some $40,000 worth of jewels. The actress had requested that the jewels be buried with her.

Murder on the Highways

◈ It took sixteen years for the traffic death toll in America to rise from 30,000 to 40,000, but only four years for it to reach 50,000, where it now is. The deadliest vehicle for the number in use is the motorcycle, according to a University of Iowa professor who has made a study of two-wheel machines. In 1965, the latest year for which complete figures are available, cycle fatalities jumped 40 percent, to 1,600. How to prevent murder on the highways seems to escape planners. Present methods are obviously shockingly inadequate.

Laboratory Animals

◈ Last year a great many animals were used for experimental purposes. According to the New York *Times Magazine* for February 26, "cats are employed in a medical-school demonstration of the effects of a drug." This item pointed out that last year the United States research made use of an estimated 30,000,000 mice, 12,000,000 rats, 1,000,000 guinea pigs, 500,000 hamsters, 500,000 rabbits and lesser numbers of dogs, cats and frogs. Though there has been considerable protest against vivisection, scientists argue that animal experimentation is basic to "nearly every important advance in medicine."

Quake Tragedy

◈ The East Java city of Malang was rocked by an earthquake on February 20. The quake killed at least 41 persons, injuring about 370, and demolishing more than 2,000 houses. More than 5,000 other houses were reported damaged.

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