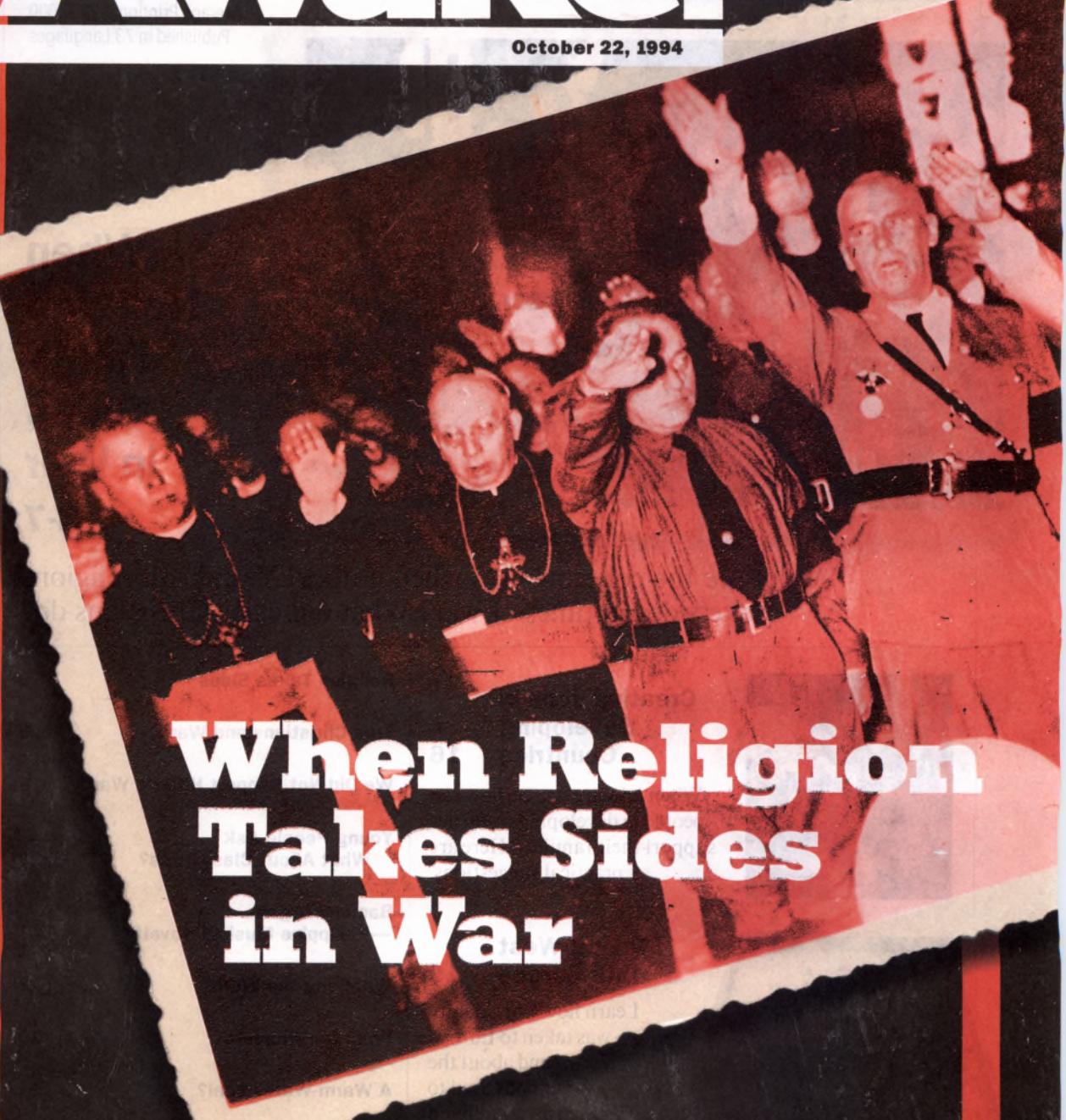


Awake!

October 22, 1994



When Religion Takes Sides in War

When Religion Takes Sides in War

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What are the consequences when it does? Yet, do all religions take sides in times of war? What did early Christians do?



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Religion Takes Sides

ON September 1, 1939, Germany invaded Poland, starting World War II. Three weeks later *The New York Times* carried the headline: "German Soldiers Rallied by Churches." Did German churches really support Hitler's wars?

Friedrich Heer, Roman Catholic professor of history at Vienna University, acknowledged that they did: "In the cold facts of German history, the Cross and the swastika came ever closer together, until the swastika proclaimed the message of victory from the towers of German cathedrals, swastika flags appeared round altars and Catholic and Protestant theologians, pastors, churchmen and statesmen welcomed the alliance with Hitler."

Indeed, church leaders gave unqualified support to Hitler's war effort, as Roman Catholic professor Gordon Zahn wrote: "The German Catholic who looked to his religious superiors for spiritual guidance and direction regarding service in Hitler's wars received virtually the same answers he would have received from the Nazi ruler himself."

Religions on the Other Side

But what were churches saying in the countries that opposed Germany? *The New York Times* of December 29, 1966, reported: "In the past local Catholic hierarchies almost always supported the wars of their nations,

blessing troops and offering prayers for victory, while another group of bishops on the other side publicly prayed for the opposite outcome."

Was this support of opposing armies done with Vatican approval? Consider: On December 8, 1939, just three months after the outbreak of World War II, Pope Pius XII issued the pastoral letter *Asperis Commoti Anxitibus*. The letter was addressed to chaplains in armies of the warring nations, and it urged those on *both sides* to have confidence in their respective military bishops. The letter admonished the chaplains "as fighters under the flags of their country to fight also for the Church."

Religion often takes an aggressive lead in mobilizing countries for war. "Even in our churches we have put the battle flags," admitted the late Harry Emerson Fosdick, a Protestant clergyman. And regarding the first world war, British brigadier general Frank P. Crozier said: "The Christian Churches are the finest blood-lust creators which we have, and of them we made free use."

However, that was religion's record in the past. What about its recent role in the war in republics of the former Yugoslavia, where most people are either Roman Catholic or Orthodox?

Religion's Responsibility

A headline in *Asiaweek* of October 20, 1993, declared: "Bosnia Is an Epicenter of Religious Conflict." A headline for a commentary in the *San Antonio Express-News* of June 13, 1993, proclaimed: "Religious Chiefs Should End Bosnian Woes." The article said: "The Roman Catholic, Eastern Orthodox and Muslim faiths . . . can't slough off responsibility for what is happening. Not this time, not with the whole world nightly watching. It's their war. . . . The principle that religious leaders bear responsibility for warfare is clear. Their very sanctimoniousness provokes it. By blessing one side over the other they do so."

Why, for example, is hatred between members of the Roman Catholic Church and Eastern Orthodox Churches so great? Popes, patriarchs, and other church leaders are responsible. Ever since the final separation between these religions in 1054, church leaders have fostered hatred and wars between their members. The Montenegrin newspaper *Pobeda*, September 20, 1991, pointed to that religious schism and its consequences in an article about the recent fighting. Under the title "Killers in the Name of God," the article explained:

"It is not a question of politics between [Croatian president] Tudjman and [Serbian leader] Milošević but rather it is a religious war. It should be stated that already a thousand years have passed since the Pope decided

ed to eliminate the Orthodox religion as a rivalry. . . . In 1054 . . . the Pope declared the Orthodox Church responsible for the separation. . . . In 1900 the first Catholic congress explicitly explained the plan of genocide against the Orthodox for the 20th century. [This] plan is now taking place."

However, the recent conflict is not the first example of religious strife in this century. Fifty years ago, during World War II, Roman Catholics tried to eliminate the Orthodox Church presence in the area. With the pope's backing, the Croatian nationalist movement called Ustashi came to govern the independent state of Croatia. *The New Encyclopaedia Britannica* reports that this Vatican-approved rule employed "extraordinarily brutal practices, which included executions of hundreds of thousands of Serbs and Jews."

In the book *The Yugoslav Auschwitz and the Vatican*, not only are these mass killings documented—Involving tens of thousands of victims—but the Vatican's involvement in them is also documented.

On the other hand, the Orthodox Church has backed the Serbs in their fighting. In fact, one Serbian unit leader was quoted as saying: "The Patriarch is my commander."

What could have been done to stop the killing, which in Bosnia and Herzegovina alone has left as many as 150,000 either dead or missing? Fred Schmidt declared in the *San Antonio Express-News* that the UN Security

Awake!

Why Awake! Is Published *Awake!* is for the enlightenment of the entire family. It shows how to cope with today's problems. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it always stays politically neutral and does not exalt one race above another. Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away.

Would you welcome more information? Write Watch Tower at the appropriate address on page 5. Publication of *Awake!* is part of a worldwide Bible educational work supported by voluntary donations.

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Hitler, here seen with the papal nuncio Vassallo di Torregrossa, was never excommunicated



Council should pass "a formal resolution calling on the pope, the patriarch of Constantinople, and [the other leaders] of the Catholic, Eastern Orthodox, and Muslim churches having jurisdiction in Bosnia-Herzegovina to forthwith call off their dogs and meet together to figure out how their faithful can find it in their hearts to live as neighbors with those of other faiths."

In a similar vein, a commentary in the Scottsdale, Arizona, *Progress Tribune* concluded that the war "might be stopped if the religious leaders over there got serious about stopping it." The article suggested that they do that "by immediately excommunicating any congregant who fires a shell at Sarajevo."

No Real Force for Peace

However, popes have consistently refused to excommunicate the worst of war criminals,

even when fellow Catholics have appealed for such action to be taken. For example, the *Catholic Telegraph-Register* of Cincinnati, Ohio, U.S.A., under the heading "Reared as Catholic but Violates Faith Says Cable to Pope," reported: "An appeal has been made to Pius XII that Reichsfuehrer Adolph Hitler be excommunicated.... 'Adolph Hitler,' [the cable] read in part, 'was born of Catholic parents, was baptized a Catholic, and was reared and educated as such.'" Yet Hitler was never excommunicated.

Consider, too, the situation in parts of Africa where brutal warfare has raged. Fifteen Roman Catholic bishops from the African nations of Burundi, Rwanda, Tanzania, Uganda, and Zaire confessed that, despite the

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presence of many baptized "Christians" in the region, "internal conflicts have led to massacres, destruction and forced removals of people." The bishops admitted that the root of the problem "is that the Christian faith has not sufficiently penetrated the mentality of the people."

The *National Catholic Reporter* of April 8, 1994, said the "pope . . . felt 'immense pain' at fresh reports of conflict in the tiny African nation [of Burundi], whose population is pre-

dominantly Catholic." The pope said that in Rwanda, where about 70 percent of the population is Catholic, "even Catholics are responsible" for the killing. Yes, Catholics on both sides have massacred one another, even as they have in countless previous wars. And, as we have noted, other religions have done the same.

Are we therefore to conclude that all religions take sides in war? Is there any religion that is a true force for peace?

True Christians and War

JESUS told his disciples: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another." (John 13:34) Can true Christians manifest such love for one another and at the same time go to war and kill one another?

Consider also the question asked by the apostle Paul: "Is Christ divided?" (1 Corinthians 1:13, *Revised Standard Version, Catholic Edition*) Ask yourself: 'Could there be any division greater than that which results in members of the same religion killing one another?'

Really, we should not be surprised to learn that early Christians did not go to war. Hastings' renowned *Encyclopaedia of Religion and Ethics* noted: "The view was widely prevalent in the early Church that war is an organized

iniquity with which the Church and the followers of Christ can have nothing to do."

Early Christians lived by Jesus' command to love one another. The German theologian Peter Meinhold explained: "While the New Testament is silent on the question whether Christians may or may not be soldiers and whether they must resign from the army when they become Christians, the old church took a stand in the issue. Being a Christian and a soldier was considered irreconcilable." Does anyone today take a stand like that of "the old church"?

Any True Christians Today?

Encyclopaedia Canadiana says: "The work of Jehovah's Witnesses is the revival and re-establishment of the primitive Christianity practised by Jesus and his disciples during the

first and second centuries of our era. . . . All are brothers."

What does that mean in practice? "Jehovah's Witnesses maintain a strict neutrality in time of war," notes the *Australian Encyclopædia*. While as individuals they may choose to take this position, they do not interfere with the affairs of the government under which they live. Thus they did not support Hitler's war, and so none of them were tried during the Nuremberg trials as war criminals.

One German who was found guilty and executed was Alfred Rosenberg, head of the Nazi Party's Foreign Affairs Department. Defending the Nazi policy of putting Jehovah's Witnesses in concentration camps, Rosenberg testified during his trial: "An American chaplain has very kindly given me in my cell a church paper from Columbus [Ohio]. I gather from that that the United States, too, arrested Jehovah's Witnesses during the war and that until December 1945, 11,000 of them were still detained in camps." It is true that Jehovah's Witnesses have been strictly neutral, not taking sides in political disputes. They have not shed any blood, in World War II or in any other war.

In Hungary, a writer in *Ring* magazine of November 4, 1992, said of Jehovah's Witnesses: "They would choose to die rather than kill someone. Consequently, I am sure if only Jehovah's Witnesses lived on the earth then wars would not break out anywhere." Reo M. Christenson, a professor of political science, discussed in *The Christian Century* whether a genuine Christian could take part in war, and he concluded:

"Can anyone seriously conceive of Jesus hurling hand grenades at his enemies, using a machine gun, manipulating a flamethrower, dropping nuclear bombs or launching an ICBM which would kill or cripple thousands of mothers and children? The question is so absurd that it scarcely merits an answer. If Jesus could not do this and be true to his character, then how can we do it and be true to him?" A thought-provoking question.

Yet, the religions of the world continue to take sides in war. Catholics keep on killing Catholics, and those of other religions kill either people of their own faith or members of other churches. To follow the teachings of Jesus Christ, firm conviction and courage are required, as the following true story reveals.



Can anyone seriously conceive of Jesus using a machine gun in war?

U.S. National Archives photo

We Did Not Support Hitler's War

AS TOLD BY FRANZ WOHLFAHRT



My father

MY FATHER, Gregor Wohlfahrt, served in the Austrian army during World War I (1914 to 1918) and fought against Italy. Altogether, hundreds of thousands of Austrians and Italians were slaughtered. The horrors of that experience completely changed Father's outlook on religion and war.

Father saw Austrian priests bless the troops, and he learned that Italian priests on the other side were doing the same. So he asked: "Why are Catholic soldiers urged to kill other Catholics? Should Christians go to war against one another?" The priests had no satisfying answers.

Answers to Father's Questions

After the war Father married and settled in the mountains of Austria near the Italian and Yugoslav borders. I was born there in 1920, the first of six children. When I was six, we moved a few miles east to St. Martin near the resort town of Pötschach.

While we lived there, ministers of Jehovah's Witnesses (then called Bible Students) called on my parents. In 1929 they left the booklet *Prosperity Sure*, which answered many of Father's questions. It showed from

the Bible that the world was being controlled by an invisible ruler called Devil and Satan. (John 12:31; 2 Corinthians 4:4; Revelation 12:9) His influence on the religion, politics, and commerce of this world was responsible for the horrors Father saw in World War I. At long last Father had found the answers that he had been searching for.



Zealous Ministry

Father ordered literature from the Watch Tower Bible and Tract Society and started distributing it to his relatives and then from house to house. Hans Stossier, a neighbor lad of only 20, soon joined him in the house-to-house ministry. Shortly, five of our relatives also became Witnesses—Father's brother Franz, his wife Anna, later their son Anton, Father's sister Maria, and her husband, Hermann.

This caused quite a stir in our small town of St. Martin. At school a student asked our

Below and left: Cardinal Innitzer voting in support of the German Reich

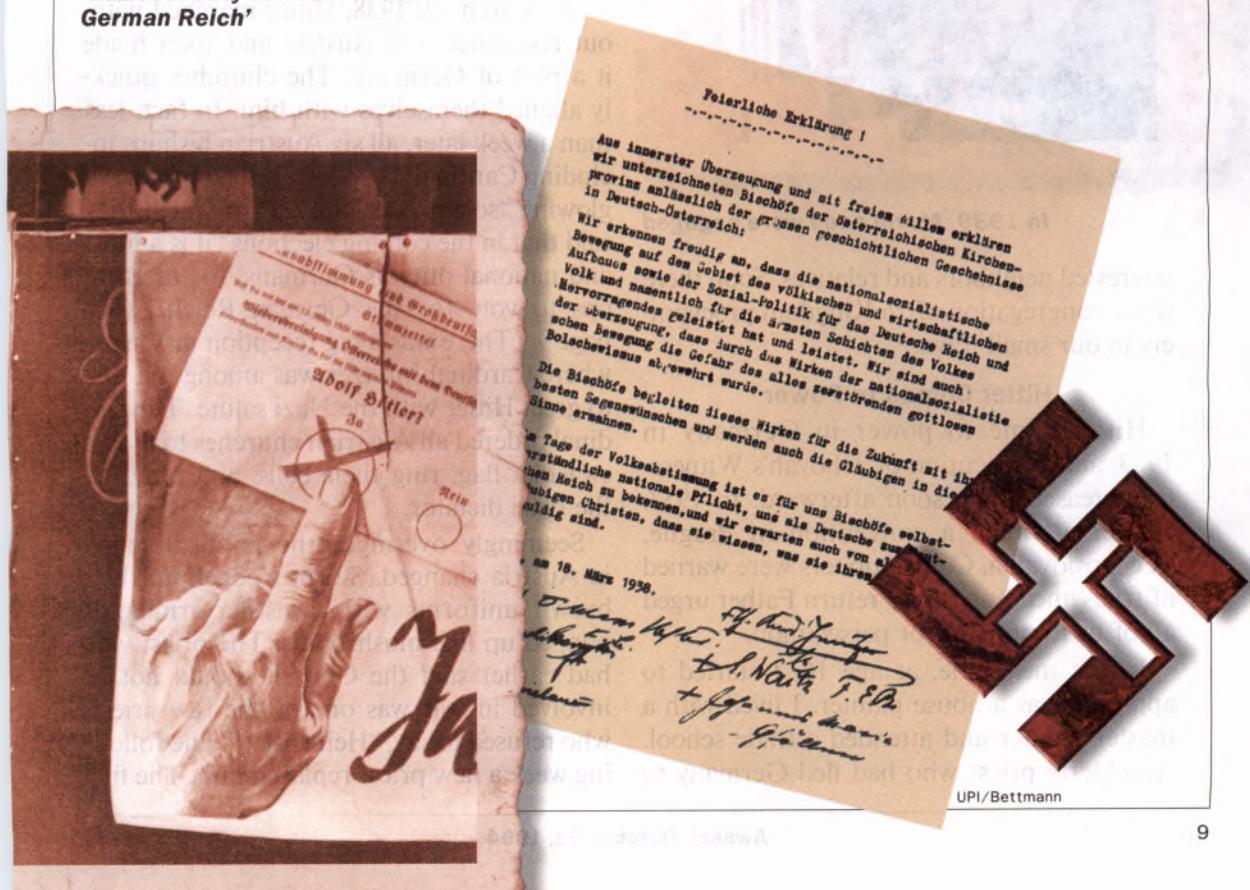
Right: The "Solemn Declaration" in which six bishops declare that it is their 'national duty to vote for the German Reich'

Catholic teacher, "Father Logge, who is the new god Jehovah that Wohlfahrt is worshiping?"

"No, no, children," the priest replied. "This is not a new god. Jehovah is the Father of Jesus Christ. If they are spreading the message out of love for that God, that is very good."

I remember my father many times leaving the house at 1:00 a.m. loaded with Bible literature and a sandwich. Six or seven hours later, he would reach the farthest point of his preaching territory, near the Italian border. I would accompany him on shorter trips.

Despite his public ministry, Father did not neglect his own family's spiritual needs. When I was about ten, he started a regular weekly Bible study with all six of us, using the book *The Harp of God*. At other times our house would overflow with



UPI/Bettmann



In 1939, Maria and I were engaged

interested neighbors and relatives. Soon there was a congregation of 26 Kingdom proclaimers in our small town.

Hitler Comes to Power

Hitler came to power in Germany in 1933, and persecution of Jehovah's Witnesses increased there soon afterward. In 1937, Father attended a convention in Prague, Czechoslovakia. Conventioners were warned of trials ahead, so on his return Father urged all of us to prepare for persecution.

In the meantime, at age 16, I started to apprentice as a house painter. I lived with a master painter and attended a trade school. An elderly priest who had fled Germany to

escape the Nazi regime conducted a religious instruction class in the school. When students greeted him with "Heil Hitler!" he showed displeasure and asked: "What's wrong with our faith?"

I took advantage of the opportunity and inquired why Catholics use titles such as "Your Eminence" and "Holy Father," since Jesus said that all his followers are brothers. (Matthew 23:8-10) The priest acknowledged that doing this was wrong and that he himself was in trouble for refusing to bow before the bishop and kiss his hand. Then I asked: "How is it possible to kill fellow Catholics with the blessing of the Church?"

"This is the greatest shame!" the priest exclaimed. "It should never happen again. We are Christians and the Church should not be involved in war."

On March 12, 1938, Hitler marched without resistance into Austria and soon made it a part of Germany. The churches quickly aligned themselves with him. In fact, less than a week later, all six Austrian bishops including Cardinal Theodore Innitzer signed a glowing "solemn declaration" in which they said that in the coming elections "it is a must and national duty as Germans, for us Bishops to vote for the German Reich." (See page 9.) There was a big reception in Vienna where Cardinal Innitzer was among the first to greet Hitler with the Nazi salute. The cardinal ordered all Austrian churches to fly the swastika flag, ring their bells, and pray for the Nazi dictator.

Seemingly overnight the political mood in Austria changed. Storm troopers in their brown uniforms with swastika armbands popped up like mushrooms. The priest who had earlier said the Church should not be involved in war was one of the few priests who refused to say, "Heil Hitler!" The following week a new priest replaced him. The first

thing that he did on entering class was click his heels, raise his arm in salute, and say: "Heil Hitler!"

Pressure to Conform

Everyone was exposed to the pressure of the Nazis. When I greeted people with "*Guten Tag*" (Good day) instead of "Heil Hitler," they became angry. Some 12 times I was reported to the Gestapo. Once a horde of storm troopers threatened the master painter with whom I was living, saying that if I didn't give the salute and join the Hitler Youth, I would be sent to a concentration camp. The painter, a Nazi sympathizer, asked them to be patient with me since he was sure that in time I would change. He explained that he didn't want to lose me because I was a good worker.

With the Nazi takeover, there were big marches that went late into the night, and people fanatically screamed slogans. Every day the radios blared with speeches by Hitler, Goebbels, and others. Submission of the Catholic Church to Hitler deepened, as priests routinely prayed for and blessed Hitler.

Father reminded me of the need to take a firm stand and to dedicate my life to Jehovah and to be baptized. He also spoke to me about Maria Stossier, our neighbor Hans' younger sister, who had taken a stand for Bible truth. Maria and I had agreed to marry, and Father urged me to be an encouragement to her spiritually. Maria and I were baptized in August 1939 by her brother Hans.

Father's Exemplary Integrity

The next day Father was called up for military service. Although his poor health, resulting from hardships suffered during World War I, would have prevented him from serving anyway, Father said to the interviewers that as a Christian he would nev-

er be involved in war again as he had been when he was a Catholic. For this remark he was held for further investigation.

One week later when Germany invaded Poland, which started World War II, he was taken to Vienna. While he was being held there, the mayor of our district wrote claiming that Father was responsible for other Witnesses' having refused to support Hitler and that therefore Father should be executed. As a result, Father was sent to Berlin and was soon afterward sentenced to be beheaded. He was kept in chains day and night in the Moabit jail.

In the meantime I wrote Father on behalf of the family and told him that we were determined to follow his faithful example. Father generally was not an emotional man, but we could see how he felt when his last letter to us was stained with tears. He was so happy that we understood his stand. He sent words of encouragement, mentioning each one of us individually by name and urging us to keep faithful. His hope in the resurrection was strong.

Besides Father, about two dozen other Witnesses were being held in the Moabit jail. High-ranking officials of Hitler tried to persuade them to give up their faith but without success. In December 1939, some 25 Witnesses were executed. Upon learning of Father's execution, Mother expressed how thankful she was to Jehovah that He had given Father the strength to remain faithful until death.

My Tests Begin

A few weeks later, I was called up for work service but soon learned that the main activity was military training. I explained that I would not serve in the army but would do other work. However, when I refused to sing Nazi fighting songs, the officers became infuriated.

The next morning I appeared in civilian clothes rather than in the army uniform we had been issued. The officer in charge said he had no alternative but to put me in the dungeon. There I subsisted on bread and water. Later I was told there would be a flag-saluting ceremony, and I was warned that refusal to participate would result in my being shot.

On the training grounds were 300 recruits as well as military officers. I was commanded to walk by the officers and the swastika flag and give the Hitler salute. Drawing spiritual strength from the Bible account of the three Hebrews, I simply said, "*Guten Tag*" (Good day), as I passed. (Daniel 3:1-30) I was ordered to march past again. This time I didn't say anything, only smiled.

When four officers led me back to the dungeon, they told me they were trembling because they expected that I would be shot. "How is it possible," they asked, "that you were smiling and we were so nervous?" They said that they wished they had my courage.

A few days later, Dr. Almendinger, a high-ranking officer from Hitler's headquarters in Berlin, arrived in the camp. I was called before him. He explained that the laws had become much tougher. "You are not aware at all of what you are in for," he said.

"Oh, yes, I am," I replied. "My father was beheaded for the same reason only a few weeks ago." He was stunned and fell silent.

Later another high-ranking official from Berlin arrived, and further attempts were made to change my mind. After hearing why I would not break God's laws, he took my hand and, with tears streaming down his face, said: "I want to save your life!" All the officers looking on were very moved. I was then led back to the dungeon where I spent 33 days altogether.

Trial and Imprisonment

In April 1940, I was transferred to a jail in Fürstenfeld. A few days later my fiancée, Maria, and my brother Gregor visited. Gregor was only a year and a half younger than I, and he had taken a firm stand for Bible truth in school. I remember his urging our younger brothers to be prepared for persecution, saying there was only one way, serving Jehovah! The precious hour spent encouraging one another was the last time I saw him alive. Later, in Graz, I was sentenced to five years of hard labor.

In the fall of 1940, I was put on a train destined for a labor camp in Czechoslovakia, but I was detained in Vienna and placed in prison there. The conditions were horrible. Not only did I suffer from hunger, but during the nights I was bitten by large bugs that left my flesh bleeding and burning. For reasons then unknown to me, I was returned to prison in Graz.

There was interest in my case because the Gestapo described Jehovah's Witnesses as fanatical martyrs who wanted the death sentence so as to get a heavenly reward. As a result, for two days I had a fine opportunity to speak before a professor and eight students from Graz University, explaining that only 144,000 persons would be taken to heaven to rule with Christ. (Revelation 14:1-3) My hope, I said, was to enjoy everlasting life in paradise conditions on earth.—Psalm 37:29; Revelation 21:3, 4.

After two days of questioning, the professor said: "I have come to the conclusion that you have both feet on this earth. It is not your desire to die and go to heaven." He expressed sorrow about the persecution of Jehovah's Witnesses and wished me the best.

Early in 1941, I found myself aboard a train headed for Rollwald hard labor camp in Germany.

Harsh Camp Life

Rollwald was located between the cities of Frankfurt and Darmstadt and held about 5,000 prisoners. Each day began at 5:00 a.m. with roll call, which took some two hours as officers took their time updating their prisoner list. We were required to stand motionless, and many prisoners suffered severe beatings for not standing perfectly still.

Breakfast consisted of bread, which was made of flour, sawdust, and potatoes that were often rotten. Then we went to work in the swamp, digging trenches to drain the land for agricultural purposes. After we worked in the swamp all day without adequate footwear, our feet would swell up like sponges. Once my feet developed what appeared to be gangrene, and I feared they would need to be amputated.

At noon on the job site, we were served an experimental concoction of so-called soup. It was flavored with turnip or cabbage and sometimes included the ground carcasses of diseased animals. Our mouths and throats burned, and many of us developed large boils. In the evening we received more "soup." Many prisoners lost their teeth, but I had been told the importance of keeping teeth active. I would chew on a piece of pine wood or on hazel twigs, and I never lost mine.

Keeping Strong Spiritually

In an effort to break my faith, the guards isolated me from contact with other Witnesses. Since I had no Bible literature, I would



Our family. Left to right: Gregor (beheaded), Anni, Franz, Willibald, Ida, Gregor (father, beheaded), Barbara (mother), and Kristian

call to mind scriptures I had memorized, such as Proverbs 3:5, 6, which urges us to 'trust in Jehovah with all our heart,' and 1 Corinthians 10:13, which promises that Jehovah will not 'let us be tempted beyond what we can bear.' By reviewing such scriptures in my mind and by leaning on Jehovah in prayer, I was strengthened.

At times I was able to see a Witness who was in transit from another camp. If we did not have opportunity to speak, we would encourage each other to stand firm with a nod of our head or a raised clenched fist. Occasionally I received letters from Maria and Mother. In one I learned of my dear brother Gregor's death, and in another, toward the end of the war, of the execution of Hans Stosier, Maria's brother.

Later, a prisoner was transferred to our camp who knew Gregor when they were together in the Moabit jail in Berlin. From him I learned details of what happened. Gregor had been sentenced to die by guillotine, but in an effort to break his integrity, the customary waiting period before execution had been

extended to four months. During that time all kinds of pressures were exerted to make him compromise—heavy chains bound his hands and feet, and he was rarely fed. Yet, he never wavered. He was faithful to the end—March 14, 1942. Though saddened by the news, I was strengthened by it to remain faithful to Jehovah, come what may.

In time I also learned that my younger brothers Kristian and Willibald and my younger sisters Ida and Anni were taken to a convent used as a correctional home in Landau, Germany. The boys were severely beaten because they refused to hail Hitler.

Opportunities to Witness

Most of those in the barracks where I lived were political prisoners and criminals. I often spent evenings witnessing to them. One was a Catholic priest from Kapfenberg named Johann List. He had been imprisoned because he had spoken to his congregation about things heard on British Broadcasting.

Johann had a very difficult time because he was not accustomed to hard physical labor. He was a pleasant man, and I would help him reach his work quota so that he would not get into trouble. He said he was ashamed that he was imprisoned for political reasons and not for standing up for Christian principles. "You are really suffering as a Christian," he said. When he was released about a year later, he promised to visit my mother and my fiancée, which promise he kept.

Life for Me Improves

Late in 1943, we got a new camp commander by the name of Karl Stumpf, a tall, white-haired man who started to improve conditions in our camp. His villa was due for painting, and when he learned that I was a painter by trade, I was given the job. That was the first time I was called away from working in the swamp.

The commander's wife had a hard time un-

derstanding why I had been imprisoned, even though her husband explained that I was there because of my faith as one of Jehovah's Witnesses. She took pity on me because I was so skinny and fed me. She arranged more jobs for me so I could be built up physically.

When prisoners from the camp were being called for fighting on the front lines toward the end of 1943, my good relationship with Commander Stumpf saved me. I explained to him that I would suffer death before becoming bloodguilty by taking part in war. Although my position of neutrality put him in an awkward position, he was able to keep my name off the list of those called up.

Last Days of the War

During January and February of 1945, low-flying American planes encouraged us by dropping leaflets that said the war was near its end. Commander Stumpf, who had saved my life, provided me civilian clothes and offered his villa as a hiding place. Leaving the camp, I saw overwhelming chaos. For example, children in battle gear with tears streaming down their faces were fleeing before the Americans. Fearing that I would run into SS officers who would wonder why I was not carrying a gun, I decided to return to the camp.

Soon our camp was completely encircled by American troops. On March 24, 1945, the camp surrendered, flying white flags. How surprised I was to learn that there were other Witnesses in camp extensions who also had been held back from execution by Commander Stumpf! What a joyous meeting we had! When Commander Stumpf was jailed, many of us approached the American officers and testified personally and by letter in his behalf. As a result, three days later he was freed.

To my astonishment, I was the first one of the some 5,000 prisoners allowed to go free. After five years of imprisonment, I felt as if I were dreaming. With tears of

With Maria today

joy, I thanked Jehovah in prayer for having preserved me alive. Germany did not surrender until May 7, 1945, about six weeks later.

On my release, I immediately established contact with other Witnesses in the area. A Bible study group was organized, and during the following weeks, I spent many hours witnessing to the people in the area surrounding the camp. At the same time, I obtained employment as a painter.

Back Home Again

In July, I was able to buy a motorcycle, and then my long trek home began. The journey took several days, since many of the bridges along the highway had been blown up. When I finally arrived home in St. Martin, I drove up the road and spotted Maria harvesting wheat. When she finally recognized me, she came running. You can imagine the happy reunion. Mother threw down her scythe and also came running. Now, 49 years later, Mother is 96 years of age and blind. Her mind is still clear, and she remains a faithful Witness of Jehovah.

Maria and I were married in October 1945, and in the years since, we have enjoyed serving Jehovah together. We have been blessed with three daughters, a son, and six grandchildren, all of whom are zealously serving Jehovah. Over the years I have had the satisfaction of helping scores of people take their stand for Bible truth.

Courage to Endure

Many times I have been asked how, as a mere youth, I was able to face death with-



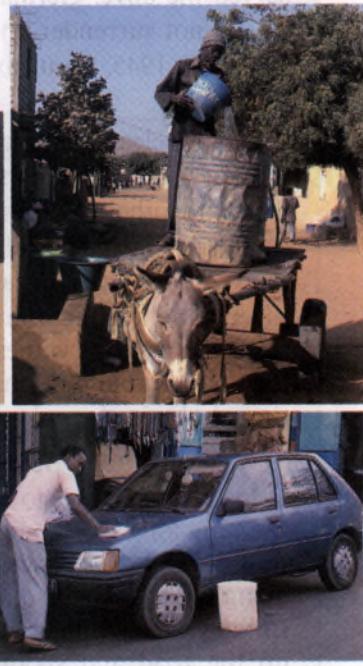
out fear. Be assured—Jehovah God gives the strength to endure if you are determined to remain loyal. One learns very quickly to rely fully on him through prayer. And knowing that others, including my own father and brother, endured faithfully to death served to help me remain loyal as well.

It was not only in Europe that Jehovah's people did not take sides in war. I remember that during the Nuremberg trials in 1946, one of Hitler's high-ranking officials was being questioned about the persecution of Jehovah's Witnesses in concentration camps. He pulled from his pocket a news clipping that reported that thousands of Jehovah's Witnesses in the United States were in American prisons because of their neutrality during World War II.

Indeed, true Christians courageously follow the example of Jesus Christ, who maintained integrity to God down to his dying breath. To this day I often think of the 14 members of our small congregation in St. Martin during the 1930's and 1940's who, out of love for God and their fellowman, refused to support Hitler's war and for that reason were put to death. What a grand reunion it will be when they are brought back to enjoy life forevermore in God's new world!

Creating Jobs in Developing Countries

BY AWAKE! CORRESPONDENT IN SENEGAL



THE teenager's father died when she was a child, leaving her mother with a large family of eight children. Now that her mother is getting old, the teenager must contribute to the support of the family by finding a job. Finished is her dream of continuing school. She has to work, even though she has no skills or formal education.

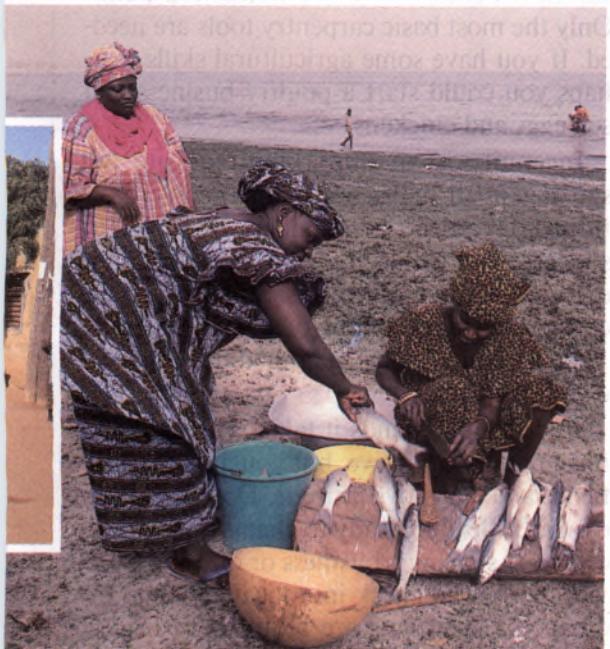
Situations like this are common in developing countries. Jobs are scarce, even for those with university degrees. Nevertheless, with determination and a good sense of creativity, many have been able to devise jobs for themselves. Such jobs may not place a person in the lap of luxury, but the Bible

says at 1 Timothy 6:8: "Having sustenance and covering, we shall be content with these things."

With that balancing word of advice well in mind, let's take a look at some of the ingenious ways Christians in developing countries have been surviving and thriving.

The Food Business—African Style

Food is always in demand. Here in West Africa, enterprising women have found a fascinating variety of ways to turn this fact into profit. Some, for example, construct a small shed near a construction site and cook a noon meal for the workers. Others provide food



Sewing dresses, washing cars, delivering fresh water, and cleaning fish are some ways people make a living

for those on their way to work in the morning. They set up a small table with benches, boil water on a charcoal heater, and serve a simple breakfast—hot coffee with fresh bread and butter. In the evening they set up shop again and serve a small meal to workers at the end of the day. Running this kind of restaurant means working a tough schedule, but it allows industrious ones to pay their bills.

There is also an opportunity for selling snack foods. Some women find a crowded place near a market and roast peanuts. *Fatayas*—small meat pies served in a hot sauce—are also easily sold. So are meat sand-

wiches made with a spicy meat sauce. These are fast-moving items in African countries such as The Gambia and Mali.

In Guinea-Bissau and Senegal, quite a number of young people who are Jehovah's Witnesses support themselves in the full-time ministry by baking and selling another popular item: small cakes. Moses, a resident of Senegal's capital city, Dakar, explains: "My wife and I were serving as special pioneers [full-time evangelizers] when we began having children. Now I had to find a way to support them, so the idea came to me to make and sell small cakes."

"I had very little cash to start off with, so I had to be careful to distinguish between money I could keep as profit and money I needed to put back into the business to replenish supplies, such as flour and eggs. Now I am able to sell enough cakes to care for most of the needs of my small family."

"To help out, my wife, Esther, sews dresses at home. This permits her to be home with our two small boys. So between the two of us, we are able to care quite well for our family, despite the fact that we live in difficult times."

Here's another idea for a small business: Since working people are busy and often do not have time for a long trip to the market, they will patronize small local stands that sell fruit or vegetables. Some stand owners even have a delivery service, taking fresh vegetables right to the homes of customers. Word can spread quickly that you are honest and that you sell quality products. Be careful, however, not to charge too much, or people will simply return to the regular market.

Service Industries

If selling products does not appeal to you, consider offering various services. Domestic work, such as cleaning, cooking, and washing and ironing clothes, is always in demand. And there are numerous other opportunities.

For example, do you live near the ocean or near a fish market? Why not offer to clean fish—quickly and at low cost? All you need is a good block of wood and a fine fish knife. Car washing is another profitable enterprise. Needed equipment? A bucket, some water, a little soap, and a good cloth. In Dakar, business-minded youths can be seen on almost all parking lots and on many a shaded street performing this service.

Is running water scarce in your part of the world? Sometimes women line up for hours at a common water fountain to have their containers filled. Then they have to transport the heavy basins on their heads all the way home. Many are therefore willing to pay someone who will deliver the water to them. The trick is getting to the water fountain early in the morning so that you can fill your containers and load them onto a hand-pushed or donkey-pulled cart. Now you are ready to deliver the water to homes or work sites.

Do you have some secular schooling? Perhaps you could offer to tutor young children on weekends. Classrooms tend to be crowded in developing lands, and parents may be willing to pay for their child to receive some personal attention.

Another useful skill you may already have is the art of hair braiding. Since braided hair styles are quite popular among women in Africa, there is a market for people skilled at this craft.

Using Ingenuity

In Bible times, a capable wife could find clever ways to generate income. Says Proverbs 31:24: "She has made even undergarments and proceeded to sell them, and belts she has given to the tradesmen." Similarly, many in developing lands have found success in running their own cottage industries, or small businesses. A carpenter, for example, may set up a small shop and make simple

stools, benches, and other household items. Only the most basic carpentry tools are needed. If you have some agricultural skills, perhaps you could start a poultry business and sell eggs and chickens.

Ingenuity is an important requisite for starting small industries. Some people have turned discarded tin containers into colorful suitcases and trunks. Others have made sandals out of automobile tires. Still others have constructed buckets out of old inner tubes. The possibilities may be limited only by your own imagination.

In developing lands it takes both skill and imagination to survive, but you also need patience and a positive attitude. Do not give up easily. Be flexible, ready to change jobs if necessary. If starting a business or offering a service, be sure to check into local laws and ordinances. Christians are required to respect the law of the land.—Romans 13:1-7.

Before attempting to offer a product or service, ask yourself: 'What are the local needs and customs? What is the condition of the local economy? Can customers afford to pay for what I am offering? How many others are offering a similar product or service? Do I really have the skills, energy, initiative, self-discipline, and sense of organization needed to carry on this enterprise? How much of an investment will be involved? Will I have to borrow? Will I be able to pay off the loan?

Jesus' question at Luke 14:28 is apropos: "Who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it?"

True, not all have the skills or the temperament to be self-employed. Yet Jehovah God can bless your initiative and earnest effort when it is put forward with a right motive. (Compare 2 Peter 1:5.) So do your utmost to find work—even if you have to create it yourself!

Moving West Into Europe

IF Jesus' missionary commission was to be carried out, people the world over would have to be reached with the message of Christianity. (Matthew 28:19; Acts 1:8) This fact was emphasized when during the second of three missionary trips, the apostle Paul saw a vision in which he was entreated: "Step over into Macedonia and help us."—Acts 16:9, 10.

Paul accepted that invitation, and in about 50 C.E., he stepped over to preach in the European city of Philippi. Lydia and her household became believers, and a congregation was founded. That was only the first stop on Christianity's triumphant march across all Europe. Paul himself later preached in Italy, possibly even in Spain.—Acts 16:9-15; Romans 15:23, 24.

Yet Paul was not Christianity's only missionary. Author J. Herbert Kane notes: "There must have been scores of others, whose names have been lost to history. . . . The Acts of the Apostles does not tell the whole story."—*A Global View of Christian Missions From Pentecost to the Present*.

We do not know, however, the extent to which Jesus' other followers served as missionaries in *foreign* lands. Traditional beliefs that Thomas went to India and Mark the evangelist went to Egypt cannot be confirmed. What we do know is that all of Christ's true disciples had the missionary

spirit and that they all did missionary work at least in their homeland. As Kane notes: "This historic event [Pentecost] marked the beginning of the Christian church and the inauguration of the missionary movement, for in those days the church was mission."

To the Far Corners of Europe

The Jews believed in the worship of one true God. They set their hopes on a promised Messiah. They accepted the Hebrew Scriptures as God's Word of truth. Hence, citizens of the countries into which the Jews had been scattered were likely somewhat familiar with these beliefs. Since these were aspects of worship that Christians and Jews had in common, the message of Christianity, when it appeared, was not totally new. According to Kane, "these factors were of immense help to the Christian missionaries as they traveled throughout the Roman world preaching the gospel and planting churches."

The Jewish dispersal thus prepared the way for Christianity. The rapid spread of Christianity took place because Christians had the missionary spirit. "The gospel was preached by laymen," Kane says, noting: "Wherever they went they gladly shared their new-found faith with friends, neighbors, and strangers." Historian Will Durant explains: "Nearly every convert, with the ardor of a revolutionary, made himself an office of propaganda."

By 300 C.E., a corrupted form of Christianity was widespread throughout the Roman Empire. Such corruption, a falling away from pure worship, had been foretold. (2 Thessalonians 2:3-10) An apostasy actually took place. Durant explains: "Christianity did not destroy paganism; it adopted it."

As professed Christians drifted further away from true Christianity, most of them lost the missionary spirit. One who had a missionary spirit, however, was a child born to Catholic parents in Britain near the end of the fourth century. Named Patrick, he is known for having taken the message of Christ to the western edge of Europe—to Ireland—where legend has it that he converted thousands of people and set up hundreds of churches.

Soon Ireland was taking the lead in missionary work. According to Kane, "its missionaries flung themselves with fiery zeal into the battle against heathenism." One of these missionaries was Columba, who apparently played a major role in converting Scotland. In about 563 C.E., he and 12 companions established a monastery on Iona, an island off the west coast of Scotland, which became a center of missionary activity. Columba died shortly before 600 C.E., but for the next 200 years, missionaries continued to be sent from Iona to all parts of the British Isles and Europe.

After professed Christianity spread to England, some English converts copied the missionary spirit of the Irish and themselves became missionaries. For example, in 692 C.E., Willibrord from Northumbria, an ancient Anglo-Saxon kingdom in northern England, and 11 companions became the first English missionaries to the Low Countries—the Netherlands, Belgium, and Luxembourg.

In the early eighth century, Boniface, an English Benedictine monk, turned his atten-

tion to Germany. Kane says Boniface's "brilliant missionary career stretching over forty years earned for him the title of the Apostle to Germany" and helped make him the "greatest missionary of the Dark Ages." When Boniface was over 70, he and some 50 companions were killed by Frisian non-believers.

The Encyclopedia of Religion describes a method Boniface successfully used to make converts to Catholicism: "At Geismar [near Göttingen, Germany] he dared to fell the sacred oak of Thor. . . . [When he] suffered no vengeance from the resident Germanic god, it was clear that the God whom he preached was the true God who alone is to be worshipped and adored."

Some missionaries used other methods, evidently thinking the end justifies the means. Kane admits that the conversion of the Germanic Saxons "was effected by military conquest rather than moral or religious persuasion." He adds: "The unholy alliance between the church and the state . . . prompted the church to employ carnal means to achieve spiritual ends. Nowhere was this policy more disastrous than in the work of Christian missions, especially among the Saxons. . . . Atrocities were committed." And we are told that when missionaries moved into Scandinavia, "for the most part the transition was peaceful; only in Norway was force employed."

The use of force? The committing of atrocities? The employing of carnal means to achieve spiritual ends? Is this what we should expect of missionaries serving as agents of light?

Missionaries in a Divided House

Separate missionary campaigns were conducted by the two branches of professed Christianity practiced in Rome and Con-



Boniface is said to have demonstrated that pagan gods are powerless

stantinople. Their attempts to "Christianize" Bulgaria led to confusion typical of a religiously divided house. Bulgaria's ruler, Boris I, converted to Greek Orthodoxy. Upon seeing, however, that Constantinople severely curtailed the independence of the Bulgarian church, he turned to the West, permitting German missionaries, representing Rome, to bring their version of Christianity. By 870 C.E., it was evident that the Western church was even more restrictive than the Eastern, so the Germans were expelled, and Bulgaria returned to the arms of Eastern Orthodoxy, where, religiously speaking, it has remained ever since.

At about the same time, Western missionaries were introducing "Christianity" to Hungary. Meanwhile, both strands of "Christianity" were finding support in Poland. According to *The Encyclopedia of Religion*, "the church of the Poles was generally under control of the West, while at the same time marked with significant Eastern influence." Lithuania, Latvia, and Estonia were also "caught between the rivalry of Western and Eastern forces, with all its ecclesiastical consequences." And Finland, after it adopted "Christianity" in the late 11th and early

12th centuries, found itself in the same East-West tug-of-war.

During the ninth century, two brothers from a prominent Greek family in Thessalonica brought Byzantine "Christianity" to Slavic sections of Europe and Asia. Cyril, also called Constantine, and Methodius became known as the "apostles to the Slavs."

One of Cyril's accomplishments was his development of a written language for the Slavs. Its alphabet, based on Hebrew and Greek letters, is known as the Cyrillic alphabet and is still used in such languages as Russian, Ukrainian, Bulgarian, and Serbian. These two brothers translated parts of the Bible into the new written language and also introduced the liturgy in Slavic. This was contrary to the policy of the Western church, which wanted to keep the liturgy in Latin, Greek, and Hebrew. Author Kane says: "The use of the vernacular in worship, a practice encouraged by Constantinople but condemned by Rome, was a new departure and established a precedent which came to full bloom in the modern missionary enterprise of the nineteenth and twentieth centuries."

By the end of the tenth century, nominal Christianity had also been introduced

Picture from the book *Die Geschichte der deutschen Kirche und kirchlichen Kunst im Wandel der Jahrhunderte*

into areas of what is now the former Soviet Union. Prince Vladimir of Kiev, Ukraine, was baptized, tradition has it, in 988 C.E. It is said he chose the Byzantine form of "Christian" religion over Judaism and Islam because of its impressive ritual, not because of any message of hope and truth.

In fact, "the timing of Vladimir's conversion," says *Keeping the Faiths—Religion and Ideology in the Soviet Union*, "suggests that he adopted the new religion to serve his political interests, thus beginning a tradition that has run virtually unbroken throughout the history of the Russian Orthodox Church." The book then adds this sobering thought: "The church has generally been willing to serve the interests of the government, even when the government has infringed upon the interests of the church."

Vladimir decreed that his subjects be baptized as Christians; they had no choice in the matter. Once he "adopted Orthodoxy as the state religion," says Paul Steeves, "he embarked on a program of uprooting the traditional religious practices of indigenous Slavic tribes." On sites where people had formerly sacrificed to pagan idols, for example, he built churches. Steeves adds: "Remnants of paganism nonetheless survived for several centuries and were finally not so much eliminated as assimilated into Russian religious life."

Despite this shaky foundation, the Russian Orthodox Church zealously supported missionary work. Thomas Hopko of Saint Vladimir's Orthodox Theological Seminary says: "The scriptures and services of the church were translated into many Siberian languages and Alaskan dialects as the Eastern regions of the empire were settled and evangelized."

Intensified Missionary Activity

The 16th-century Reformation set spiritual fires aglow throughout Europe. The basis

for intensified "Christian" missionary work was laid as Protestant leaders, each in his own way, revived public interest in religion. Luther's translation of the Bible into German was significant, as was also the translation of the Bible by William Tyndale and Miles Coverdale into English.

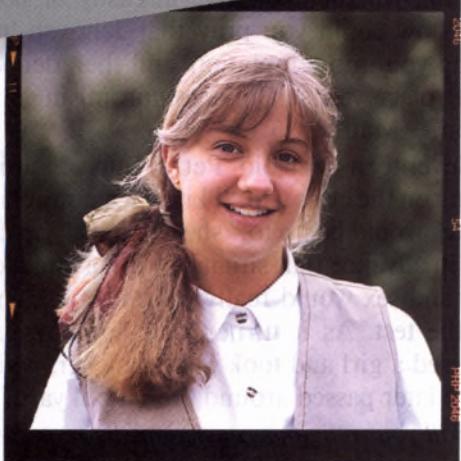
Then, in the 17th century, a movement arose in Germany known as Pietism. It stressed Bible study and personal religious experience. *The Encyclopedia of Religion* elaborates: "Its vision of a humanity in need of the gospel of Christ made for the initiation and rapid expansion of foreign and domestic missionary enterprises."

Today, it can be seen that Christendom's missionaries sadly failed to instill within their European converts a Christian faith and hope strong enough to stem the rise in our 20th century of atheistic Communism and other totalitarian ideologies. Since Communism's demise in certain countries, missionaries have revived their activity, but Roman Catholics, Orthodox Catholics, and Protestants are not being united in the Christian faith they claim to share.

Roman Catholic Croats and Orthodox Serbs form part of Christendom's missionary fruitage. What better illustrates the stigma of being a divided house than that which Christendom bears? What kind of Christian "brothers" first raise their guns against one another and then join in turning them on non-Christian neighbors? Only *counterfeit* Christians could be guilty of such unchristian conduct.—Matthew 5:43-45; 1 John 3:10-12.

Have all of Christendom's missionaries failed to measure up? Let us continue our investigation by seeing what they accomplished in Asia. Read the article in our next issue entitled "Christendom's Missionaries Return to Where It All Began."

**Young
People
Ask...**



What About Class Trips?

"YOU get time off from school." "You see something new for a change." "You get to know your classmates better." Thus did three German youths explain why they enjoy class trips. Such expeditions are quite popular with young people the world over.

However, it isn't only students who think highly of class trips. "A well-organized class trip is of real benefit to a youth, broadening his horizons and helping him stand on his own feet," claims one teacher. "Furthermore, the relationship between teacher and class is strengthened." There is little question that conscientious teachers and a well-mannered

class can combine to make a class trip educational and enjoyable.

Nevertheless, there may be a number of factors involved that rightly concern Christian youths and their parents. For example, in Germany and other European lands, students of both sexes commonly travel together on lengthy class trips. This frequently involves overnight stays away from home. All too often this spells trouble. Fourteen-year-old Anna-Laura recalls: "After a few days on the trip, things just got out of hand. Even at night we didn't get any peace and quiet. Most in the class behaved in a selfish and inconsiderate way."

What, then, should you do if you are given the opportunity to go on a class trip?

Counting the Cost

At Luke 14:28, Jesus Christ said: "Who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it?" Before you and your parents decide whether the class trip is something for you, carefully examine all that is involved. Here are some questions to consider:

Where will the trip take you? Whether it involves a day's visit to a nearby museum or a longer trip with overnight stays could make a big difference. In addition, if your parents are footing the bill, they will want to decide if they can afford it.

What's on the program? If each day is well organized with wholesome and interesting activities, this will keep the class occupied and reduce the risk of something going wrong. So take a detailed look at the program schedule *before* deciding about the class trip. Visiting museums or going on a natural history field trip may be educational. But experimenting with Yoga and Asiatic religions—as was planned for one class trip—

is hardly appropriate for a Christian.—1 Corinthians 10:21.

Will there be effective and constant supervision? A 15-year-old Christian girl named Julia recalls: "I was in a very well-mannered class, so Mom and Dad didn't mind my joining the trip. The teachers watched over us very carefully." However, such supervision may be rare these days. As one German teacher admits, careful and reliable supervision is "by no means assured." Indeed, one youth boasted after a class trip: "Once we had outwitted both teachers, we did just as we wanted."

Some students will make trouble even when teachers do their best to keep them in line. One former teacher recalls: "The youths found ingenious ways of smuggling in alcohol, so searching their rooms was pointless. I realized they were drinking a lot of alcohol when one of the girls began to vomit." Clearly, it may be very difficult to make sure that a trip will be properly supervised. Yet it may spare you much anxiety and embarrassment if you and your parents check carefully what arrangements have been made for supervision. Says Proverbs 22:3: "Shrewd is the one that has seen the calamity and proceeds to conceal himself, but the inexperienced have passed along and must suffer the penalty."

How do your schoolmates generally respond to your teachers' directions? This will give you a good idea of how they will behave on a school trip. Reportedly, one German secondary school had to cut short a three-day class trip because unruly students simply ignored "the clear and patient instructions" of the teachers.

A young German woman named Stephanie went on such trips in the past and as a result of her experience recommends asking yourself the following questions: 'Are

my classmates sensible enough to listen to the teachers? Does the school strive to maintain a good reputation? Are the teachers firm enough to provide proper leadership? Do the youths take proper morals seriously? Are they into alcohol and drugs?' True, Stephanie admits that much "depends upon you as a person, whether you give in easily or not." But how could you pray that Jehovah 'not bring you into temptation' and then deliberately place yourself in a compromising situation?—Matthew 6:13.

Seventeen-year-old Petra thus declined going on the class trip. "I knew what my classmates would be up to," she explains. "I could see in advance that situations involving alcohol and sex would really put my conscience to the test. As it turned out, five boys undressed a girl and took photos of her, which were later passed around the school yard."

Will your religious convictions be respected? For example, young Timon, noted: "Often there is a birthday party, which is hard to dodge." As one of Jehovah's Witnesses, he refuses to participate in such celebrations.* Would your teachers and classmates respect your point of view in case a celebration like that became part of a class trip?

To what sort of association will you be exposed? Christians know that God condemns smoking, taking drugs, misusing alcohol, or indulging in premarital sex. (1 Corinthians 6:9, 10; 2 Corinthians 7:1) That's why association with youths who practice such things is wisely avoided. (1 Corinthians 15:33) Proverbs 13:20 warns: "He that is having dealings with the stupid ones will fare badly." On a class trip, you spend more time than usual with such youths, and this in a relaxed atmosphere. Young Andreas put it this way: "On a class trip, you are exposed

* See "Holidays—Why Some Children Do Not Celebrate Them" in our November 22, 1993, issue.

What sort of association would you be exposed to if you went on an overnight class trip?

around the clock to the spirit of the world, with all the worldly music and obscene talk."

Another factor is that it's easy to feel lonely when you are away from home. Class trips have sparked many a teenage romance. Would there be a risk of your becoming romantically involved with an unbeliever? First Corinthians 10:12 warns: "Let him that thinks he is standing beware that he does not fall." And even if you were strong enough to resist temptation, could your presence on such a trip be a stumbling block to other Christian youths?—Compare 1 Corinthians 8:7-13; 10:28, 29.

Fourteen-year-old Yvonne turned down going on a class ski trip. She explains: "I would have spent a whole week with no one but worldly youths and teachers. On top of that, the companionship of my brothers, the preaching work, and the meetings—those are things I would really have missed. Another reason was the way most youths behave when no one keeps an eye on them."

Fully Pleasing God

Since class trips normally do not directly involve religion, politics, or other activities that are forbidden to Christians, a student and his parents will have to decide whether such a trip is advisable. (Compare Isaiah 2:4; Revelation 18:4.) Conditions and circumstances vary from place to place and from



one class to another; therefore, Christians in one area may have to contend with problems different from those in another.

"My mother was familiar with the youths in my class and knew the teacher to be responsible-minded. So the class trip was a success," remarks Stephan. "But when I got older and the final trip approached, the question of my going along was completely different." Why? He continues: "Just three years earlier, my classmates had been pleasant and respectable. But drugs and immorality had since become part of their everyday life. So I didn't join the trip. Incidentally, the final trip had to be terminated before it was finished."

In the final analysis, though, you and your parents must weigh all the factors involved and make your own decision. Make sure that, whatever you decide, your goal is "to walk worthily of Jehovah to the end of fully pleasing him."—Colossians 1:10.



BAMBOO ORGAN

Philippine Musical Novelty

BY AWAKE! CORRESPONDENT IN THE PHILIPPINES

ORGANS have existed in one form or another for over 2,000 years. Techniques for building them have varied, but common to all organs are the rows of pipes that are part of the sound-producing mechanism. These are generally made of wood and metal. The organ we wish to tell you about, however, has pipes primarily made of bamboo. A total of 832 of its 953 sound-producing pipes are bamboo. The others are metal. In addition, there are some pipes that are only decorative.

How does the bamboo organ work? The principle is the same as for other pipe organs.

Two types of pipes are used, and wind is pumped into them to produce musical sounds. Flue pipes—with half-circle holes close to their points of connection with the console—produce sound in much the same manner as a flute. Reed pipes—with a vibrating element inside—produce sound in a manner similar to a clarinet or a saxophone. The fact that most pipes are made of bamboo gives this organ special acoustical characteristics.

Building the Organ

Construction of this bamboo organ was begun in 1816 by a Spanish missionary, Diego Cera. Why was bamboo used? Considering the relative poverty of the area, perhaps the need to use inexpensive materials was a factor. Moreover, the maker of the organ no doubt desired to use appropriate local materials.

In 1816, bamboos were cut and buried under the sand of the seashore for about a year. Those that survived this exposure to insects and the elements were considered of durable quality and used in building the organ. Over the next several years, the various parts of the organ were put together. When the bulk of it was finished in 1821, it was proclaimed "the finest and the first of its kind in the country."

Surviving Adversity

Life for the bamboo organ has not been easy. The year 1829 saw earthquakes in the town of Las Piñas where the organ is located. The roof of the building that housed it was

destroyed, and likely the organ was exposed to the elements for a while. In 1863 an exceptionally strong earthquake caused more damage to the organ. Some pipes were replaced, but insects ravaged these over a period of time. In 1880 another catastrophic earthquake badly damaged the building housing the organ, and a typhoon struck before the building was completely repaired. By then various pieces of the organ were scattered about.

Some repairs were attempted over the years, but one such attempt resulted in permanent damage. A repairman sawed off portions of the bamboo pipes in order to apply some tuning valves. This permanently changed the instrument's pitch. And, despite the repair efforts, the organ continued to deteriorate.

The organ also endured war. Las Piñas was the scene of skirmishes between Filipinos and Spaniards during the late 1890's, and between Filipinos and Americans during the Philippine-American War. Nevertheless, despite its deterioration, records from 1911 to 1913 indicate that visitors came to see the organ.

The years 1941 to 1945 brought the second world war to the Philippines. During the Japanese occupation, the organ received attention from the Marquess Y. Tokugawa, a relative of Emperor Hirohito. He arranged for partial repairs, but after that very little was done to the instrument for many years.

Then, in the 1970's, a clamor arose for its restoration. Of the hundreds of bamboo pipes, 45 were missing, and 304 were not working. A bird's nest was found inside one. Could anything be done to get the organ back to performance standard?

Restoration

The restoration project was started in March 1973, a reputable foreign firm be-

ing entrusted with the work. The pipes were shipped to Japan, and the rest of the organ was shipped to Germany. There, a special room was built to simulate the climate of the Philippines. In this room the restoration work proceeded.

The goal was to keep things as close as possible to the original design. Finally, the repairs were finished. Pipes repaired in Japan were flown to Germany. The complete organ was reassembled and tested. Then, on February 18, 1975, it delighted the ears of a German audience in a one-hour concert.

Soon afterward the organ was packed into a dozen crates, and all 12,400 pounds of it was shipped back to the Philippines through the courtesy of a Belgian airline. It received a grand welcome in Las Piñas, the town where it would be housed. Thirty thousand watched a parade complete with floats depicting episodes from the history of the instrument.

By May 9, 1975, the bamboo organ was ready for its inaugural concert. A German organist was featured along with Filipino musicians as the bamboo organ was reintroduced to the Philippines.

Do you appreciate the gift of music that our Creator gave us? Would you like to hear something a little different? If you ever have the opportunity to hear the bamboo organ in Las Piñas, you will no doubt enjoy this special Philippine musical novelty.

IN OUR NEXT ISSUE

**1914—Gunshots
That Still Shake Our World**

**Christians Face Jerusalem's
High Court Again**

**Norway's Olympic Games
—Were the Ideals Enough?**

WATCHING THE WORLD

Economy Woes

"For the first time since the depression in the '30's, the industrialized countries, as well as the developing countries, face persistent unemployment," says Michael Hansenne, general director of the International Labor Organization (ILO). According to *Jornal da Tarde*: "Thirty percent of the world's labor force—about 820 million persons—are unemployed or underemployed." Regarding ILO's report on Latin America, the *Jornal do Brasil* comments: "There has been an alarming increase in the number of what are called 'precarious' workers—temporary workers, poorly paid—in harvesting and processing coffee, cutting sugarcane, harvesting cotton, fruits and vegetables for export."

School Tyranny

A boy who was expelled from Kobe Municipal Technical Junior College in Japan is petitioning for his right to be educated. Because of his religious conscience as one of Jehovah's Witnesses, he did not participate in kendo (Japanese fencing) drills taught as part of physical education. The school expelled him even though he was a top-ranking student despite the low evaluation for physical education. "It goes against all 'common sense' in school," said Professor Tetsuo Shimomura of Tsukuba University in the *Yomiuri Shimbun*, "to disciplinarily expel a student for poor schoolwork who has no other problem, just because he does not measure up to the passing score by a few points in one specific subject." He called for flexi-

bility and then said: "What is disturbing in this case is the still deep-rooted tyrannical tendencies on the part of the school."

Great Moral Failures in History

"The record of the Vatican in relationship to the Holocaust is one of the great moral failures in history—one from which the Catholic Church itself has yet to recover," writes columnist James Carroll in *The Boston Globe*. To back up his point, he lists the following historical data: "1929—The Lateran Pacts between Mussolini and Pius XI give the Vatican freedom and money,



and they give needed prestige to Mussolini. [1933]—The Vatican signs a Concordat with Hitler, his first international success. . . . 1935—Mussolini invades Abyssinia. Catholic bishops bless Italian troops . . . 1939—Mussolini decrees an end to the rights of Jews in Italy. The pope says nothing. . . . 1942—The pope receives reports from Italian army chaplains about the extermination of the Jews. In his Christmas message, he bemoans the fate of 'unfortunate people' killed because of their race, but he does not mention Hitler, Germany or the death camps. Once again, the word 'Jew' is not used. . . . 1943—Germans

begin to round up Jews in Italy, even in Rome near the Vatican. The pope is still silent."

Catholic Church to Repent?

In a letter sent to Catholic cardinals, Pope John Paul II has exhorted the church to recognize the errors committed "by its men, in its name" and to repent of them. The pope admits that "coercive methods, prejudicial to human rights" used by the church "were then applied by the totalitarian ideologies of the 20th century," says *La Repubblica* of Rome. But of what does the Catholic Church need to repent? "Of many things," confesses Vatican commentator Marco Politi. "Of witch-hunts, of sending heretics to be burned at the stake, of the scientists and freethinkers who were threatened with torture, of the support of Fascist regimes, of the massacres carried out in the New World under the symbol of the Cross," not to mention "of considering herself the perfect society, trustee of absolute power over consciences," and "of believing, at a certain point in history, that the pope really was the vicar of Christ—a theological blasphemy."

Exodus to Alternative Religion

The Church of England is experiencing a mass exodus of clergymen. Why? "The apparent trigger has been the Church of England's controversial decision to ordain female priests," reports *The Toronto Star*. "More than 130 Anglican priests have already fled. And a stampede of others now appears to be massing,"

claims the *Star*. Seven Anglican bishops and more than 700 priests are looking into the possibility of joining the Catholic Church. Since World War I, support of the Church of England has gradually decreased. In England, of the 20 million who profess to be baptized Anglicans, only one million attend Sunday services. Difficult times lie ahead. The exodus from the church will likely continue.

Staggering Cost of Crime

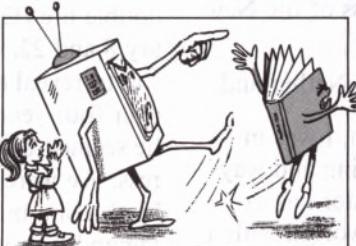
A recent report by the Australian Institute of Criminology revealed that the cost of crime in Australia amounts to \$26 billion each year. This represents almost \$1,300 for every man, woman, and child in Australia. A spokesman quoted in the Sydney newspaper *Sunday Telegraph* said that the most costly form of crime is fraud—accounting possibly for almost \$14 billion a year. Other cost estimates: murder, \$275 million a year; drug offenses, \$1,200 million; breaking and entering, \$893 million; and, surprisingly, shoplifting, up to \$1.5 billion. The report concluded with the comment that the cost of crime is rising steadily.

A Battered World

As 1994 began, the world was being battered by 43 wars, according to a report from the Political Institute at the University of Hamburg, Germany. Commenting on the report, the Ecumenical Press Service writes that 22 wars were waged in Asia, 13 in Africa, 5 in Latin America, and 3 in Europe. The Institute also found that during the 1950's, the yearly average number of wars stood at 12. In the 1960's it climbed to 22, and today that number has nearly doubled.

More Watching —Less Reading

Why do schoolchildren who watch a lot of television lose interest in reading? After studying the behavior of 1,000 Dutch elementary-school children during the last three years, researcher C. M. Koolstra found two reasons. By watching much television, children lose their pleasure in reading and lessen their ability to concentrate. For frequent television watchers—reports a news release from Leiden University in the Netherlands—it becomes gradually harder to grasp



what they are reading and to keep their mind focused on the page in front of them. Before long, they push their book aside and reach for the TV's remote control. The researcher also found that the type of programs made no difference. Whether the children were watching a lot of comedy, children's programs, drama, or informative programs, the result was the same: "a decline in reading."

Promoting Deserts and Ill Health

Although 85 percent of Tanzania's poor rural population desperately needs wood fuel for cooking, heating, and lighting, each year 42,000 acres of scarce woodland is cut down for curing the country's tobacco crop, reports *Synergy*, the newsletter

from the Canadian Society for International Health. "It is indeed paradoxical that we are felling valuable trees and creating deserts in order to gain foreign exchange from tobacco exports," comments Professor W. L. Kilama, director general of Tanzania's National Institute for Medical Research. "It is equally paradoxical," he adds, "that developing countries are producing tobacco that is promoting ill-health."

Sex Crimes on the Increase

Sex crimes—rape, incest, and child abuse—once deemed a problem of the Western world, are apparently on the increase in some African lands. In recent months, media coverage of sex crimes has become frequent. The *Times of Zambia* reported that a 37-year-old man was given a five-year jail term and ordered to receive six strokes of the cane for having sex with his 13-year-old daughter. He was found to have abused the girl after his wife left him following a quarrel. The girl is reported to have disowned her father during the court hearing.

China's Rising Population

The number of people in China will reach 1.2 billion this year, reported the official Chinese news agency Xinhua. Despite China's strict family planning policy that promotes a maximum of one child per family, the population rose to 1.2 billion came six years earlier than population planners had expected. The news agency suggested two reasons for the increase: First, many rural women are willing to pay the fine imposed for having more than one child. Second, migrant workers who move to cities from rural areas are able to evade the family planning controls that regulate births in settled areas.

FROM OUR READERS

New Age Thank you very much for the series on the New Age movement. (March 8, 1994) Formerly I probed into information on UFO's, extraterrestrial life, and reincarnation. I followed courses in Yoga and meditation and received therapy involving hypnotism. Eventually I ran into serious spiritual, mental, emotional, and physical problems and even came under the grip of the demons. The Utopia I so strongly longed for seemed further away than ever. Five and a half years later, I am now serving Jehovah and have been liberated from the darkness of the New Age movement.

E. D., Netherlands

Prior to becoming a Christian, I was involved with the New Age thinking and way of life. Recently my younger sister has expressed the desire to become involved with a group of New Age advocates. So I went over this article with her. She was alarmed at the obvious connection the New Age has with mysticism and the occult. Now she is determined to stay away from New Age thinking.

L. S., England

Your article started off well. Shortly thereafter, though, you state that "to earthling man his way does not belong." Finally, you state that New Age beliefs can only bring more darkness. Are you saying that we should abandon all idealistic viewpoints and just hope everything works out all right? Just how is it that you come to the conclusion that it is not man's place to try to make a better world for himself?

A. L., United States

It is the Bible—not "Awake!"—that says "to earthling man his way does not belong." (Jeremiah 10:23) Human efforts to bring about a

New Age are thus futile. Even so, true Christians do not ignore today's problems. By teaching others the principles of God's Word, Jehovah's Witnesses have helped millions to 'benefit themselves'—economically, physically, and spiritually. (Isaiah 48:17; Matthew 28:19, 20) At the same time, we point others to the real hope of a coming "new heavens and a new earth"—something that God, not man, will bring about. (2 Peter 3:13)—ED.

Double Life Your articles on leading a double life (December 22, 1993, and January 8 and 22, 1994) motivated our 17-year-old son to reveal a sin he was involved in for over four years. To all outward appearances, he seemed to be making fine spiritual progress. We were deeply shocked and repulsed by this sin, but we were able to react in a loving and forgiving manner because of your articles.

J. P., United States

I stopped associating with the Christian congregation for more than a year. But those articles were truly encouraging and full of love. As you said, the first step was to approach Jehovah in prayer. It's very hard, but it has brought me great blessings.

M. G., France

Youths Resist Blood Transfusions I am 12 years old, and I have just read the series "Youths Who Put God First." (May 22, 1994) I was very impressed by the courage that these young Christian brothers and sisters showed, facing death with such confidence in Jehovah and in the resurrection. Their courage and faith in Jehovah made me weep with joy.

B. C. R., Spain



Panos Dendrinos/HSSPMS

A WARM-WATER SEAL?

SEALS are often depicted in the icy, white expanses of Arctic or Antarctic waters. But did you know that some seals can thrive in a temperate climate, basking on the sand of deserted beaches?

Meet the Mediterranean monk seal. Measuring up to 12 feet in length, this warm-water seal has short, thick hair covered with dark patches, with a whitish belly and breast. These distinctive colors, similar to the habit of some religious orders, may explain its name.

Several Bible passages mention a skin called *ta'chash* (in Hebrew), which covered the tabernacle and utensils in the sanctuary. (Exodus 25:5; 26:14; Numbers 4:8) Some experts suggest that *ta'chash* refers to sealskin. Could it be the skin of the Mediterranean monk seal? The presence of this animal in an-

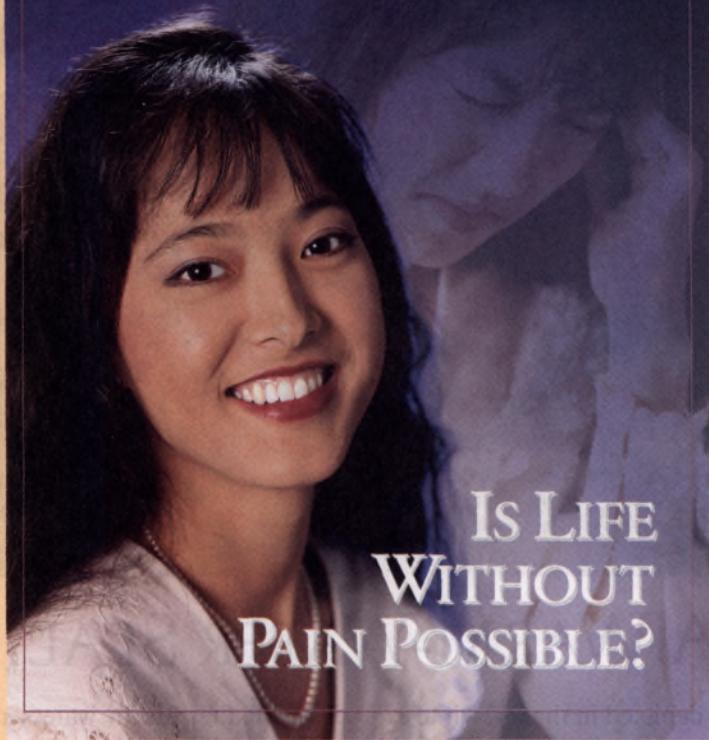
cient Mediterranean waters makes this supposition valid.

Ancient folklore attributed special powers to the monk seal. Its skin, some believed, could ward off bolts of lightning and prevent hail from falling on cultivated fields. By either standing on end or lying flat, the hairs of the sealskin were said to indicate the onset or imminent conclusion of a thunderstorm.

Because of its supposed powers, the monk seal was almost driven to extinction by merciless hunters. Recently, however, it has been sighted in the sea around east-central Sardinia. When harmony between man and animal is reestablished in God's new world, the Mediterranean monk seal will undoubtedly repossess tranquil and peaceful beaches, where it will be able to bask in the sun unthreatened by greedy humans.—Isaiah 11:6-9.

Awake!

June 22, 1994



IS LIFE WITHOUT PAIN POSSIBLE?

Awake! Offers Real Solutions

That is what a reader in Vinton, Iowa, U.S.A., likes about *Awake!* Opening with the salutation "Dear Editor," she said:

"I am writing to express my appreciation for the timely articles in *Awake!* magazine. I am impressed with each issue I receive and am constantly reminded of the superior quality of the articles in this magazine."

"Many magazines are very disheartening to read or look over, simply because there is so much bad news in the world today. On the other hand, while *Awake!* always deals with subjects of current interest and importance to us all, the approach is unique. Readers can always be certain to find that *Awake!* offers the hope of a real and lasting solution

to universal problems by encouraging trust in the Bible's promises and directing attention to the Bible as the authority, and not in differing or subjective opinions of humans.

"Over the years I have truly enjoyed reading *Awake!* The most worthwhile reading for all of us is that which gives an honest approach to improving life while maintaining a positive outlook on the future. Thank you for helping your readers to see what is important."