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Do you really believe that our times are urgent? The constant increase in crime, the uncontrolled student riots, the increasing racial violence, the unceasing revolutionary changes in national governments, the persistent threat of world war—do you believe that these are unprecedented dangers, peculiar to our times? Do you believe that selfishness is on the increase, that morality is on the decrease, that lack of self-control is growing, that love of goodness is gradually fading out? Just get out your Bible and turn to 2 Timothy 3:1-5. Read it. That is how urgent the Bible says our times are. Protect yourself and your family. Read

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Awake!

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MAY 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.

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

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

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

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Awake!

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

Volume XLVIII

Brooklyn, N.Y., May 8, 1967

Number 9

BEING IMPARTIAL is wise as well as just

GREAT is the harm being done by those who seek to destroy the influence of the Bible as the Word of God. In doing so they have caused many persons to lose faith in the Bible as well as respect for Bible principles, which are not only just but also wise, making for good relations between man and man and between God and man.

For example, there is the matter of being impartial. According to the dictionary, impartial means "not favoring one more than another; treating all alike; not partial"; that is, "not biased or prejudiced in favor of one person, group or side, and so forth." To be impartial is to be fair, just.

Throughout the Bible this guiding principle of impartiality is stressed. Why? Because of the human tendency to show favoritism or partiality. Therefore, time and again the Bible points out that God is impartial: "Jehovah . . . is the God of gods . . . , who treats none with partiality." "With Jehovah our God there is no unrighteousness or partiality." "God is not partial." "There is no partiality with God." Yes, he "judges impartially."—Deut. 10:17; 2 Chron. 19:7; Acts 10:34; Rom. 2:11; 1 Pet. 1:17.

And consistently, Jehovah God urges impartiality upon his human creatures.

Thus he commanded by his prophet Moses: "You people . . . must not treat the lowly with partiality, and you must not prefer the person of a great one." "You must not be partial in judgment. You should hear the little one the same as the great one." Yes, all were to receive justice. How different from the way laws often are applied today!—Lev. 19:15; Deut. 1:17.

In the same vein the disciple James counsels Christians: "My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? Yet you look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in a fine place,' and you say to the poor one: 'You keep standing,' or: 'Take that seat there under my footstool,' you have class distinctions among yourselves . . . But if you continue showing favoritism, you are working a sin."—Jas. 2:1, 3, 4, 9.

One might be tempted not to be impartial but to show favoritism to another because of that one's having the same skin color, or being of the same nationality or even because of being of the same sex.

Included also is blood relationship. It is very easy to show favoritism to one's relatives at the expense of others. This kind of favoritism or partiality is termed *nepotism*, and concerning it *The Century Dictionary* states: "Favoritism shown to nephews and other relatives; patronage bestowed in consideration of family relationship and not of merit. The word was invented to characterize the propensity of the popes and other high ecclesiastics in the Roman Catholic Church to aggrandize their families by exorbitant grants or favors to nephews or relatives."

Because of human weakness and inherited imperfection we all must ever be on guard against yielding to the temptation to show favoritism or partiality because of a biased viewpoint. In fact, it is well to 'lean over backwards,' as the saying goes, to make certain that one is not yielding to this tendency, for it is so easy to do so unwittingly. One should, therefore, continually remind himself that it is wrong, unjust. Helping to guard against unjust partiality is empathy. Putting ourselves in the place of others will help us to deal with them impartially. How would we feel if we were being denied that which is our just due simply because we were of a different skin color, a different nationality or of another blood relationship?

Helping us to be impartial is the "golden rule" that Jesus gave: "Just as you want men to do to you, do the same way to them." (Luke 6:31) There is no gainsaying the justice of that rule. But there is also another good reason for our striving to be impartial and that is that being impartial is the course of wisdom. When we show favoritism to another, ignoring justice and merit, we are working against that one's best interests. How so? In that by giving him more than is his just due we are encouraging selfishness.

But, chiefly, failure to be impartial can result in building up resentment in others, for one of the hardest things for the human heart to endure is the feeling of being unjustly treated. All who have positions of oversight, such as schoolteachers, managers and foremen, and overseers of Christian congregations, therefore, need to exercise care lest they permit personal considerations and preferences to influence their treatment of those over whom they are placed. All such will do well to reflect on the importance of a fine spirit of cooperation in getting things accomplished, which spirit is not likely to prevail unless they preside over others in an impartial manner.

In particular must parents who have a number of children exercise care to treat all their children impartially, not treating any unfairly as a result of favoring one. Failure to do so can result in harm.

Of course, this does not mean that an overseer or a parent may not have more affection for one than for another. The apostle John describes himself as the one for whom Jesus had special affection. But there was no injustice in this; the others were not slighted or treated unfairly as a result of this bond of special affection. That Jesus was above showing unkind partiality can be seen from the fact that, while John was the one for whom he had a special fondness, he gave the keys of the kingdom to Peter, even though Peter doubtless time and again tried Jesus because of his impulsiveness.—John 13:6-10, 23.

Yes, being impartial, avoiding the showing of favoritism because of bias, is not only just but also wise. It avoids corrupting some, even as it precludes nurturing resentment in others. Not without good reason does the Bible counsel us to imitate God in being impartial.—Matt. 5:44-48.

A FRENCH woman in the hamlet of Saint-Fraimbault drowned herself in December of 1964 because she firmly believed that she had been looked at by a person with an "evil eye," and a farmer hanged himself in the same locality for the same reason. In the United States, during the 1950's, dissatisfied workers

in a factory were forced by gangsters to stay at their jobs out of fear of a man thought to have an "evil eye." In 1934 the London *Daily Express* reported that a man in England was slowly wasting away because of the spell of an "evil eye." Doctors were unable to diagnose the cause of his illness or effect a cure. These and many other reported incidents involving the "evil eye" reveal that the fear of it that plagued the ancients is still present in this twentieth century.

Central American Indians believe that a person with an "evil eye" can cause illness by admiring a child or by looking at a fixedly. In Mexico it is called *mal ojo* and is believed there to cause no end of suffering and unpleasant happenings. In Italy it is called *malocchio*, and the one who is thought to have an "evil eye" there is called a *jettatore*. Many stories are told about the terrible things that happen after he has "overlooked" someone. As a result, fear of a *jettatore* is common among Italians.

It is believed that an "evil eye" can cause bodily injury, illness, poverty, loss of affections, loss of property and even death. In an African town there was a man by the name of Elzanan who was reported to have killed eighty persons in the space of two years by means of the "evil eye." Another report claims that a seventeenth-

WHY FEAR the

"Evil Eye?"



century witch caused the person escorting her to jail to foam at the mouth and to jump up and down by casting an "evil eye" on him.

While the use of the "evil eye," called "overlooking" and also "fascination," is usually with malicious intent, it is believed that many persons have the power of the "evil eye" without being aware of it and others "fascinate" things involuntarily. In his book *The Evil Eye*, Frederick Elworthy states: "It has also been fully believed, both in ancient and modern times, that many persons by the glance of their eyes have caused injurious effects, without their consent and even against their will, so that in some cases mothers would not venture to expose their infants to the look of their own fathers." There is the story of a farmer in England whose "evil eye" is said to have involuntarily caused the death of his own cattle.

Pope Pius IX had the reputation of being a *jettatore* because misfortune seemed to accompany him wherever he went and came upon whatever he blessed. When he went to a place to hold a great festival, the floor collapsed. When he visited the column to the Madonna in the Piazza di Spagna and blessed it as well as the workmen there, a workman fell from the scaffold that very day and was killed. When he arranged to meet the king of Naples at

Porto d'Anzio, a violent storm came up that lasted for a week. His successor, Pope Leo XIII, was also regarded as having an "evil eye" because of the large number of cardinals that died during his pontificate.

Children are regarded as being especially susceptible to the "evil eye," and so it is customary to make a certain statement to counter the malign effects of the "evil eye" when praise or admiration is given a child or when a compliment is given a person. The statement, of course, varies with nationalities. In Italy, it is: "No evil eye take effect." The pagan Romans said: "Fend evil, I should say." When admiration was given a baby in nineteenth-century Russia, the precautionary statement, "God save the mark," was made.

An Ancient Fear

Fear of the "evil eye" permeates the history of just about every nation. Elworthy states: "The belief that there is power of evil working which is ejaculated upon any object it beholds, has existed in all times and in all countries. . . . The enlightened call it superstition; but it holds its sway over the people of many countries, savage as well as civilised, and must be set down as one of the hereditary and instinctive convictions of mankind."

Evidence of it appears on the earliest monuments found in Babylonia. The Babylonians believed that sorcerers and witches were masters of it and could, by means of it, bring misfortune to whomever they "overlooked." Under its influence they thought nothing could prosper, that the rain would not fall, the grass would not grow, the domestic animals would cease bearing offspring and a woman would become barren.

In ancient Rome special laws were enacted against injury to crops from "overlooking," and in Egypt an amulet called the "Eye of Osiris" was used as a protec-

tion against it. The mystic eye was worn by the living and the dead as an amulet and appeared painted on walls. The Etruscans, Phoenicians, Greeks and Romans also wore carved eyes on necklaces as well as on gems.

In Mexico today, the *ojo de venado*, or eye of the deer, is worn as a protective charm against the "evil eye." The charm is made from a tree seed, such as a large acorn, and is painted to represent the eye of a deer. It is sold throughout Mexico in markets and by street vendors.

In India the custom is to put lamp black on one's eyelids in the belief that this will protect a person from the "evil eye" as well as make his eyes incapable of involuntarily casting it. Some Hindu peasants also have had the custom of protecting their crops from it by setting out a black pot painted with a white cross or with the mystical swastika.

Phallic Amulets and Gestures

In all ages phallic amulets have been regarded as a powerful protection against the "evil eye." They were worn on one's person or suspended in the home. In fact, phalli were carved on the exterior of buildings for protection, as can be seen in the ruins of Pompeii. Because the ancient sex worshippers regarded the phallus, the male organ, as the symbol of life, they believed that replicas of it could protect a person and his home from "fascination" by a person with an "evil eye."

Up to the nineteenth century many women and children in Naples wore amulets to protect themselves from the "evil eye," and they were exactly like the phallic amulets worn by their pagan ancestors. One of the amulets that is still in use is the phallic hand—a clenched fist with the thumb pointing downward while thrust between the middle and index finger. Ital-

ians call it "*mano in fico*." An idol with this phallic hand fastened to a phallus was found in the first-century ruins of Herculaneum, near Naples. A gesture with the hand in this position or with the middle finger extended from a closed fist, being representative of the phallus, has been regarded as being protective against the "evil eye." So also is the gesture called "*mano cornuta*," in which the index and little fingers are extended from a closed fist in imitation of horns.

Wearing an amulet shaped like a loathsome creature has been regarded as protective against the "evil eye" because it is supposed to detract its power. Hideous masks and carved ugly faces served the same purpose. The devices upon the helmets and shields of warriors were originally regarded as a protection against the "evil eye" of an adversary because it was thought that the first glance was the most injurious, and so, if it fell on some distracting object, the person would be safe.

The Fear Has Basis in Fact

Although it is evident that many of the stories about the "evil eye" are the result of superstitious imaginations, there undoubtedly is a concrete basis for this widespread fear. This is indicated by the fact that it spread from ancient Babylon, which was the fountainhead of the occult arts. Babylon's sorcerers were noted for casting spells, it being common for the sorcerer to make an image of the desired victim. But an image of the victim was not always necessary. In his book *The Religion of Babylonia and Assyria*, Morris Jastrow, Jr., reports:

"Witches could invoke the demons at their will and bring such persons as they chose within the demons' power. Various means were at their disposal for bringing this about. The glance of a witch's 'evil eye' was supposed to have great power.

Terrible were the sufferings of the one on whom a witch threw the glance that kept the person under her spell."—Pp. 267, 268.

Uncanny powers strange to modern science and unexplained by it do exist. The Holy Bible speaks of "uncanny power." (1 Sam. 15:23) Regarding uncanny power, Elworthy observed: "The more we study with unbiased mind the subjects which are called occult, the more evident will it become even to the least advanced or enlightened amongst us, that there is a whole world of facts, operations, and conditions, with which our human senses and powers of comprehension are quite incapable of dealing."

The Bible identifies the source of uncanny power as spirit creatures who followed Satan in his rebellion against man's Creator. (Jude 6; 1 Tim. 4:1) Since the days of Babylon, these self-demonized angels have been making their power evident through the magical arts. Individuals in close contact with the demons, whom the Bible calls spiritists, have been able to do amazing things, such as perform feats of extrasensory perception or levitation. (Rev. 22:15) That spiritists have been able to cause misfortune to people by means of spells is made evident by the Bible at Deuteronomy 18:11, where it condemns sorcerers or those 'who bind others with a spell.' In the book *Evidence of Satan in the Modern World*, Leon Cristiani states: "Spells . . . are effective, and they owe their efficacy to demonic forces."

The fact that fear of the "evil eye" has had a strong grip upon people of all nations for thousands of years is because there have been persons in close contact with the demons who could cast spells by means of their eyes. The malicious actions of such persons keep alive the fear of the "evil eye" and cause people to imagine that every mishap or ailment is due to it,

thus attributing more to it than is often warranted.

No Need to Fear the "Evil Eye"

The liberating truths of God's Word have freed true Christians from fear of the "evil eye." They have the assurance that Jehovah God, who is mightier by far than any form of evil, is with them. His Word assures those who trust in him that "Jehovah himself will guard you against all calamity. He will guard your soul. Jehovah himself will guard your

going out and your coming in from now on and to time indefinite." (Ps. 121:7, 8) Having such a mighty guardian, why should a Christian ever delude himself into imagining that he needs an amulet or a charm or a phallic gesture to protect him from evil? Instead he can say: "Jehovah is my light and my salvation. Of whom shall I be in fear? Jehovah is the stronghold of my life. Of whom shall I be in dread?"—Ps. 27:1.

No matter how frightening the many stories may be about the "evil eye" and no matter how many people in the local community may wear amulets, paint mystical signs on their homes, repeat the prescribed sayings when admiring something a person has and use protective gestures, a true Christian will not share their fear. He will not think calamity will come upon him because someone reputed to have an "evil eye" looks at him. Even if the person is active in occult practices and may actually have the power to cast a spell by means of the eye, the faithful Christian will not fear him, because he has Jehovah's protection. He will go about his daily affairs with a sense of security, knowing

that "the angel of Jehovah is camping all around those fearing him."—Ps. 34:7.

The good eyes of the Almighty God are upon the righteous, and the promise is made that "he will not take away his eyes from anyone righteous." Moreover, "the eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Job 36:7; Prov. 15:3) So

fear Jehovah God, not the "evil eye." If one yields to the fear of the "evil eye," giving in to it in some degree, one is putting himself in a dangerous position.

NEXT ISSUE
Your Freedom to Choose
Medical Treatment
Endangered!

So do not give in to the fear of the "evil eye" in any degree. After all, whose eyes are the more powerful—the eyes of a spiritist or the eyes of Almighty God? Have faith in the more powerful eyes of Jehovah God, and remember what God caused to be recorded: "There is no unlucky spell against Jacob, nor any divination against Israel."—Num. 23:16, 23.

It is, of course, wise to avoid association with those who are spiritists and who go in for the "evil eye." It is wise also not to accept objects from a known spiritist, since those who accept such articles or objects may be cooperating, though unwittingly, with the sorcerer in the casting of a spell, giving the demons a beachhead.

Whether people in the locality where one lives fear the "evil eye" because of superstition and imaginative tales or because of personal knowledge about demon-controlled persons who have actually cast spells by it, a Christian who puts on "the complete suit of armor from God" can feel secure. (Eph. 6:10-18) He can confidently say to God: "Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me."—Ps. 23:4.

HUNGRY India

By "Awake!" correspondent in India

A LAND with half the area of the United States and almost two and a half times its population; a land where the population of 489 million humans and 250 million cattle increases vastly each year; and yet a land in which mass starvation poses a continuing problem—this is India. Despite the millions of dollars and millions of tons of surplus foods from other lands that have been funneled into the country during the past decade, India is still a land of hunger and the prospect that the worst is still ahead haunts her people.

It is true that since independence from the British was gained in 1947 tremendous strides have been made in the fields of education and technology. There is a growing eagerness for learning and advancement. However, 80 percent of the people are still illiterate, and millions of children cannot be spared from the arduous labors necessary to eke out family existence. And for those privileged to get some education there is little hope that there will be enough jobs to go around when they do graduate.

Meantime, with all the efforts at education and industrialization, people go hungry, millions subsisting on one meager meal each day. Evidences of malnutrition and emaciation are seen on every hand. Hundreds of thousands of families have been reduced to selling, for a pittance, precious heirlooms, farm implements and other possessions. Food is now the primary concern.

Some Facts of the Situation

People in other lands may suspect that press descriptions of India's present state are purposely written in sensational terms, and that, in fact, things are not as bad as they are painted. However, last May some opposition members in India's Parliament claimed that six million persons in the one State of Orissa were affected by famine, and one million of these were desperately struggling to keep alive. Half a million had migrated to the cities, while hundreds had already succumbed to starvation. People were eking out an existence by eating seeds and flowers, while emaciated children wandered through the village streets.

A member of the Legislative Assembly described conditions he witnessed during a twelve-day tour. In one area 10 to 15 percent of the people had kept going for six or seven days at a stretch by eating boiled leaves and roots. And from Andhra Pradesh came reports that in an area of 98,000 square miles, twenty-five million people are face to face with famine. Drought has resulted in a loss of 2,000 million rupees in agricultural produce. In Maharashtra 16,000 villages are famine-affected. Indeed, reports from practically every state add up to the realization that the whole country is in the throes of a food crisis.

It may seem incredible to the Westerner that anyone should have to live on about

ten cents a day. Yet that is what millions of India's people have to do. They are underfed and undernourished, for the vast majority live on rice alone, without addition of proteins, fats and other vital food elements. And for all the 250 million cattle in the land, India's children, for the most part, never drink a glass of milk. Many of the cows are diseased and of poor quality.

There are other manifestations of the crisis in this land of hunger. Multitudes of sickly children, who should be in school, are to be seen engaging in laborious jobs. Long lines of people wait patiently at stores where grain is sold, hoping there will still be some left when their turn to be served comes. Beggars infest the towns and cities. Cases of suicide are mounting. A father will administer poison to his entire family and then kill himself, unable to stand the strain of watching them gradually go into decline and die from lack of nourishment.

The Reasons Behind the Problem

What lies behind this worsening problem of India's millions? The stark and basic fact is that the land cannot provide sufficient food for its present population, and yet each year India's population is increased by as many people as live in New York city. To meet this increase the rice crop would have to be stepped up by one million tons a year for the next fifteen years. Yet the output often suffers a decrease.

Dependent as they are on the plentiful rains of the monsoon season, two years of reduced rainfall have left Indian farmers in a sorry plight. The 1965 drought alone resulted in a shortage of thirteen million tons of grain. Cyclones and tidal waves have also taken their toll. On the east coast rice crops, sugarcane and coconut trees were damaged to the tune of ten million rupees. Imagine the ruin to crops

when salt seawater, driven by the winds, inundated wide areas under cultivation!

Other factors contributing to the food crisis can also be noted. Rodents and other pests annually eat up 10 percent of the country's grain supplies. Human pests, too, namely, black marketeers, produce artificial shortages by hoarding grain until a price rise is forced, and by that time the poor are unable to meet the price demanded. Human selfishness enters the dismal picture in other ways too, such as when 955 bags of grain from the United States were dumped into the sea during a port crisis in Calicut. Keeping a large border army on the alert also costs India plenty of food. Thousands of soldiers, formerly farmers subsisting on one meal a day, now receive three good meals each day—good for them, but another serious drain upon the nation's food resources. Government, too, has come in for sharp criticism by reason of its tardiness in taking steps to stave off the hunger threat.

Climatic conditions and maladministration, however, are not totally responsible for India's famine. The mental attitude of the people, built up by religious teaching over the centuries, must bear a sizable share of the blame. Hinduism teaches "karma," that is, whatever one suffers or possesses in this life is due to his works in a previous life; and "dharma," the grace one obtains if he passively accepts his present fate. So poor Indians have come to accept hunger, disease and poverty as their predestined lot in life, one that is inescapable. This, in turn, has led to a lack of initiative, slothfulness and indifference to their own plight.

Then, too, there is the Hindu tradition that cows are descended from the cow-goddess and are therefore sacred. Thus some 185 million of India's cattle population are viewed as "holy cows," cows that may not be slaughtered for meat or treat-

ed as ordinary cattle, cows that fanatical Hindus will protect with their lives if need be. And in their millions these "holy" animals are permitted to roam unchecked through a land that is not producing enough food for its human population.

Coping with the Problem

People of other nations have not been indifferent to the food crisis in India. Free gifts and financial assistance have flowed in from many lands. Wheat from Canada, Argentina and the United States, fertilizers from West Germany, medical supplies from Switzerland, meals for children from the CARE organization, money loans on generous terms from Italy and Britain, cattle-improvement projects financed by Italy, on-the-spot relief measures by the Red Cross, the Peace Corps and other agencies—all these forms of aid have been brought to bear upon the situation. But still these measures prove to be inadequate.

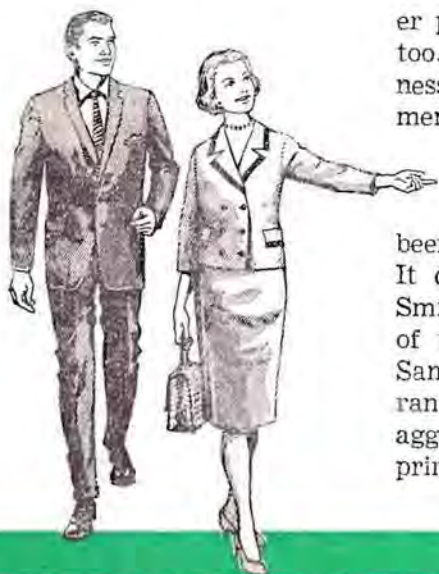
India's own self-respect requires her to take steps toward some solution to her problem, rather than to become obligated, politically or otherwise, to other nations. In its latest five-year plan the Government hopes to spend \$11 billion on fertilizers, farm machinery and better seed, with a view to increasing output. Crop insurance against calamity and easier credit for farmers are also planned, to afford more stability to the small landowners. Crop rotation methods are being tried, in the hope that grain crops may be greatly improved both as to quality and production per acre. But the big question is, Are India's millions able and willing to make the changes in their way of life that might

avert, for the time, the disaster that threatens? Or, will traditional modes of religious thought continue to hamstring every effort?

As with so many other human problems, India's food crisis will have to await the permanent solution proposed by the true God. According to his dependable Book, the Bible, Jehovah God has promised a heavenly government over earth's affairs, an administration under which "there will come to be plenty of grain on the earth," and "they will actually sit, each one under his vine and under his fig tree." How will this come about? The true God answers: "In the wilderness waters will have burst out, and torrents in the desert plain," and "I will cause the pouring rain to descend in its time. . . . And the tree of the field must give its fruitage, and the land itself will give its yield." —Ps. 72:16; Mic. 4:4; Isa. 35:6; Ezek. 34:26, 27.

Think of it! Deserts made into productive lands, and cultivated lands made to produce plentifully. How? By the simple agency of the 'rain in its time.' But remember, men cannot control the weather or guarantee good crops and freedom from hunger. It takes the power of the true God, "the One who is covering the heavens with clouds, the One preparing rain for the earth, the One making the mountains to sprout green grass." (Ps. 147:8) And as to hunger, the same mighty One has promised he 'will certainly make for all the peoples a banquet' such as they have never seen before. (Isa. 25:6) Humble people of India can hope to have a share, a share that will forever banish their fear of hunger and want.





YOUR PERSONAL APPEARANCE *Makes a Difference*

THE doorbell rings. The lady of the house rushes to the door and opens it. A very dear friend of hers has called unexpectedly and has found her at her very worst—hair up in curlers, a sleeve partly torn on her dress, slip showing, sagging hose and untidy shoes. How do you think she feels? Does she graciously invite her unexpected guest in, and then sit down with ease to talk? Or does she flush with embarrassment, fuss with her hair, apologize for her appearance, then suddenly realize that she is still standing at the door? Your personal appearance does make a difference as to how you feel in the presence of others.

A clean, neat appearance is not only refreshing to the eyes of oth-

er people, but it makes you personally feel good too. Being presentable is an act of personal kindness. It saves you and others from embarrassment.

Still, there are some people who are not careful about their personal appearance. Students at California's newest college have been given advice on dress and general behavior. It came in a memorandum from Provost Page Smith to the 620 students of Cowell College, part of the new University of California campus at Santa Cruz. Here is an excerpt from the memorandum: "I am aware that for many students an aggressively untidy appearance is a matter of principle, a personal statement about the world,

a valued style. . . . But, like everything else, it can be carried too far. We have become rather too unbuttoned at Cowell over the past year. An open and informal atmosphere is one thing. a rude and slovenly attitude is another. . . . It is not necessary to be dirty in order to be colorful and individual." What re-

sponsible person would not agree with that statement?

Still, there are many today who are sloppy in their appearance. Their irresponsible attitude is frequently described as a form of rebellion against traditional standards. But the styles replacing the old ones apparently are becoming more debased by the year. A word of caution, therefore, appears timely. No matter what the present style may be, it should be weighed judiciously. Clothes do express one's personality. Who is there, then, that can afford to toss the question aside indifferently with the remark, "If people don't like me for what I am they need not like me for my clothes"? After all, the clothes you wear do reflect, to some degree at least, your mentality, what you believe in, who your associates are. To appreciate this fact is, in part, to understand the need for being well dressed.

The Modern Trend

Recently, one observer declared: 'More and more we seem to be running into people who insist on wearing their complexes on the outside, who need a spiritual haircut or hairdo, and whose mental shirttails are out.' Restaurants that used to have signs reading "Gentlemen will wear ties" (and in some cases supplied both ties and coats) have settled in recent years for signs saying "Come as you are." And many people do just that. In many places in the Western world women go to restaurants and shopping centers in short shorts and with their hair in curlers.

Miniskirts and mod dresses appear more frequently. Tunisia's Habib Bourguiba has long been one of the Arab world's loudest champions of women's rights. He looked on approvingly as the Moslem veil began to vanish, and he has shown no objection to the new brief, airy frocks on girls who parade through the narrow streets of Tunisia. But in August he banned the thigh-high miniskirt. "How many times," he said in a nationwide television address, "have I had to seat women whom I received at audiences next to me, rather than facing me, in order to avoid general embarrassment. Nothing should compel us to suffer such trials. It puts the nerves of men and the modesty of women to a severe test." One should dress so as not to be an embarrassment to anyone.

Men, too, in recent years, have become more casual in their appearance. It has been noted that some come to public places in T-shirts or in undershirts. Humorist Don Herold wrote: "I now see many men in public places with wardrobes the total worth of which is not more than \$1.40. They come as they are to the laundromat, to the movie theater." Far too many do not care how they look, whether they bathe, shave or not. All they want to be is comfortable. Their indiffer-

ence to their appearance has produced a mental as well as a physical sloppiness, a lack of pride in self, a disregard for preparation, grooming and tidiness, Herold said.

For thousands of years, people have been trying to spruce up and look their best. Now all of a sudden they have let themselves go. What is the reason for this letdown? When Malcolm Muggeridge, a noted British editor and author, was asked about the styles in contemporary Britain, about young men wearing long hair and women wearing short skirts and long pants, whether this was not evidence of a revolt against the old values, he replied: "Not in the least. I think it's sheer degeneracy. . . . It's just degeneracy—the antics of an exhausted stock." Do you see any sensible reason, then, why you should want to copy styles and attitudes that belong to a degenerate or "exhausted stock"?

Case for Cleanliness and Neatness

What excuse is there for being dressed sloppily? Often it is not a matter of dress, but a matter of neatness and cleanliness. Since people do regard appearances, we cannot afford to disregard how we look. People form their opinion of us and of what we believe to a large extent by outward signs. That is why you often hear them say, "I like the way he looks," or, "She's always so neat and clean." And as you look around, you will notice that your eyes see not only what people are wearing but also the way they wear their clothes. In fact, your grooming is one of the most important aspects of your personal appearance.

Employers like the people in their employ to dress well. This does not necessarily mean one needs expensive clothes. The most expensive garment in the world can look unimpressive if not worn correctly, with the right accessories, or if it is not correctly fitted, shortened or lengthened

and carefully selected for the person who is to wear it. Properly selected clothes should not overshadow one's personality, however. In other words, people should never see what you are wearing first and you second. That is why it is wise not to be the first to adopt a new style or the last to drop an old one.

The Holy Scriptures give us the right way to look at this matter of appearance and dress. The Christian apostle Paul wrote: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2:9, 10) This is sound advice for both male and female and is just as applicable today as it was in the days of Paul. A fine appearance still means to appear in "well-arranged dress," with true modesty and without any showiness.

Have you noticed how pleased you are to see people who are not only well dressed but neatly dressed? A neat appearance bespeaks a certain grace and poise. It means being attentive to oneself so that one's appearance is free from what is unbecoming, inappropriate or distasteful. For example, a coat may be fashionable, a fine fit, but it may have a button loose or missing, which can mar your whole appearance. Your suit may be made out of the finest materials and tailored to a tee, but that food spot on the lapel is all many people will remember. Your shoes may be in style, but are they polished? Your shirt may be made of silk or Egyptian cotton, but is the collar clean?

Neatness has to do with those things that reflect on one's personality. Many people do not have money to buy expensive clothing, but the clothes they do have can be neat and clean. This is what counts.

A run in one's hose may seem like such a little thing, yet people will notice it and consider you careless or thoughtless if you persist in wearing them. An unshaven face may cause a man to feel like some rugged individualist, but others may simply think him lazy for not having shaved. A minister at the door may speak God's message, but dirty shirt cuffs and collar do detract. A householder may well reason that a shirt can be washed at night and be worn the next day clean. Soiled garments generally make one feel uncomfortable when in the presence of others, especially so in the presence of persons who are neat and clean. At such times one wishes one had taken the time to sew on that button, change that dirty shirt and make oneself more presentable.

Body Care Shows Love

Good grooming is a reflection of a healthy personality. It includes more than being well dressed. It embraces cleanliness, care of skin, teeth, hands and hair. Such cleanliness shows that we regard others; it is a mark of love.

The importance of a clean body to proper personal appearance cannot be over-emphasized. A man may be dressed in a tuxedo and a girl in an evening gown, but failing to bathe can ruin the whole evening for them and others. People perspire. This is why it is so essential to keep the body clean, so that the unpleasant odors can be kept to a minimum. Regular bathing is very important.

Your face is the part of your body that people will notice first. What will they remember about your face? Of all things, your face should be clean, presentable. Your mouth is one of the most outstanding features of your face. It can be attractive by expressing warmth and pleasantness by smiling often. Sparkling teeth, well brushed, make a bright smile.

Well-kept hair complements the face. Lustrous hair, well kept and becomingly styled, is one of woman's greatest aids to physical beauty. The beauty of her hair can be enhanced by brushing, shampooing and by a becoming arrangement. A woman's hair is a glory to her. It should not, however, supersede the spiritual qualities that find great value in the eyes of God. —1 Cor. 11:15; 1 Pet. 3:3-5.

Look at your hands. Do you like what you see? It takes so little to keep hands clean and neat, yet the rewards are great.

Your feet also deserve careful attention. The average person walks about 70,000 miles in a lifetime. Imagine walking that distance with painful feet! Feet that hurt do horrible things to the body. They destroy graceful motions, play havoc with your posture, not to mention what they do to your disposition. Modern footwear often exposes much of the foot. Can one's feet, especially the toenails, take examining, or will their appearance be an embarrassment?

Adequate Sleep, Early Training

Perhaps nothing contributes to a pleasant appearance like a proper amount of sleep. The lack of sleep may show up on your face, in the way you walk and talk and in your very disposition. Cosmetics hardly cover up lack-of-sleep signs. Lines appear around the eyes, the glow disappears from one's complexion, thinking is impaired, body movements slow down, and

a sunny disposition can turn to one of meanness. When President Lyndon B. Johnson's daughter, Luci, appeared in public before her marriage, many onlookers remarked that Luci looked ill, but the press secretary Elizabeth Carpenter said she was not ill and quoted Mrs. Johnson as saying Luci "needs more sleep." Perhaps you do too.

The art of being well dressed comes from early training. If your mother insisted that you come to the table with clean hands and face, well-brushed hair and fresh clothes for dinner, then you have reason to be thankful to your mother, because she has been trying to make later life easier for you. The habits you are forming, the home life you have, the friends you are making, the clothes you are wearing and the activities you are engaging in all are gradually molding your personality for better or for worse.

Remember, too, all the fine clothes in the world will have little meaning if you do not have fine conduct to go with them. The way you wear your hair, the way you fix your face, the beauty of your body and all your other assets can be destroyed, if your actions do not add up to those befitting a Christian lady or gentleman. Let your conduct, then, tell all onlookers that your appearance, too, is motivated by a sincere appreciation stemming from knowledge that you are the product of the highest wisdom, the handiwork of Jehovah our Creator-God.

Man's Amazing Muscles

When you blink your eyes, swallow food or walk, are you aware of the many muscles that are working to allow you to do these things? Usually not, for they operate so smoothly and effortlessly that you are not conscious of their operation. Yet these and other moves you make involve a complexity of muscular contraction. How many muscles does your body have? Well, there are over 500 of them, and they account for approximately half of your body's weight. A tissue of muscle looks like a bundle of fibers, each fiber being about the size of a human hair. Yet their size is not to be sneered at, for they can support a thousand times their own weight and move in a fraction of a second to perform some of your bodily functions. How marvelously the Creator made man!

"GOOD NEWS OF SOMETHING BETTER"

for

Jamaica

MIDWAY between Miami and the coast of South America, in the blue of the Caribbean Sea, lies the island of Jamaica, where tropical sunshine is tempered by cool ocean breezes, and tropical showers, in season, freshen and beautify the permanent carpet of greenery. Kingston, the capital, was the site for the "God's Sons of Liberty" International Assembly scheduled for the five days ending January 1, 1967. Already 250 delegates from Britain as well as hundreds from the United States, Canada and other lands were on their way to an assembly that was destined to bring "good news of something better" to Jamaicans.—Isa. 52:7.

Gone now are the Arawak Indians, who lived here before the Spanish came. Gone, too, are the Spanish, who were driven out by the English. Changed, also, the old slaveholding society by which British planters reaped a harvest of wealth, for that ended with the emancipation of all slaves back in 1834. That was a serious blow to the sugar interests, but it was the first step on the road to eventual political independence of Jamaica, a goal finally achieved as recently as 1962.

For many years now this "island in the sun" has attracted tourists from all parts of the English-speaking world. It has been described as "the Caribbean Paradise," and certainly has many natural scenes of beauty and serenity. However, poverty and superstition still handicap the laboring class, and, as in other parts of the world, discontent is on the increase. Jamaica truly needs "good news of something better."

Showing that this beautiful island is not immune to the ugly spirit that is sweeping the whole world, a Jamaican journalist makes these admissions: "Crime, dishonesty, violence, rudeness, obscenity, discourtesy, selfishness—these are the besetting sins of our people today. . . . Sometimes I wonder whether there is not some strange madness taking possession of our people that makes them behave in this beastlike manner. . . . [Jamaica] is fast becoming a jungle filled with wild beasts of both sexes that walk on two feet."—*The Star*, Kingston, July 11, 1966.

A Jamaican clergyman even admitted that

"over 75 percent of the society had the stigma of illegitimacy and the birthrate among teenagers was reaching alarming proportions."—*The Daily Gleaner*, Kingston, February 21, 1966.

Pointing to Christendom's failure here in Jamaica, and the grave need for something better for her people, another journalist offers these pertinent observations: "The message of the Church is clothed in too much jargon—a mass of long-sounding words which pass over the heads of most congregations. . . . Clergymen today are loaded down with titles . . . all in distinct contrast to the lowly Nazarene known only as Jesus. Too much dressing-up and formality prevails. . . . the subject of sex, what a woeful lack exists in this regard in the Church. Exceedingly plain speaking is necessary when such matters are discussed. The leaders of the Church have been too prone to use euphemisms."—*The Sunday Gleaner*, Kingston, May 29, 1966.

Timely International Assembly

Yet many Jamaicans still manifest a great deal of respect for the Bible, and are willing to discuss its fine principles and marvelous promises whenever there is opportunity. That opportunity comes when Jehovah's witnesses call at their homes and bring Bible education within their reach. To aid all such Bible-loving Jamaicans with "good news of something better," it was most fitting that Kingston should be chosen as the scene of an assembly of Jehovah's witnesses. The only suitable auditorium for the occasion, the huge outdoor National Stadium, was duly contracted for. It is delightfully located so that one can sit in the shade of its grandstand and see the lower ranges of the Blue Mountains rise steeply before him, while far off to the right can be glimpsed the waters of the Caribbean.

Here in this beautiful setting a fine program of Bible instruction was presented by means of discourses, dramatizations of Bible principles in action, practical discussions and experiences. Here, too, John Groh, a Watch Tower Society director, delivered the public lecture, "Mankind's Millennium Under God's Kingdom," to an audience of 9,458, truly bringing

"good news of something better" for Jamaicans.

Having in mind that there are about 5,300 Witnesses on the whole island, and that there were about 900 foreign delegates present, it is evident that about 3,300 interested Jamaicans were in that great crowd that listened so attentively and applauded enthusiastically when the speaker concluded. Just the previous day, as 1966 was on the way out, 189 Jamaicans heard the sobering talk on "Responsibilities of a Baptized Witness" and signified their readiness for the step of baptism as evidence of their dedication of themselves to Jehovah God.

Newspapers, radio and television focused attention on the Witnesses in an unprecedented manner. Officials and businessmen were astonished at the elaborate assembly preparations, the efficient rooming department, the cafeteria with dishwashing facilities devised by the Witnesses themselves, and the handsome platform decoration set up in the stadium's playing field. All of Kingston's half million population and other Jamaicans visiting the capital during Christendom's holiday season got to hear about this unique assembly that brought "good news of something better" under God's kingdom.

Sight-seeing on the Island

A visit to Jamaica would not be complete until one had seen at least a few of its interesting places. So touring Witnesses saw breathtaking panoramas from various vantage points on the nearby hills. They visited the Hope Botanical Gardens, where 150 acres are skillfully employed to display a variety of tropical shrubs and trees, and where greenhouses, a zoo, an aquarium and an artificial island having Jamaica's own contours are all attractive features.

Then there was the visit to old Port Royal, out along the scrubby island beyond the airport. Here the major part of a city enriched by pirate loot disappeared in the waters of the Caribbean less than three hundred years ago, when an earthquake shook the whole region. An epitaph in a churchyard recounts the odd experience of one man living at that time. The initial shock buried him in debris, but a later shock threw him clear into the sea, where he was picked up and revived to live

for many more years. Strange, too, it was to learn that the notorious British buccaneer, Henry Morgan, eventually became one of His Majesty's governors of Jamaica, and even tried to reform some of his erstwhile criminal associates.

Another tour had as its goal Ocho Rios, an attractive tourist spot on the north coast. Just the sight of the hills, mountains, greenery, bamboo clumps, flowering and fruit-bearing trees and marvelous vistas of the valleys far below as they crossed the interior ridges would have made the trip worth while. But then there was also the section of the road that utilizes the bed of an ancient river to descend to the northern coastal plain. Deep and dark and cool, with ferns and moss decorating the steep rock walls of the gully, it was a pleasant contrast to the brilliant sunshine above.

As a climax to this tour there was sea-bathing for the visitors at Ocho Rios. At this point on the coast a river rushes down to the sea over rounded rocks, producing a beautiful succession of waterfalls, swirling and splashing their way to the beach. Those stout of heart and limb climbed the falls right to the top, at the same time rinsing away the salty seawater.

So convention visitors did get to see something of Jamaica's beauty in addition to attending the upbuilding sessions of a most successful assembly. They got to see that this "Caribbean Paradise" has its grave and worsening problems, problems that embrace the spiritual welfare of all the island population.

The "God's Sons of Liberty" Assembly brought "good news of something better" by pointing unmistakably to the only sure remedy, God's kingdom. Jamaicans who have already turned to Jehovah God and his Word rejoice in the freedom that results from such a course, freedom from this world's fears for the future, freedom from superstitions and fear of men. In their thousands they are spreading the good news of genuine emancipation among their fellow citizens, an emancipation that far excels any thus far achieved. "How comely upon the mountains are the feet of the one . . . bringing good news of something better"! —Isa. 52:7.



H. A. Graham, traveling representative of the Watch Tower Society, speaks in the National Stadium, Kingston, on how to "shepherd the flock of God"

Enjoying Freedom of Worship in the **DOMINICAN REPUBLIC**

FLYING over the blue waters of the Mona Passage, which separates the western end of Puerto Rico and the eastern tip of the island of Hispaniola, we were soon cruising over the broad, eastern plain of the Dominican Republic, a plain that from our altitude seemed to stretch out like a flat green pavement of rough cement. The shoreline along the southeast coast looked jagged, like the teeth of a saw, and we could make out sharply descending cliffs, against which the ocean's waves were dashing. Nearer to the capital, Santo Domingo, we spied the mountains that fill most of the western part of the country, reaching a peak in Pico Duarte, some 10,249 feet above sea level.

We were a small group of delegates to the "God's Sons of Liberty" Assembly of Jehovah's witnesses to be held in Santo Domingo, January 25 through 29, 1967. With special interest we had anticipated this assembly in a land where the Witnesses were now enjoying freedom of worship after having spent many years under an unjust ban because of their refusal to compromise their Christian neutrality.

Santo Domingo lies about the center of the south coast and athwart the country's principal river, the Río Ozama. Traveling from the airport by car, we were soon crossing that river on a modern suspension bridge and approaching the downtown section. Bullet-pocked walls and gaping holes in some buildings offered evidence of the violence of the recent revolution. But everything now appears to be peaceful and quiet as we drive through narrow streets with their typical, balconied buildings. Then into narrow business streets where activities have slowed down in the heat of the early afternoon.

Early History

This city was founded by Columbus' brother, Bartholomew, in 1496, and so ranks as the

oldest city established by Europeans in the Americas. It lays claim to having the first hospital in the western hemisphere, San Nicolás de Bari, founded in 1503; the oldest university, Santo Tomás de Aquino, founded in 1538; and the oldest cathedral, Santa María Menor, completed in 1540. Though Spain denies it, the remains of Christopher Columbus are said to be enshrined here in an ornate marble tomb. Here also can be seen the former residence of Columbus' son, Diego, when he served as governor of the colony.

History shows that the clergy were prominently involved in Columbus' second voyage in the persons of the Bishop of Fonseca and Friar Boil, the latter of which headed a group of twelve missionaries. Far from bringing peace with them, those churchmen disliked and envied Columbus and did all they could to undermine his authority.

Santo Domingo soon became the major outpost of Spain in the Caribbean and served as springboard for such notorious treasure hunters as Balboa, Pizarro, Cortes and Ponce de León. In later times, as other islands were occupied and colonized, this city became not only an administrative center but also the principal seat of the Catholic church. Here the church had opportunity to demonstrate what it could do to develop the country along peaceful Christian lines. With what result?

Undeniable historical records tell that, while this young country early suffered from the invasions of the English, the Dutch and the Catholic French, and later of the Haitians from the western half of the island, over the centuries its greatest problems were internal. Discontent, avarice, envy, calumny, intrigue, insult



Restored sixteenth-century residence of Governor Diego Columbus in Santo Domingo

ordination, revolt and assassination regularly disrupted the peace and stability of the land and impeded its progress. The church, with its long-time, undisputed monopoly as to religious instruction, can hardly divorce itself from the major responsibility for these peace-destroying factors in the Dominican Republic.

Thirty Years of Tyranny

More recently the regime of dictator Rafael Trujillo lasted over thirty years until his violent end in 1961. As so often boasted by himself, his iron rule did bring a measure of stability and order to the country. However, in 1950 his government issued a decree forbidding Jehovah's witnesses to assemble for Bible study or carry on their Bible education work. Brutal beatings and other indignities were meted out to respectable Christians. The people in general were reduced to abject fear by reason of the cruel way that Trujillo's strong-arm squad dealt with any kind of dissent.

Yet Trujillo's regime enjoyed excellent relations with the Catholic church. A priest was for many years a member of his "rubber stamp" legislature. In 1954 Trujillo journeyed to Rome where, though twice-divorced, he was hospitably received and there signed a concordat between his government and the Vatican. Only during the last year or so of his life did a breach begin to develop between the church and his government. All of this, well known to the Dominican people, has been a source of considerable embarrassment for the church in these post-Trujillo years, causing it to be discredited in the eyes of many.

As might be expected, the church is now faced with a growing crop of atheistic Communists, particularly among the youth of the land. The university in Santo Domingo, in fact, has been a hotbed of Communist ideas, bursting forth from time to time in violent demonstrations and political extremism. The church owed discontent and insubordination and later made common cause with self-enriching politicians, and now must reap the effects of her godly policies.

Neutral Witnesses Respected

On the other hand, thinking people in this Republic have only the highest respect for Jehovah's witnesses, who refused to compromise with Trujillo, even under pressure of a total ban and inhuman treatment by the police. They courageously pursued their upbuilding ministry even underground during those many years. Visitors to Santo Domingo on this occasion had opportunity to speak with some of the Witnesses who had been jailed and viciously beat-

en by Trujillo's mob. From their joyful expressions it was evident they harbored no rancor against anyone, but were supremely happy to be alive and free to worship Jehovah God in the way that he has indicated to be his pleasure, namely, by preaching and teaching the Bible's message. People to whom they preach now often make the remark: "You are the only ones who had the courage to refuse to give in to Trujillo."

One Witness told of having to move with his family from San Cristobal, Trujillo's birthplace, because of persecution and threats on his life. After removal of the ban on Jehovah's witnesses he returned to San Cristobal and is now a full-time pioneer minister. And there is a thriving congregation of eighty-four Witnesses in that town today. In 1964 local authorities provided the Witnesses with a large plot of ground on which to build a Kingdom Hall, as a sort of compensation for all the indignities they had suffered during the era of Trujillo. The section so donated was sufficiently large that the congregation was able to sell a number of lots and with the proceeds construct a fine hall with a seating capacity of 150.

During the 1965 troubles the neutrality of Jehovah's witnesses was again outstanding. United States forces had cut a corridor several blocks wide through the city to serve as a neutral zone. Everyone passing through the checkpoints was to be subjected to thorough questioning and search. The Witnesses, however, upon identification were usually waved on through because of their genuine and widely known neutrality. In fact, they were probably the only people who could at that time move freely in the embattled sections under control of either of the opposing groups without fear of being accused as possible enemies of the cause. They having had no part in any of the bloodshed in the preceding conflict, no one could have basis for seeking revenge on them.

Even now, when the government finds it necessary to maintain checkpoints on the highway approaches to the capital on account of rebel threats, it is usually enough for Witnesses properly to identify themselves as such to ensure courteous treatment and a prompt continuation of their journey.

A Peaceful Assembly

In the days preceding the assembly police raids had uncovered various caches of arms and ammunition, sparking rumors of more revolutionary trouble. Yet those of us who attended the Central American assemblies found things here calmer and less tense than in several other countries. Interestingly, two men in Santo Domingo were overheard conversing in

the street about current conditions, and one made the remark that "this city was in a real turmoil . . . and then this convention [of Jehovah's witnesses] started, and it was like soothing balm."

During the past seven years, since the lifting of the ban on their Christian work, the Witnesses have made great strides and enjoyed splendid increases, growing from 600 in 1960 to a peak of 2,390 active Witnesses in 1967. They have put forth real effort to advance to maturity and improve their teaching ability in order to cope with the responsibility of bringing the good news to every part of the Republic. In 1963 a modern, two-story building was constructed on the Avenida Francia to serve as the Watch Tower Society's branch office, and from here the activities of the forty-four congregations and other groups throughout the country are directed.

Witnesses in the Republic were happy to learn that a national assembly had been arranged and that the president and vice-president of the Watch Tower Society would be able to fly in from Puerto Rico and appear on the program.

The San Pablo Duarte Stadium was the site chosen for the assembly. Here, instead of the number of cars owned by the Witnesses creating a parking problem, there were seldom more than twenty cars to be seen, and often the cars were outnumbered by the more economical motorcycles. With license plates costing as much as \$90 for a six-month period, it is easy to understand why most of the cars seen on the streets are the *públicos*, the blue-and-tangerine-colored cars that form the city's main transportation system.

On Friday morning it was cause for rejoicing to all present at the stadium to see 172 persons rise from their seats and give voice to their dedication of their lives to Jehovah God. They were then eligible for immersion in water in token of that dedication.

In view of the pressures often exerted here, even in grade schools, to achieve religious uniformity and promote nationalistic idolatry, it was fitting that the program included the dramatic presentation "Daniel's Words for Our Day." The fine example of the three young Hebrews in rejecting the demands of Nebuchadnezzar was stimulating and faith-building.

The discourse by President N. H. Knorr, Thursday afternoon, was most appropriate also. Using as his theme "Building on a Right Foundation with Fire-Resistant Materials," he urged his audience to educate, train and dis-

cipline in the godly qualities of heavenly wisdom, spiritual discernment, appreciation of integrity, devotion to Bible principles, and respect for law as they aided newly interested persons through home Bible studies and congregation meetings.

The attendance at the stadium had grown steadily from the opening session until Saturday evening when 4,400 persons were present. There were great expectations regarding the attendance at the public lecture the following day. M. G. Henschel, another of the Society's directors, delivered the public lecture in Spanish. It was surely thrilling to see the sincere, intent looks on the rows and rows of faces as they listened to the subject "Mankind's Millennium Under God's Kingdom." And how the crowd applauded on hearing that there were 5,154 present!

Considering that there was but a handful of visitors from abroad and that the total Witnesses in the Republic amount to 2,390, one can well imagine why this great crowd was recognized as a special blessing of Jehovah God on all the hard work of his faithful witnesses in this land. This really means that 2,750 interested non-Witness Dominicans attended this session and showed keen interest in what the Bible has to say about the days that lie ahead.

It was difficult to take leave of the warm-hearted Dominican brothers as the assembly concluded and they began departing northward, eastward and westward for their respective homes. Many of them are our younger brothers in the faith, for we learned that, out of the 2,390 Witnesses, about 1,700 became associated only in the last six years. Certain it is that they are now better equipped for undertaking the ministry among their fellow citizens, to whom we know they will continue to offer the comforting, freedom-giving message of the Bible.

Much still remains to be done in the Dominican Republic. There is but one Witness to every 1,800 of the population. So, there is room for more missionaries there, Christians who are prepared like Abraham to leave everything and serve in another land. Many people in this Republic are disposed to give a friendly ear to what Jehovah's witnesses have to say, but they are not contacted often enough. They know that the Witnesses practice what they preach and can be depended upon to use their freedom of worship in a way that brings only blessings to those who hear. Surely now is the time for a great expansion of the Kingdom-preaching service in this land!



Puerto Rico

-PROMOTING GOD'S PRAISE IN THE ISLANDS

FOR a goodly number of touring Witnesses the mountainous and verdant Caribbean island of Puerto Rico was the final point of a grand tour of Latin-American assemblies. For the purpose of promoting God's praise among the islands the "God's Sons of Liberty" International Assembly was scheduled for January 25 through 29, 1967, in San Juan. As some six hundred of us were preparing for the flight north across the Caribbean from Venezuela, an estimated two thousand delegates were making the three-and-a-half-hour flight from New York to San Juan. Among those in special flights out of New York were fourteen of the senior members of the Watch Tower Society's headquarters staff, those who had been in service there for over forty years, and who were provided a free trip to the Puerto Rico assembly.

Only about a hundred miles long by thirty-five miles wide, this island would almost fit into Lake Nicaragua. Yet its population far exceeds Nicaragua's and, for that matter, the population of practically any Central American country. There are 750 persons for every square mile of the island.

Puerto Rico's Past

Four centuries ago another group of travelers lighted upon this island, led by one Christopher Columbus. When they touched on the north coast back in 1493, the Indian inhabitants were calling their island home "Borinquen." Columbus named it *San Juan Bautista* (St. John the Baptist). Fifteen years later Juan Ponce de León landed at the bay that he called *Puerto Rico* (Rich Port) and founded a settlement nearby, later to be named Puerto Rico. In course of time the names of the island and its capital came to be reversed.

By the close of the first century of Spanish occupation the colonists had accomplished the extinction of the Indian population, for these either succumbed to forced labor and the ravages of European disease, or fled the island. In 1493 almost four centuries of Spanish rule and church domination ended when Puerto Rico came under United States control following the Spanish-American war. Yet in all that time little had been done to advance the education of the population, public primary schools only becoming available in 1845. At the close of the nineteenth century the number of literate per-

sons was still only 15 percent of the whole population.

Though the decades of American rule have witnessed definite improvements, including a network of paved roads and development of the most extensive public school system in Latin America, Puerto Rico was still plagued by poverty, slums, unemployment and discontent. Following World War II an ambitious program known as "Operation Bootstrap" was advanced by Puerto Rican officials. Investments and industry from abroad were lured by promise of a ten-year tax exemption. And as Cuba, Haiti and the Dominican Republic became embroiled in political unrest, more and more of the flow of tourists shifted to Puerto Rico and the neighboring Virgin Islands.

Ceasing to be a "sugarcane country," the island has burgeoned forth with a wide range of industries. The capital, San Juan, has become a boomtown of modern buildings, stores, banks and luxury hotels. Thousands upon thousands of modern homes are in process of construction in attractive *urbanizaciones*.

Assembly of the Islands

Parque Sixto Escobar, a baseball park located on the ocean front, was the site of the assembly. Situated on a cove lined with palms and tall, wispy southern pines, the location lent itself well to the activities of this international gathering, and especially to the baptism. Here in this cove, where the green and blue of the Atlantic is fringed with cresting, white surf, 225 persons were immersed in token of their dedication to God.

Since this assembly had in view the promoting of Jehovah's praise in the islands, its sessions were bilingual. Many English-speaking delegates came from the outside: from St. Thomas, St. Croix, St. John and Tortola in the American and British Virgin Islands; from Anguilla, St. Martin, St. Kitts, Nevis, Barbuda, Grenada, Barbados, Trinidad and Tobago in the British West Indies group. Delegations also arrived from the French islands of Martinique and Guadeloupe; from the Netherlands Antilles islands of Aruba, Bonaire and Curaçao; from the Bahamas off the coast of Florida; and from Guyana and Surinam in South America.

However, the assembly was primarily Spanish, and the enthusiastic support given it by

Puerto Rican Witnesses and their Spanish-speaking brothers from New York left no doubt that the attendance at this assembly would far surpass those of any previous assemblies here. A large contour map of the island, illuminated at night, set up just outside of the ball park, informed delegates of the locations of Puerto Rico's seventy-three congregations, while below it a chart traced the steady growth of Jehovah's witnesses from 306 in 1950 to a peak of 3,594 in 1966.

At the very same time that President N. H. Knorr of the Watch Tower Society was delivering the public address to a crowd of 1,975 in the English section that Sunday afternoon, Vice-President F. W. Franz was presenting the same speech in Spanish to an audience of 6,629. Thus the combined attendance for the lecture "Mankind's Millennium Under God's Kingdom" amounted to 8,604.

The public in general could not but know about the assembly, for San Juan's three main newspapers, *El Mundo*, *El Imparcial* and the English *San Juan Star*, published a total of over 380 column inches of pictures, interviews and reports. Thirty-five radio stations carried spot announcements, six carried the whole of the public lecture, and the Witness program "Things People Are Thinking About," carried weekly by sixteen radio stations throughout the island, provided another means for directing attention to the assembly. Two television stations made provision for excellent interviews relating to the assembly and its purpose.

In a San Juan store a salesman told Witness shoppers that he had flown down from New York in the same plane with many Witnesses and was favorably impressed by their conversation. When his name and address were requested so that a local Witness could visit him in his home, he eagerly furnished the information, saying: "I don't just want to join.

I want to *learn* how to become like you people."

Warm, Puerto Rican hospitality was shown by one landlady, not a Witness, who phoned the assembly rooming desk to find out the flight number and time of arrival of those assigned to stay at her home. She wanted to meet them at the airport, take them home for a warm meal, and then take them on a tour of the island—all this even though the visitors were complete strangers to her.

Island Scenery

The assembly organization had already arranged tours for the delegates, however. One of these took them to the Rain Forest, a 28,000-acre national forest just about an hour's drive east from San Juan. On this trip there was opportunity to note that the island is not so "Americanized" or prosperous as might be judged from seeing only San Juan. Some of the smaller towns have seen little change over the years and the many little homes, often quite drab and poorly constructed, give evidence that the occupants are still far from affluence.

Leaving the main highway, we began winding up a narrow road into the mountains and soon observed a remarkable change in the landscape. The forest became dense and dark. There were thick clusters of feathery-plumed bamboo plants, thousands of lacy ferns that seemed to cascade down the sides of hills, while other ferns, looking more like trees, reached upward as high as thirty feet. At the picnic area, 2,000 feet above sea level, we learned that this is the only United States National Forest without signs warning of fires. The average rainfall is 180 inches per year, and the trees are usually robed with delicate green moss that glistens with droplets of water, sparkling like gems.

A walk down one of the winding trails gives one the feeling of having been transported to a primeval forest. Crystal-clear streams of cold water murmur in their rocky beds. Perched up on some trees were pineapple-like plants with reddish-orange spikes, apparently deriving sustenance from the trees. Here and there beautiful little orchids could be spied. Tiny frogs, the Puerto Rican *coqui*, pipe their simple but melodious call. How far away all this seems from the tension and rush of the busy city!

Downward, then, to the coast below, and our tour continued a short distance east to Luquillo Beach, Puerto Rico's finest. This mile-long crescent is claimed by some to rival Hawaii's famed Waikiki Beach. The broad, smooth stretch of sand curves around a reef-protected



View of San Juan, showing modern hotels (center) and Sixto Escobar Stadium (right foreground)

bay against a splendid backdrop of majestic palms.

Another tour led us to "Old San Juan." This original section of the city lies at the western end of a narrow island joined to the main island by bridges at its eastern end. It was for long a walled city protected by two large fortresses. These forts remain to this day as well as some portions of the ancient walls. We walked up the narrow streets, some just wide enough to allow passage of a car, others still paved with the unusual blue-gray bricks called *adoquines*, cast in Spain from iron factory residues and then brought to San Juan in the form of ship ballast. On every hand we could see examples of Spanish colonial period homes, complete with iron-laced balconies overhanging narrow sidewalks.

We walked down the street called *Caleta de San Juan*, which leads to an impressive archway in the ancient city wall. The wall here is twenty feet thick and huge four-inch-thick mahogany doors open in a section of wall that towers up, without break, as high as a four- or five-story building. Then over to the fortress known as *El Morro* (The Headland; Bluff), a huge fortification whose gray ramparts menacingly guard the entrance to San Juan Bay. *El Morro* enabled the Spanish to maintain control of the island for almost four centuries, with only brief interruptions. Its great moated wall with sloping, wedge-shaped slots for cannon, its rounded sentry boxes, huge cisterns, tunnels, stairways, ramps and gun emplacements stood off British, French and Dutch invaders as well as the roving buccanniers.

Religious Need Being Met

The majority of Puerto Ricans profess to be Catholic. Yet, though fanatical about baseball and cockfights, they are rarely so about religion. Spiritism is widely practiced and Protestant religions are tolerated. The Catholic church has lost much ground here during the past two decades, largely because of priests' dabbling in politics. In the 1952 and 1960 elec-



Palm-shaded crescent of Luquillo Beach near San Juan

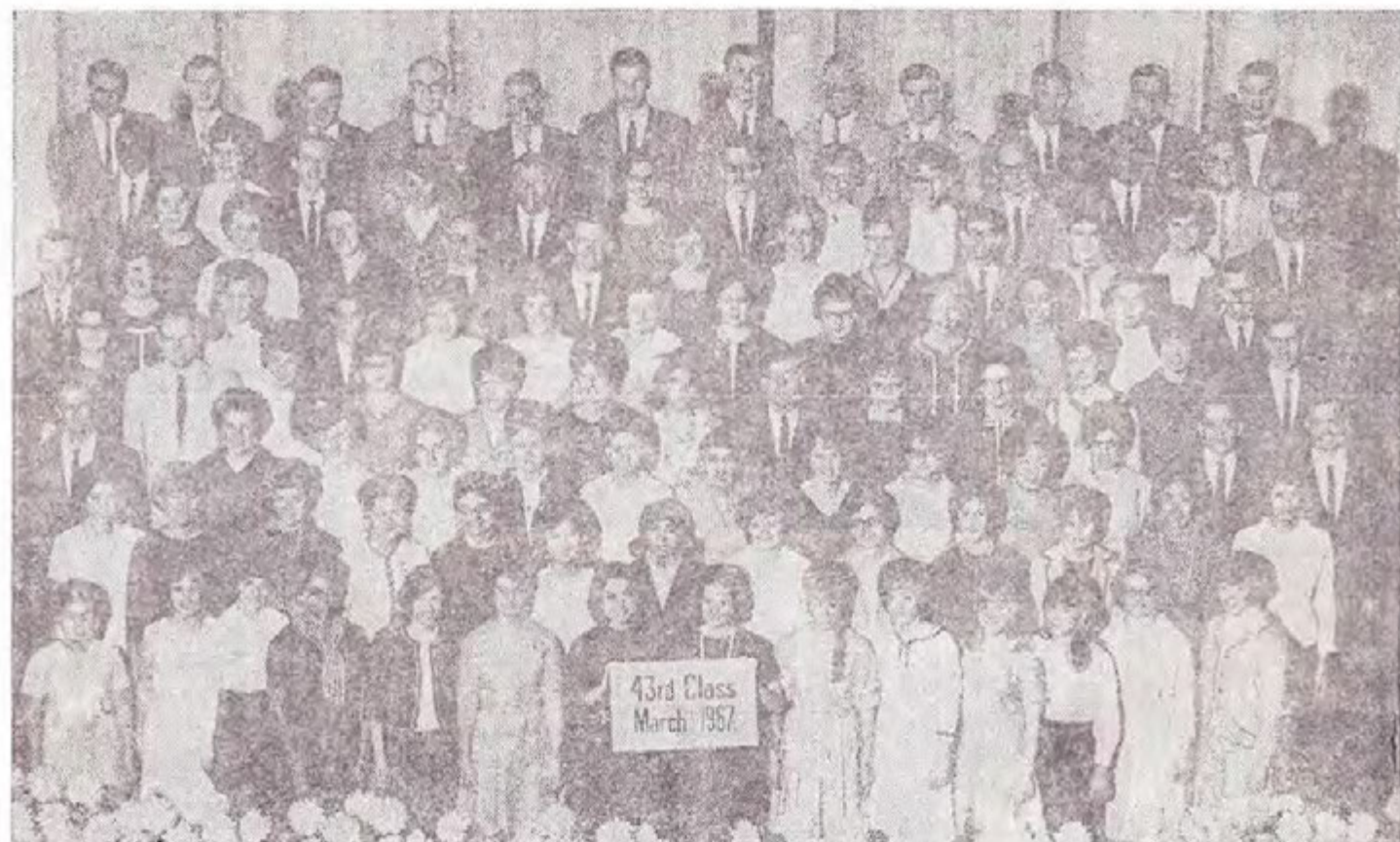
tions the island's two bishops and their clergy fought openly to unseat the incumbent governor, on the ground of his refusal to accede to church demands regarding religious instruction in the schools and his position relating to birth control. Victory for the governor meant embarrassing defeat for the church and louder and stronger criticism of her policies.

Noting the overt attempts of the church to dominate the political scene, and contrasting that with the conduct of Jehovah's witnesses, many Catholics have begun to revise their thinking on religious matters. The clergy can no longer do as they wish. It is not at all unusual for Jehovah's witnesses to give Bible lectures in the public plazas of various towns, often with a large Catholic church looming up behind them. Some years ago when a priest turned on a loudspeaker to drown out the Bible talk, the police quickly put a stop to his interference. In the town where this took place there is now an active congregation of forty Witnesses.

The "God's Sons of Liberty" Assembly was truly successful. It aided all those Witnesses on the island to see where their ministry can be improved. It gave them a clearer vision of their grand privilege. And as delegates took leave of one another and of the island, they did so with a magnificent mental picture of the work going on in all of the Central and South American lands, for Brothers Knorr and Franz had given them a résumé of the entire tour. Brother Knorr also aroused curiosity and expectation by mentioning his thoughts about the possibility of a large international assembly of Jehovah's witnesses sometime in the future. What an event to contemplate!

The announcement that more than 175,000 persons had attended the public lectures of the entire series of assemblies commencing in Mexico and winding up in Puerto Rico, certainly speaks of much work done and much still to be done. The prophetic exhortation is being obeyed: "Sing to Jehovah a new song, . . . you islands and you inhabiting them." —Isa. 42:10.





Forty-third Class of the Watchtower Bible School of Gilead

Left to right: Front row: Sarpang, L., Betancourt, V., Schafer, J., Thompson, E., Karlund, D., Schlott, J., Ochsner, R., Barr, D., Cameron, E., Butcher, R., Carter, M., Tamayo, R., Longworth, S., Wehls, J. Second row: Whitcomb, L., Loch, P., Nicholson, P., Swerid, V., Roberts, M., Yamamine, M., Soria, M., Cobb, B., Boychuk, R., Anderson, M., Rose, M., Cortez, Y., Benninger, M. Third row: Smith, L., Williams, B., Power, S., Washburn, J., Crepax, K., Byrd, J., Collier, A., Dutton, D., Eutobart, S., Yeda, J., Ross, M., Stoin, M., Titus, L. Fourth row: Brewer, V., Norbom, D., Ward, E., Lyders, E., Larsson, G., LeVinus, B., Larotonda, S., Larotonda, J., Kopp, C., Harman, E., Norbom, R., Nugent, K., Power, D. Fifth row: Miller, J., Smith, E., Mazzola, J., Kresner, E., Thunberg, J., Sterbling, V., Rogers, G., Moller, K., Lewellyn, S., Horan, J., Darragh, C., Sopko, S., Watson, R. Sixth row: Fletcher, J., Sawyer, L., Sandow, M., White, R., Horan, B., Hayes, D., Cook, S., Burris, Y., Brewer, J., Stratford, S., Galisheff, E., Prosser, W. Seventh row: Collier, R., Baldia, M., Longworth, A., Lilly, J., Thompson, T., Lytle, M., Johansson, S., Prosser, J., Taitakinen, R., Sterbling, P., Beatty, G., Wexolek, L. Eighth row: Galisheff, J., Reschke, G., Franceschetti, R., Harman, R., Baker, K., Tylich, J., Duggan, M., Robinson, D., Cook, D., Foster, J., Larsson, R., Crepax, R. (Anderson, C.—not in picture, due to illness)

Could You 'Follow Him' as a Missionary?

FOLLOW whom? Why, follow Jesus Christ, the Son of God, who when on earth said to two of his disciples who were fishing at the time, "Come after me." They at once left their fishing nets and literally followed Jesus, becoming "fishers of men," Christian missionaries.—Matt. 4: 19, 20.

Jesus Christ himself was the chief missionary, for he truly was "one sent forth to propagate the faith, doctrine or principles of a religion," the worship of Jehovah. He left the glorious and congenial surroundings he enjoyed in heaven, the companionship of his heavenly Father and of his many spiritual brothers. His leaving his heavenly home and coming down to the earth was a far greater change than for any missionary today to leave the most prosperous and progressive country in the world and go to the most backward, disease-ridden and poverty-stricken land on earth.

If you would be a Christian missionary you will need faith, faith that God will be true to his promise to supply all your needs if you answer the missionary call. (Matt. 6:33) It will also take courage to break loose from your native soil and venture forth into strange territory, there to learn a strange tongue. And, above all, it will take a great deal of love, unselfish, principled, *agape* love.

Today there are some 25,000 United States missionaries active in Africa, Asia and Latin America. But what kind of missionaries? Ever so many of them pursue other than evangelistic goals; they are missionaries of health and medicine; they teach people political principles and how to make a living, or how to improve their methods of agriculture.

But such non-evangelistic goals will not

apply to you if you are trained as a missionary by the Watchtower Bible School of Gilead. There you learn to appreciate that your prime goal will be to carry out the commission Jesus gave his followers just before he left them: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28: 19, 20) And how did Jesus' apostles obey that command? By practicing medicine? By concerning themselves with political, social and economic problems of the people? Far from it! They made known God's purposes and requirements for men.—Acts 10:34-43; 17:22-31.

Yes, at Gilead School students are taught to be the kind of missionaries that Jesus and his apostles were. As the students of the 43rd graduating class expressed it (among other things) in their resolution of appreciation to the president of the school: "How could anyone ask for a greater blessing than to have five months to be completely absorbed in studying God's Word? This has been Jehovah's gift to us here at school. Solomon wrote: 'If . . . you call out for understanding itself and . . . as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah.' . . . In our hours of 'seeking and searching' we have truly been rewarded with increased understanding of God's Word, along with much deeper appreciation of the divine wisdom manifest in the Scriptures and the value of applying its principles in our lives."—Prov. 2:3-6.

At their graduation, which took place March 12, 1967, at the Jehovah's Witnesses Assembly Hall in New York city, they

received what might be termed farewell counsel and the final impetus to measure up as Christian missionaries. One speaker, U. Glass, reminded them of the importance of keeping the right viewpoint of things, never to permit themselves to be side-tracked by 'looking at worthless things.' (Ps. 119:37) Another, E. Dunlap, brought to their attention the fact that while they were going forth as peace messengers, even as noted on their diplomas, they would meet strong opposition and so would have to be "suffering evil" as good soldiers of Jesus Christ.—2 Tim. 2:3.

Still another speaker, G. Couch, observed that, while at the Gilead missionary school they had favorable conditions for growing spiritually, from now on they would find things far less ideal, even as a tomato plant transplanted in the spring from greenhouse to open field may find its new environment far from ideal. The vice-president of the Watch Tower Society, F. W. Franz, noted that they were being sent forth to carry on a fight against Biblical illiteracy and ignorance to the four corners of the earth. And in particular were they given fine counsel, and at some length, by the president of this Society and of the school, N. H. Knorr. He began by noting to what extent chance enters into just what we physically happen to be, and then developed his theme of appreciating life and the need to strive for spiritual maturity so that they might get a firm hold on everlasting life.

The 103 students had come from many walks of life, schoolteachers and manual laborers, printers and professional musicians (one had played for years in Duke Ellington's band), barbers and beauticians, and so forth. They had come from many lands, three from Hawaii, five all the way from Australia; in fact, one young

man had come from about as far from New York, where the school is located, as it is possible on this earth, from Perth in Western Australia, at least some 12,000 miles away.

Why had these young folk, whose average age was twenty-six years, answered the call to become missionaries? When asked this question, they replied: "Because I wanted to advance spiritually." "Because I wanted to serve more fully." "Because I wanted to preach where the need was greater than in my home territory." "As far back as I can remember, ever since I was five years old, I have wanted to become a missionary." "When I was fifteen years of age," said a lovely Hawaiian miss, "missionaries brought me the truth about Jehovah. My association with them since then made me want to be a missionary, too. After eight years I finally made it." In many instances it was also the fine training by a dedicated parent or parents that inspired the missionary spirit in these young people.

It will take faith, courage, love and hard work for you to become a Christian missionary, but the results are worth it. Such missionaries are a rich group, even as one traveler, who had met many of them on a tour through South America expressed it in his talk to the students: "Among us travelers were some materially rich, but I never heard one of the missionaries say, 'I wish I were in their place.' But I heard many of these travelers say, 'My, how rich those missionaries are in joys of service! I wish I could share some of that!' Those missionaries were rich in joy, rich in contentment, rich in ingathering pleasures."

Could you or would you like to be one of those rich missionaries? If so, write the publishers of this magazine for information.

"YOUR WORD IS TRUTH"

JOHN
17:17

What the Ecumenical Movement Means to You

IN RECENT years there have been increased efforts to unite the many religious organizations of Christendom. These ecumenical efforts have even included attempts toward obtaining unity with non-Christian religions. This desire to unite appears, on the surface, to be a noble one. But is it? How should you, as a person seeking God's favor, view ecumenical efforts?

The important thing is to determine if Almighty God approves of his worshipers uniting with persons who have conflicting beliefs and practices. To find out, please turn in your Bible to Exodus chapter twenty-three, verses thirty-two and thirty-three. If yours is the *Authorized* or *King James Version*, you will observe that God's explicit command to his Israelite people was: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."—See also Deuteronomy 7:3, 4 and First Kings 11:5, 6, 9.

But what are God's instructions to Christians? Are they the same? Turn, please, to First Corinthians 10:20, 21, and observe that it says: "The things which the Gentiles [nations] sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the

table of devils." (AV) Clearly, then, if Christians are to be pleasing to God, they cannot participate in the religious services of those whose form of worship conflicts with what God approves.

Emphasizing that true Christians should keep separate from worship that is not in harmony with Bible truth, Second Corinthians 6:14-17 says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord."—AV.

Obviously, then, it is unscriptural to seek fellowship with individuals or religious organizations that do not accept Jesus Christ as God's provision for saving mankind from condemnation to sin and death. (Acts 4:12) Yet, it may be asked, what is wrong about the uniting of religions that profess faith in Christ? Are they not, in fact, under obligation to seek unity with one another in view of Jesus' prayer that his followers all "be one"? —John 17:11, 21.

No; for while true Christians should be at unity among themselves, the religions of Christendom reveal by their conflicting teachings and practices that they are not following the narrow way leading to life. They have deviated from the pure Bible truths, and have accepted many philosophies and traditions of men. Thus, they are instrumental in directing the masses of mankind on down the broad road that Jesus said leads to destruction.—Col. 2:8; Matt. 7:13, 14.

The apostle Paul also warned that there would be a contaminating of the pure teachings of Christianity, leading to dis-

astrous consequences. He said that false ministers would rise and draw followers after themselves, and that false Christian sects would develop and spread. (2 Cor. 11:13-15; Acts 20:29, 30) This has occurred. And a true Christian cannot submit to merging with these religions that have apostatized from the teachings of God's Word.

Jesus Christ himself made unmistakably clear that many professed Christians would practice a false form of worship, when he said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Would you desire to unite with a religion whose adherents are practicing a form of worship that makes them enemies of Christ?—Matt. 7:21-23, AV.

Thus, if your religion joins with another that teaches differently, it means that you become a sharer in that religion's teachings and practices. It means uniting what is supposed to be true with what was regarded as error. For example, if you do not believe that an infant should be baptized, are you prepared to unite with a religion that practices infant baptism? And if you believe it is wrong to bow and worship before images, could you in clear conscience condone this practice and join in religious services with those that worship in this way? Participating in ecumenical efforts involves a compromise in one's beliefs.

What would such compromise, in effect, mean? Why, the collapse of doctrines you now hold as truth, for many of these are unacceptable to other religions and will have to be modified or abandoned if unity is to be achieved. But this would be admitting that they were no longer true!

Could you conscientiously do that? Obviously, doctrinal compromise undermines real faith in God, for in combining truth with error, the truth becomes corrupted.

The great need, therefore, exists for a person to determine what religious doctrines and practices are approved by God. Are you sure that the teachings of your religion are in harmony with God's Word? Have you tested them by personally examining whether they are supported by the Bible? It is vital that you do so, for an apostle of Jesus encouraged: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5) Only by investigating Bible teachings yourself can you be sure what is right doctrine and practice. When you have determined this, hold fast to what is right, even if this means separating from a religious organization that shows itself willing to compromise by joining an ecumenical movement.—1 Thess. 5:21.

Can you answer these questions? For answers, read the article above.

(1) What efforts toward religious unity have been made in recent years, and what questions are thus raised? (2) Did God approve of his people, the Israelites, joining in worship with people of other religions? (3) In whose religious services are Christians forbidden to share? (4) From what form of worship are Christians commanded to keep separate? (5) Although religious fellowship with non-Christians is unscriptural, what further questions are raised? (6) To what do the conflicting teachings and practices among Christendom's religions bear witness? (7) What warnings relative to the development of false Christianity did the apostle Paul give? (8) What form of worship did Jesus reveal that many of his professed followers would practice? (9) What are the consequences of participating in ecumenical movements? (10) What are the effects of religious compromise? (11) What responsibility relative to determining true doctrine and practice must the individual bear?



The Pope's Appeal

◆ Sincerity demands that one always set the proper example. On March 28 Pope Paul VI declared that urgent, unselfish, nonpolitical economic and social action be taken to alleviate the burdens of the poor of the world. "The world is sick," he said. "We must make haste; too many people are suffering." He called on all men—believer and atheist alike—to take up the responsibility for repressing the growing, dangerous imbalance between the world's "haves" and "have nots," both individuals and nations. Yet he said nothing of sharing some of the enormous wealth possessed by the Vatican, one of the few nations in the world free of debt. The Vatican is the largest shareholder in the world, with a portfolio of quoted securities totaling in the thousands of millions of dollars. Would not the poor in South America be benefited by a share of this? Much of it came from the poor to begin with. Why not return it now? The pope's words were noble, but when and where in the long history of the Roman Catholic Church has she uplifted a nation with her wealth? Instead of enriching the poor, she has enriched herself, plunging many peoples into greater poverty than ever.

Sex Education Boomerangs

◆ Sex education has been provided in Sweden's schools for ten years. From grade one upward, children learn about sex. By grade nine, Swedish youngsters, aged 13 to 14, have been learning about venereal disease, abortion and sex perversions, and they have received explicit advice on contraceptive techniques. Lis Askund, who conducts sex-advice programs for teenagers on Sweden's government-monopoly radio network, said: "We absolutely accept premarital intercourse. The only conditions are that boy and girl want it, and that they use contraceptives." What has been the result of this extensive educational program that condones fornication? Sweden has the world's fastest-rising venereal disease rate, almost tripled in a decade of sex education, with some 24,000 new cases officially reported last year. This is slightly more than in Canada, which has almost three times the population and is still quite reserved about sex education. Twelve percent of the births in Sweden are illegitimate, compared to 5 percent in Canada. Furthermore, nearly half of all Swedish brides—an estimated 92 percent of those under 20—are already pregnant at wedding time. Sex education that approves of fornication

obviously has not brought about a moral uplift, but a moral breakdown.

Dust by the Carload

◆ The Indianapolis Air Pollution Bureau said one snowfall brought down enough dust on Indianapolis, Indiana, to fill 49 railroad cars. From the sample examined, the fallout was "mostly silicon, a very fine sand." It was believed that 1,944 tons of this dust came down on the city alone. That is a lot of pollution in what is generally believed to be a clean state.

The Tax Bite

◆ The annual tax bill for the United States exceeds \$165,000,000,000. The average family in America buys 650 gallons of gasoline a year. The federal and state taxes now average 10.51 cents a gallon. Last year Americans used 74,000,000,000 gallons. That aggregates close to \$7,800,000,000 a year in gasoline taxes alone! One interstate truck had a sign on it that stated: "This truck pays more than \$3,250 a year in taxes." In a single twenty-four-hour period railroads pay about \$2,500,000 in taxes. The companies charge this to the people in the freight bills. Federal taxes are up 148 percent since 1950; state and local taxes, 230 percent. The average workman works 2 hours and 19 minutes a day to pay his taxes!

Religious Unrest

◆ Despite orders to wait for Pope Paul VI to make some declaration about birth control, some priests have gone ahead and outspokenly urged the Catholic church to ease its ban on contraceptives, especially the birth control pill. Similarly, questions are being raised about the church ban on divorce for couples married by a priest. Despite this ban, an estimated three to five million Roman Catholics in the United States have obtained

divorces. Interfaith activities have also been stepped up. In more than 1,000 communities, Protestant and Catholic laymen are meeting weekly for "living-room dialogues." All this has bothered top churchmen. In addition, they are worried by a decline of around 250,000 in Catholic grade-school enrollment in 1966. In Latin America priests in some places are defecting—some to marry, others to protest Church policies. Catholic educators, too, are rebelling. Protestantism is also having its problems.

The Torrey Canyon

◆ The giant American-owned tanker Torrey Canyon went aground on the rocks of Seven Stones Reef off Lands End, Cornwall, England. The 936-foot ship's hull cracked and buckled. Oil poured out and moved toward the beaches. The Torrey Canyon, the biggest ship ever to run aground, was carrying 118,000 tons of crude oil from the Persian Gulf. At least 75 miles of coastline has received some oil and the affected zone has been widening. A concerted effort was made to break up the thick oil with detergent. There was a great threat to marine life, including lobsters and oysters. Sea birds by the hundreds were said to have died. Finally the order was given and the ship was bombed. The sea became a huge ball of flame and smoke, but the oil pollution persisted.

Stiffer Penalties

◆ "If the public wants to stop crime," said Police Commissioner Howard R. Leary of New York city, "they must have the laws changed to safeguard the community . . . We do not think the criminal element is very fearful of the present penalties." Then he asked: "What laws have been passed recently to protect you?" He then offered his own answer: "None!" "Why should

we have to arrest the same man over and over again for rape? The same man over and over again for robbery? Perhaps what you need is a law to remove him permanently from society," he said. A survey taken in Philadelphia during 1965 showed that 35 percent of all violent crimes were committed by persons who were on parole, probation or bail and 40 percent were committed by persons who had been convicted at least twice for crimes or misdemeanors. The first business of government is to protect the person and property, but an increasing number are inclined to believe that the government is more concerned about the rights of the lawless than the law-abiding.

Baby Boom Ends

◆ During 1966, 3,629,000 babies were born in the United States. That is the lowest total since 1950. It is 131,000 fewer births than were recorded in the same period in 1965. This decline took place when the number of marriages was increasing: 1,844,000 in 1966, up 55,000 over 1965. The present birth rate is 18.5 babies per 1,000 people, which is the lowest rate since the depression years 1933 and 1936. It contrasts with the 26.6 rate recorded in 1947, the peak of the post-World War II baby boom. The birth rate in the United States has dropped off 25 percent in nine years. Population growth, from births, slowed 9 percent last year alone.

Tide of Century

◆ Tens of thousands of French flocked to the beach at Normandy, France, on March 27 to witness the sea's farthest rollback in this part of the world in six decades. The moon and the sun teamed up in an awesome gravitational tug-of-war with the sea, dragging waters back six miles from the land. The mas-

sive withdrawal of the sea, dubbed "the tide of the century," uncovered remains of Gallic-Roman walls. At mid-afternoon, the returning tide, pushed by wind and driving rain, came back with the speed "of a galloping horse."

Brazilian Disaster

◆ At least 160 persons were known dead from floods and rain-loosened earth and rock that cascaded down on cities north of São Paulo on March 19. It was the third major disaster caused by rain along the Brazilian coast this year. More than 700 persons were killed in floods and landslides in the other two disasters.

Turks Hard Hit

◆ Earthquakes during 1966 killed at least 2,968 persons in eleven nations. But Turkey was particularly hard hit. Of the total victims, 2,556 were Turks.

Smallpox Epidemic

◆ More than 1,000 persons in the Indian state of Bihar were killed by smallpox, health officials said on March 24. The outbreak centered in the Buddhist sacred city of Gaya, where panicky residents are sacrificing goats to appease what they consider the anger of their goddess Sheetla. The authorities blamed the outbreak on a religious taboo against vaccination and on malnutrition.

Employee Thefts

◆ Business losses through fraud, thievery and related crimes rose 15 percent last year. Annual losses suffered by U.S. business generally due to employee theft are estimated by the security industry at between \$2,000,000,000 and \$3,000,000,000. A message by President Lyndon B. Johnson showed that a tremendous number of crimes are unreported or undetected, perhaps as much as ten times the number of those reported,

which underscores crime as a major problem plaguing the business world.

Cry for 30,000 Priests

✦ Jesuit priest Donald Pare said that the Roman Catholic Church has undertaken an intensive campaign to recruit more priests. To reach ratio requirements of one priest for every 1,254 Catholics, 30,715 would have to be ordained immediately. Pare stated that one reason why there is a shortage of priests is that the priesthood does not have the prestige it once had, and no longer is it a haven for the insecure. "Frankly," he added, "we have many students from good Catholic schools who cannot accept the concept of a living God, or of a God at all." How, then, can they become priests?

Archaeological Dating

✦ Dating objects unearthed

by archaeologists is not an accurate science. A special report to the *New York Times*, March 26, from Romania says that "for nearly 50 years, the dating of the Vinca culture has been an open controversy among anthropologists. A radiocarbon test of burned wood splinters from the Vinca area in 1953-54 indicated that they dated from about 4100 B.C. But this date contradicted the evidence of rock strata, which suggested that the culture dated from about 2900 B.C."

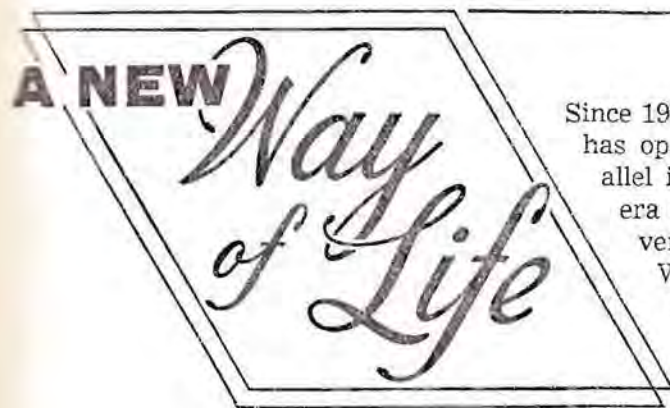
Double Standard

✦ By Congressional action, United States cigarette manufacturers are required to label cigarette packages sold in America: "Caution: Cigarette smoking may be hazardous to health." This warning label is not required on cigarette packages prepared for export. Why not? Are human lives else-

where less precious? Now the United States Department of Agriculture is reinforcing this deplorable double standard by extending subsidies totaling \$210,000 for overseas advertising of American cigarettes.

Book Deterioration

✦ The paper in many books printed in this century is deteriorating so rapidly that the books may soon be unusable. A committee studying this matter has found that publishers began to use alum resin in the treatment of paper about the year 1870. Studies show that the acidity of this resin is the main cause for the disintegration of the paper in books. Many books printed in the first half of the 20th century will not last until the year 2000, it was revealed, whereas some books printed as early as 1532 are still durable enough to be read.



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