Awake!

Why Many Men Shun Religion

A New Kind of Furnace—the Nuclear Reactor

What Is Femininity?

Why Britain Devalued the Pound

JANUARY 22, 1968

THE REASON FOR THIS MAGAZINE

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

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

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

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

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

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AMONG the wise sayings of King Solomon is that "for everything there is an appointed time, even a time for every affair under the heavens." And how true that is! As he goes on to show, there is "a time to plant and a time to uproot what was planted; . . . a time to rip apart and a time to sew together; a time to keep quiet and a time to speak; a time to love and a time to hate; a time for war and a time for peace." Included in that last expression might be said to be 'a time to yield and a time not to yield.'—Eccl. 3:1-8.

Yes, there are times when yielding would be compromising principle. This the early Christians refused to do. Thus the historian Cadoux tells us that Christians between the years 70 and 110 C.E. were "above all irreconcilably opposed to pagan religion and worship in any form." Because of this they "were liable at any time, not only to the outbursts of popular hatred but also to punishment at the hands of the magistrates." Historians also tell that these early Christians chose death rather than to yield an inch in their refusal to sacrifice to the emperor, considering such an act of idolatry. Thus with regard to their worship they put obedience to God ahead of obedience to men, even as the apostles themselves had done.—Acts 4:19; 5:29.

Today the spirit of compromise is abroad, and for the sake of peace many persons, even those professing to be Christians, are ready to yield, to sacrifice principles. Such a course can only lead to disapproval by God and loss of self-respect. Ironically, at the same time there is an ever-increasing unwillingness to yield when no principles, but merely pride or self-gain, need to be sacrificed. But in everyday relations with one's fellowman, where such principles as obedience to God are not the issue, it is often the course of wisdom to yield, even as a German proverb has it: *"Der Klugste gibt nach."* ("The wisest yields.") Why should he yield? Why is he considered to be wise in yielding in such instances? Because the peace and harmony he gains are worth more than what he has yielded up.

The Bible gives us a fine illustration in this regard. The herdsmen of the patriarch Abraham and of his nephew Lot were quarreling over pasture grounds. In the interest of peace Abraham yielded, letting Lot choose. Lot chose the very best and so Abraham took what was left. Foolish? No, for thereby he kept peace and Lot's goodwill. Abraham was not stubborn but willing to yield.—Gen. 13:5-12.

There is a simile, "as stubborn as a mule." In fact, among the definitions that the dictionary gives for mule is "a very stubborn person." But the mule can be excused. Not only has it not been blessed with reasoning ability, even as the rest of the brute creation are not, but it is a hybrid, "the offspring of a male donkey and a mare," without the power of reproducing its kind. This fact may well have a bearing on its stubborn disposition.

But God the Creator endowed man with the capacity to reason, and reason does indicate that at times we be willing to yield for a greater good. Inability to yield no doubt is one of the chief reasons for much of the discord one finds in the world, such as marital discord, which so often ends in separation and divorce. The apostle Peter tells husbands to show consideration to their wives: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one." This requires willingness on the part of the husband to yield at times and to let the pace that the wife is able to take slow down the pace that he is accustomed to take. In the same connection the apostle Peter counsels wifely subjection for married women. This, of course, at times requires them to yield.—1 Pet. 3:1-7.

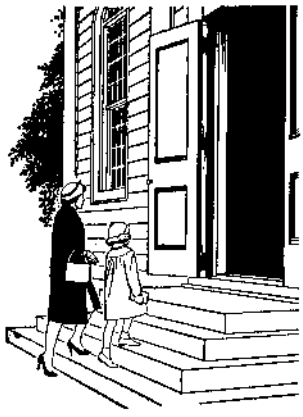
A great help in yielding when there is the time for it is empathy, being able to put ourselves in the shoes of others. It will enable us to obey the Scriptural command: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." (Rom. 15:1) To take a simple illustration from true life: A tall energetic man who was very fond of walking, and rapidly at that, married a short, chubby girl. Obviously some yielding had to be done, and at first she often said: "Please, please, not so fast!" But with patience they gradually adjusted to where they now walk more rapidly and more frequently than she used to do but still less than he had been accustomed to. Food, entertainment, friends, living quarters are only a few of the many other areas wherein entire families can learn to yield in the interest of peace, love and happiness.

The business world has a saying: "The customer is always right." Willingness to yield is considered good business. It may at times be galling to the salesman or the sales clerk, but this policy is followed for the sake of making a sale or keeping goodwill. Is it not equally practical wisdom for members of a family or a congregation to be willing to yield when no principle has to be sacrificed?

But there is still more to the wisdom of yielding. It really is a form of giving, and is there not greater happiness in giving than in receiving, in letting the other fellow have his way than in insisting on having our way? (Acts 20:35) Besides, by yielding in the interest of peace or some higher goal you win goodwill, as if you had given a gift. Nor is that all. Often willingness to yield when it means much to the other one to have his way will be rewarded by his yielding when it might mean much to you.

And, obviously, this yielding applies to all human relationships: parents and children can practice it to good advantage; so can teachers and pupils, Christian overseers and their assistants. Happy indeed are those who can yield when there is the time for it, for the sake of peace, love or some other good, and when no principle needs to be sacrificed.

WHY MANY MEN SHUN RELIGION



When does religion appeal to men? Where can men find a religion to their liking?

RELIGION in Russia has at least one thing in common with religion in North America, Latin America, Great Britain and western Europe, and that is that an overwhelming majority of religious believers are women. A recent survey in a large Soviet city of Kazan, a city of 900,000, revealed that 81 percent of those who admitted to being religious were women. If one were to walk into almost any church in Christendom, a similar striking fact could hardly escape one's notice. Women make up the vast majority of those who attend church.

This world phenomenon raises some questions. Why are not more men attracted to religion? Why, in fact, do many men shun religion?

Atheistic Communism in the Soviet Union has, no doubt, influenced many men away from religion. It may also be said that a great number of Russian men shun religion for the same reasons that many Western men do.

The Western man has become deeply involved with the anxieties of life. While many women work, still it is generally up to the man to see that the bills are paid. The home chores have been relegated to the woman, and somehow religion and its responsibilities have become a part of these chores. Where there are children, and the husband is approached on the subject of religion, he is often found to say something to this effect: "My wife sees to it that the children are religiously trained." Somehow he does not feel that that is his responsibility.

Religion is thus widely viewed as unmasculine, something for women and children and feeble men. In fact, when the Russians released their survey statistics, they stated that 42 percent of those who admitted to being religious were men and women on old-age pensions. But why are many men shunning religion?

Viewed by Many as a Money-making Scheme

The constant pleading by clergymen for more and more money is a reason why many men shun religion. They may have heard that religious contributions in America each year amount to more than $5,000,000,000. They see many ministers driving around in big cars and living in lavish surroundings. Their conclusion is that, regardless of what is claimed, someone in religion is making money. So they are prone to view religion to be a money-making scheme.

When the clergy stress the need for money, as the Lutheran Church–Missouri Synod did when it ran into a sluggish response to a special fund drive this year, a man's view of religion may shrink ap-

preciably. At one point Lutheran church representatives prayed, pleaded and scolded the parishioners for more money. One clergyman even stated: "I know of people that are literally going to hell because of our lack of funds." What worried the theologians was not the poor spiritual condition of their parishioners, but that a 1967 capital fund drive for $40,000,000 had yielded only $5,250,000. Throughout Christendom these frequent pleas for money from the pulpit of all kinds of church organizations is an additional reason why fewer and fewer men can be found supporting religious organizations.

In one church the clergyman in charge initiated a policy of having the congregation drop a dime into a box as they entered the church. The womenfolk of the church responded to the money-making scheme without question, but the men rebelled at the idea. One male parishioner said: "If I have to pay to go to church, I would just as soon go to a theater." That finished his churchgoing days.

Such experiences have caused men to become rather cynical about religion. When their wives begin to study the Bible with Jehovah's witnesses, for example, the husbands often warn the wives to be on the watch because they feel that this, too, is probably just another money-making arrangement. Sometimes it takes years before they are satisfied that these people are truly different.

Meddling in Politics Repels Others

The clergy of Christendom claim to follow Jesus Christ, who said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:16) But the religious clergy are very much a part of this world, deeply involved in its politics. And it is this religious meddling in politics that is another factor that repels many men from religion. Recently, at a church in Washington, D.C., a priest reminded his audience that Cardinal Patrick O'Boyle had urged the Montgomery County Council to adopt a certain ordinance. A man rose in the rear of the church. "With all respect to the blessed sacrament," the man said, "couldn't we do without a political talk?"

Some men, who dislike the growing involvement of the clergy in political affairs, can see that Jehovah's witnesses keep themselves free from such pursuits, that they live in harmony with the Bible principle that Christians are to be completely separate from this world. (John 17:14, 16; Jas. 4:4) Yet these very men are not willing to associate with Jehovah's witnesses. Why not? Because they themselves are often so deeply engrossed in politics that they find it difficult to give it up. While they themselves do not think politics good for any religion, yet they themselves choose to remain in it. Thus they do not take a clear-cut stand for God and his kingdom even though they may know that a short time remains for this system of things.—Dan. 2:44.

Religion's Unsavory History

From a historical viewpoint religion has been associated with doctrines of hellfire and purgatory torments, with inquisitions, crusades and wars. This historical fact produces contradictions that disturb many men. Dr. Milton Rokeach, Michigan State University psychologist, said: "I suspect that such internal contradictions lead often to defection from religion."

When studying the Bible with men who have become soured on religion because of such past and present contradictions, Jehovah's witnesses find that they must first help them to reestablish faith in the Bible as the Word of God. Then they prove to these men that such religious contradictions are of false religion and find no basis

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Not all men have closed their minds to religion. Not all men hold religion suspect. When a message makes good sense, they, as a rule, will listen. Jehovah's witnesses have found in their ministry that men become interested in Bible discussions if what is presented to them is done logically. In fact, the Witnesses have discovered that men thoroughly enjoy Bible study, when such study is held in the privacy of their own homes.

Not Anti-God but Repelled by Hypocrisy

There are other men who say, "Religion is not for me." What they mean is that a religion that does not relate itself to everyday life is not for them. They see the churchgoer and the nonchurchgoer side by side at their places of employment. They quickly detect much religious hypocrisy. When they see that churchgoers lie, steal and become involved in riots or other forms of violence, what conclusion do they reach? They conclude that religion is not doing anything for the believers, so why become religious? Why be a hypocrite?

But when men are shown that there are people who do practice Christian principles, who do not lie, steal or become involved in riots and violence because of what their religion has taught them, Jehovah's witnesses have found that they are more apt to listen, even though skeptically at first. The Witnesses have discovered that men expect a high moral standard of those who profess to be religious. The casting aside by the clergy of the high moral principles of the Bible has had a destructive effect in the minds of men, turning them away from religion. Jehovah's witnesses find that they must first renew men's faith in God and convince them that God has a people who live in accord with Christian principles, before many men will listen at any length. But when they see this to be a fact, it is then that they are moved in a hopeful way once again to exercise faith in God.

Many men are not anti-God, but they are fed up with religious hypocrisy, false religion. It was the same in Jesus' day. Christ himself did not join in the formalistic religions of his time; in fact, he denounced their hypocrisy. (Matthew, chapter 23) However, he told his followers: "The hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him." (John 4:23) The disciples of Jesus Christ were not men known for their love for the traditional religious systems. They, nevertheless, did find pleasure in listening to Jesus. Through him they found true religion.

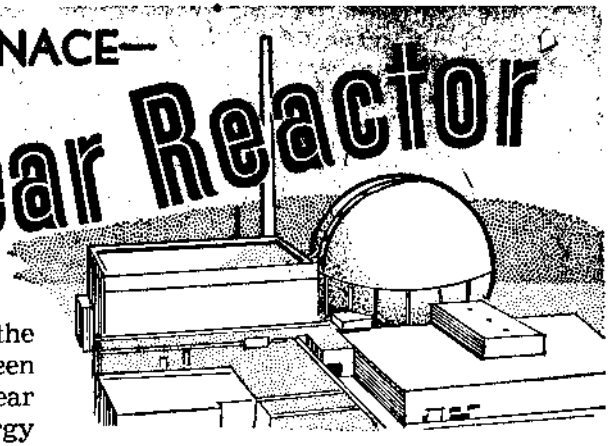
So men today who find the traditional systems of modern-day religion hypocritical, repugnant, can find true religion, even as the apostles did. This can be found in association with Jehovah's witnesses, who follow closely in Jesus' footsteps. (1 Pet. 2:21) We, therefore, invite men who have been repelled by religious hypocrisy to investigate what Jehovah's witnesses teach and practice. If you are seeking to worship God with spirit and truth, you will find the right religion, for, as Jesus promised, "the Father is looking for suchlike ones to worship him."—John 4:23.

A Shocking Report!

MALAWI'S
ANTI-CHRISTIAN ATROCITIES
—A SHAME ON AFRICA

Coming in the Next Issue.

A NEW KIND OF FURNACE—
The Nuclear Reactor



THE amount of energy stored in the nucleus or core of the atom has been spectacularly demonstrated by nuclear bomb explosions. Harnessing this energy for constructive purposes, man has developed reactors or furnaces that use the same type of fuel as contained in atomic bombs. These "furnaces" emit no smoke and have no flame but are currently being used to generate electricity for homes and industry. Almost anywhere that large engines can be used, reactors may find application. How does the nuclear "furnace" work?

Power reactors are used to generate power, and the heat produced by the reactor is normally used to drive a generator to provide electricity. We will look at power reactors from the viewpoint that they are large furnaces. To understand how reactors are operated, it is helpful to learn some of the principles by which they work.

The Atom Itself

Reactors were made possible by the discovery (1939) of nuclear fission or the breaking of a heavy nucleus of an atom into two roughly equal smaller nuclei. Most of us have a mental picture of what an atom looks like. We imagine a very small central bit of matter that has electrons swirling about it. The central portion of the atom is called the nucleus, and it itself is made up of smaller bits of matter called protons and neutrons that are packed very closely together. If we had a nucleus roughly as large as a ping-pong ball or about an inch in diameter, it would weigh about 1.6×10^9 tons or 1.6 thousand million tons. This gives us some idea of how dense the nucleus is.

We might liken the atom to a fig hanging by a string, with flies buzzing all around it. The flies correspond to the electrons and the fig to the nucleus. Just as the fig is composed of seeds distributed throughout the meat of the fig, the neutrons and protons are thought to be more or less uniformly distributed throughout the nuclear volume.

The number of protons or positively charged particles in the nucleus determines whether the atom is an iron atom or an atom of sulfur, and so forth. Atoms have the same number of electrons or negatively charged particles moving outside the nuclear region as protons in the nucleus so that the nucleus as a whole is electrically neutral. For example, an iron atom has 26 protons and 26 electrons, but it can have any number of neutrons or neutral particles, from about 25 to 35, and still it will be an iron atom. If there are 28 neutrons in the nucleus, this is called iron-54. The number 54 is called the "mass number" and is obtained by adding the number of protons to the number of neutrons,

to obtain the total number of particles comprising the nucleus.

The Fuel

The fuel that most reactors "burn" is a white metal called uranium. Uranium contains 92 protons and is chemically similar to chromium. This fuel for atomic furnaces is mined out of the ground much as coal is but must be processed in order to get it in a chemically pure form. Deposits of uranium are found in Colorado and Utah in the United States, Czechoslovakia, Democratic Republic of Congo and the Great Polar Lake Region in northern Canada. A great deal of uranium prospecting is going on today due to the sharp increase in reactor use.

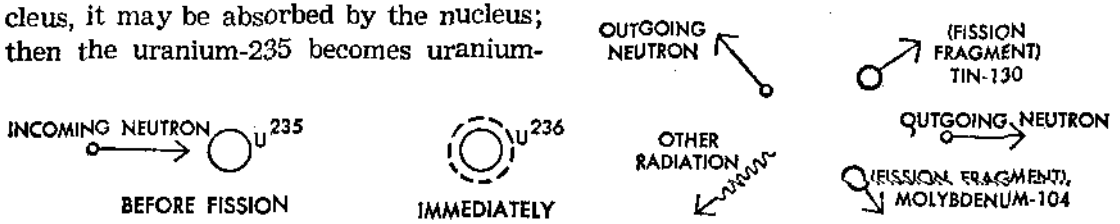
Uranium "burns" in a nuclear reactor or an atomic furnace in a significantly different way than the ordinary burning of coal, oil or wood. When these materials burn, it is the *electrons* of the atom that are acted upon. But when uranium burns in an atomic furnace the *nucleus* itself is changed. This "burning" process is called nuclear fission. The particular "isotope" or type of uranium that is normally used is that with a mass number of 235, that is, uranium-235. Other nuclear fuels are uranium-233, plutonium-239, uranium-238 and thorium-232.

The Neutron

The "match" that causes the uranium to fission or split into parts is a neutron, a constituent of the nucleus. If a neutron comes very close to the uranium-235 nucleus, it may be absorbed by the nucleus; then the uranium-235 becomes uranium-236. The uranium-236 is unstable or has an excess amount of energy so that it is caused to split into approximately two equal fission fragments or elements different from the uranium. This is called the fission of uranium-235, but it is really uranium-236 that is split apart or "burned."

The fission or splitting of uranium-235 by slow neutrons produces an average of 2.41 neutrons. Sometimes none are emitted. Other fissions may emit as many as five neutrons. A typical fission is shown in the illustration below, indicating the fission fragments of tin and molybdenum. The fission fragments are not always these two elements; they can be any element from zinc, which has thirty protons in the nucleus, to dysprosium, which has sixty-six protons.

One might ask, from where does the first neutron come? It is obtained from a start-up source. There are several types of start-up sources; a common one is called a radium-beryllium source. This source normally consists of a small disk about an inch thick and perhaps an inch in diameter and is made of radium and beryllium. Radium is a radioactive substance and decays into another element called radon and helium-4 (an alpha particle). One gram of radium (0.0022 lb.) emits about 37 thousand million alpha particles every second. These alpha particles strike a beryllium nucleus (beryllium is a light metal) and cause carbon to be formed and a neutron to be emitted. With a source of



SCHEMATIC PICTURE OF THE FISSION OF URANIUM-235

this type about ten million neutrons are emitted every second. When one wants to start the reactor, the neutron source is inserted into or near the core, and this source provides the neutrons to start the reactor.

A Chain Reaction

At least some of the 2.41 neutrons produced in the fission of uranium are then used to cause other uranium nuclei to fission. This process continues so that a point is reached where the neutrons from the fission of one atom cause at least one more fission. If these fissions then produce more neutrons that cause more fissions, there is a chain reaction or a self-sustaining process. This process is somewhat like a cell in a plant or animal that splits to form two more cells, and then the two splitting to make four, and so forth, so that a vast number of cells can be obtained from a single cell. The same is true in a reactor. Large numbers of fissions can occur from the fission of a single nucleus due to its multiplicative nature. In order for the process to be self-sustaining, so that the nuclear fire does not go out, a certain minimum amount of fuel must be present, depending on how pure the uranium is and many other factors. This minimum amount of fuel is called a critical mass. The critical mass varies considerably but is normally of the order of about ten pounds of uranium-235.

One difficulty that must be overcome is that the neutrons that are born in the fission process are very energetic, and they must be slowed down, that is, moderated. The reason for slowing the neutrons down is that a uranium nucleus is much more likely to catch or capture a slow-moving neutron than it is a fast-moving neutron. This is like a baseball catcher's being more likely to catch a wild slow ball than he can a fast one, because of the ball's spending a greater period of time in the vicinity of the catcher. Reactors, therefore, have a moderating material, such as water, to slow down the neutrons.

It is easy to see that if 2.41 neutrons are produced per fission and that if each of these neutrons would cause another fission, the rate at which the fissions would occur in the reactor would increase very rapidly. However, some of the neutrons leak out and some are captured in other materials that do not fission. Thus one does not obtain in practice 2.41 more fissions for each fission that has occurred. Still a method for controlling the rate of fissioning is necessary, since the number of fissions occurring each second is proportional to the heat generated or the power of the reactor. Without a control system the furnace might melt or it might explode in an uncontrolled chain reaction, such as is produced in a nuclear bomb.

The Control System and Shield

The control system of a reactor consists of control rods that can be inserted into the fuel area and withdrawn from it by electronic means. These control rods are made of materials, like boron or cadmium, which have a very high probability of capturing neutrons so that these captured neutrons cannot cause more fissions to take place. The rods absorb neutrons much as a sponge absorbs water. If the fission rate or the power of the reactor increases too rapidly, this is sensed by a neutron detector coupled to an electronic system so the reactor is automatically shut down by quickly inserting the control rods; this is called "scramming" the reactor.

The reactor, then, consists of the fuel, uranium-235, mixed with a moderator, like water, for slowing the neutrons down, control rods for control of the chain reaction and a start-up source, all contained in a shield of some sort.

Since radiation is emitted when nuclei burn or fission, it is necessary to protect personnel and others from this radiation. There are three types of radiation that come from reactors: beta rays, gamma rays and neutrons. All of these are harmful to the body. Often a thick concrete encasement, called the shield, surrounds the heart or core of the reactor. Other materials are also used for shielding.

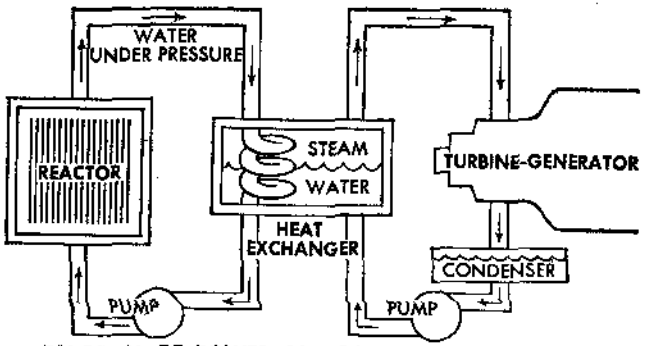


DIAGRAM OF POWER GENERATING STATION USING A REACTOR AS THE HEAT SOURCE OF FURNACE

The Furnace's Potential and Advantages

The fission process causes a great deal of heat to be generated. This energy really comes from the Einstein mass-energy relation, which gives the amount of energy produced when matter is transformed to energy. The small difference in matter before and after fission is transformed into energy. One pound of matter, if completely converted into energy, would yield the same amount of energy as that from burning 1,500,000 tons of coal. The fission of about 1 gram (0.0022 lb.) of material produces about one million watts of power, so the reactor is a potentially important source of energy.

In order to use this energy generated in a reactor, the heat transferred from the reactor core is used to raise the temperature of some cooling material, say water. Then the hot water is used to drive a turbine to generate electric power. The accompanying diagram shows roughly how such a system is connected.

The present cost of power obtained from a reactor is difficult to estimate due to the relatively small number of nuclear power plants in operation. Much of the cost is still in design and development. Nuclear reactors can be made large enough to furnish electricity for an entire city.

Besides the advantage of producing vast amounts of energy from a small amount of fuel, atomic reactors have another interesting advantage over conventional power plants. It seems possible for reactors to produce more fissionable fuel than they consume. At first this may seem impossible, but let us look at the situation more closely. If the core of the reactor is made of plutonium-239 wrapped in a blanket of uranium-238, which is not fissionable with slow neutrons, these neutrons that would leak out of the reactor are captured by the U^{238}, making U^{239}. This element is radioactive and eventually (a week or so) becomes plutonium-239, the fuel used to generate power to begin with. However, one did have to put the U^{238} in the reactor, so there was not a "creation" of fuel from nothing but really a converting of one nuclear species to another, the latter being fissionable with thermal neutrons.

Certainly the reactor is a useful outgrowth of modern technology and can be used for man's benefit.

Latin America has the highest birthrate in the world, and if things were to continue at the present rate its population would double within thirty-five years.

What is Femininity?

"I DON'T know what femininity is, but I know it's extraordinarily powerful!" So exclaimed a noted sociologist. How would you define it? Would you say a woman is feminine if she is warmhearted, cheerful, mild-tempered and poised? These are certainly some of the factors that come to mind. Others see femininity as a woman's being soft, vulnerable, modest, a bit mysterious, compatible and sympathetic.

The physical difference between men and women has, no doubt, done much to emphasize the feminine role. They differ also in their outlook, approach and reaction to things. For example, men usually are eager to display their masculinity; women, to attract and please. Men often like to move about and explore; women, usually to settle in one place. Men are generally governed by reason; women, to a large extent by their emotions. Despite these differences, most men would have it no other way. For a feminine woman makes life both interesting and pleasant for those around her.

What Femininity Is Not

Many little things make up femininity, and the absence of these denotes a lack of it. That is why not all females are feminine. If a kind, gentle and loving personality makes a woman feminine, then a harsh, cold, aggressive one does not. A woman's attitude toward people in general and how she talks to them in particular can show her lack of femininity. Her voice may betray it in a condescending tone with them, or in the fact that she relishes discussions wherein she can pit her keen mind or sharp wit against men's.

Overbearing and bossy attitudes are also signs. The woman who tries to dominate her husband has only herself to blame when she is referred to as "the boss." As Cleveland Amory, author of *Who Killed Society,* put it: "In the war between the sexes, the battle-axes of the past may have won the battle, but they sure lost the war." How true that is for those who try to wear the pants in the family, and how unrewarding! A successful wife accepts the fact that there cannot be two captains on a ship nor two heads in a house. She lets her husband do the steering and the entire family is happier because of it.

Of all the bad habits a woman can have, many men would put nagging on top of the list. Few things can irritate or exasperate a man more than a wife who is constantly nagging and complaining. It can make his life miserable. The Bible describes her futile course: "Better is it to dwell in a wilderness land than with a contentious wife along with vexation."—Prov. 21:19.

Some women, of course, try to defend their lack of femininity by blaming society in general and their husbands in particular for having to take charge of things. It is true that a masculine man who ac-

cepts responsibilities and upon whom a wife can lean under difficult circumstances helps bring out femininity in a woman. It is also a fact that some men do not assume their responsibilities, but is that a valid reason for a woman to lose her femininity? Not when you consider that other women, in the same situations, have not lost theirs in the process. A woman can change a tire, fix a leak or paint a house and still be feminine. In fact, cooking, cleaning and changing diapers does not make a woman feminine. It depends upon her attitude more than anything else.

Although a woman can rarely challenge a man physically, she has a tremendous power to ridicule him if that is her bent. Especially is this true in the relationship of marriage. Yet, here is where a feminine woman truly excels. Instead of subtly undermining and shattering the will and spirit of a man, she is wise if she uses what power she has to support, encourage and inspire him. She sees her submissiveness as a unique avenue to demonstrate her need of her husband and her devotion to him. She is not afraid to be a woman.

Ways in Which It Finds Expression

It is usually not difficult to recognize a truly feminine woman. She is happy to be a woman and does not want to trade places with men. This attitude cannot help but be reflected in the clothes she wears. She is not overly imitative. When she wears a current style, it is because it suits her rather than because other women are wearing it. Hence, she is not a slave to fashion. She is not like some women who are so fashion conscious they wear styles no matter how unbecoming to them. By conforming to current fads, these women allow themselves to become as if putty in the hands of designers to be molded and shaped as they see fit.

Although clothes are important, they are not the whole answer to femininity. Good grooming and personal hygiene are just as important. In fact, a woman's entire appearance should denote her womanliness.

If she uses cosmetics, it is to enhance her features, not to try to perform miracles with them, if she is really feminine. She knows that trying to appear much younger than she is with too much makeup, jewelry or loud colors will have an undesirable effect. So moderation is much of her key to success. Those who grow old gracefully are beautiful no matter how lined their faces or gray their hair, for their beauty comes from within. Neither is there anything false about a feminine woman. She does not put on airs. She is simply herself.

Being soft-spoken and modest are other traits a feminine woman displays. Her modesty prevents her from exhibiting herself, be it by word or deed. Her walk is graceful but not provocative. Her clothes are attractive but not revealing. Her speech is respectful of others and her manner dignified. She shows good taste in everything she does. She is also a good listener, mainly because she is really interested in others. No wonder people respect her.

A woman's home also provides clues to her femininity. It may reveal her to be gracious and imaginative or just the reverse. It is the little feminine touches a woman makes to a house, apartment or room that convert it into a home and signify that a woman lives there. It is not so much what is added but how it is done that makes it more comfortable and inviting.

One that is feminine displays other qualities as well. Her sense of humor helps prevent quarrels. It prevents her from taking herself or others too seriously. This

kind of woman quickens a man's steps toward his home instead of away from it. She makes things more pleasant because she is there. What man does not want to be around such a woman? A gift, you say? Yes, and one that can be cultivated. When a woman resolves to be warmer, kinder and more considerate, how can she help but be more feminine?

Acceptance of Her Role Brings Happiness

The feminine woman has learned the art of pleasing. Many were really little tomboys at one time, but somewhere along the way they stopped poking fun at boys and beating them at sports. Suddenly they became little ladies, eager to please instead of taunt. They became feminine in the process. Unfortunately, some women have not learned this important lesson. The wife who constantly tries to top her husband's jokes, corrects him in front of others and belittles what is important to him is unattractive no matter what her physical assets.

On the other hand, the woman who is still eager to please and attract her husband years after their wedding day is probably feminine. She is not among those who habitually greet their husbands at night with a sinkful of dirty dishes. Instead, the house is usually neat and clean, his meals are delicious and on time. She sees to it that the general atmosphere in the home is free of tension, one that is conducive to his relaxation and comfort. Is it any wonder that her husband can usually be found at home with her instead of out with his friends?

Nor does she underestimate the importance of her role in the home. Social functions and the like do not take priority over her family's needs. She cheerfully goes about her household duties, free of complaint or hints of martyrdom. She helps hold the family together as if she were cement.—Prov. 31:10-31.

She realizes how much her children depend on her, not just being there physically, but really to spend time with them. She knows they can get knowledge and facts from books, but it is from her they will first learn how to be kind and considerate. It is through her they become sensitive to others' feelings. And it is to her they turn when they need a sympathetic ear or an affectionate hug or kiss. Such a woman realizes that to be a really good wife and mother is a full-time career in itself, one that is complex and demands the very best that is in her. She relishes the privilege of molding and shaping her children into responsible and happy adults. She is thus at home with herself as a woman, and her every thought and deed proves that "there is more happiness in giving than there is in receiving."—Acts 20:35.

What, then, is femininity? It is a woman's tender way with her loved ones, her graciousness with all people, her wisdom, patience, warm smile, quiet answer; in essence—her inner beauty. These are the qualities that draw others to a feminine woman.

Men around the globe acknowledge the great difference that separates the sexes, but a truly feminine woman causes them to exclaim, as the French did long ago—*"Vive la différence!"*

LISBON'S *Flash Flood*

By "Awake!" correspondent in Portugal

ON Saturday morning, November 25, it started to drizzle. In the afternoon it was pouring. Around 7 p.m. sheets of rain deluged greater Lisbon. Somewhere near 2 a.m. it stopped raining. But the damage had been done.

The destruction that those few hours of heavy rainfall did is staggering. By midnight on Saturday, downtown Lisbon had become a sea of water. The city's transportation systems were brought to a standstill. The principal avenue leading to Portugal's Riviera, Estoril, was under six feet of water at places. On stranded streetcars people screamed as they stood on the seats, helplessly watching the ominous waters rise to window level.

Then came the power failure. Next, the electric generators providing power for telephone lines became submerged. Lisbon was now virtually isolated. Landslides blocked rail service.

Damage was great. The Gulbenkian Foundation alone suffered the loss of 200,000 volumes of books.

The full brunt of the storm was felt in Lisbon's northern suburbs and nearby towns. Steep hills and deep valleys dominate much of the area. In the valleys are dozens of small towns, settled on the banks of shallow rivers.

Saturday night these lazy streams became raging torrents of devastation, sweeping away many *barracas,* or wood shanties. Landslides ripped out foundations. Trees, bridges and roads were washed out. Scores of automobiles were tossed about. Dozens of families were wiped out. The only survivor in a family of twelve said: "About 2 a.m. I awakened to the noise of rushing water. By the time I realized what was happening the entire room was rapidly filling with water. I quickly got up and told my wife to get the children together. The only place of safety seemed to be the roof, so I struggled to remove some of the tiles. The next thing I knew I was alone. By then the house was almost completely filled with water." When the waters subsided, there were eleven bodies found in a corner of the home, the man's entire family.

On Sunday morning it was still impossible to estimate fully what had happened. There were mud and debris of all kinds strewn around, with rivers still raging. Dozens of families were found buried in mud. Corpses were appearing in grotesque form, as the rivers had dashed some to shreds. Trees over a yard in diameter had been uprooted. Two large machines used in a paper-manufacturing plant, weighing several tons each, were tossed about like toys, one coming to rest five kilometers away.

Then, adding to the panic, a deafening explosion rocked a suburb of Lisbon, Algés, Sunday morning. A huge underground munitions depot at Fort Carrascal had blown up, shattering thousands of windows up to a distance of six kilometers. Some 3,000 people were hurriedly evacuated from the danger zone.

On Sunday night the Minister of Interior released an official estimate placing the number of dead at 250. The days that followed, however, quickly revealed the unexpected toll of human lives. On the fifth day after the flood there had been 451 bodies found and dozens were still missing.

Cleanup operations have been greatly hampered. In one area six bridges were washed away. The entire fire department of Alenquer, consisting of eight vehicles, was immobilized. At one poultry farm 20,000 chickens drowned. Many horses, dogs, cats, sheep, goats and cows had been drowned, and now these carcasses began to smell. Waters had churned up a cemetery with such force that dead bodies were disentombed.

Reports received to date indicate that none of Jehovah's witnesses lost their lives in this flood. Some did, however, sustain material losses. Christian love is being shown to the needy. Interestingly, on the very weekend of the flood, there was a gathering of these Christians at a meeting. The minister in charge reports that the heavy rains did not interfere with the program, although some Witnesses were stranded in their automobiles and forced to stay in them overnight.

Never before in Portugal, it seems, and seldom elsewhere, has so short a period of rain exacted such a severe toll.

BROOD OF THE Serpent

SERPENTS, to most people, are repulsive. An air of mystery and inscrutability surrounds them. Their sly and sinuous movements and the deadly power of poison fangs and crushing coils only add to this impression. How fitting that the great arch-deceiver, Satan, first appeared under the figure of a seductive serpent! In this guise he intimated that he could make available to our first parents hidden, divine wisdom that would render them godlike. (Gen. 3:4, 5) By rendering obedience to his counsel Adam and Eve became the first worshipful slaves of the great Serpent.

That great deception in Eden in due time produced numerous sects that came to be called Ophites, from the word *Oph,* signifying "serpent." Other variations of this word are: *Ope, Oupis, Eph, Opis, Ops, Upis, Ob, Aub, Oub* and *Eva.* The learned writer Joseph Bryant, in his *Ancient Mythology,* declares:

> "In Persis and in other parts of the East they erected temples to the serpent tribe, and held festivals to their honor, esteeming them as the supreme of all Gods, and the superintendents of the whole world. The worship began with the people of Chaldea. They built the city Opis upon the Tigris and were greatly addicted to divination, and to the worship of the serpent. From Chaldea the worship passed to Egypt where the serpent deity was called Can-oph, Can-eph, and C'neph. . . . The chief Deity of Egypt is said to have been Vulcan, who was also styled Opas, as we learn from Cicero. He was the same as Osiris, the Sun, and hence was often called Ob-El or Pytho-Sol."

The Ophite sects had certain things in common. The serpent was their symbol, said to represent the unseen power that first brought enlightenment to man. As stated in *The Encyclopedia Americana,* 1956 edition, under "Ophites": "They considered that the Serpent in Eden by misleading Eve was the liberator of man from the power of Jehovah, whom they regarded with abhorrence." They put faith in that original lie: "Your eyes are bound to be opened and you are bound to be like God, knowing good and bad."—Gen. 3:5.

Spread of the Serpentine Cult

After the Deluge brought destruction upon a world of men who followed the way of the Serpent, the false doctrine again found its place in the minds of one of the families descended from Noah. Which family? Pointing to the sons of Cush, whose kingdom first took root in Babel and other cities of Mesopotamia, the book *Ancient Mythology* offers this information: "The worship of the serpent began among them [the Cushites], and they were hence denominated Ethopians, and Aithopians, which the Greeks rendered *Aithiopes,* so-called from Ath-Ope, and Ath-Opis, the God which they worshiped." *Ath* was a sacred title. Thus there were Ethiopians long before Ethiopia took its name from one Ethiop who was a deity, according to the Roman writer Pliny.

From Egypt the cult spread to the Grecian islands. Says J. Salvador, in his book *Institutions de Moïse* (*Mosaic Institutions*): "It is certain that in imitation of the Egyptians, the serpent later became among the Greeks the emblem of Hygeia, goddess of health, and of Aesculapius, god of medicine. The motive for this choice

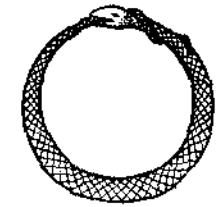
Hygeia and Aesculapius

is probably the same which, in Genesis, made the serpent representative of moral seduction."

In Phoenicia, the serpent with its tail in its mouth was a symbol of the world and of the heaven-god Taaut, as well as the emblem of eternity. The Ophiogenes of Phrygia, Asia Minor, declared themselves the descendants of a serpent-hero, and claimed the power of healing serpent bites. Spartans, too, were Ophites, worshiping the sun under the figure of a serpent, and displaying the serpent motif on their shields. In all of this we can note but a vast extension of Devil worship.

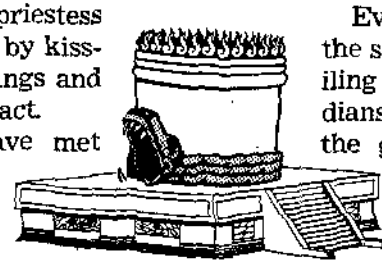
Eastward the cult spread to embrace India, Siam, Burma, China and Japan. Sculpture on the Buddhist memorial mound at Sanchi, central India, reveals scenes in which a race of snake worshipers adore the multiheaded serpent deity in his temple. Vishnu is often depicted as lying asleep on Ananta, this same multiheaded serpent, said to represent eternity. Siva appears at times with earrings of serpents, and often he is shown entwined by them. The Hindus, according to J. D. Rees, in *The Real India*, "make offerings to the King of Snakes, whose worship, in one form or another, and to a greater or less extent, prevails all over India." And quite recently a current magazine published a photograph of a Burmese priestess culminating a fertility rite by kissing a king cobra, whose fangs and venom sacs were still intact.

The Israelites must have met with many evidences of this degrading worship, and not in Egypt alone. At Kiriath-sepher, thirteen miles north of Hebron, was found a household stela showing a Canaanite goddess with a large snake coiled about her. Beth-shan, notorious as the city upon whose wall King Saul's headless body was hung, is believed to have been a center of the serpent cult. Plaques bearing serpents, as well as shrine houses with serpents as part of their architectural décor, were uncovered there. Beth-shan is understood to be the same as Beth-Zan, and Zan was the name under which the serpent deity later came to be known by the Spartans.



Phoenician symbol of eternity

It is said that a golden viper was adored among the pagans of Lombardy until a missionary of Christendom converted the idol into utensils for the celebration of the Mass. A snake was fed and honored in the temple of the Slavonic god, Potrimpos. In north Germany and Scandinavia there are traditions relating that "whoever is so fortunate as to catch a snake with a crown on its head, or, as it is called, a royal snake, becomes 'fremsynet' (i.e., able to see into hidden things), understands the speech of animals and can read any book whatsoever."* Ancient Prussian snake worship was marked by the offering of food to the household serpent. Everywhere we find the link with the false deity whose voice was heard in Eden through the instrumentality of the serpent.



Temple of Quetzalcoatl

Even to the western hemisphere the serpent cult extended its bedeviling influence. To the Mexican Indians the bringer of civilization, the god of learning and culture, the god of the air, was Quetzalcoatl, and his sym-

* *Northern Mythology*, Benjamin Thorpe, Vol. II, page 217.

bol—a feathered serpent! Tenayuca, some six miles north of Mexico City, was known to the Spanish conquerors as "the Place of the Serpents." "Carved rattlesnakes were everywhere, inside and out. Two huge stone serpents occupied the principal altar; 156 lesser carvings rested on a narrow walk around the temple platform; snake heads protruded from walls and stairways. Altogether, there were at least 800 representations of serpents in and about this place of worship." —*National Geographic,* January 1948.

Columns and balustrades at Chichén-Itzá, Mexico, abound with examples of the serpent motif. In Peru, too, there is evidence that the Indians worshiped great snakes before they received the religion of the Incas. The Great Serpent Mound northwest of Portsmouth, Ohio, takes the form of a 1300-foot-long serpent, and was obviously used by Indians of the region for religious and ceremonial purposes. The Snake clan of the Moqui Indians of Arizona claim to be descendants of a woman who gave birth to snakes, and they believe that at death they will be transformed into snakes.

Snake worship spread throughout the continent of Africa also. According to the *Encyclopœdia Britannica,* 9th edition, under "Totemism": "The Psylli, a Snake clan of Africa had a test of kinship; they exposed their new-born babies to snakes, and if the snakes left them unharmed or only bit without killing them, the children were legitimate; otherwise they were bastards. . . . In Senegambia a python is expected to visit every child of the Python clan within eight days after birth. . . . Members of [this clan] profess to heal . . . persons who have been bitten by serpents."

Ophites Since the Time of Christ

Thus the devotees of Satanism spread to every land and continent. Of the Ophite sects that professed to accept the gospel of Christ, perhaps the Cainites carried to its most extreme form the misrepresentation of the Bible record. In addition to claiming the serpent to be a purveyor of heavenly wisdom and a savior from ignorance, they took the position that all the godless characters in Bible history had been slandered, and that Cain and other like fighters against Jehovah were in fact spiritual heroes. They even believed that Judas Iscariot was the only disciple sufficiently enlightened to betray the Master so that he might victoriously terminate his course of sacrifice.

The close ties between the Ophite sects and Gnosticism are most significant. The term Gnostic, of course, is derived from the Greek word *gnosis,* which has the meaning "insight into divine truth." Again we are reminded of Satan's promise to Eve. And, having in mind that the Ophite and Gnostic cults were united in their abhorrence of Jehovah, whom they describe as a malignant demiurge or lower type of god responsible for all the evils of this present life, it is quite startling to find their views, as listed by Gibbons, the historian, very closely approximating those of many who today adopt the name "Christian":

> "The Mosaic account of the creation and fall of man was treated with profane derision by the Gnostics, who would not listen with patience to the repose of the Deity after six days' labor, to the rib of Adam, the garden of Eden, the tree of life and of knowledge, the speaking serpent, the forbidden fruit, and the condemnation pronounced against humankind for the venial offence of their first progenitors."—*Decline and Fall of the Roman Empire,* Vol. II, page 85.

History demonstrates that many of the Ophite and Gnostic sects deteriorated into the most degraded movements, countenancing and practicing every lust of the flesh, on the false assumption that the

matters of this life have little to do with the future. They believed that their hopes for the future depended upon the ultimate defeat of Jehovah. Indeed, some of them believed they were contributing toward that objective by challenging and defying the moral principles set forth in the Hebrew Scriptures.

One of the Gnostic sects had a strange method of celebrating what they called "holy communion." Just prior to partaking of the bread they permitted a serpent to pass over it as it lay upon the table. Only then did they consider the bread as sacred.

Serpent Worship Today

As late as the eighteenth century it is reported that serpents were still being adored in remote villages of Russia. But such ignorant and primitive worship is as nothing compared with the many developments of Satanism in our own time. Highly educated men and women profess to worship the Devil. One doctor in the United States openly professes himself a Satanist, and calls his theological persuasion Ophitic Gnostic. The Oklahoma City *Times* of July 5, 1954, reported: "There is more active Satan-worship today than ever since the Dark Ages, when witches were burned upon Tower Hill. . . . When a Sunday in December falls on the thirteenth day of the month, and is, therefore, the thirteenth day before Christmas, . . . men and women will congregate at midnight in secret temples of South Kensington, Paddington and, I believe, Bloomsbury, too, to strip off their clothes and worship Satan with ritual and sacrifice that would shame an African savage."

According to the police such rites have led to murder, suicide and insanity. At the ceremonies the ordinary standards of decency and morality are derided. Black magic, secret orgies, desecration of churches and burial places are common "works" of such Satanists. Devotees profess to believe that by leaguing themselves with the Devil and offering him their worship they can assure for themselves his help, not only in the affairs of this life, but also in the region of the dead. They even engage in active proselytism on behalf of their respective sects. They watch for regular attendants at lectures on spiritism, necromancy and kindred subjects, and slyly cultivate their acquaintance. It is then easy to persuade unwary ones to become initiated into their societies.

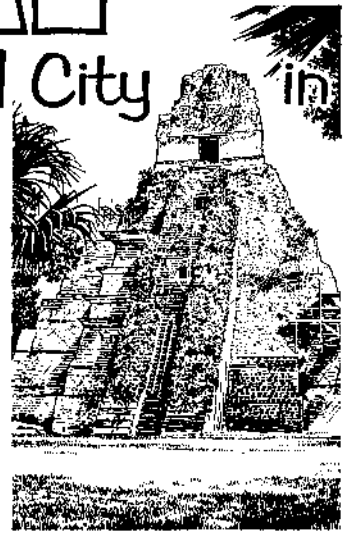
In America, in Britain and throughout Europe it is reported that such diabolic cults are to be found in many of the large cities. People of higher than ordinary education are the prime targets for conversion, since they are more likely to be intrigued by the promise of "hidden wisdom." Additional danger to the merely "curious" is posed by the use of hypnotic and spiritistic powers by practitioners of Satanism.

Add to all the foregoing today's widespread belief that man possesses an immortal soul, based upon teachings of ancient Babylon, where the Chaldeans carried on serpent worship. Also to be noted is the worldwide revolt against any form of moral restraint, a feature always so closely tied in with the cult of the Serpent. Crime multiplies. The rule of law is being abandoned on every hand.

However, the very God whom Satan worshipers deride is the God who condemns all of their lawless acts, their dishonesties, their wars, their immoralities. And he it is who has decreed the end of the original Serpent and all his brood, including those who misname themselves "Christian." Soon, now, the great issue between Jehovah and Satan will be forever settled. The apostle John gives us this

assurance: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended." (Rev. 20:1-3) What a grand day that will be for all who hate the lie and love the truth!

TIKAL
—Deserted City in the Jungle



WHAT a sight! We stare in wonderment from our vantage point in a plane cruising at 10,000 feet. There before us rising like islands of masonry from the lush green of the tropical forest are the objects of our quest. We have flown in from Guatemala City, and are now over the Petén district of northern Guatemala. Below us, mostly hidden by vegetation, are the ruins of Tikal.

What is our interest in this almost-forgotten culture of the Maya Indians? Well, let's say it is natural curiosity to learn about the experiences of past generations, yes, even these American descendants of our common father Noah. According to Bible chronology, the most dependable time measurement we have, Noah died a little less than 4,000 years ago. Some of his descendants, no matter what route they followed, reached Central America and there developed cultures that compare favorably with those of Mesopotamia and Egypt.

It is true that Maya culture likely flowered much later than those of the empires of the East, since its peoples had to journey so far. Today, it is generally thought that the peak of the Petén developments in Mayan history occurred between 800 and 900 C.E. That means they were flourishing when the worshipers of Allah had overrun the whole of the south Mediterranean region from Spain in the west to Afghanistan in the east; when Charlemagne ruled all of what we now call France, Germany and north and central Italy; and when the British Isles were occupied largely by petty Saxon principalities.

We are anxious to deplane and get to see at close range these remains of an Indian civilization. Since early morning our flight has taken us over broken, hilly terrain. Dirt roads snake their way through the hills below us. Here and there an adobe hut can be spotted. Puffs of white cloudlike tufts of cotton float beneath us. The cold at this height penetrates our bodies, for this is an unpressurized plane.

Soon we pass over the solid mountain range of Sierra de las Minas, and then over the flat jungle country where, stretching away in all directions, the green vegetation is relieved here and there only by some tropical river cutting its way through the dense growth. Twenty minutes after we see Lake Petén we make a smooth landing on the small airfield here and enjoy a walk through the jungle on a winding path that leads from the airport to the hotel and activity center for the archaeological operations in this vicinity. A dense screen of foliage shelters from the sun—an amazing variety of trees, including mahogany, Spanish cedar, ceiba, rubber and chicle, the source of chewing gum.

Portraits in Stone

A vehicle with four-wheel drive takes us to the first point of interest—a large room, without ceiling, formed of heavy walls of masonry. In the center, facing the doorway, is a stone shaft about 78 inches high, 46 inches wide and perhaps 20 inches thick. This is but one of a great number of stelae erected by the Indians to mark vital dates or time periods. A closer examination of the inch-deep carving that covers the front surface of the stela is interesting.

It is, in fact, a portrait in stone of one of the Maya pantheon, one of their numerous gods. His lofty headdress is rich with feathers of the quetzal bird, said to have been sacred in the worship of the Indians. The figure wears a large black mask, and a jaguar skin drapes it front and back, while all around from the waist hang shell decorations. Jade collar and ear plugs, a bag hanging from his left wrist and a staff resting on his left arm, complete the ceremonial array of this Indian god. From his right hand grains of corn drop to the ground. It is said that he represents the corn god.

Directly in front of the stela is a round limestone altar, about fifty inches in diameter and almost twenty inches high, carved on top and all around. The top surface depicts a man lying on his stomach, hands tied behind his back, probably about to be sacrificed. Around the side of the altar stone four more such sacrificial captives are represented in different positions, but all with arms tied behind them. A double rope, carved out of the stone surface, seems to run around the altar. The lifelikeness is startling.

This is but one of the many instances of paired stelae and altars seen in the course of a tour of the Tikal ruins. Now we follow an ancient causeway constructed of stone and paved with two inches of limestone cement. It takes us up around the rear of Temple I into the Great Plaza. Even though the surrounding ruins are so far only partially cleared, the sight is really awe-inspiring. This plaza measures about 400 by 250 feet. To our right, facing the east, is the huge Temple I, called the Temple of the Giant Jaguar, rising 155 feet. Facing this structure across the plaza is Temple II, the Temple of the Masks, which also rears skyward 143 feet. Both of these buildings as well as many smaller ones are of limestone blocks, coated with white plaster. The low walls along one side of Temple I are said to be the location where Maya youths used to compete in an ancient ball game, known as *tlachtli*.

Directly before us, facing the north side of the plaza, are two rows of matching stelae and altars. Behind them rise five steps running the whole length of the plaza from Temple I to Temple II, leading to a terraced substructure upon the surface of which have been erected sixteen temples of varying sizes. Even though some of them are one hundred feet high, they are dwarfed by the larger temples that flank them to east and west. To the

south, on a platform about eighty feet higher than the plaza level, a series of massive buildings is grouped around small courts. This is where the visitor can experience the thrill of the explorer as he threads his way through the labyrinth of empty rooms.

Where the Jaguar Is Venerated

The Temple of the Giant Jaguar is the only one of the major structures here from which the accumulations of soil and rubble have been removed. With the help of a strong chain running up the center of the steep, crumbling steps, we can get to the top. On this lofty platform stands a long temple building, with only one entrance, divided inside into three long rooms. The lintels over the entrance and the inner doors are formed of beams of the zapote or chicle tree, beautifully carved. The motif is usually the jaguar, after which this temple has been named.

Checking on the fill underneath this temple, archaeologists cut several tunnels and discovered four stairways, nine platforms and even a tomb containing the skeleton of a personage wearing jade ear plugs and more than fifty perforated jade beads, each the size of a hen's egg.

Before leaving this lofty platform the visitor can feast his eyes upon the view of this twenty-five-acre area occupied by a complex of temples and platforms, artificial reservoirs and magnificent causeways. In all, there were thirteen reservoirs, with storage capacity for more than ten million gallons.

Imagine a few of the problems they faced in building all this. Trees had to be felled and timbers smoothed. Huge blocks of limestone had to be cut from the quarry, transported and finished. Limestone cement, manufactured by a burning process, required four times as much firewood, by volume, as limestone. Ramps had to be made for raising materials to their places in some of these high temple platforms. Even now it is not completely clear how some of these feats were accomplished. And certainly we must say that the architects were bold and artistic in their concepts.

In other fields, too, the Mayas gave proof of a highly developed culture. They had an accurate calendar of 365 days with an adjustment device quite similar to the present-day leap year. They erected a stela to mark the close of each period of 19.71 years. A close record of the passing days was kept, for it seems that the Maya believed that history would repeat itself every cycle of approximately 256 years. They had some astonishing astronomical knowledge. For example, with modern precision instruments astronomers have calculated the time between Venus' eclipses to be 583.92 days. One thousand years ago the Maya figured it at 584 days.

These people, too, developed a numerical system including the use of zero. The concept of zero, remember, was so abstract to the minds of men in Europe and the Near East that its use in computation did not commence there until the early Middle Ages. No, the Mayas were no fumbling descendants of Stone Age "cave men," but were intelligent people who quickly adjusted to the circumstances and conditions of their time. Unfortunately, their progress was continually impeded by slavish submission to false, often bloodthirsty, gods fashioned in the minds of an ambitious priestly element.

Jungle Skyscraper

Now we can leave the Great Plaza and follow the trail leading past Temple III, third highest of these shrines, rising to 178 feet. This has hardly been touched by the archaeologists, the overgrowth still hiding most of its lines. So we go on be-

yond another striking stela with its carved altar and approach Temple IV. Mightiest of these Maya pyramids, it towers 212 feet, rising high above the surrounding treetops. It is equivalent to a twenty-story building, and we are going to climb to the crest.

Only those not bothered by dizziness should tackle this climb. First, there is the matter of clambering up the steep sides to the lower level of the temple. Then, there is a ladder leading straight up the wall for the last thirty feet to the top. But the extra effort is well worth it, for here one can enjoy a most spectacular view of the crests of Tikal's other pyramids. Above is the clear blue sky, and all around the green of the jungle. And it is so peacefully quiet that one is tempted to linger.

Not only above the treetops, but also on the ground traversing the jungle paths, there are wonderful things to see. Here and there are giant philodendrons, colorful air plants, trailing lianas such as one sees only in the tropic regions, and the ever-present orchids clinging to the tallest trees. For variety, there are monuments, crumbling walls, strange hieroglyphs carved on stone scattered hither and thither. But a word of caution. The visitor should resist the urge to go on a private little exploration of his own. One visitor who thought he could manage without a guide was lost in May 1955. Only by chance, eighteen months later, did someone come upon his remains.

A Mystifying Finale

The hieroglyphic writing of the Maya appears to have been used mainly for the recording of astronomical information and other vital matters relating to corn growing. The inscriptions offer little help in the reconstruction of Indian history. Even the few written codices that survived the fires of the Spanish Catholic priests have little to offer. Whether the Maya even bothered to write down details of history as we know it is still a matter of conjecture.

So today we have no certain knowledge of the developments that led up to the mystifying dispersal of the people who erected these and scores of other temple complexes throughout Central America. That they migrated from these sites, leaving their monuments unimpaired, seems evident. The theory of epidemic disease as a cause is dismissed because of the absence of any accumulation of skeletal remains. Indeed, few graves have been discovered. Even drought-induced famine is no satisfactory explanation, for even the lushest areas were completely abandoned.

One theory that is gaining favor among archaeologists is that there was a mass uprising of the slave class against their rulers. Goaded to desperate action by the harassments and oppressions of the religious-military clique, it is conjectured that the peons slaughtered their proud masters and then fled the scene of their torments, never to return. Of course, this idea also presents difficulties, for there would have to be similar developments at all of the other great temple sites, including that at Chichén-Itzá in Mexico's Yucatán, for many of them were suddenly deserted in the same inexplicable manner.

Before heading for the airstrip we have time to examine more of the interesting artifacts of the Maya. The museum is nearby, and here we can see unique pottery and excellent paintings depicting the occupations, dress and customs of that early culture. One piece of pottery had a jaguar head protruding from the side of the vessel, while the jaguar's body was clearly formed of the lid—clever, intricate, ingenious, as are most of the remains found at deserted Tikal.—*Contributed.*

Why Britain Devalued the Pound

By "Awake!" correspondent in the British Isles

WHAT a shock to a housewife when she picks up an article of clothing fresh from the weekly wash only to find that it has shrunk! It is the same garment, but now it is much smaller. It might not look too bad to wear around the house, but to wear it outside would be embarrassing.

Devaluation is rather like that. A British pound note could buy a certain quantity of goods, until suddenly, on November 18, 1967, it shrank. It is the same pound note, but now it will not buy so much. At home in Britain the difference will not be so noticeable, but if one goes abroad to a foreign country one will be bound to feel more conscious of the change in value.

Just why is there this difference, and why was devaluation necessary?

Rate of Exchange

When there are so many different kinds of currency all over the world, a problem arises when a person travels abroad, or wishes to buy goods from other countries. It is necessary to change pounds into the currency of the country one is visiting, and to facilitate this there exists a fixed rate of exchange. In Western Germany, for example, before devaluation one would have received just over 11 marks for a pound, but now the pound has shrunk in value to just over 9½ marks. For certain, you cannot buy as much for 9 marks as you could with 11 marks. Here is the direct reflection of the devaluation of the pound by 14.3 percent.

As the dollar is the leading currency of the world, it is usual to base the exchange rate upon that standard, so that now only $24 will be needed to purchase £10 instead of the previous $28. With 240 pennies to the pound and 100 cents to the dollar, a cent is equal to a British penny for the first time.

Where other countries have not followed Britain and devalued, the pound is less valuable than it was before. But what about Spain and New Zealand, where a greater devaluation has occurred? Here the pound is more valuable, and has more purchasing power instead of less.

Within Britain the pound is affected in a different way. Everything that Britain buys from abroad will cost more, and this will gradually alter the prices, and the pound will buy less. It will not be so noticeable, however, with goods entirely home produced. But if just one small part contributing to a finished product comes from another country it may push up its price by perhaps 1 or 2 percent. Imported goods themselves will probably increase in price by 10 to 12 percent. The amount or balance of trading with other countries is one of the very reasons why devaluation became necessary.

Balance of Imports and Exports

A balance-of-payments situation is based upon the ancient principle of barter. When a person can offer a variety of attractive goods, in demand, he can obtain the best exchange; but when other people do not want his goods, or competition is strong, successful trade will not be so easy. Today, because money has become the vehicle of barter, the actual exchange process has become relatively simple, but

when a nation wants to import a certain quantity of goods for its own use it must be able to find markets abroad for home-produced goods. That means it must offer attractive merchandise at the right price. Broadly speaking, if exports earn enough to pay for imports, the balance-of-payments position is in equilibrium, and the nation's economy has the chance of a sound basis.

But for four years running, Britain's balance of payments has been in deficit, and loans from foreign sources have had to be negotiated to cover the deficit. The importing of needed foreign goods has outstripped export demand, and as inflation spiraled at a higher rate than in many other countries, Britain began to price itself out of many world markets. Countries with lower wage rates and better economic growth, like Japan, gradually won over entire sections of an industry, such as shipbuilding, and often pushed up the import bill, too, when companies at home found it cheaper to buy imported goods.

Other problems further retarded the export drive. Many traditional markets were eroded as the Queen's head vanished from the postage stamps of British colonies gaining independence. When sanctions were applied against Rhodesia, most exports to that country were prohibited, and a lucrative market offered to other nations. Add to this a general slowing down in the growth of world trade, and a costly seamen's strike, and it is little wonder that Britain could not pay her way.

Trying to Put Matters Straight

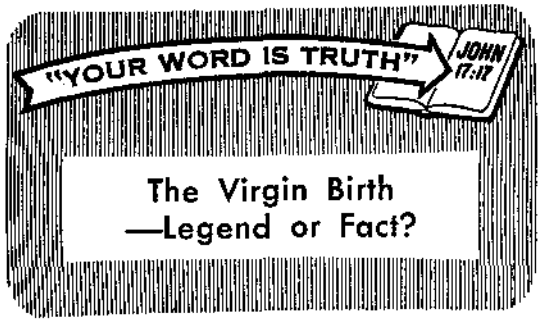
When a Labor government was returned to power in 1964 it announced its intention to put matters straight. Exporters and areas in need of development were given special incentives. Imports were discouraged by a 15-percent surcharge, and a wages-and-prices "freeze" and "squeeze" was designed to bring inflation to a standstill and make the nation competitive once again. Bulldog Britain set its teeth and growled, but bore it grimly. As time went on, reassurances were given that the country was making headway. The import surcharge was removed, mainly because of pressure from abroad. But time was not on the side of the government. The balance-of-payments progress seemed slow. Unemployment began to rise, exceeding the limits set, and bringing bitter reproach from Labor supporters. The measures to hold down inflation were becoming very unpopular, and each Parliamentary by-election showed a greater swing away from Labor.

Then came the Middle East war and the closing of the Suez Canal. Import costs rose sharply and worldwide confidence in the pound continued to ebb. Sterling balanced precariously on a knife-edge. Only the merest straw of bad fortune might upset it. The straw was provided by a dock strike. It piled up exports and plunged the balance of payments into a record monthly deficit of £107 millions, which signaled the fall of the pound.

In short, that is what happened, and what it means to the British.

Diving Women

● Along the seacoasts of Korea and Japan there are about 30,000 women who support their families by diving for shellfish and edible seaweeds. Without special breathing equipment they dive in depths varying from fifteen to eighty feet, holding their breath as much as two minutes. They forage the sea bottom in this manner four hours a day in warm weather. Even a pregnant woman may work up to the day of delivery and then nurse her baby afterward between diving shifts.



IS THE virgin birth of Jesus Christ a historical fact or merely an unsupported legend? Among recent answers given to that question is the one found in the popular book *The Life of Christ* (1967) by the Italian author Marcello Craveri and which has been translated into English. According to him, the virgin birth "is a belief that does not go back to the time of Jesus and therefore it can be disregarded by those who concern themselves with the historical rather than the legendary reconstruction of the life of Jesus himself."

And from the Toronto *Daily Star,* August 23, 1967, we learn that in the Netherlands many Roman Catholic priests and theologians no longer believe in the virgin birth of Jesus Christ but hold that Joseph was his natural father. In this they are taking the position that many Protestant clergymen have taken, such as H. E. Fosdick, who some twenty years ago wrote in his book *The Man from Nazareth:* "There is no evidence in the Gospels, apart from the birth stories themselves, that any member of Jesus' family or any of his first disciples ever thought of him as virgin born."

A favorite claim of those who deny the virgin birth of Jesus is that the opening chapters of Matthew and Luke were later additions. But for this they have absolutely no manuscript authority but are merely engaging in wishful thinking. The united testimony of the oldest Greek manuscripts and oldest versions or translations is to the effect that these chapters were recognized as authentic Scripture from earliest times. Further, Luke's typical medical language incontrovertibly stamps the first three chapters of his Gospel as his.

Equally without foundation in fact is the claim that the virgin birth of Jesus finds no support in the rest of the Christian Greek Scriptures. If not explicitly stated, it is incontestably implied time and again, and that in particular by Jesus himself, and by his apostles John and Paul. Repeatedly Jesus referred to his previous existence before he was born as a man. He said that he "descended from heaven," that "I am the living bread that came down from heaven," and that "before Abraham came into existence, I have been." Further, he prayed: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was." What could be plainer than these statements? For Jesus to have an unbroken existence even as he himself testified, he simply could not have had Joseph as his father but must have had Jehovah God, who transferred his life from heaven to the womb of the virgin Mary. —John 3:13; 6:51; 8:58; 17:5; Matt. 1:18-25; Luke 1:26-35.

As for the testimony of the apostle John, he begins his Gospel by telling that the Word, later to become Jesus, was with God in the beginning and that all things came into existence through him. Also that "the Word became flesh and resided among us," as the "only-begotten son." How could it be said that the Word *became* flesh, clearly implying a prehuman existence, if Joseph had been Jesus' father? Yes, how could Joseph have been his father and yet Jesus, in his prehuman existence, be the one through whom all things came into existence? The only way these things could be true of Jesus was by

his having had a virgin birth.—John 1: 1-3, 14.

And the apostle Paul gives us similar testimony. In comparing Jesus Christ with Adam he says: "The first man is out of the earth and made of dust; the second man [Jesus] is out of heaven." How could it be said that Jesus was "out of heaven" if Joseph had been his father? He would no more have been out of heaven than any other man that ever lived. Further, in counseling Christians to lowliness of mind Paul points to the example of Jesus, "who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men." Then again, Paul refers to Jesus as "the image of the invisible God, *the firstborn of all creation*; because by means of him all other things were created in the heavens and upon the earth," thereby corroborating what John said about the Word.—1 Cor. 15:47; Phil. 2:5-8; Col. 1: 15, 16.

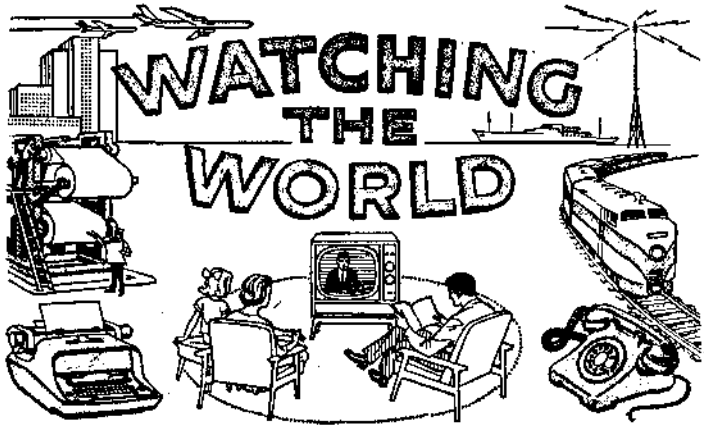
In fact, even in the Hebrew Scriptures we have an intimation of Jesus' virgin birth. Thus the prophet Micah foretold that from Bethlehem will come "the one who is to become ruler in Israel, whose origin is from early times, from the days of time indefinite."—Mic. 5:2.

Support for Jesus' virgin birth is also found in his sinlessness. Because of Adam's transgression "sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." As Job observed: "Who can produce someone clean out of someone unclean?" No one! But Jesus was without sin. He could challenge his opposers to convict him of any sin. Of him his apostles wrote that "he committed no sin, neither was deception found in his mouth," and that he was "guileless, undefiled, separated from the sinners." For this to be true of Jesus he had to have a perfect Father, not imperfect Joseph.—Rom. 5:12; Job 14:4; 1 Pet. 2:22; Heb. 7:26; John 8:46.

And it was absolutely necessary, yes, imperative that Jesus be sinless, for he came, as he himself confessed, "not to be ministered to, but to minister and to give his soul a ransom in exchange for many." None of Adam's imperfect offspring could do that, even as the psalmist shows at Psalm 49:7, 8. As John the Baptist proclaimed, Jesus was "the Lamb of God that takes away the sin of the world!" Supporting this truth are the words of Paul: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—Matt. 20:28; John 1:29; 1 Tim. 2:5, 6.

In further support of the virgin birth is the fact that the early "Christians," immediately after the days of the apostles, with extremely rare exceptions, all held to the virgin birth of Jesus. They defended this teaching against both Jews and pagans, even as their writings show. This certainly could not have been the case had the virgin birth been a legend or myth that gradually developed, especially since there is no record in the Hebrew Scriptures of virgin births taking place. Pagans had myths of virgin births, but not the Jews. —*(The) Virgin Birth of Christ*—Orr (1907); Machen (1930).

So we cannot escape it. We cannot deny the historicity of the virgin birth merely by trying to do away with the first chapters of Matthew and Luke, for which there exists no justification whatever. The Word of God, the Bible, stands or falls together on this teaching. Men without faith may stumble at the miracles recorded in the Bible, but those with faith know that "with God no declaration will be an impossibility," even as the angel Gabriel assured the virgin Mary.—Luke 1:37.



Earthquakes Strike

◈ The subcontinent of India, from Bombay to Bangalore, was shaken by an earthquake on December 11. At least 100 persons were killed and more than 1,000 injured in the quake. The magnitude of the earthquake was 6.25 on the Richter scale. The most destructive quakes are 7.9 on the scale. Koyna, a power project town about 150 miles southeast of Bombay, was badly hit, with 80 percent of the houses destroyed.

Debar, a town of 7,500 on the Yugoslav-Albanian border, was also razed to the ground by a severe earthquake that registered 6.5 on the Richter scale. At least 18 persons were killed and 174 injured. Light tremors on the morning of November 30 undoubtedly averted a far heavier death toll, because the people fled into the streets before the severe shock came and their houses collapsed.

Food Poisoning

◈ According to J. L. Goddard, commissioner of the U.S. Food and Drug Administration, food poisoning caused by the bacteria salmonella could become the greatest and most serious medical problem of our times. In 1951 only 1,700 cases were reported. In 1965 there were more than 20,000 cases. But Dr. Goddard said most scientists agree that only a small percent of the total number of cases are reported.

Soul-searching Editorial

◈ The national Catholic weekly, *The Tablet*, laments "the growing proportion of Catholics in prison." It suggests there could be a link with "too permissive Catholic attitudes towards liquor" and reports that "Catholic social functions too often become Catholic swills." Also, it notes that "Catholics have come close to canonizing gambling."

Dreaded Diseases Increase

◈ Three dreaded diseases have shown noticeable increases. The National Communicable Disease Center said that these diseases were malaria, leprosy and diphtheria. In 1966 malaria cases in the United States increased at the fastest rate in more than thirty years.

'A Sane World'

◈ Nobel Prize winner Sir Macfarlane Burnet recently told a hundred of Australia's leading biologists that all the odds were against humanity's holding back indefinitely the major catastrophes of nuclear holocausts and mass starvation. Humanity, he said, had passed the stage when intellectuals could dream of creating 'a sane and peaceful world.' But man's inability to bring such stability to human society does not leave God-fearing persons without hope. The Bible foretold long in advance the conditions now on earth, and it also gives details concerning the peaceful new order sure to come by means of the kingdom of God.

"Thou Shalt Not Kill"

◈ A published Associated Press dispatch said: "A chaplain is conducting an Army-wide crusade through closed circuit television espousing the premise that a soldier does not violate the Biblical commandment 'Thou Shalt Not Kill' when he goes into battle. 'A soldier doesn't kill for personal gain,' said the Baptist Maj. Eugene E. Allen. 'He doesn't murder.' " The fact that soldiers are serving their country renders the commandment irrelevant to the United States fighting man, Allen said. Do you agree with that? Did the fact that Hitler's soldiers were serving their country during World War II also make God's command irrelevant in their case? Or did it simply mean that priests and preachers who blessed Hitler's armies had turned their backs on God?

What Youth See

◈ The fraternities at Washington University, St. Louis, conducted a three-day symposium in which they expressed what they thought of the world at large. Here are some of their thoughts as reported in *Science*, December 1967: "We look at the church and see an institution that is more a social gathering place than a source of spiritual inspiration. . . . We look to the business community and the professions . . . and we are troubled by the mass bureaucracy which seems everywhere to stifle individual growth . . . and which promotes a striving for acceptance which is often at the expense of justice. We look to government and wonder whether our vote and our voice is really

heard. . . . We see a war which we are asked to fight, but whose course we have little if anything to say in determining." Many youth expressed deep unhappiness. "What is worse," says the report, "most seemed to be without hope, and religion had lost its role as a source of comfort."

Economic Troubles

◈ Uruguay's 2,700,000 people have largely been well fed, well dressed and well educated, and not too many really suspected that they were on the brink of bankruptcy. The country has gone into debt abroad to the amount of $438,000,000, and gold reserves have tumbled to $146,000,000. Since January 1967 the cost of living has leaped 92 percent. Early in November, Uruguay's economic troubles required President Oscar Gestido to declare his fourth devaluation of the peso since taking office last March.

Medical 'Cannibalism'

◈ Twenty-five-year-old Denise Ann Darvall died as a result of an auto accident, but her heart continued to beat in 55-year-old Louis Washkansky's body. Denise's kidney was also removed and continued to function in the 10-year-old body of Jonathan Van Wyk. Washkansky's own heart had reportedly degenerated to the point of uselessness. On December 3 a team of doctors removed his heart and made the transplant, but the patient died after 18 days. The operation took place in Capetown, South Africa. The New York *Times* for December 5 editorially made this interesting comment: "True, this is not the first time that a corpse has been 'cannibaized' to aid the living. Blood, kidneys, livers and heart valves have been transplanted before for the benefit of the sick." The point that strikes our interest is that the editor should recognize these forms of transplants as a kind of 'cannibalism.'

Drought Disaster

◈ As the temperature soared to 100 degrees, 123 bush fires burned out of control across the State of Victoria in Australia. Due to one of the worst droughts in the State's history, some 30,000 sheep had to be stocklifted out of the stricken area. The best most farmers in that part of the southern hemisphere could hope for out of their wheat crops was seed. There has been a ban placed on the use of water.

Religious Frauds

◈ "Religious frauds have become a multimillion dollar business," says H. B. Montague, chief inspector of the United States Post Office Department. "And they appear to be growing in number." The inspector said that a number of individuals have used the mails to defraud the public in the name of God. One reportedly represented himself as "a man who has sat and talked with God in the presence of a heavenly choir" and who has been "blessed by God with power to intercede" for others. People were asked to send in donations. The clergyman said that their money would be used entirely for "religious purposes," whereas "he has used donations for his personal enrichment to purchase a home . . . luxury automobiles, boats and a seaplane." Within the past year and a half, postal inspectors have investigated thirty-three individuals or organizations suspected of using the mails to defraud the public in the name of God.

Five Killed by Blood

◈ A published Reuters report from Brescia, Italy, tells of five people dying after receiving a transfusion of defective blood. They might have been alive today had God's restriction on blood been observed and one of the available plasma volume expanders used instead.

Fewer Priests

◈ Czechoslovakia has only two seminaries in the country. In 1966, 24 Catholic priests were ordained. In 1967 the number was 19. Before World War II there were, on an average, between 250 and 300 new priests ordained each year from 13 seminaries. And in The Hague, the Netherlands, according to the *Christian Heritage* for December 1967, there were 373 ordinations of priests in 1959, but only 226 in 1966.

Churches Closed

◈ Albania's radio Tirana reported that people in northern Albania had voted 400 to 4 to turn the Catholic church of St. Anthony into a "house of culture." Reports out of Albania also stated that the government's "Red Guard" units burned religious pictures and statues and had turned the only Catholic church in Fieri into a vocational school. Three priests were ordered to become workers in a local cooperative, according to a Sicilian report.

In the Grip of Crime

◈ Crime is costing America $27,000,000,000 annually, said the nation's No. 1 police officer, F.B.I. Director J. Edgar Hoover, as 1967 was drawing to a close. In 1966 crime increased 11 percent over 1965. It climbed 17 percent in the first six months of 1967 over the comparable period in 1966. The growth of crime is outstripping that of population by 7 to 1 and has become the leading internal problem of the United States. Crime is so bad, said Hoover, that Americans live in fear of their lives. What is to blame? He says public apathy, misguided sociologists, well-meaning but misinformed public officers who rationalize the spiraling crime rate and excuse criminal behavior, judicial leniency and unrealistic parole practices. There is another reason, found in the Bible at Revelation 12:12:

"Woe for the earth . . . because the Devil has come down to you, having great anger, knowing he has a short period of time."

How Much Is a Life Worth?

◈ The *Medical Times* for November 1967 makes these interesting observations: "The cost for killing a North Vietnamese soldier has been judged to be about $500,000. If one runs over a citizen in Saigon and is at fault, he is fined $15. If the injured person dies, the fine is $30. An estimated cost for transplanting a kidney in an effort to salvage a life is $50,000. The cost for creating, feeding, clothing and educating a healthy child in the high-cost communities of this country is less expensive."

Snake Charmers

◈ For the last sixty years, Morbund, a village about fifteen miles north of New Delhi, India, has remained the mecca of snake charmers; and some 50 families of professional charmers reportedly live there now, teaching the trade to their children. At present there are some 50,000 snake charmers in India, but the trade is fading out. "There still are plenty of cobras for us to catch and train," said Anokhe Lal, the ace of the snake charmers, "but few tourists these days are interested enough to pay to see the snake sequence." Snakes in India are sacred. On "Naagpanchami" day (literally, the birthday of the serpent king), Hindu women feed milk to snakes and offer sumptuous tips to their charmers. Yet more than 10,000 persons die of snakebites in India each year.

Canadian Crime Rate Up

◈ There are about 80,000 men behind bars in Canada today, proportionately three times as many as in Britain; and 15 times as many as in Sweden. Dr. R. W. Shepherd, president of the St. Lawrence House, said that the rate of recidivism (relapse into crime) in Canada is about 80 percent, and added: "Statistics show that if the rate continues to grow in Canada as it has in the past, then we shall have 300,000 Canadians behind bars in 1975." He stated that it cost more than $3,000 a year to keep a man in prison, to say nothing of the much heavier expense involved in tracking him down, arresting him and trying him. The doctor also said that experience had shown that the environment to which a man returned in the first few weeks following his release played a major part in his future conduct.

Where do you go to get your Bible questions answered?

Why not draw on the wealth of material published during the past year in your copies of the *Watchtower* and *Awake!* magazines? The *Watch Tower Publications Index* for 1967 contains a complete subject and scripture index to all twenty-four issues of each and covers as well the other literature published during the year. Get your copy at once. Send only 10d (for Australia, 10c; for South Africa, 7c). Also available are the indexes for the years 1930-1960 (8/6 [for Australia, $1; for South Africa, 70c]) and 1961-1965 (4/3 [for Australia, 50c; for South Africa, 35c]).

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