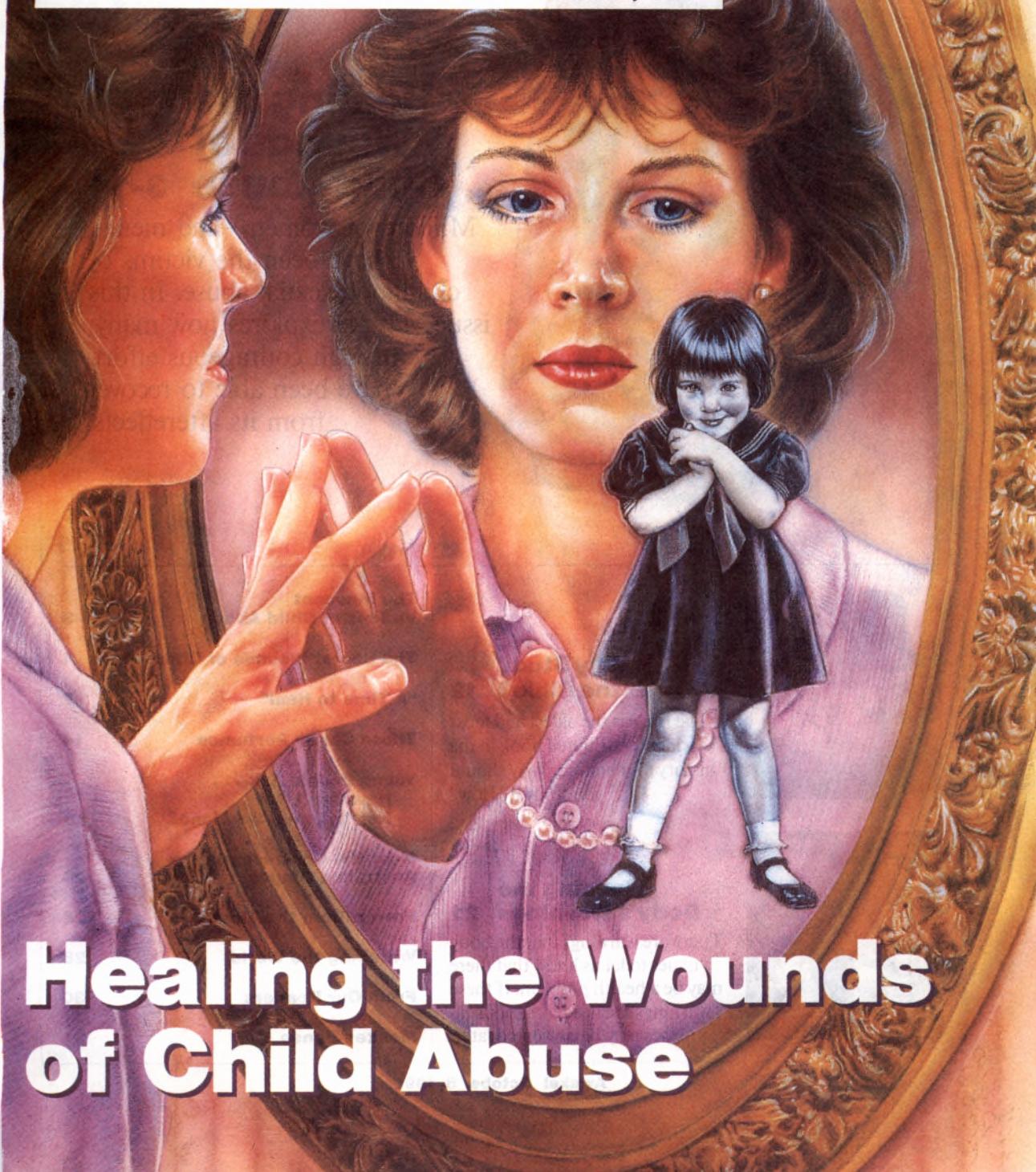


Awake!

October 8, 1991



Healing the Wounds of Child Abuse



Healing the Wounds of Child Abuse 3-11

Millions of women—and men—have been the victims of childhood sexual abuse. In this issue, *Awake!* explores how many, through courageous effort, have been able to recover from its aftereffects.



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The Bible is the oldest and most widely distributed book in the history of mankind. Why should you study it? How?



Heeding the Body's Warnings 21

There are warnings that the body issues to let us know that there may be a health problem. If these warnings are heeded, serious illnesses may be prevented later.

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The Innocent Victims of Child Abuse

I'M NEAR 40 now," says Eilene.* "And even though my problem is over 30 years old, it still haunts me. The anger, the guilt, the problems in my marriage! People try to understand, but they just can't." Eilene's problem? She is a victim of childhood sexual abuse, and for her the effects have proved to be long lasting.

Eilene is far from alone. Surveys indicate that an alarming number of women—and men—have suffered such mistreatment.[#] Far from being a rare act of deviant behavior, then, childhood sexual abuse is a widespread affliction, one that cuts across all social, economic, religious, and racial lines.

Fortunately, the vast majority of men and women would never even think of mistreating a child in this way. But a dangerous minority have this sick inclination. And contrary to stereotypes, few child abusers are drooling homicidal maniacs who lurk around playgrounds. The majority are persons who have cultivated a convincing veneer of normalcy. They satisfy their perverted lusts by targeting naive, trusting, defenseless children—usually their own daughters.[△] Publicly, they may

treat them kindly, tenderly. Privately, they subject them to threats, violence, and humiliating, degrading forms of sexual assault.

Admittedly, it is difficult to comprehend that such horrors could take place in so many seemingly respectable homes. Even in Bible times, though, children were used "for the momentary gratification of . . . sensual passion." (*The International Critical Commentary*; compare Joel 3:3.) The Bible predicted: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves . . . having no natural affection . . . without self-control, fierce, without love of goodness." Therefore, it should not surprise us that child abuse is taking place on a large scale today.—2 Timothy 3:1-3, 13.

Childhood molestation may leave no physical scars. And not all adults who were victimized as children are visibly distressed. But as an ancient proverb observed: "Even in laughter the heart may be in pain." (Proverbs 14:13) Yes, many victims have deep emotional scars—secret wounds that fester inside. Why, though, does childhood molestation wreak such havoc in some? Why does not the passage of time alone always heal its wounds? The magnitude of this distressing problem demands that we address it. True, some of what follows may be unpleasant to read—especially so if you have been a victim of childhood abuse. But be assured that there is hope, that you can recover.

* All names have been changed.

[#] Because definitions of sexual abuse and survey methods vary greatly, accurate statistics are nearly impossible to obtain.

[△] Most victims are molested by their biological fathers or their stepfathers. Abuse also takes place at the hands of older siblings, uncles, grandfathers, adult acquaintances, and strangers. Since the vast majority of victims are female, we will generally refer to them in the feminine gender. For the most part, though, the information presented herein applies to both sexes.

The Secret Wounds of Child Abuse

"I just hate myself. I keep thinking there's something I should have done, should have said to stop it. I just feel so dirty."—Ann.

"I feel alienated from people. I often deal with feelings of hopelessness and despair. Sometimes I want to die."—Jill.

CHILDHOOD sexual abuse is . . . an overwhelming, damaging, and humiliating assault on a child's mind, soul, and body . . . The abuse invades every facet of one's existence." So says *The Right to Innocence*, by Beverly Engel.

Not all children react to abuse in the same way.* Children have different personalities, coping skills, and emotional resources. Much also depends on the child's relationship to the abuser, the severity of the abuse, how long the abuse lasted, the child's age,

* Our discussion focuses on what the Bible calls *pornēia*, or fornication. (1 Corinthians 6:9; compare Leviticus 18:6-22.) This includes all forms of immoral intercourse. Other abusive acts, such as exhibitionism, voyeurism, and exposure to pornography, while not *pornēia*, may also damage a child emotionally.

and other factors. Furthermore, if the abuse is exposed and a child receives loving adult support, damage can often be minimized. However, many victims suffer deep emotional wounds.

Why It Devastates

The Bible offers insight into why such damage occurs. Ecclesiastes 7:7 observes: "Mere oppression may make a wise one act crazy." If this is true for an adult, imagine the effect of brutal oppression on a small child—particularly if the abuser is a trusted parent. After all, the first few years of life are critical to a child's emotional and spiritual development. (2 Timothy 3:15) It is during those tender years that a youngster begins developing moral boundaries and a sense of personal worth. By bonding to her parents, a child also learns the meaning of love and trust.—Psalm 22:9.

"With abused children," explains Dr. J. Patrick Gannon, "this process of trust building gets derailed." The abuser betrays the child's trust; he robs her of any semblance of safety, privacy, or self-respect and uses her as a mere

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

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object for his own self-gratification.* Small children do not understand the significance of the immoral acts being forced upon them, but almost universally they find the experience upsetting, frightening, humiliating.

Childhood abuse has thus been called "the ultimate betrayal." We are reminded of Jesus' question: "Who is the man among you whom his son asks for bread—he will not hand him a stone, will he?" (Matthew 7:9) But the abuser gives a child, not love and affection, but the cruellest "stone" of all—sexual assault.

Why the Wounds Persist

Proverbs 22:6 says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." Clearly, parental influence can last a lifetime. What, though, if a child is trained to believe that she is powerless to prevent sexual intrusion? Trained to perform perversions in exchange for "love"? Trained to view herself as worthless and dirty? Could not that lead to a lifetime of destructive behavior? Not that childhood abuse excuses later inappropriate adult conduct, but it can help *explain* why abuse victims may tend to act or feel a certain way.

Many abuse victims suffer an array of symptoms, including depression. Some also seethe with persistent and at times overwhelming feelings of guilt, shame, and rage.

* Since children tend to trust adults, abuse by a trusted family member, older sibling, family friend, or even by a stranger also constitutes a devastating betrayal of trust.

Other victims may suffer emotional shutdown, an inability to express or even feel emotion. Low self-esteem and feelings of powerlessness also afflict many. Sally, who was abused by her uncle, recalls: "Each time he molested me I felt powerless and frozen, numb, stiff, confused. Why was this happening?" Reports psychologist Cynthia Tower: "Studies show that often people who were abused as children will carry through life a perception of themselves as a victim." They may marry an abusive man, project an air of vulnerability, or feel powerless to defend themselves when threatened.

Normally, children have 12 years or so to prepare for the emotions that awaken during puberty. But when lewd acts are forced upon a young child, she may be overwhelmed by the feelings aroused. As one study showed, this may later impede her ability to enjoy marital intimacies. Confesses a victim named Linda: "I find the sexual side of marriage to be the hardest thing in my life. I get the most dreadful sensation that it is my father there, and I get panicky." Other victims may react in just the opposite way and develop compulsive immoral desires. "I led a promiscuous life and would end up having sexual relations with complete strangers," admits Jill.

Abuse victims may also have difficulty in maintaining healthy relationships. Some simply cannot relate to men or to authority

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figures. Some will sabotage friendships and marriages by becoming abusive or controlling. Yet others tend to avoid close relationships entirely.

There are even victims who turn their destructive feelings on themselves. "I hated my body because it had responded to the stimulation of the abuse," admits Reba. Tragically, eating disorders,* workaholism, alcohol and drug abuse, are common among abuse victims—desperate attempts to bury their feelings. Some may also act out their self-hatred in more direct ways. "I have cut myself, dug my fingernails into my arms, burned myself," adds Reba. "I felt I deserved to be abused."

Do not jump to the conclusion, however, that anyone who feels or acts in such ways has necessarily been abused sexually. Other physical or emotional factors may be involved. For example, experts say that similar symptoms are common among adults raised in dysfunctional families—where their parents battered them, belittled and humiliated them, ignored their physical needs, or where the parents were drug or alcohol addicts.

Spiritual Damage

The most insidious effect of all that childhood abuse can wreak is the potential spiritual damage. Molestation is a "defilement of flesh and spirit." (2 Corinthians 7:1) By performing perverted acts on a child, by violating her physical and moral boundaries, by betraying her trust, an abuser contaminates a child's spirit, or dominant mental inclination. This can later impede the victim's moral and spiritual growth.

The book *Facing Codependence*, by Pia Mellody, further notes: "Any serious abuse . . . is also spiritual abuse, because it taints the child's trust of a Higher Power." For example, a Christian woman named Ellen asks: "How

can I think of Jehovah as a Father when I have this concept of a cruel, raging man for an earthly father?" Says another victim, named Terry: "I never related to Jehovah as a Father. As God, Lord, Sovereign, Creator, yes! But as Father, no!"

Such individuals are not necessarily spiritually weak or lacking in faith. On the contrary, their persistent efforts to follow Bible principles give evidence of spiritual strength! But imagine how some might feel when they read a Bible text such as Psalm 103:13, which says: "As a father shows mercy to his sons, Jehovah has shown mercy to those fearing him." Some may grasp this intellectually. Yet, without a healthy concept of what a father is, it may be hard for them to respond to this text emotionally!

Some may also find it difficult to be "like a young child" before God—vulnerable, humble, trusting. They may hold back their true feelings from God when praying. (Mark 10: 15) They may hesitate to apply to themselves the words of David at Psalm 62:7, 8: "Upon God are my salvation and my glory. My strong rock, my refuge is in God. Trust in him at all times, O people. Before him pour out your heart. God is a refuge for us." Feelings of guilt and unworthiness may even undermine their faith. One victim said: "I believe in Jehovah's Kingdom very much. However, I don't really feel I'm good enough to be there."

Of course, not all victims are affected the same way. Some have been drawn to Jehovah as a loving Father and feel no obstacle at all in relating to him. Whatever the case, if you are a victim of childhood sexual abuse, you may find it of great value to discern how it has affected your life. Some may be content to let matters rest. However, if it appears to you that the damage is significant, take heart. Your wounds can be healed.

* See *Awake!* of December 22, 1990.

"A Time to Heal"

Ann was everyone's shoulder to cry on; a rescuer of anyone with a problem. Poised and impeccable in appearance, she gave not even a hint of having secret emotional wounds, until one day she began to remember. "I was at work," recalls Ann, "and I started getting pains and intense feelings of shame. I could hardly stand up! For days I suffered. Then a memory came back of my stepfather molesting me—really, it was rape. And it was not the only time."

THREE is "a time to heal." (Ecclesiastes 3:3) And for many victims of childhood abuse—like Ann—the emergence of long-buried memories is an important part of the healing process.

How, though, could anyone forget something as traumatic as sexual assault? Consider how helpless a child is against the advances of a father or of some other powerful adult. She cannot run. She dare not scream. And she dare not tell—*anyone!* Yet, she may have to face her abuser every day and act as if nothing happened. Maintaining such a pretense would be difficult for an adult; it is nearly impossible for a child. So she uses the tremendous imagination with which children are endowed and *escapes mentally!* She pretends the abuse didn't happen, blanking it out or numbing her senses to it.

Actually, from time to time, all of us block out things we don't want to see or hear. (Compare Jeremiah 5:21.) But abuse victims use this ability as a tool of survival. Some victims report: "I pretended it was happening to someone else and I was just a spectator." "I pretended I was asleep." "I did my math problems in my head."—*Strong at the Broken Places*, by Linda T. Sanford.

Not surprisingly, then, the book *Surviving Child Sexual Abuse* claims: "It is estimated

that up to 50 per cent of survivors of child sexual abuse are not aware of these experiences." Some, though, may recall the abuse itself but block out the *feelings* connected with it—the pain, the rage, the shame.

Repression—Tug-of-War in the Mind

Is it not best, then, that these things *stay* buried—that victims simply forget about them? Some may well choose to do so. Others simply cannot. It is as Job 9:27, 28 says: "If I smile and try to forget my pain, all my suffering comes back to haunt me." (*Today's English Version*) The repression of frightening memories is an exhausting mental effort, a ferocious game of tug-of-war that may even have serious health consequences.

As a victim gets older, the pressures of life often weaken her ability to repress the past. A whiff of cologne, a familiar-looking face, a startling sound, or even an examination by a doctor or a dentist may trigger a frightening onslaught of memories and feelings.* Should she not simply try harder to forget? At this point many victims find relief in *trying to remember!* Says a woman named Jill: 'Once the

* Some memories begin their emergence in the form of psychosomatic pains; others are in the form of hallucinations that may be mistaken for demonic activity—intruder sounds, such as doors opening; shadowy figures that move by doorways and windows; the feeling of an invisible presence in bed. Such distress generally ceases when the memories fully emerge.

memories are brought out, they lose their power. To keep them in is more painful and dangerous than to dispose of them.'

The Value of Acknowledging

Why so? For one thing, remembering allows a victim to grieve. Grief is a natural reaction to trauma; it helps us to put distressing events behind us. (Ecclesiastes 3:4; 7:1-3) An abuse victim, though, has been denied her grief, forced to deny her horrifying experience, made to bottle up her pain. Such repression may result in what doctors call posttraumatic stress disorder—a numbed state virtually devoid of emotion.—Compare Psalm 143:3, 4.

As memories begin to return, the victim may virtually *relive* the abuse. Some victims even temporarily regress to a childlike state. "When a flashback is in progress," recalls Jill, "I often have physical symptoms. Sometimes the memories are so oppressive, I feel I am being driven to madness." Long-suppressed childhood rage may now come tumbling forth. "Remembering plunges me into depression and anger," says Sheila. But under these unique circumstances, anger is appropriate. You are grieving, expressing pent-up *righteous* rage! You have a right to hate the wicked acts perpetrated against you.—Romans 12:9.

Says one abuse victim: "When I was able to *really* re-

Facing the past and putting it together again can be one step toward healing

member, I had a great sense of relief . . . At least now I knew what I was dealing with. As difficult as it was on me to remember, it did give me back a part of my life that had become scary because it was so unknown and mysterious."—*The Right to Innocence*.

Remembering may also help a victim to get to the root of some of her problems. "I always knew I had deep self-hatred and anger but didn't know why," says one victim of incest. Remembering helps many to realize that what happened was not their fault, that they were victimized.

Of course, not all remember their abuse as dramatically or as vividly as others. And most counselors agree that it is not necessary to recall every detail of one's abuse in order to heal from its effects. Simply acknowledging that abuse occurred can be a big step toward recovery.—See box on page 9.



Getting Support

If you are a victim of childhood sexual abuse, do not ride out the storm of returning memories by yourself. It helps to talk out your feelings. (Compare Job 10:1; 32:20.) Some who are extremely distressed may decide to seek the help of a qualified physician, counselor, or mental-health professional. In any case, a trusted friend, a marriage mate, family members, or Christian overseers who will listen with empathy and respect can also be valuable allies.* "My biggest help has been my best friend, Julie," says Janet. "She's allowed me to talk over and over again about a memory. She allows me to feel the emotions that result. She listens and responds with understanding."

Trust is a risky business, and you may feel unworthy of receiving someone's help—or be too ashamed to talk about your abuse. But a true friend is "born for when there is distress" and may very well rise to the occasion if you give him or her a chance. (Proverbs 17:17) Be selective, though, about whom you confide in. Learn to reveal your concerns gradually. If a friend proves to be sympathetic and discreet, *then you might try disclosing more.*

It also helps to take good care of yourself physically. Get sufficient rest. Exercise moderately. Maintain a healthy diet. If possible, simplify your life. Feel free to weep. The pain may seem never ending, but in time it will subside. Remember: You lived through the abuse as a helpless child—and survived! As an adult, you have resources and strengths you didn't have back then. (Compare 1 Corinthians 13:11.) So face your painful memories and put them to rest. Rely on God for strength. Said the psalmist: "However great the anxiety of my heart, your consolations

* Valuable information on helping abuse victims is found on pages 27-31 in the October 1, 1983, issue of our companion journal, *The Watchtower*. We recommend that all congregation elders refer back to that issue and pay careful attention to any cases referred to them.

Ways to Recover

- Remembering and acknowledging the abuse
- Grieving over the abuse
- Talking out one's feelings with a supportive listener
- Overcoming feelings of guilt and shame
- Coming to terms with one's parents
- Applying Bible principles to change destructive behavior
- Healing unhealthy sexual feelings
- Developing healthy personal and moral boundaries
- Developing a close relationship with God and fellow Christians

soothe me."—Psalm 94:19, *The New Jerusalem Bible*.

Getting Rid of the Guilt and Shame

Ending self-blame is another important task of recovery. "Even now it's hard for me to think I was innocent," says a victim named Reba. "I wonder, why didn't I stop him?"

Bear in mind, though, that abusers employ the most diabolic means of coercion: authority ('I'm your father!'), threats ('I'll kill you if you tell!'), brute physical force and even guilt ('If you tell, Daddy will go to jail.'). Conversely, some use gentle persuasion or gifts and favors. Some misrepresent sexual activities as a game or as parental affection. "He said that this is what people do when they love each other," recalls one victim. How could a little child resist such emotional blackmail and trickery? (Compare Ephesians 4:14.) Yes, the abuser coldly exploits the fact that children are helpless, vulnerable, "babes as to badness."—1 Corinthians 14:20.

Perhaps, then, you need to remind yourself just how vulnerable and helpless you were as a child. You might try spending time with

some small children or looking at childhood pictures of yourself. Supportive friends can also help by constantly reminding you that the abuse was not your fault.

Still, one woman says: "I get sick when I remember the feelings my father aroused in me." Some victims (58 percent in one study) recall experiencing arousal during the molestation. Understandably, this causes them much shame. The book *Surviving Child Sexual Abuse* reminds us, however, that "physical arousal [is] simply the body's automatic [response] to being touched or stimulated in certain ways" and that a child has "no control over this arousal." The abuser alone thus bears full responsibility for what transpired. ***IT WAS NOT YOUR FAULT!***

Take comfort, too, in knowing that God views you as "blameless and innocent" in the matter. (Philippians 2:15) In time any urge to engage in self-destructive behavior may diminish, and you can learn to cherish your own flesh.—Compare Ephesians 5:29.

Coming to Terms With Your Parents

This may prove to be one of the most difficult tasks of recovery. Some continue to be filled with anger, fantasies of revenge—or guilt. One abuse victim said: "I am depressed because I think Jehovah expects me to forgive my molester, and I can't." On the other hand, you may live in morbid fear of your abuser. Or you may have hostile feelings toward your mother if she closed her eyes to the abuse or reacted with denial or anger when abuse was revealed. "My mother told me that I'd have to make allowances for [my father]," recalls one woman bitterly.

It is only natural to feel angry when one has suffered abuse. Nevertheless, the ties that bind families can be strong, and you may not want to cut off all contact with your parents. You may even be willing to consider a recon-

Releasing the Past

Memories are usually released over a period of weeks, months, or years, each emerging memory bringing on a temporary crisis. *The Right to Innocence* says that at times "you may feel like you are backsliding. You aren't. You are getting better. In actuality, you have gained the strength necessary to face deeper, even more painful feelings and awarenesses." With good reason, though, recovering may temporarily become a person's all-consuming concern. —Proverbs 18:14.

Some victims find it beneficial to read or hear the expressions of other victims. Looking at family photos and childhood memorabilia, visiting childhood sites, and talking to supportive friends and family members may also stir up memories. Particularly effective are writing exercises. Some victims record all they remember of their trauma in a journal. Others pour out their feelings in a letter to their abuser—one that is *not sent*—which often triggers further memories. Prayer too is a powerful tool of recovery. Like the psalmist you can pray: "Examine me, and know my disquieting thoughts, and see whether there is in me any painful way, and lead me in the way of truth indefinite."—Psalm 139:23, 24.

ciliation. Much, though, would depend on the circumstances. Victims are sometimes inclined to forgive their parents outright—not excusing the abuse, but refusing to be consumed with resentment or controlled by fear. Preferring to avoid an emotional confrontation, some are content to 'have their say in their heart' and let matters rest.—Psalm 4:4.

You may come to feel, however, that matters can be resolved only by confronting your parents with the abuse—in person, by phone, or by letter. (Compare Matthew 18:15.) If so,

be sure you have recovered sufficiently—or at least have enough support—to withstand the emotional storm that might erupt. Since little will be accomplished by a shouting match, try to be firm but *calm*. (Proverbs 29:11) You might proceed by stating (1) what took place, (2) how it has affected you, and (3) what you expect from them now (such as apologies, payment for doctor bills, or changes in conduct). At the very least, bringing matters out in the open may help dispel any lingering feelings that you are powerless. And it just might pave the way for a new relationship with your parents.

For example, your father might acknowledge the abuse, expressing deep remorse. He may also have made sincere efforts to change, perhaps by getting treatment for alcohol addiction or by pursuing a study of the Bible. Your mother may likewise beg your forgiveness for her having failed to protect you. Sometimes a full reconciliation may result. However, do not be surprised if you still feel ambivalent about your parents and prefer not to rush into a close relationship with them. At the very least, though, you may be able to resume reasonable family dealings.

On the other hand, the confrontation may trigger a torrent of denial and verbal abuse from the molester and other family members. Worse, you may discover that he is still a threat to you. Forgiveness may then be inappropriate, a close relationship impossible.—Compare Psalm 139:21.

In any event, it may take considerable time before your hurt feelings subside. You may need to remind yourself repeatedly that final justice belongs to God. (Romans 12:19) Talking things over with a supportive listener or even expressing your feelings in writing may likewise help you work out your anger. With God's help you can work through your anger. With the passage of time, hurtful feelings will

no longer dominate your thinking.—Compare Psalm 119:133.

A Spiritual Recovery

Space does not permit us to discuss all the emotional, behavioral, and spiritual issues involved. Suffice it to say that you can do much to facilitate your recovery by "making your mind over" with the help of God's Word. (Romans 12:2) 'Stretch forward to the things ahead,' filling your life with spiritual thoughts and activity.—Philippians 3:13; 4:8, 9.

For example, many abuse victims find much comfort simply by reading through the Psalms. Even greater benefits come, though, by diligently applying Bible principles. In time marital stress can ease. (Ephesians 5:21-33) Destructive behavior can cease. (1 Corinthians 6:9-11) Unhealthy sexual feelings can heal. (Proverbs 5:15-20; 1 Corinthians 7:1-5) You can also learn balance in your personal relationships and build solid moral boundaries.—Philippians 2:4; 1 Thessalonians 4:11.

Make no mistake: Recovery requires real determination and supreme effort! Psalm 126:5, though, assures us: "Those sowing seed with tears will reap even with a joyful cry." Remember, too, that the true God, Jehovah, is interested in your welfare. He is "near to those that are broken at heart; and those who are crushed in spirit he saves." (Psalm 34:18) Says one abuse victim: "When I finally realized that Jehovah was aware of every feeling I had and that he cared—*really cared*—then I finally felt peace inside."

Our loving God, Jehovah, offers even more than peace of mind. He promises a new world of righteousness, where he will wipe out every memory of childhood pain. (Revelation 21:3, 4; see also Isaiah 65:17.) This hope can sustain and strengthen you as you travel the road toward full recovery.

A Spiritual Recovery

Jesus' ministry was a spiritual recovery mission. He came to bring good news to those who were lost and to bring them back into God's family.

READING the Bible through from cover to cover is no small feat. Have you done it once or maybe several times? Many people properly take pride in having done so. Finding the time to read the Bible should be listed right near the top—if not number one—on our list of life's priorities. For what reason? To know the basic contents of the most widely circulated book in all history, the only book that rightfully claims to be inspired of God.—2 Timothy 3:16.

However, a person can do more than just read the Bible and know its general outline. Is it your desire to please God and enjoy the full benefits of the teachings of that holy book? Then follow the advice that the apostle Paul gave to the young man Timothy: “Continue applying yourself to public reading, to exhortation, to teaching. Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.”—1 Timothy 4:13, 15, 16.

Such meditating on Bible teachings and becoming immersed in them involves more than a reading of the Scriptures alone.

Reading the Bible does not in itself guarantee that a person can properly use the information gained, any more than reading a book about the human brain qualifies him to be a brain surgeon. Hence, listen to Paul's further advice to Timothy: “Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.”—2 Timothy 2:15.

Opens Vistas of Understanding

Learning to handle God's Word skillfully takes study. When a person studies the Bible carefully, considering what it says, getting the sense of it, reading passages in context, understanding its history, then unexpected vistas of insight may open up to him. He now begins personally to benefit from God's Word.

Let us take an example showing that in just reading a portion of Scripture, we may not perceive the meaning of what is said unless we read the context. At Acts 17:11 we

read concerning the people of the Greek city of Beroea, located not far from Thessalonica: “Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, carefully ex-



amining the Scriptures daily as to whether these things were so."

At first glance we might conclude that the Christians in Beroea were more studious than those in Thessalonica. However, note in verse 10 of Acts chapter 17 that Paul and Silas on arriving in Beroea went into "the synagogue of the Jews" to preach God's Word. And verse 12 says that "many of them [the Jews] became believers." That verse helps us to reach a different conclusion. The sacred account is telling us that it was not the Christians that were being compared with one another in these two cities, but, rather, it was the Jews in those places.

In addition, did you notice what made the Beroeans more noble-minded in character? They eagerly examined the Scriptures. Professor Archibald Thomas Robertson, commenting on those words in *Word Pictures in the New Testament*, wrote: "Paul expounded the Scriptures daily as in Thessalonica, but the Beroeans, instead of resenting his new interpretation, examined (*anakrinō* means to sift up and down, make careful and exact research as in legal processes . . .) the Scriptures for themselves." Their examination was not superficial. Those Beroean Jews probed carefully for confirmation that what Paul and Silas were teaching from the Scriptures about Jesus as the long-promised Messiah was true.

Therefore, following the example of the ancient Beroeans, it is important that we not only read God's Word but also study it—"carefully examining the Scriptures"—so as to get the meaning of what is said. In this way we can deepen our appreciation for the Bible, and we too become, like Timothy, persons able to 'save both ourselves and those who listen to us.' Why? Because, in addition to reading the Scriptures, we have studied

them so as to act obediently on what we have learned.—Proverbs 3:1-6.

Source of True Values and Prophecy

Let us consider two other reasons to study the Bible. The Bible is second to no other book in providing moral and ethical values. Many years ago, an American educator made this observation: "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." For Bible knowledge to become your treasure, your motive for studying the Scriptures must be to apply its precepts and teachings to your daily life so that it can make you a better person, 'one who can handle the word of the truth aright.'—2 Timothy 2:15; Proverbs 2:1-22.

Additionally, within its pages are found God-inspired prophecies that have already been fulfilled in history and others that are having their fulfillment in our century. A study of Bible prophecies helps a person to understand the meaning of present world conditions—wars, famines, family breakups, violent crimes—and how to avoid being trapped by anxiety because of them. (Luke 21:10, 11, 25-28) Thus, we are enlightened by God's answers to present-day problems, answers that reveal where we are in the stream of time and how we can successfully plan for the future. Those answers come to us through the channel of 'the faithful and discreet anointed slave' class, which uses the Watchtower Society as its publishing agency.

—Matthew 24:45-47; 2 Peter 1:19.

Psalm 119:105 says: "Your word is a lamp to my foot, and a light to my roadway." Therefore, people who regularly study the words of wisdom found in the Bible and who apply them will be among those who will understand God's will and purpose and, in effect, have a lighted path that guides their daily lives through today's moral quagmire.

Those Costly Perfumes

By Awake! correspondent in France

THE first silent gleams of dawn give promise of a glorious summer day.

The flower pickers hasten to the jasmine fields. The fragile white flowers are just waiting to be picked, and the air is fragrant with their scent.

The workers expertly begin their hard work, using both hands. In no time their large apron pockets are brimming with flowers. They work untiringly, bent over in the hot summer sun. An experienced worker can pick up to nine pounds (40,000 flowers) in a morning. Their harvest is then put into bins and hastened to the factory before the fragrance fades.

The town of Grasse, near Nice, in southeastern France, is famous for its perfume. For a long time, the jasmine was queen of the flowers there. However, in recent years even greater quantities of jasmine are grown in Egypt.

It takes some 1,400 to 1,700 pounds (about seven million jasmine flowers) to obtain two pounds of what is called absolute, a very concentrated perfume, costing about \$9,000 per pound in France. But how is the absolute produced?

Processing Flowers and Plants

Volatile solvents, such as benzene, are often used to extract the essential oils and serve as a vehicle in the extraction process. Perforated metal baskets containing the flowers are lowered into the solvent. The solvent is percolated through the flowers and then distilled away. The process is repeated until the flowers have given up all their perfume oils along with insoluble waxes.

In this way a thick, concentrated product, which is called concrete, is obtained. The absolute is produced by separating the perfume oils from the waxes. The solvent method is used mainly for the more fragile varieties of flowers such as jasmine, rose, mimosa, violet, and tuberose.

Volatile solvents are also used to extract essential oils from dried plants such as vanilla and cinnamon, to dissolve resins such as myrrh and galbanum, and to process animal substances to be used as fixatives. Fixatives slow the evaporation of the essential oils and thus make the fragrance last.

Among the animal substances used for fixatives are ambergris from the sperm whale, castoreum from the beaver, musk from the male musk deer, and civet from the civet cat of Ethiopia. However, these rare and costly fixatives are tending to disappear from the market.

Another commonly used process is steam distillation. This method requires use of a still and worm, which is a coiled condensing tube, to extract the essential oils indispensable to the perfumer. Distillation is well suited to plants such as lavender and citronella that are not deteriorated by the steam.

The flowers are placed in the still, submerged in water, and slowly brought to boil. The water vapor carrying the essential oils becomes liquid again when passed through a condenser. This process yields both essential oils and flower waters, such as rose- or orange-flower water. Quality eau de cologne* contains lemon, orange, or bergamot oil.

* French for 'water of Cologne,' Germany, where the perfumed spirit was invented.

These oils are obtained by pressing the peels of the fruit.

The perfume industry still uses hundreds of such natural products. But today thousands of synthetic substitutes are also widely used.

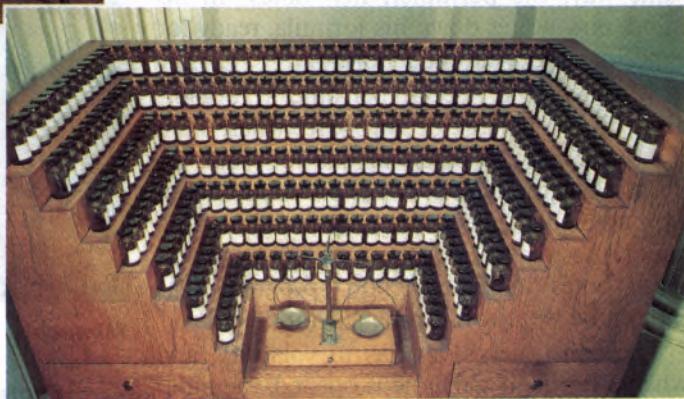
Synthetic Substances

In the last two centuries, discoveries about the chemical makeup of odorous substances have added much knowledge to the perfumery art. About 10,000 odorous chemicals have been listed to date.



Antique still, formerly used for distillation

Master perfumer's 'keyboard' of essences used to compose a variety of perfumes



Photos: Courtesy of Musée de la Parfumerie Fragonard, Paris

The perfume of a flower is an extraordinary blend of many chemical constituents. For instance, scientists have isolated 200 ingredients that make up natural jasmine perfume. However, at the start of this 20th century, only half a dozen of those ingredients were known.

Scientists then worked to reproduce the newly isolated constituents. Sometimes they invented entirely new odorous substances that did not have equivalents in nature. Certain new substances have given birth to some of the world's greatest perfumes.

It often requires years of research to create a synthetic chemical, and it is by no means an inexpensive procedure. In some cases these methods have reproduced the actual perfume of the unpicked flower, whereas natural oils are obtained from picked flowers that have deteriorated to a certain degree.

Mr. Jean de Lestrange, director of the Parfumerie Fragonard, in France, explained: "The perfume industry today cannot do without synthetic chemicals. All the natural essential oils in the world could never satisfy the demands of the international market." But not all flowers have yielded their secrets. For example, no one has yet discovered a synthetic substitute for authentic lily of the valley.

Perfume "Composers"

A single perfume is a blend of 30, 50, or even 100 different ingredients, whether absolutes, essential oils, or synthetic substances. But the story does not end there.

Not only must the master perfumer be able to identify all the ingredients but he must also know how to blend them according to their affinities. He needs to take great care with proportions and take into consideration whether certain constituents are lasting or not. He must have extraordinary flair, enabling him to identify some 3,500 different odors that are exploited in blending an infinite variety of perfumes.

Of course, each master perfumer has to be trained. When we consider that the complex olfactory organs of humans are composed of tens of millions of nerve fibers, it is not difficult to see why. Each fiber is capable of transmitting information independently of the others. In his book *Le Parfum*, Edmond Roudnitska observed: "The host of possible combinations of the millions of transmitting fibers . . . can receive olfactory messages of infinite subtlety, making it possible . . . to detect the most subtle distinctions."

The master perfumer may be compared to a musician meditating on a theme, hearing the notes in his head before writing them down on paper to be played on an instrument. In the same way, the perfumer, his "notes" in his mind, now writes down his formula, ready for experimentation in the laboratory.

Seated at the special perfumer's "organ," also called a palette, or keyboard, where hundreds of vials of essential oils are kept, he drops a few milligrams of the products chosen as ingredients onto narrow strips of blotting paper. As a perfume "composer," he selects these "notes" to make a "chord" progression as though he were composing a symphony.

The constituents vary as to volatility, and when a bottle of perfume is opened, the light-



Lavender



Jasmine



Mimosa

Some flowers used in perfumery

est, most volatile fragrances, called top notes are released first. Attractive but fleeting, these dominant notes may be citrus fragrances, such as lemon or bigarade (sour orange). Jean de Lestrangle continued his explanation: "This is the most important and the most delicate stage in the composition of a perfume. Indeed, if the top notes are not a success, the perfume will be a failure. The fragrance must have immediate appeal."

Only later will the more persistent middle notes emerge, fragrances such as rose and jasmine. Lastly, the underlying base notes that last all day are perceived. These fix the fragrance, and although in days gone by they used to be of animal origin, they are now mostly synthetic.

Once the ingredients are chosen, hundreds of experiments must be carried out in order to obtain the best combination, carefully weighing and blending the constituents according to the proportions established by the master perfumer. The perfume extract thus obtained can also be dissolved in alcohol to produce perfume and toilet water.

After the filtering, labeling, and final packaging, the goods are ready for sale. The whole

complicated procedure explains to some extent why perfume is so expensive. "To some extent," because in many countries perfumes are highly taxed, which adds to the cost.

In the near future, a computer-assisted program concept applied to perfumery, coupled with the contributions of biotechnology, will make it possible to speed up the development of the odorous plant cells without having to wait for the flower to come to maturity. This will certainly make for changes in the perfume industry.

However, the creation of a great perfume remains a work of art in which the talent of the master perfumer is indispensable. One need only look back over a century of progress in the perfume industry to be convinced that talent alone explains why certain perfumes created over 50 years ago are still so popular today!

Perfume in Bible Times

The Bible book of Genesis relates how Joseph was sold to a caravan of Ishmaelites on their way down to Egypt with "labdanum and balsam and resinous bark," substances used to make perfumes.—Genesis 37:25.

God later revealed to Moses the ingredients of a perfumed anointing oil that was to be used to anoint the priests and the holy utensils for worship. Moses also received God's formula for perfumed incense to be burned morning and evening in the sanctuary.—Exodus 30:7, 8, 22-30, 34-36.

In the days of the kings of Israel, the rich used perfumes to give fragrance to their houses, garments, and couches. Perfumers in ancient times even formed trade groups. (Nehemiah 3:8; Psalm 45:8; Song of Solomon 3:6, 7) The genuine nard that Mary, sister of Lazarus, used to anoint Jesus' feet was worth nearly a farm worker's wages for a year. (John 12:3-5) Yes, costly perfumes have been in use since early times!

How to Choose Your Perfume

Spray a little perfume on the back of your hand without rubbing it in.

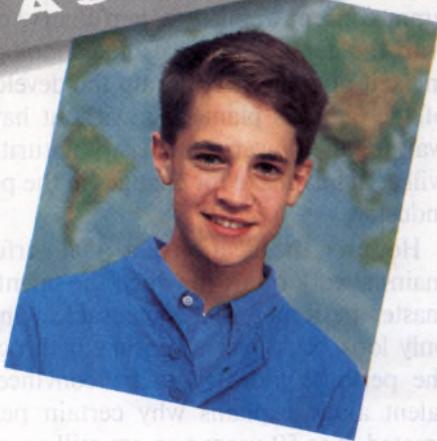
Let the alcohol evaporate for a few seconds.

Take a sniff. In this way you can discern the top notes.

You will have to wait a little longer in order to perceive the base notes.

If you feel that this perfume does not suit you, wait a while before trying another. Never forget that a perfume is a "symphony." Who would dream of listening to two symphonies at once?

**Young
People
Ask . . .**



How Can I Get Her to Leave Me Alone?

JOSEPH was a popular young man. Industrious, dependable, and good-looking, he was well liked by everyone he worked with. The problem was, the boss's wife also took a liking to him. Her flirtatious glances became more and more daring; her playful talk became bolder and bolder.

Joseph tried to ignore her advances, but one day at work, he found himself alone with her. She had carefully planned it; no one else would be around for hours. Before Joseph re-

alized what was happening, she was literally throwing herself at him, begging him to have sexual relations with her!—Genesis 39:7-12.

This true-life experience took place over 3,500 years ago. But similar episodes are taking place every day in school and on the job. For while the media have had much to say about the harassment of women—and rightly so—an oft-ignored problem is the sexual harassment of young men.* With modern society's emphasis on sex and the equality of women, with its degenerating morals and social standards, it should come as no surprise that many young men report that they have been the target of romantic aggression by females.

Some young men seem to welcome this turn of events; they are flattered by the female attention. However, Christian youths hold to the Bible's standards of sexual morals. They do not want to be bothered by brazen females with immoral designs. The question is, How can they avoid such harassment?

Why Me?

The Bible says: "The beauty of young men is their power." (Proverbs 20:29) The splendor of youth, coupled with a young man's moral cleanliness and Christian manners, can be enormously attractive to a woman. Some may even view the ruining of a young Christian's chastity as an intriguing challenge.

Then there is the influence of modern society. Reams of books and articles are written to help girls grab the attention of males. Teen magazines typically urge girls to flirt shamelessly. *Seventeen* magazine proclaimed: "Flirting is a great way to let somebody know you find him . . . attractive. . . . It can lead to friendship or romance." Media-

* For information on how girls can withstand aggressive behavior by boys, see the article "How Can I Make Him Leave Me Alone?" in the May 22, 1991, issue of *Awake!*

created stereotypes and pervasive amoral attitudes also work to tear down the moral fiber of young men. Writer Kathy McCoy notes: "Society in general and parents and peers in particular are generally more tolerant of sexual activity in boys. Some experts believe that guys get unspoken encouragement . . . to be sexually active."

Nevertheless, God's Word exhorts youths to remain chaste. "This is what God wills, the sanctifying of you, that you abstain from fornication." (1 Thessalonians 4:3) You cannot allow the influences of this world to mislead you! What should you do, then, if someone of the opposite sex comes on to you romantically?

Why It's Hard to Resist

Whereas men have often physically overpowered women who put up resistance to romantic advances, rarely can women overpower



men that way. Why, then, is it so hard for a young man to resist an aggressive girl?

One reason is that 'the heart is treacherous.' (Jeremiah 17:9) As young Wayne admitted: "You almost crave that type of attention. It gives you a warm glow to know that someone is interested. It is kind of flattering." Of course, it is only natural to enjoy female attention. But be careful! Your treacherous heart may cause these natural desires to overcome your better judgment. (James 1:14, 15) Before you know it, you may be led 'like a bull to the slaughter'!—Proverbs 7:22.

The Proverbs thus warn young men to guard "against the smoothness of the tongue of the [immoral] woman. Do not desire her prettiness in your heart, and may she not take you with her lustrous eyes." (Proverbs 6:24, 25) The key, then, is having control of your own heart and desires. (1 Thessalonians 4:4-6) Only if you are fully convinced that sexual immorality offers nothing more than "the ways to Sheol," or death, can you put up a convincing and effective defense.—Proverbs 7:27.*

Dealing With the Pressure

"Girls are persistent; they keep coming back," lamented one young man. "They give you a lot of compliments and use a lot of flattery." Flattery has long been a weapon of the aggressive woman. Are you overly susceptible to it? (Proverbs 26:28) "Wisdom is with the modest ones," notes Proverbs 11:2, and if you have

* See chapters 23 and 24 of the book *Questions Young People Ask—Answers That Work*, published by the Watchtower Bible and Tract Society of New York, Inc.

How do you react to immoral romantic overtures?

a sober estimate of yourself, you will be less vulnerable to empty flattery.

But what do you say when a girl compliments you on your hair, physique, or smile? Perhaps no ulterior motive is involved. And not wanting to appear snobbish, some youths simply thank the girl for her compliment—and rapidly change the subject. Beware, though, of giving the impression that you enjoy flirtatious talk.

At times stern measures are needed. Some meet the matter head-on as quickly as possible. In this way they avoid prolonging an already uncomfortable situation. "I am not interested in having a girlfriend right now" is young Daniel's straightforward reply.

It has often been said that the best defense is a good offense. One researcher gives this advice: "To cool matters off permanently, get into a discussion of religion." Indeed, if you are known as one who regularly discusses his religious convictions, you will be less likely to be a target in the first place. And if someone dares approach you anyway, a straightforward statement of your religious beliefs may stop her in her tracks.

Unfortunately, Christian youths sometimes fail to use this excellent defense. Says young Tim: "A lot of us simply didn't want to say, 'Look! I'm a Christian, and I do not want to do this.' We wanted to fit in." Again, only if you are truly convinced that Jehovah's way is best will you have the boldness and courage needed to escape moral calamity.

Escaping the Trap!

What if, in spite of your best efforts, the aggression continues? Well, consider again the example of the young man discussed at the outset—Joseph. Genesis 39:6 tells us that he "grew to be beautiful in form and beautiful in appearance" and caught the eye of the wife of his owner, Potiphar. She did every-

thing in her power to entice him. And the Bible gives no indication that she was ugly or that she in any way repelled Joseph. Yet, he resisted her advances. How was he able to do so?

First of all, Joseph was firm in his convictions. "How could I commit this great badness and actually sin against God?" he said. Although there was no specific written law against premarital sex at that time, his conscience told him that what Potiphar's wife wanted to do was wrong. Still, she persisted. In desperation she grabbed hold of his garment and implored him: "Lie down with me!" Joseph didn't waste time trying to lighten up the situation with a joke, nor did he lecture her on morals. *Immediately* "he left his garment in her hand and took to flight."

—Genesis 39:9-12.

Joseph was able to move quickly because he didn't have to decide what to do. His decision had already been made. He preferred to suffer the consequences of her wrath rather than displease Jehovah. And the consequences were painful; Joseph was thrown into jail! But Jehovah blessed his efforts to remain chaste. Eventually he became a leading member of Pharaoh's court and was re-united with his long-lost family.

Your efforts to remain "blameless and innocent . . . in among a crooked and twisted generation" will likewise be blessed by Jehovah. (Philippians 2:15) Regardless of how things may appear at first, the right course will always result in a blessing. But you must be as determined to remain chaste as Joseph was. You must be persistent and consistent in your efforts, letting your 'No' mean No.' (Matthew 5:37) You must be ready and willing to share your Bible-based convictions. If you do so, even the most brazen of girls will get the message—and probably leave you alone!

Heeding the Body's Warnings

By Awake! correspondent in Ireland

FOR Una and her husband, Ron, the experience was frightening and painful.

One cold January night, Una fainted. Ron sent for the doctor, who thought the problem could be a hormonal imbalance affecting her ovaries and ordered her to the hospital. Ron drove his wife—who was losing blood and in terrible pain—over bumpy, unlit mountain roads to a hospital 50 miles away.

However, that hospital could not care for the problem, so she was transferred to a larger, more modern hospital nearby. There she was successfully operated on and made a good recovery.

Ron and Una were grateful to the hospital staff for the skill and care that had saved Una's life. While they were expressing this gratitude to the anesthetist, he said how happy he was that things had turned out well. Then he made an interesting comment: "Very few gynecologic disorders erupt suddenly. Most of them are signaled well in advance." What did he mean?

Warning Signals

Una explains that she had had trouble two years previously. During menstruation, she had a flow of blood only if she did something strenuous, and then it was mostly clots. She says: "I should have sought medical advice, but I took no note, thinking that I perhaps

was going through the menopause early. But then, in January, my period stopped after two days, and three days later it started again with a very heavy flow and huge clots. I was not really worried, but on the second day, I had to take to my bed, as I felt so sick. But still we did not call a doctor. That was the night I had to be rushed to the hospital."

Could her experience have been prevented from developing into a life-threatening emergency? Una thinks that perhaps it could have if she had known what to look for and if she had acted promptly. Unfortunately, she says, "like many women, I always played down anything to do with menstruation, not taking it seriously." In fact, though, Una's symptoms were typical of ovarian disease that indeed called for immediate attention.

Each month women of childbearing age have an indicator of their general health: the natural process of menstruation. Any significant irregularity is, in effect, a warning signal. In some cases, delay in heeding the warning may mean the difference between more routine medical treatment and surgery.

Why, then, are these signals often ignored or minimized? In many families, the wife is the one who plans the family diet, hands out the pills, and checks on family hygiene. In so doing, she may neglect her own problems. Perhaps, as in Una's case, she is uncertain

about the meaning of her symptoms. Or it could be that money for health care is limited, and she gives priority to her children or to her husband, hoping that her own problem will somehow clear up. She may be afraid, preferring her present discomfort to some imagined hospital trauma. She may also be a working mother, unable or unwilling to take time off for her own well-being.

In many cases, doctors say, a wife is left to agonize alone over her health problems. Her husband may perhaps not be overly concerned about "women's problems." However, husbands who love their wives will inform themselves about such things so that they can watch after the welfare of their wives. The Bible urges men: "Let each one of you individually so love his wife as he does himself." (Ephesians 5:28, 33) Hence, how can husbands and parents help their wives and daughters to avoid unnecessary emergencies?

Watch for Signs

Be alert for unusual occurrences that may be warning signals. For example, irregular bleeding and discharge, though not necessarily accompanied by pain, should be checked.* So should unusual tiredness, heavy blood loss, and problems in passing urine. These may be symptoms of fibroids, which are more easily dealt with if discovered early.

Not to be ignored are constant backaches, a feeling of pressure in the vagina, or loss of urine during exertion. These can signal a condition that exercise can at times correct in its early stages but that may need surgery later.[#]

In addition to reacting to such symptoms, women over the age of 25 would do well to have a routine medical examination, with emphasis on examining the breasts and the ab-

* In some, though not all, cases, these can be symptoms of cervical cancer, which, in the great majority of cases, is curable if caught early.

[#] Utero-vaginal prolapse, or falling womb.

dominal and pelvic organs. This may be done every two years or as often as a woman's family and personal health history indicate.

During Those Special Times

Remember also the three stages in a woman's life when those who love her should give her special attention: menarche (when a girl begins her menstrual periods); parturition (the process of giving birth to children); and menopause (when menstruation ceases). During each of these stages, situations might arise in which prompt medical advice or treatment could forestall an emergency.

MENARCHE: Young girls need health education to help them understand the workings of their bodies and to take the mystery out of the onset of menstruation. Parents, especially mothers, should have frank and open discussions with their daughters. If there is a problem, girls should not be left shyly wondering what has gone wrong or feeling that they must endure very heavy menstruation or acute pains at that time of the month. If their parents are not able to help, perhaps some older woman friend could offer guidance regarding appropriate medical advice.

How can a young woman know whether her periods are normal? In the same individual, they can be quite variable. Menstrual irregularities are common in the first six months to one year (or even two years in some cases) after menarche and are usually due to minor hormonal changes. If after these early years, there are occasional changes in the length of the menstrual cycle or in the character of the bleeding, this is considered normal. More than this could be a warning sign that calls for a medical checkup.

Part of health education has to do with diet. Junk foods, which emphasize taste rather than nourishment, and being overly concerned about weight, often prevent teenage



A sympathetic husband can help his wife to heed her body's warnings

symptoms should be reported early to the obstetrician. When funds are short, a husband has a special responsibility for the health and life of the one with whom he has become "one flesh," not letting her life drift into danger.—Matthew 19:5, 6; Ephesians 5:25.

MENOPAUSE: This is the medical term for the normal, complete ending of menstrual cycles. This time is also known as the climacteric, or the change

girls from getting the proper amounts of many nutrients, particularly calcium and iron. Young women who have not yet established regular ovulation cycles often have greater-than-average blood loss during menstruation, and this increases the need for iron. So it is very important to eat well-balanced meals and avoid an abundance of highly processed foods. Sometimes iron supplements may be recommended.

PARTURITION: Obstetricians recommend an early prebirth screening for pregnant women. They can check the blood to see whether iron or folic acid supplements may be needed. Since a woman who is pregnant is more likely to hemorrhage, heeding warning signals assumes a still greater importance.

Even the minutest amount of bleeding during pregnancy calls for a medical assessment. Other danger signals at this time are loin pains, traces of blood in the urine, and pain in passing urine. But any irregularities or

of life, and is a natural stage in a woman's life. In a broader sense, this has come to mean the months or even years before and after this natural event. Many women experience uncomfortable physical symptoms during this time—such as irregular menstrual bleeding and hot flashes—but these will eventually stop. If there is prolonged or excessive menstrual bleeding or another period six months or more after what appeared to be the last, a doctor should be seen at once.

True, not all emergencies can be anticipated. "Time and unforeseen occurrence" befall us all. (Ecclesiastes 9:11) But, as the anesthetist said to Una: "Few gynecologic disorders erupt suddenly." Good health education and an awareness of the body's mechanisms can protect women from a possible gynecologic emergency. It is better to forestall an emergency than to ignore the warnings until a crisis has to be faced. Hence, wives *and* husbands, heed the body's warning signals!

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Meet the Controversial Australian Dingo

THERE has been a long-standing debate in Australia over the dingo. Does this animal have a right to live in the Australian wilds? Or is it a killer that should be fenced off and gradually destroyed?

The dingo is a wild dog. It is stout, with short, soft fur and erect, pointed ears. Full-grown, it stands about two feet at the shoulder and measures about four feet from its nose to the tip of its foot-long bushy tail. It has a much larger skull and longer teeth than domestic dogs of the same size but can interbreed with them. The name dingo was used by Aborigines living around Sydney and first appeared in writing about the year 1790.

Dingoes are found all over the Australian continent but not on the island-state of Tasmania. They have an attractive coat in colors that include cream, pale yellow, white, rich red-brown, rusty-red, yellowish-brown, and black. Pure-bred adult dingoes always have a



By Awake! correspondent in Australia

white tail-tip and usually have white feet, no matter what their overall color.

Where Did It Come From?

The dingo is not indigenous to this vast, sunbaked country but was probably brought here by boat. Just when and by whom is not certain. The strongest indication of the dingo's origin appears to be that it is a descendant of the Indian wolf. Fossils show a strong resemblance to Indus Val-

ley dogs that were bred by crossing domestic dogs with Indian wolves.

Other similarities to the wolf are the silent hunting-style of the dingo and the fact that it does not bark but lets out a drawn-out howl. One popular theory is that travelers from India, who had boats that could cross the seas, took the dingo first to Timor and then on down to Australia.

Can It Be Tamed?

The dingo puppy is a *cuddly little fellow*. From early times Aborigines kept them as

pets. But when the pups grew up, they always returned to the wild.

Professor N. W. G. MacIntosh of the University of Sydney is not impressed with efforts to tame the dingo. He claims that even police-dog trainers, with their great experience, patience, and affection for animals, failed to produce anything resembling obedience.

On the other hand, George Bingham, who has worked with dingoes for about two decades, says that those he has handled were extremely trusting and playful and never aggressive. But he admits that if their natural traits are not taken into account, they can become uncontrollable and destructive to personal property, though not necessarily savage. He also acknowledges their desire to return to the wild and cautions that if a pet dingo is let off the leash, it will soon become a visitor rather than a companion dog.

A Menace to the Farmer

Despite their willingness to be petted by man, the hard fact is that dingoes roaming wild are voracious hunters and can wreak havoc to flocks of sheep and herds of cattle. Rarely do they hunt in packs. They are loners by nature, but occasionally they hunt in pairs. This is done especially when attacking a large animal such as a kangaroo, where one dingo attaches himself to the victim's tail or a leg while the second dingo concentrates on the throat.

Dingoes show great cunning in a number of ways. They will often follow a drover with his flock of sheep for weeks, picking off any animals that stray from the main flock. Or they will quietly get a cow used to their presence for several days and then suddenly seize her calf when she is unprepared.

Some graziers report losing up to 50 percent of newborn lambs or calves to dingoes. One lost 900 sheep out of a flock of 5,500 in just four months. That dingoes often kill

sheep and then eat little of the carcass further infuriates the sheep farmer.

So it is easy to understand why the dingo is described as one of the most controversial animals in Australia. Most herders describe them as cruel, cunning killers. Conservationists urge their preservation along with other wild Australian animals and point out their usefulness in cleaning up dead animal carcasses.

Costly Control Measures

Efforts to control increasing numbers of dingoes include an eight-foot-high fence stretching more than 5,000 miles. This "great dingo fence" is reputed to be longer than the Great Wall of China and was built at huge expense, with the ambitious aim of keeping dingoes in the north out of sheep country farther south. Other methods used with varying success include trapping and shooting by professional "doggers," or dingo trappers, and the laying of poison baits, including aerial baiting. Unfortunately, other wildlife is often affected.

Are They Man-Eaters?

To date there has been no authentic record of dingoes attacking humans, either singly or in packs. When living near civilization, dingoes are scavengers and will eat any food found in garbage containers. In the wilds of Australian bushland, they usually hunt and eat any animal smaller than themselves, including rabbits, opossums, wombats, rodents, and small wallabies.

Just which Bible definition—"wild beast" or "domestic animal"—fits the dingo is something of an enigma. (Genesis 1:25) But whatever the exact role, the controversial Australian dingo with its cuddly puppies may indeed exist on the Paradise earth when all animal creation brings pleasure to man and honor to its imaginative and caring Creator.—Isaiah 11:6-9.

POWER FROM THE TIDES

By Awake! correspondent in Canada

ENERGY! Modern society has an insatiable thirst for it. And since the oil embargo of 1973, which resulted in a huge increase in oil prices, scientists have searched for alternatives to fossil fuels. The recent Persian Gulf war showed how seriously the nations viewed a possible interruption of oil supplies from the Middle East.

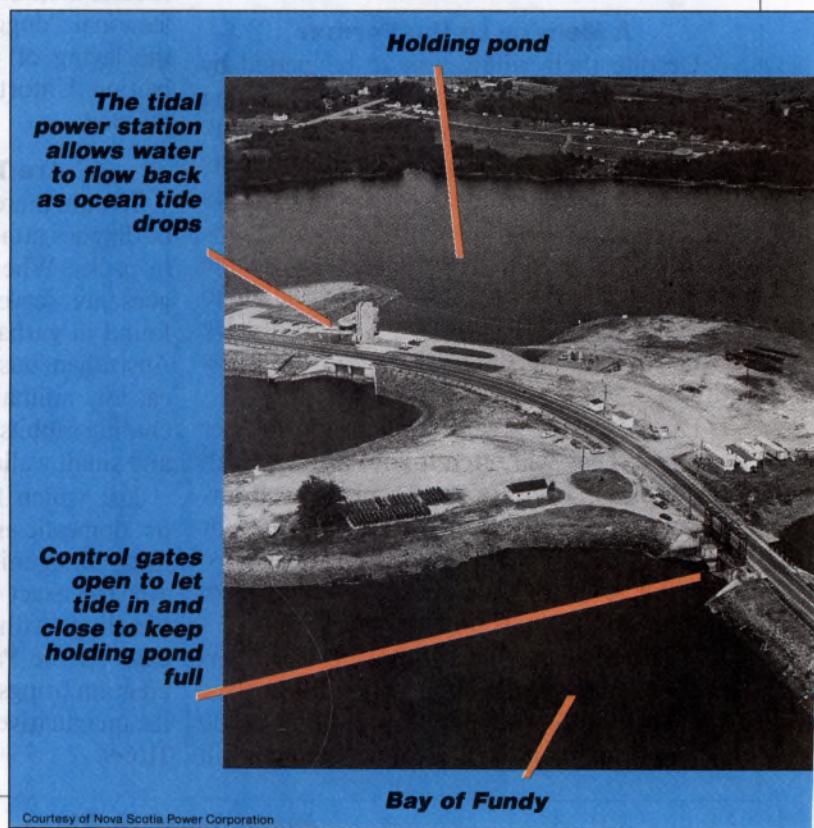
Experimental projects once proposed but cast aside in less critical times are now being reexamined. For example, what about the ocean's mighty tides? Could they be economically harnessed to generate electricity?

Some years ago Canadian engineers began eyeing the phenomenal tides of the Bay of Fundy. The bay is located between two of Canada's Atlantic coastal provinces, Nova Scotia and New Brunswick, and is famous for its tides—some of the highest in the world, with a rise of up to 53 feet. Tidal power plants were already operating in France and the Soviet Union, so why not in Canada?

A full-fledged project was thus proposed that would generate 4,800 megawatts—6.5 million horsepower—of electrical energy. (By comparison, an entire nuclear plant in neighboring New Brunswick generated only 600 megawatts.) The cost of such a tidal power project, though, would be astronomical—estimated in 1981 at about \$5,000,000,-000 (Canadian)!

The Pilot Plant

First, the government prudently funded a pilot plant to test for design and efficiency. Called the Annapolis Tidal Power Project, it is located in a dam across the Annapolis River, which flows into Annapolis Basin, a tidal river basin that flows into the Bay of Fundy, near the town of Annapolis Royal, Nova Scotia. Completed at a cost of \$55 million, the plant began generating electricity in 1984.



Courtesy of Nova Scotia Power Corporation

More than 40,000 people visited the Annapolis Tidal Power Project site in a recent year, some from as far away as Siberia and China. At first glance, though, the plant might appear disappointing because all you see is a simple, two-story concrete bunker on a short causeway—little evidence that this is North America's first tidal power station.

Further, you do not see a large staff of busy engineers there. The plant is operated by computers situated about 60 miles away and requires only a few maintenance people on duty. Yet the station generates some 30 million kilowatt-hours of power a year—enough to supply 8,000 homes. How does it do it?

How It Works

Hidden within an excavation over a hundred feet below the surface lies the secret to the plant's success—the water-driven turbine. The way it works is surprisingly simple. The turbine is housed on a small island joined to the shore at each end by a dam-like causeway. As the Fundy tides rise, water flows from Annapolis Basin through gates in the dam to a large holding pond on the up-river side of the dam. When the tide reaches its greatest height, all gates are shut.

As the tide drops on the downstream side of the dam (as much as 15 feet), the gates open, and the holding pond empties water back into Annapolis Basin through the turbine. The force of the rushing water spins the turbine and thus generates electricity. Since the plant operates as water flows out, it generates power only about 11 or 12 hours per day.

To meet these conditions, an experimental turbine was developed, 25 feet in diameter. The magnetic poles of the generator, which produces electricity as the turbine revolves, are fixed to the rim of the turbine and turn with it. (Conventional turbines usually turn a shaft that drives the generator.) The result is a more

compact turbine that operates efficiently when water velocity is relatively low.

Would not the salt content of the water pose problems for this equipment? The corrosive effect of salt water has been a major problem, but engineers have dealt with it by putting a very small electric current in the water passage to offset corrosion.

Tidal Power's Future

Should the larger tidal plant planned for the Bay of Fundy materialize, it will incorporate more than a hundred turbines of the general size of the one at Annapolis. These will be positioned on a causeway five miles in length across the east arm of the bay.

However, partially damming the Bay of Fundy for electrical power could cause serious problems. For one thing, the huge cost of construction is a worry. In addition, there is concern about environmental damage. The possible alteration of the tides of Fundy by several inches could result in flooding great areas of coastline with salt water. Patterns of fish migration could also be changed, blocking the return of shad to fresh water.

Nevertheless, North America's first tidal power plant, the pilot project at Annapolis, continues to generate power for the electrical grid in eastern Canada. Yet, that is only a tiny drop toward quenching the nation's large thirst for energy.

In Our Next Issue

Help for the Dying

Mexico's Past Affects Its Religion Today

Radon—A Danger in Your Home?

Watching the World

Living Generations

If you were to divide Americans into three generations from the mid-1800's to the 1920's, how many people from each generation would be alive in the United States today? A total of more than 30 million, according to the Atlanta *Constitution*. It published the following: Of those born in the years 1860 to 1882, there are 3,000 alive today. Of those born in the years 1883 to 1900, there are 1,100,000 alive today. And of those born in the years 1901 to 1924, there are 29,000,000 alive today.

Church's Sharpest Decline

The membership of Canada's largest Protestant denomination, the United Church of Canada, had its sharpest decline in almost 20 years, dropping by 21,000 persons last year. "Membership peaked in 1965 when it stood at 1,064,033," reports *The Toronto Star*, but there has been an ongoing decline in church support since. Church membership now stands at 808,441, a decline of more than 250,000. Among the causes for the decline is "the controversy over homosexual ordination" of the clergy, claims the *Star*. A leading church conservative concluded that there is a "general disillusionment with church leadership and direction."

Trauma Disorder

One of the most common psychiatric illnesses among young adults in cities may be PTSD (post-traumatic stress disorder), reports a recent issue of the *Archives of General Psychiatry*. A study conducted by U.S. scientists found that of 1,007 people be-

tween the ages of 21 and 30 who were seeking medical attention, about 40 percent, or 394, reported being exposed to extremely traumatic events, such as assault or rape or seeing someone killed. More than 75 percent of the adults exposed to such events were not unduly affected, but 9 percent developed PTSD. The post-traumatic reaction may begin days, weeks, months, or even years later. The survivors may involuntarily relive the traumatic event through recurring memories and nightmares. Or the symptoms may be emotional detachment from loved ones, extreme suspicion of others, and difficulty in concentrating.

Children's Questions

A survey of the attitudes of French children from 12 to 15 years of age reveals that a large proportion of them (57 percent) feel sure that God exists or that God probably exists. The survey also reveals that 59 percent of them pray. When they were asked



what questions they would most like to have answered, the most frequent reply was: "What is the meaning of life?" Other questions were: "Where do we come from, and where are we going?" "What can we do to make life interesting?" "Why study hard in school?" "What will I do later on in life?" Sociologists Françoise Champion

and Yves Lambert, who conducted the survey, observed that overall, today's youth feel "an emptiness, a vague anxiety."

Yo-Yo Dieting Dangerous

The seemingly endless cycles of weight loss and weight gain by some dieters, called yo-yo dieting, may have serious and even fatal health consequences, reports a recent study in *The New England Journal of Medicine*. According to *The New York Times*, Dr. Kelly D. Brownell, a psychologist and weight specialist at Yale University who headed the study, said: "The pressure in this society to be thin at all costs may be exacting a serious toll." And according to another study done by the Federal Centers for Disease Control, people who yo-yo between loss and gain of more than 25 pounds run a greater risk of dying prematurely than those who smoke cigarettes. Dr. Brownell warned: "People should not undertake a diet unless they are really ready not just to lose weight but to keep it off indefinitely."

Homelessness Escalates Among Youths

Each year, the Youth Accommodation Association in Sydney, Australia, prepares a list of homeless youths in the city. Two matters of concern show up in this year's report: (1) The number of homeless youths is growing, and (2) those becoming homeless are doing so at an earlier age. Furthermore, of the more than 15,000 youths who sought shelter during the first half of 1990, only some 6,000 found a bed or a temporary shelter. *The Sydney Morning Herald* quoted a spokesman for the association as saying that the fig-

ures reflected serious problems in the state. "The problem of youth homelessness has continued to grow," he added. "Short-term accommodation is only part of the solution."

Untreated Alcoholism

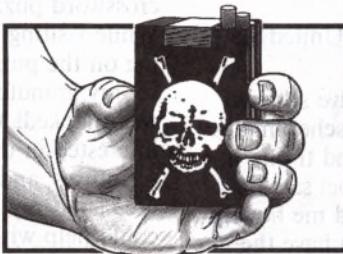
Japan has a drinking problem, says *Asahi Evening News*. Japanese women and youths are increasingly resorting to the bottle. The number of drinkers in Japan has more than doubled in the last 25 years, to nearly 55 million adults. An estimated 2.2 million drinkers are alcoholics. When patients are admitted to general hospitals in the first stage of alcoholism, they are usually diagnosed as merely suffering from liver trouble, pancreatitis, diabetes, or other diseases, says the news report, in pointing out a basic flaw in the country's treatment of alcoholics.

Lynching by Mistake

Brazilian authorities in Mato Grosso are examining a lynching in which three robbers "were beaten and burned to death on the street by an enraged crowd—with the images preserved by video." *Veja* magazine comments: "Those indicted for the lynching and murder are good family heads, politicians, and reputable businessmen in a small town. They go to Mass on Sunday, pay their taxes punctually, and educate their children according to strict standards." But when a crowd takes the law in its own hands, terrible mistakes may occur. The newspaper, *O Estado de S. Paulo*, reports: "By mistake, about 20 persons killed Josué Nascimento Silva, 15 years old, by clubbing." In another incident a 13-year-old boy, proved innocent, was killed because he happened to be talking to a suspect when the lynchers appeared."

An Honest Label

A bit of honest advertising recently cropped up in an unexpected place—on a cigarette box. Early this year, in Los Angeles, California, U.S.A., a new brand of cigarettes appeared on the market, packaged in a stark black box emblazoned with a white skull and crossbones. Printed on the side of the box in bold white letters is the brand's name: DEATH.



According to *Newsweek* magazine, the manufacturer claims to have sold 25,000 packs already, with no advertising other than his product's unusual—but accurate—label. He hopes to expand sales nationally, appealing to smokers who are too young or too naive to fear death. Such consumers are likely to ignore the warning on each pack of Death cigarettes: "If You Don't Smoke, Don't Start. If You Smoke, Quit."

Women's Woes Waning in Scandinavia

"Scandinavia is the best place on earth to live if you are a woman," states the London weekly *The European*. The observation is prompted by a United Nations report on the quality of life for women in comparison with men in more than 160 lands. Ranking is based on such factors as women's rights, freedom, sexual equality (fair and impartial treatment of people regardless of gender), job opportunities, wage rates, health care, material happiness,

and social environment. Topping the list is Finland, followed by Sweden and Denmark. Within Europe, Portugal and Ireland are furthest away from sexual equality. At the very bottom of the UN list is Kenya, where a woman can expect to live only half as long as a man.

Antismoking Initiatives

Australia was recently praised by a spokesman for the World Health Organization's advisory panel on tobacco and health for leading the world in antismoking initiatives. Smoking is already banned on all domestic airlines and on public transport in metropolitan areas, as well as in all hospitals and movie theaters. Now the push is on to persuade state governments to ban smoking in restaurants. A recent survey revealed that 92 percent of restaurant clientele in Victoria State favored such a proposed ban. The newspaper *The Australian* said that according to expert legal opinion, any diner who suffers adverse health effects from passive smoking while eating a meal in a restaurant has the legal right to sue the restaurateur.

Europe may be following suit. Italy's Constitutional Court, which is the highest interpretative body of the Constitution, has recently acknowledged that citizens have the right to request compensation for "damages incurred by the so-called passive smoking." The court affirmed that since the Constitution guarantees the "right to health," whoever smokes in public places violates "the primary and general prohibition of impairing the health of another" and could be made to compensate his victim. "The compensation," stated the court, is related "to all the damages that could potentially prevent the person from fulfilling himself as a human being."

From Our Readers

Hair Loss The article "Alopecia—Living in Silence With Hair Loss" (April 22, 1991) was of special interest to me. I started to lose my hair when I was six and a half years old. It was humiliating at first, but my friends and people in general were very kind and loving. I am 64 years old now and never really understood the cause of my hair loss until I read your article. Thank you so much.

R. W., United States

I am a 16-year-old girl, and I have suffered from alopecia since I was 10. My schoolmates have teased me by name-calling and trying to pull off my wig. This makes me feel sad and depressed. But your article showed me how to cope by relying on Jehovah. I also have the hope of getting my hair back in his new world.

C. B., United States

Gossip Thank you for the issue "Gossip—How to Avoid Getting Hurt." (June 8, 1991) It came at a time when I needed it the most. I have been having a problem with a girl who used to be a good friend of mine, and she has been spreading harmful gossip about me. Your article really helped me to understand and to cope.

M. P., United States

Flirting I receive *Awake!* regularly. But in your article "Young People Ask . . . What's the Harm in Flirting?" (May 8, 1991) I feel that you were a little too harsh. There certainly was nothing wrong with the boy's asking Sarah to sit next to him. And for goodness' sake, why is it wrong to smile at the opposite sex? Are you supposed to grit your teeth in a 'stay away from me' expression?

W. T., United States

The incident with young Sarah clearly involved her being exposed to daily doses of unwanted attention. Understandably, she found

this to be distressing. As for smiling, the article made it clear that "there is nothing wrong with being outgoing." Indeed, there is a world of difference between a friendly smile and the "coy smile" the article made reference to.—ED.

Crossword Puzzles Thank you for the crossword puzzle in the June 8, 1991, issue. While visiting my grandparents, I began working on the puzzle myself. But as I began to do so, my grandfather asked if he could help. I was shocked! My grandfather has never been interested in the Bible. Anyway, he read the scriptures, and I read the clues. About ten minutes later, my aunt arrived and asked if she could help with the puzzle too. The Bible used to be a forbidden subject in my grandparents' home—but not anymore!

A. J., England

The Lungs I was motivated to write you after reading the article "The Lungs—A Marvel of Design." (June 8, 1991) Just the day before, I had lost my aunt to lung cancer. The article increased my appreciation for the marvel of the body. It was also easy to understand and helped me see the need to take care of my lungs and not defile them with things [such as tobacco].

C. G., United States

Elderly Care I care for my dad, who is very ill. My siblings have not helped but say things such as, 'You're strong. You can handle it' or, 'You should have looked into the possibility of a nursing home years ago.' I began to feel sorry for myself, realizing that my chances for marriage and having children had passed. I even began having emotional problems. But the series "Do You Honor the Elderly?" (March 22, 1991) gave me the comfort and strength needed to endure.

S. B., United States

Monkey Sense

In Sierra Leone, West Africa, there is a saying: "The monkey doesn't just tell her child, 'Hold tight!' She says, 'Look down.'"

This brings to mind the picture of a young monkey high in the trees, clinging to his mother's back. The idea behind the saying is that if Mama merely says to hold tight, her youngster might do so for a while, but since he does not know the reason behind her injunction, he may soon forget and loosen his grip.

However, if the youngster looks down, he will see what a long way he is from the ground and will be impressed more forcefully that his life is involved. Why, he could be seriously injured or even killed! Having understood the danger more fully, he has strong motivation to hold tight. Now any added admonition or command will be more respected.

What a fine principle for teaching others, especially chil-



©Zoological Society of San Diego

dren. The moral of the story is that rather than just issuing commands, it is important to impart understanding.

Of course, on occasion there may not be enough time to do that first. For example, if your child, without carefully looking, starts to cross a street busy with moving traffic, you might command him to stop and come

back immediately. Giving the command here first is crucial. But then an explanation of the danger the child was in can impart the understanding.

The benefit of this approach—not just commanding but also imparting understanding—is found in the Bible proverb: "An understanding son is observing the law."—Proverbs 28:7.

