

Awake!

What Do You Say to God?

PAGE 5

After the Storm—"Glad to Be Alive!"

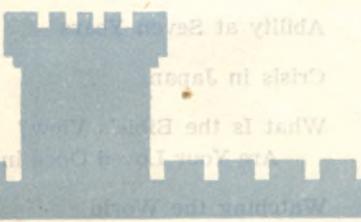
PAGE 8

Our Baby Was Born at Home

PAGE 21

Are Your Loved Ones in Purgatory?

PAGE 27



JUNE 8, 1974

10	Our Baby Was Born at Home	9	Toplessness Can Be Good
12	Applause for Selfless	2	What Do You Say to God?
22	Chiefs in Suspense	8	After the Storm—"Glad to Be Alive!"
26	What Is the Devil? (Part 2)	11	Mother Countries Hold Millions
28	A Year-Long Drama of the Cross	13	Steps on the Way to Success
30	What Happened to the Money?	15	Sweet Slop

THE REASON FOR THIS MAGAZINE

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

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

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

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

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

PUBLISHED SEMIMONTHLY BY

WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.

117 Adams Street

Brooklyn, N.Y. 11201, U.S.A.

N. H. KNORR, President

GRANT SUITER, Secretary

Average printing each issue: 8,075,000

Now published in 31 languages

Five cents a copy

Offices Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201

Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135 \$1.50
Canada, 150 Bridgeland Ave., Toronto, Ont. M6A 1Z5 \$1.50
England, Watch Tower House,

The Ridgeway, London NW7 1RN 75p
New Zealand, 6-A Western Springs Rd., Auckland 3 \$1.50
Philippines, P.O. Box 2044, Manila D-406 88
South Africa, Private Bag 2, P.O. Elandsfontein 1406 R1.10
(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

Semimonthly—Afrikaans, Cebuano, Danish, Dutch, English, Finnish, French, German, Greek, Iloko, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.

Monthly—Chinese, Chinyanja, Hiligaynon, Indonesian, Malayalam, Melanesian-Pidgin, Polish, Sesotho, Tamil, Ukrainian, Xhosa, Yoruba.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Printed in U.S.A.

The Bible translation regularly used in "Awake!" is the "New World Translation of the Holy Scriptures." When other translations are used, this is clearly marked.

CONTENTS

Loneliness Can Be Cured	3	Our Baby Was Born at Home	21
What Do You Say to God?	5	Ability at Seven Years	24
After the Storm—"Glad to Be Alive!"	8	Crisis in Japan	25
Nigeria Counts Her Millions	11	What Is the Bible's View?	
Stains on the Image of Organized Labor	13	Are Your Loved Ones in Purgatory?	27
Sweet Sleep	15	Watching the World	
An Unusual Building Program—with Volunteer Workers	16		

Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume LV

June 8, 1974

Number 11

THE telephone rang. "Hello. This is your listener," answered a seventy-one-year-old retired schoolteacher. The woman at the other end explained: "I'm a widow living in this house alone. I was so lonesome tonight I had to talk to someone." This woman had called a special telephone service entitled "Dial-a-Listener."

Loneliness has become such a severe problem today that Swiss psychiatrist Dr. Paul Tournier called it "the most devastating malady of the age." Young and old alike suffer from loneliness, and the effects of it can truly be devastating. Loneliness can slow down recovery from illness, hasten senile mental deterioration in elderly people and even bring about untimely death in some cases.

Why has loneliness become such a problem in a world experiencing a "population explosion"? What can be done to cure this "devastating malady"?

What Causes Loneliness?

There is a difference between loneliness and being alone. Nearly everyone enjoys occasional periods of solitude. The Bible shows that Jesus Christ sometimes sought out a "lonely place" in order to pray or to "rest up a bit" with his disciples. (Matt. 14:13; Mark 1:35; 6:31) Some individuals spend a good deal of their time alone and yet do not feel lonely.

Then, too, everyone feels lonely on oc-

LONELINESS

*can be
Cured*

casion. Psychiatrist Theodore I. Rubin commented about feelings of loneliness: "It is a fact of life that these feelings will come and go. Not accepting this fact, expecting to live in a constant state of euphoria [well-being], will only result in disappointment or bitterness."

But, in spite of this, chronic loneliness does afflict many people. In some cases parents may be at fault. Why so? Psychologist Allan Fromme explains: "Many parents, unable to relate to each other, create an atmosphere which fosters the same attitudes in their children."

Life in large cities, where many experience limited, impersonal relationships with others, is another reason for loneliness. Determination to be rich can contribute to this feeling, too, causing a person to become overly concerned with his possessions and to withdraw from others.

Geographical isolation from familiar surroundings due to sickness, old age, a special assignment of activity or any other

reason can give rise to feelings of loneliness. Other reasons for loneliness may be loss of sight or hearing or inability to understand the local language.

Loneliness Can Be Cured—How?

What can be done to cure loneliness? One thing is to realize that too much time spent alone can cause a person to withdraw into himself, becoming self-centered. (Prov. 18:1) Make it a habit to enjoy regular association with others. But just being among people will not cure loneliness. Some of the loneliest individuals in the world live in crowded cities.

Is the answer to be found, then, in marriage and raising a family? Not necessarily. Psychiatrist Rubin writes: "Many of the loneliest women in the world are women who are married." Allan Fromme explained that a person "could be just as lonely if he were surrounded by a family."

Loneliness can be cured only by developing a *relationship* with others. How can a person accomplish that?

The Word of God contains a fine principle at Philippians 2:3, 4: "Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead."—*The Jerusalem Bible*.

When a person becomes lovingly interested in others, some are sure to reciprocate. Jesus assured: "With the measure that you are measuring out, they will measure out to you in return." (Luke 6:38) This means that the lonely person must take the initiative to do things for others. Would not a visit to some other lonely person lift his spirits and yours too? What better way to chase loneliness away from yourself than to do so for someone else?

The worship of Jehovah God is the sur-

est way to cure loneliness. No matter how uncomfortable circumstances may become, God's servants are never alone. They know that "Jehovah is near to those that are broken at heart." (Ps. 34:18) Because Jehovah is the "Hearer of prayer" the Scriptures extend to lonely ones the invitation to "throw all your anxiety upon him, because he cares for you."—Ps. 65:2; 1 Pet. 5:7.

The lives of Jehovah's witnesses include many things that help one to avert loneliness. They regularly communicate with Jehovah God in prayer, with one another at meetings, and spend much time in helping their neighbors to learn about God and his purposes. The united activity of Jehovah's witnesses causes them to have deep interest in one another too. They agree with the observation of the apostle Paul about Christians: "We . . . are one body . . . , members belonging individually to one another." (Rom. 12:5) A woman from South Carolina tells of her first visit to a Kingdom Hall:

"I can remember the first meeting I attended and how the love of these Christian witnesses radiated throughout the congregation. After the meeting they would stand around and discuss what we had just heard and other Bible truths. . . . For the first time in my life I have peace of mind and a close relationship with my Creator."

Yes, loneliness can be cured. But to do so one must take the initiative to develop a relationship with others, especially with Jehovah God. Would you like to do this? Jehovah's witnesses will be glad to help you. You are cordially invited to attend meetings at their Kingdom Hall. If you wish, a qualified person will conduct a free Bible study with you at your home or at any other convenient location. Loneliness need never afflict you again.

THE idea that people can talk to God, and that he may listen, overwhelms many persons. Some feel incapable of addressing God properly, so they use a book of printed prayers, which they read on certain occasions. Others resort to "tongues," using a babble of words that they do not know. They hope that the holy spirit will put these words into an approved prayer that they themselves do not even understand.

Is this the way that God desires his creatures to pray to him?

True, Jesus Christ encouraged: "Keep on asking, and it will be given you." (Matt. 7:7) However, he did not mean that we should say the same thing over and over again from a printed prayer book. "When praying," Jesus said, "do not say the same things over and over again." (Matt. 6:7) Instead, our prayers should be spontaneous—not a babble of words we do not understand—but an expression of what we have to say to a loving and exalted God.

Prayer permits us to express our worship of and love for the Creator. We can pour out our feelings and desires. The psalmist wrote: "Before him pour out your heart. God is a refuge for us."—Ps. 62:8.

Freeness of Speech

When you have a friend, you talk to him. You speak freely, and are at ease. You can express your feelings to persons who love you. We can talk that way to God.

The Bible says that Abraham had faith in God, and "came to be called 'Jehovah's friend.'" (Jas. 2:23) That was an outstanding privilege for Abraham. But Jesus showed that we, too, can be loved by Jehovah. He said: "He that has my commandments and observes them, that one is he who loves me. In turn he that loves me

What Do You SAY TO GOD?



will be loved by my Father." (John 14:21) So, faith and obedience open the way of access to the Father.

Really, God is very approachable if we but seek him. "In fact," the Christian apostle Paul said, "he is not far off from each one of us." (Acts 17:27) However, a basic requirement for freely speaking to God is faith in his Son, Jesus Christ. As the Bible says: "By means of [Jesus] we have this freeness of speech and an approach with confidence through our faith in him." —Eph. 3:12.

Knowing that God welcomes our prayers, and that we can have "freeness of speech" through faith in Jesus, we should be encouraged to talk regularly with God. There are many things we can say to Him.

Expressions of Appreciation

The Bible provides numerous examples. Just think about the many grand things that Jehovah God has done for our benefit, even as the psalmist David noted: "Many things you yourself have done, O

Jehovah my God, even your wonderful works and your thoughts toward us; there is none to be compared to you. Were I inclined to tell and speak of them, they have become more numerous than I can recount.”—Ps. 40:5.

Surely this is true! Consider the food we eat. Is it not something for which to thank Jehovah God? Jesus Christ and the apostle Paul thanked God for these provisions. (Matt. 14:19; Acts 27:35) Even a child at the dinner table is taught to say “Please” and “Thank you.” Should we be less appreciative of the provisions that God makes?

Jesus said that God “makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous.” (Matt. 5:45) Should we not also be thankful for that? Really, are not the provisions of God for which we can be thankful almost endless?

Did you ever thank God for the flavor of a meal? For the ability to appreciate sounds and music? For the fragrance of the air after a late summer rain? For the beauty of wild flowers on a springtime mountainside?

None of these things had to be pleasurable. Eating, for example, could have been a chore—an unpleasant duty, performed daily in order to stay alive. But God made us in such a way that these things would be pleasurable to us, and we could enjoy them. Have you thanked God for that? Remember the apostle Paul’s words: “In connection with everything give thanks.”—1 Thess. 5:18.

Have you ever felt the vastness of God’s creation—by gazing, for example, at the starry vault of the heavens from the nighttime splendor of an Alpine valley? or by driving hour after hour across the magnificent expanses of the great open plains, with neither people nor habitation in view? Such fleeting moments of meditation on

the works of God overwhelm us with man’s insignificance in relation to the vast expanse of the created universe, only hinted at by the distant stars above.

Such precious moments of solitude are delightful occasions on which to speak to the great Creator, relating our desire to serve him, and to receive his favor. No “prayer book” or “unintelligible words” are needed. You simply open your heart and mind and address the Creator as you would any respected authority for whom you have deep affection.

Regarding Our Troubles

When is a true friend especially appreciated? Is it not in times of trouble? How fine it is that we can call upon Jehovah then! In fact, God’s Word invites: “Throw your burden upon Jehovah himself, and he himself will sustain you.”—Ps. 55:22.

The Bible gives specific examples of praying to God regarding one’s troubles. For example, the person who is physically ill can pray to God, asking that “Jehovah himself will sustain him upon a divan of illness.” (Ps. 41:3) King Hezekiah of Judah did. (2 Ki. 20:1-6) However, we should not expect Jehovah to heal us miraculously, but, rather, pray that wise steps may be taken to cope with our particular health problem. We can pray for consolation from Jehovah, and for patience until the body’s marvelous healing forces can restore health.

We can also pray for guidance and strength should we be unjustly treated. The apostle Paul and Silas did. They were thrown into prison because of their preaching work, and while there, the Bible says, “Paul and Silas were praying and praising God with song.” And Jehovah God delivered them.—Acts 16:23-35.

Should one even have wickedly opposed God, he may, in repentance, pray when in adversity, and be helped by Jehovah. While

Judah's wicked king Manasseh was suffering in a Babylonish prison, he prayed to God, and the Bible says that God "let himself be entreated by him and He heard his request for favor and restored him to Jerusalem and to his kingship; and Manasseh came to know that Jehovah is the true God." Despite Manasseh's evil past, he secured relief and comfort when he truly repented and humbly turned to God.—2 Chron. 33:10-13.

How merciful and forgiving Jehovah God is! Surely we are encouraged to call upon him, freely pouring out to him our troubles and requesting his favor.

Material Needs

We should, however, always remember to consider God's affairs as more important than our own. Thus the model prayer that Jesus gave puts the requests for God's name to be sanctified, for his kingdom to come, and for his will to take place ahead of the request for one's material needs.

—Matt. 6:9-13.

We, too, in our prayers should first remember God's name and kingdom before adding a request for our material needs. Jesus instructed us to say: "Give us our bread for the day according to the day's requirement." (Luke 11:3) This is a modest request. It is neither selfish nor materialistic. The expression "give us" includes others. "The day's requirement" is not an excessive amount. The apostle said, "Having sustenance and covering, we shall be content with these things." (1 Tim. 6:8) So, we can pray for the necessities of life, but it would be improper to ask for more than that.

Spiritual Needs

There are so many spiritual needs about which we can speak to Jehovah. Consider, for instance, the requests to God made by

an ancient Bible psalmist: "Teach me your regulations. Make me understand the way of your own orders, that I may concern myself with your wonderful works. Cause me to tread in the pathway of your commandments . . . Teach me goodness, sensibleness and knowledge themselves . . . Make me understand, that I may learn your commandments." Can we not speak to God about similar matters, asking his help and guidance always to do what is just and proper?—Ps. 119:26, 27, 35, 66, 73.

Early Christians give us many ideas as to what we can say to God. They prayed for holy spirit. (Acts 8:14, 15) They prayed for the success of their ministry, and to be able "to keep speaking [God's] word with all boldness." (Acts 4:29) They thanked God for his leadership and protection. And they requested him to give them "all freeness of speech to make known the sacred secret of the good news." Can we not pray regarding similar matters?—2 Cor. 2:14; Eph. 6:18, 19.

Also, there are so many things we can say to God in behalf of others. As an example, the apostle Paul prayed that the Colossians "be filled with the accurate knowledge of [God's] will in all wisdom and spiritual comprehension." And he wrote the Philippians: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment." How rich our prayers will be if we, too, are conscious of others and speak to God in their behalf!—Col. 1:9, 10; Phil. 1:9-11.

When we examine God's Word and think about all his marvelous provisions, both material and spiritual, surely we find a lot to speak to God about. And when we really reflect on all that Jehovah has done for us, are we not encouraged to heed the apostolic instruction, "Persevere in prayer"?—Rom. 12:12.



AFTER THE STORM

—“Glad to Be Alive!”

JUST a few seconds of destructive fury left a man in Cincinnati, Ohio, facing the job of sifting through the splinters of what was once his home. He was not alone. Nearly 20,000 other homeowners in the east central United States faced the same bleak prospect. Some had enough left to repair. Many would have to rebuild right from the foundation. They will never forget the power of a tornado.

Those who could concern themselves with their homes were the fortunate ones. About 3,700 would have to wait for the often appalling damage to their own bodies to heal. However, they and all who survived those moments of fury were heard to voice the phrase again and again: “I’m just glad to be alive!”

They had reason to be. The sight of grief-stricken relatives and friends of the some 320 who died tells the story far more vividly than words: a sobbing mother in Ohio whose month-old baby was torn from her arms, only to be found later by his father—in the morgue; a little boy in Georgia, screaming as he ran in circles next to the debris that covered the lifeless bodies of his parents and two sisters.

Nearly a hundred of these killers struck from the Gulf of Mexico to southern Canada, slaying people in eleven states and one province. As if a giant hand, one of them flattened nearly half of Xenia, Ohio—a city of 27,000. In less than five minutes it ripped a half-mile-wide, three-mile-long swath, completely destroying over 1,200 homes, 150 businesses and 6 of the 12 schools, while heavily damaging hundreds of other buildings. At least 34 died and a thousand were injured.

‘Most Violent Storm’

Spring weather in the central United States is said to be ideal for spawning tornadoes. Warm air normally rises above cooler air. When warm, moist air pushing north from the Gulf of Mexico noses under cool, dry air flowing east from the Rocky Mountains, trouble is brewing. Extreme turbulence often develops. The moisture-laden warm air billows up rapidly to create menacing clouds as cool air plummets down to replace it. Hailstones as large as golf balls may form. Many people were out picking them up in amazement moments before the April tornadoes struck.

The rapidly moving air makes a circular motion, much like water quickly funneling down a drain. If it reaches critical speed, whirling “funnel clouds” form, dipping fitfully from the dark clouds draped above. Tornadoes are born when these funnel clouds strike earth. Then they unpredictably dance and skip across the ground or stay down for some distance.

The 1974 *Encyclopaedia Britannica* describes tornadoes as the “most violent of atmospheric storms.” A giant hurricane may develop wind speeds of over 100 miles per hour. But tightly concentrated tornado winds often reach 300 miles per hour and

"may occasionally exceed 500 miles (800 kilometers) per hour." The center of this whirling cylinder develops a powerful vacuum.

Thus tornadoes wreak their havoc in three ways: (1) by direct wind pressure blasting down objects in their path, (2) by causing a sudden air-pressure drop outside buildings as the vacuum center passes over, thereby "exploding" buildings with the force of their own inside pressure, and (3) by their powerful updraft, which can uproot trees and buildings, lift heavy objects and carry lighter ones for miles.

Apparently experiencing some of these forces, one Ohio man felt a "strong force like a magnet pulling" him up the basement stairs as he was trying to dive down for safety. "My ears were popping," he said, no doubt from the low air pressure.

A Huntsville, Alabama, man tells of driving to work when hail so heavy that he was afraid it would break the windshield forced him to crawl under the dashboard for safety. Then, as he said, "the car was lifted up, flipped over and rolled several times. Finally the car was picked up into the air and came down on its roof, landing 40 yards from where I had originally stopped." He surely was glad to be alive.

Documents and debris from Xenia showed up as much as 200 miles away! A woman in Cincinnati lost her cat to the tornado—until it showed up two days later in a state of complete exhaustion. Apparently it had made a long trip back!

While the average tornado is a few hundred yards wide and moves along at 30 to 40 miles per hour for about 16 miles, they often vary greatly from the average. The most deadly one on record was about a mile wide, and slashed across 219 miles in 3 states at 60 miles per hour, killing 689 persons! That one struck almost 50 years ago, on March 18, 1925. This year's April 3

tornadoes mark the second most deadly day on record.

Tornadoes strike in a number of other countries. But the United States has the dubious distinction of reporting by far the most and the fiercest, averaging 681 per year during the 1960's. And there is a disquieting trend toward more twisters: a sixfold increase in the past 30 years! Last year witnessed a record 1,107. The National Weather Service says that "almost no one in the United States should feel 'it can't happen here.'"

Value of Tornado Warnings

No doubt the April tornado toll would have been much higher if it were not for extensive radio, television and civil defense warnings. Even so, tornadoes are said to be the most baffling weather phenomenon. Some National Weather Service meteorologists find their inability to make specific tornado predictions frustrating.

Explaining, one says: "For one thing, we don't know exactly what causes a tornado. We cannot tell where it will hit or exactly when. All we can do is pick a large area and tell people that one might hit between a certain amount of time." First, the weather service broadcasts a "tornado watch," advising people to keep tuned for bulletins and to be alert for possible tornadoes. When funnel clouds are actually sighted, an official "tornado warning" urges people to take cover and keeps them posted about the direction of known tornadoes.

But after repeated alerts and no tornadoes "a lot had the idea it's just another warning," notes a Cincinnati, Ohio, survivor. Another remembers hearing that the "tornado warning" was definitely over and the newscaster saying, 'I hate to pooh-pooh the idea, but all these warnings and nothing ever happens.' Just then a look

out the back window at a whirling mass of debris jolted her to the reality: "That is what a tornado looks like when it is right in front of your face!" In less than two minutes her family's home was gone. Even so, when they came back up out of the basement where they had scurried for safety, they were very glad just to be alive.

The Aftermath

"Most people turn real good during times like this but others are ugly," observed a Cincinnati police officer. When the family mentioned above was still standing stunned outside the remains of their home, looters began to appear—within minutes! Some even brought trailers to haul their booty away. The National Guard had to be called to protect many areas. One Kentucky guardsman was even seen to handcuff another because *he had been looting!* Some people patrolled their ruined homes with shotguns.

Sightseers invaded. The Louisville, Kentucky, *Courier-Journal* reports that they "seriously hampered the efforts of police, rescue workers, movers, utility workmen and residents." Damaged areas often had to be cordoned off to all but residents and authorized people. In Cincinnati, after turning away the twenty cars ahead, an Ohio state patrolman told two ministers who were checking on the welfare of fellow Christians: "If you were anyone but Jehovah's witnesses, I wouldn't let you by." They had to pass four more National Guard roadblocks in the same fashion.

However, the extraordinary human kindness that prevailed far overshadowed the selfishness of a few. Within minutes after the twisters passed, volunteers were everywhere, first looking for survivors, getting injured to hospitals, comforting the bereaved and taking the homeless into their

own homes. Hospital personnel worked selflessly. Doctors operated by candlelight when power failed in Xenia. An ambulance firm in Huntsville, Alabama, ran without charge all night long.

The whine of power saws filled the air as volunteers cut up the tragic debris to ease removal. Groups of young people went from house to house, helping complete strangers to clean up. Utility men worked around the clock to reduce the hazard of broken electric lines and gas lines, and to restore needed services quickly. People walked the streets distributing plastic bags of food.

The complexion of today's world is such that people are often bewildered and touched by such kindness. A frightened little elderly lady in Guin, Alabama, was coaxed out of her cellar after two days. She said: "This is the first time anyone has ever cared about me, and I don't know how to act."

No doubt most who witnessed the many displays of unselfishness were moved and encouraged. But another reality must be faced. It was voiced by a Xenia survivor as she sat in a Red Cross center: "When it's over it will be right back to everybody hating everybody again." And the thought must have crossed many minds: Why does it take a crisis to make people show consideration for one another?

Still others were forced to reassess what is truly important to them. One Alabama family, whose home "just exploded," says: "We thought we'd had a real disaster 'til we heard about those people who lost their families. We're rich compared to them." Their gladness just to be alive brings home the reality of Jesus' words: "Is not life more precious than food, and the body than clothing," or any other material possessions?—Matt. 6:25, Weymouth.

Nigeria COUNTS HER MILLIONS

By "Awake!"
correspondent
in Nigeria

FOR eight days, from November 25 to December 2, 1973, Nigeria went through the mammoth exercise of counting its population.

Phase one of the census process involved preparing a list of all localities in the country. Then the country was divided into enumeration areas. All the houses within an area were listed and numbered to ensure that none would be omitted or duplicated. Enumerators received careful advance training.

The census that Nigeria held in 1973 was the second one since the nation's independence, and the thirteenth recorded census in its entire history. Its purpose was to "enable [the] government to plan successfully for the country's industrial and economic development," according to Nigeria's military head, General Yakubu Gowon.

Before the actual head count, the National Census Board undertook a massive program of publicity and of mobilization of workers. The Head of State explained that "all over the country, everyone was involved—the military governors, government officials, local authorities, emirs and chiefs." The 120,000 enumerators that were appointed for this job were accompanied in their visits from house to house by 130,000 soldiers.

Some Problems to Overcome

There were many problems to overcome in educating and preparing the people to cooperate with the census. A drought in the northern states of the country, which has been ravaging many villages and causing death from starvation, forced many families out of their villages less than three weeks before the start of the head count. "I have found it most difficult in my position as their traditional ruler to convince them to stay in their villages," lamented Alhaji Ado Bayero, the emir of Kano.

Some feared that counting the number of one's children would bring about the death of the children. In many areas dogs presented a menace to the enumerators, making it difficult for them to get into the homes of the people to register them. These problems had to be dealt with by information officers and other authorities in each local area.

But, according to Dr. M. I. Iro of the Department of Sociology in the University of Lagos, an even greater problem was that "former population censuses . . . have generated controversy centered on what constitutes an accurate population of Nigeria. Many people within and outside this country have come to believe that the figure of 55,670,052, released in February 1964 as the population of Nigeria after the 1963 census, was inaccurate and probably overestimated."

That is why so much care was exercised in marking out enumeration areas to ensure that they would not overlap, and in

training of enumerators and supervisors. During the house-to-house count, it was required that each individual would have to be seen by the enumerator. When counted, they would have their left thumb marked with indelible ink. This would ensure that no one would be counted twice.

The government also had to cope with the problem of people moving back to their towns of origin to be counted there. This was undesirable, for this was to be a "de facto" census. That is, all persons in Nigeria, whether Nigerian or non-Nigerian, were to be counted wherever they were found during the enumeration period. Therefore, the government requested that people throughout the nation remain where they were now living. The police were instructed to be extra vigilant in checking individuals and motorists, and so during the enumeration period many were not allowed to leave Lagos because they did not have the ink mark on their thumbs.

Determined to Count Everyone

All inmates of prisons, hospitals and other institutions were included in the count. Even the thousands of homeless people throughout the nation who live in parks and sleep under bridges on the roadways were counted the night before the enumeration period began. The total figure includes the more than 94,000 of Jehovah's witnesses, who find real delight in extending the good news of God's kingdom to these millions of people.

But what about the thousands of Moslem women in "purdah" who are confined to their homes, according to Moslem tradition? These, too, were to be counted. The *Daily Times* of Nigeria reported: "Where women police and women enumerators are available, they will do the enumeration in the purdah. Where these are not available the women in purdah will come out into the reception hall or 'zaure' heavily veiled

and the census indelible ink will be daubed on their thumbs by their husbands in the presence of the enumerator, accompanied by the soldier."

All primary schools were closed beginning seven days prior to the census. All places of work in state capitals and Warri township were to close early each day during the enumeration period. The Nigerian Railways arranged for an additional daily train service in the Lagos area to enable workers to get home in time to be counted. But even these provisions were inadequate. By the time the head count reached its fifth day, it was found that more time and more workers were needed in order to complete the census.

For this reason, all public and private offices and commercial houses in the nation's two largest cities were required to close down from November 29 through December 1. The number of enumerators grew to 150,000, and civil servants and teachers at all levels were required to make themselves available for assignment in the enumeration work. As a final measure, the enumeration period was extended to include Sunday, December 2, making eight days in all.

The head count came to a successful conclusion in spite of some enumerators' trying to charge money for their services. The government condemned this practice severely and immediately took steps to punish these defaulters. The majority of people cooperated well with the exercise and many of them who had been overlooked by the enumerators reported to complaint centers that were set up to ensure that no one was missed.

A visiting UN expert lauded the success of this census, saying that the method adopted by the federal government of Nigeria was "one of the best in the world." What the total will be after all the figures are added up we must wait to see.

STAINS ON THE IMAGE

of ORGANIZED LABOR

THERE was a time when the sympathies of the public were, by and large, with the efforts and goals of union labor. The workingman was being exploited by long hours, wretched working conditions and miserly wages. To improve their lot, laborers organized. As a result, wages greatly increased, working conditions improved and hours of work decreased to forty, or even to thirty-five, a week.

These gains, however, have not been realized without certain losses. The unions have not been immune to the unethical practices that are rampant in other segments of society. A case in point involves the coal miners.

The United Mine Workers

There was a time when the leadership of the union of the coal miners had a reputation for being concerned with the man working in the mines. But not long ago a researcher reported: "Corruption and murder have stained the image of the once-proud United Mine Workers of America." What had happened?

Some of the rank-and-file members became dissatisfied with the corruption in high places and began to campaign for a change in leadership. But they were de-

feated in a flagrantly dishonest election, and their own candidate, together with his wife and daughter, was murdered.

Before those shocking murders the federal government had turned a deaf ear to the complaints of the miners, but now it stepped in and ordered another election.

That strictly supervised election defeated the former corrupt management. Investigations and confessions resulted in no less than five persons being convicted and imprisoned, with more officials yet to be tried.

New York's Uniformed Firefighters Association

A situation involving leaders of New York city's Uniformed Firefighters Association has added to the stains on the image of organized labor. How?

Union officials ordered a strike on November 6, 1973, in violation of the law and in defiance of a court injunction. They claimed that an overwhelming majority of the firemen had voted for the strike. But what were the facts? A majority of the men had voted against it. Among the many firemen who were embittered by it all was one who had written a best seller about what it means to be a fireman. As reported in the *New York Times*, his sentiments were:

"We all thought that the majority of the uniformed force wanted a strike, because of the announcement of the 'overwhelming vote' for it. With that assumption, the fireman was forced to choose between his commitment to his union and to his profession. I voted against the strike, but when it came, I went out.... But what has disillusioned me and most of the men I work with is that, had the actual count of the strike been published [their officials immediately destroyed the ballots], we

would never have been out on the street. Guys are really torn."

The three union officials who conspired to falsify the union vote were arrested. In an indictment handed down by a grand jury, the three men were charged with "reckless endangerment of life and property, attempted coercion of city officials during bargaining negotiations, obstructing governmental administration and conspiring to commit each of these crimes."

Other Wrongdoing by Officials

During 1972 alone, the U.S. Department of Labor reported seventy-three convictions of embezzlement from union treasuries, welfare and pension funds by union officials, and that in spite of the fact that very meager investigative forces were at work.

It is not surprising, then, that there are lawyers who devote all their time to handling suits brought by members against their union officials. One employee collected \$342,000 from the Communications Workers Union. The court sustained his claim that he had been fired at the instance of his union bosses because he had asked to see who paid the fare of the wife of a local union president when she accompanied him on a business trip.

Union officials also stain organized labor's image when they "milk" their unions by using their influence to hold from two to six jobs in the union, getting high salaries for each job. Thus, while the head of AFL-CIO holds only one job and draws just under \$75,000 a year, lesser officials

often get more. One collected \$124,000 in 1972; another, \$172,000; still another, \$185,000 plus expenses; another was able to collect (together with his wife) \$165,000 in addition to a \$50,000-a-year expense account. According to *The Wall Street Journal*, there are literally hundreds of union executives who manage to hold down two or more jobs within the union and which sometimes total as much as \$100,000.

Among other abuses that union members often suffer are their being forced to pay in cash for "work permits," "working assessments," "special assessments," and "voluntary contributions," in order to get jobs, especially in the construction industry. In some union locals no man can change his job without the permission of the local's president. Union members often feel helpless when confronted with such practices.

Violence by Construction Workers

It should be realized, however, that union officials are not the only ones that have caused stains on the image of organized labor. At times the rank-and-file workers have been guilty of the same. When there is violence against nonunion projects and workers, the union bosses do not handle it all themselves.

Thus, the *New York Times*, November 9, 1973, under a heading "Nonunion Site Vandalized by Construction Workers," said: "About 300 construction workers stoned and vandalized a building being renovated on the northwest corner of 11th Street and Broadway for more than an

hour yesterday morning." A free-lance photographer, a neighbor, stated: "It was about 7:15 when I was awakened by this tremendous roar and windows being smashed. They closed off 11th Street and went at that building like maniacs." Another neighbor, a university instructor, termed the scene "a gigantic free-for-all. They would pick up bricks and run up and smash windows and run back as if the building would bite back." Another witness stated: "I can't tell you the fear I felt. They were like some savage beast with incredible fury." The damage was estimated to be between \$25,000 and \$50,000. No arrests were made.

Shocking as this incident was, it was not the only one. In Philadelphia, a crowd of 1,000 union workers caused more than \$300,000 of damage to nonunion construction in forty-five minutes. In Memphis, Tennessee, a \$1,600,000 building, almost completed, was dynamited, causing a loss of almost half a million dollars. In fact, in 1972 there were 172 such incidents in twenty-six states, accounting for damages running into many millions of dollars. Workers and even police have been severely beaten, some suffering permanent injury, and not a few have been killed in this war upon nonunion construction.

Regarding violence at Kalkaska, Michigan, which cost more than \$500,000, the Detroit *Free Press* said: "Whatever the merits of arguments against non-union construction work, the unionists' violence is inexcusable. The unions are not only

losing public support, but the support of the workers themselves. Getting their public image back up . . . is going to be a difficult task."

Why all this violence? One reason is that more and more nonunion labor is replacing union labor due to the ever-spiraling cost of union work. As the *Engineering News Record* of February 24, 1972, reported, a union master mechanic who never used a tool earned \$94,000 in one year. It also gave many examples of what is known as "featherbedding," which is the practice on the part of some labor unions of forcing employers to hire more men than are needed for a particular job.

There are other factors, too, that help to account for all this violence. Powerful and rich labor unions contribute generously to the campaign chests of politicians. In addition, they deliver votes. So politicians, high and low, prefer to turn the other way when unions engage in criminal violence.

The problem obviously is not limited to the unions. The entire worldly system of things is shot through with greed and corruption. What is happening the Bible long ago foretold. (2 Tim. 3:1-5) The Bible also points to the remedy—not the makeshift sort that replaces one set of leaders with others who are likewise imperfect and hungry for power. Instead, it turns our attention to God's kingdom and explains how it will soon take over the administration of all earth's affairs. Only then will righteousness prevail.—Dan. 2:44; 2 Pet. 3:13.

Sweet Sleep

- In getting a good night's sleep, the state of one's mind is much more important than the state of one's body. One saying puts it this way: "A man's conscience and not his mattress has most to do with his sleep." The inspired writer of Ecclesiastes expressed it: "Sweet is the sleep of the labourer whether he eats little or much; but the rich man owns too much and cannot sleep."—Eccl. 5:12, New English Bible.

An Unusual Building Program

-with VOLUNTEER WORKERS

"I NEVER saw people work so hard. No matter what you tell them to do, they do twice as much without cutting corners." What prompted this exclamation by a Health Department engineer from Orange County, New York? He was viewing the construction of a building about the size of a football field *almost entirely by volunteer help.*

This project at Monroe, New York, was part of an unusual building program that has been under way for about ten years in the United States, Canada and some other countries. Groups of hundreds of persons of different races and nationalities have volunteered their time, energy and other resources to build spacious assembly halls.

Often large enough to seat over 2,000 people, these building projects have aroused much curiosity. Who are the builders? What purpose do these structures serve? How is it possible to get sufficient funds and volunteer help for such an undertaking?

Why Assembly Halls?

The builders are Jehovah's Christian witnesses, and there is a special need for these assembly halls. In the United States there are now over 500,000 of Jehovah's witnesses. Their 6,393 congregations are grouped into 271 "circuits." In addition to all congregations holding five weekly meetings at their Kingdom Halls, twice a year each "circuit" (about 20 congregations) enjoys a two-day assembly that fea-

tures a special program of Bible education geared to their local needs.

In the past most of these gatherings would be held in rented facilities such as schools, armories and fairgrounds. But since 1965, when their first assembly hall opened in New York, Jehovah's witnesses in many areas have sought to obtain their own places for these conventions. There are now fifteen of them in the United States, three in Canada and some in other countries. What prompted Jehovah's witnesses to want their own assembly halls?

One important reason is the high cost of renting public places. Besides paying for the use of the building, it has often been necessary to hire custodians and union help to operate stage apparatus and public-address equipment. A weekend assembly might cost from \$1,000 to \$3,000.

A Witness from Winnipeg, Canada, explains another problem that can come up when renting an assembly site:

"It was sometimes impossible to get a rental permit for school auditoriums until about a month before the assembly. And every permit contained a clause to the effect that if the auditorium were needed for a school activity it would take priority over the convention. Sometimes a rental for a certain night would be cancelled at the last moment and we would have to rush to get another place for that night and then move back the following morning."

And school auditoriums would often lack sufficient seating capacity. Many persons would have to go to other parts of the building and be satisfied with just hearing the program over a loudspeaker or

watching it on closed-circuit TV. These and other difficulties made it seem better for Jehovah's witnesses in many areas to direct their money toward getting their own facilities.

Getting Off to a Good Start

No "elite" group decides to build an assembly hall with others being forced to support it against their will. Jehovah's witnesses consider in advance whether there are enough congregations in the area to keep such a place busy. If so, they write to all congregations concerned to ascertain if they really want an assembly hall and are willing to support efforts to get one. Then they must decide whether to erect a new building or to renovate an already-existing one. Local circumstances will bear upon this decision.

In Cleveland, for example, a committee appointed to find a site to put up a new building relates: "Suitable locations that had the necessary utilities were difficult to find. When we finally found one we ran into a zoning problem. Then a theater turned up. Besides being well within the approved budget, it was centrally located."

After the purchase, local Witnesses renovated this theater, and it is now a fine facility for Christian assemblies.

Witnesses from Detroit, who also re-

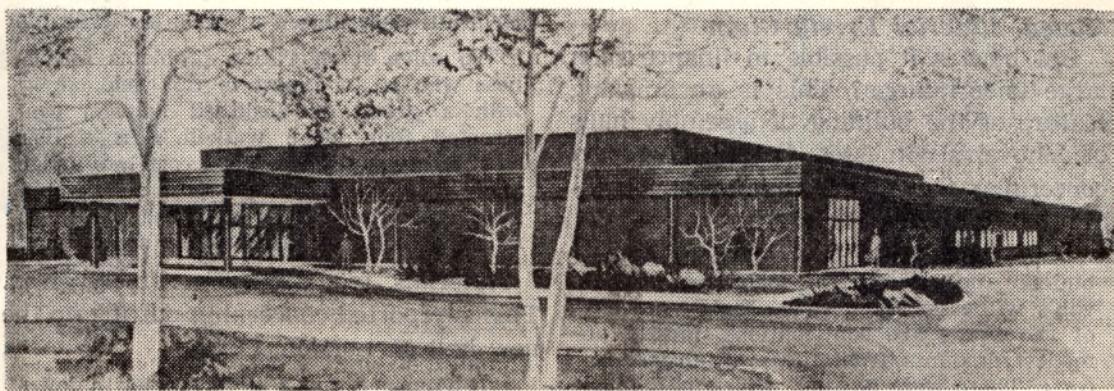
modeled a theater for their assembly hall, refer to another advantage: "There seemed to be no difficulty in arriving at a reasonable price for these locations. Being highly taxed and often unused, they are just 'weights around the necks' of their owners."

Congregations from the San Fernando Valley area of California acquired an unusual building for their assembly hall, formerly known as the Valley Music Theater. The original builders employed earth-moving equipment to shape a hill into a huge dome. Over this they laid steel and poured reinforced concrete. When it had set, they scooped out the inside of the hill, leaving a modern-looking domed structure sixty-five feet high at the center, with a diameter of 200 feet. A revolving stage in the center is surrounded by 2,654 vinyl-covered theater-type seats. The property also has a "satellite" building with offices and a cafeteria that will accommodate 500 persons. Transforming this modern facility into the California Valley Circuits Assembly Hall cost only a small fraction of the estimated price of erecting a comparable building in that area.

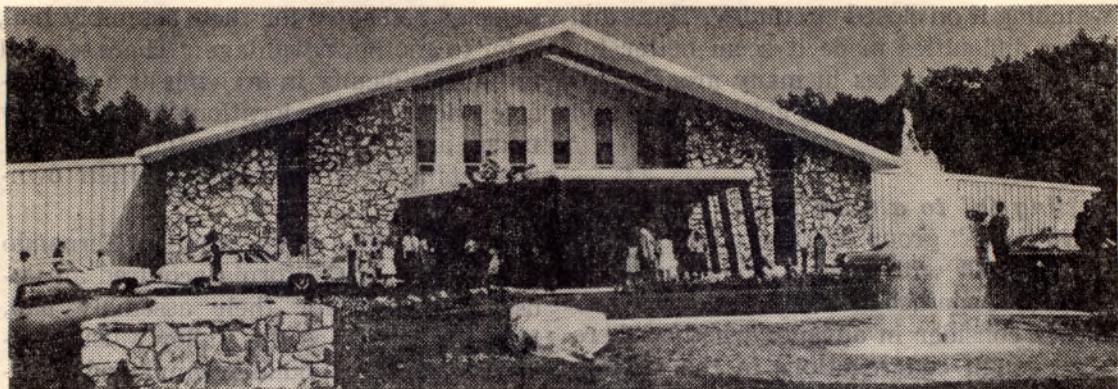
And renovating is usually quicker than building. This California assembly hall was ready two months after its purchase. Witnesses in Chicago write concerning their

15 Witnesses from Detroit, who also re-

101 a field of public interest in Illinois and ILLINOIS



Jehovah's Witnesses Assembly Hall in southern Ontario, Canada



Jehovah's Witnesses Assembly Hall at Monroe, New York

remodeled theater: "From the time of possession until we were ready for an assembly was only two and a half months."

In other places, however, existing buildings were too cramped, without cafeteria or parking facilities, or they presented other problems. Thus in the Baltimore-Washington area a theater was sought, but none were centrally located and most of those available were in dangerous neighborhoods. Consequently Witnesses there built a new building of preconstructed steel at Crownsville, Maryland, with an auditorium seating 1,406. The lobby and cafeteria areas are designed so that curtains may be opened to enable an overflow crowd to see and hear what takes place from the platform.

Money, Material Freely Given

But how is it possible to finance such large undertakings? This is an amazing feature of the building of assembly halls of Jehovah's witnesses. Consider a report concerning the 46,000-square-foot assembly hall in southern Ontario:

"Our building will be financed by contributions and interest-free loans from Jehovah's witnesses themselves. Eighty percent of the funds are contributions, mostly of modest amounts from those of modest income. There were no fund drives, no games of chance, no powerful appeals. The need

was merely explained. We thank God for this generous spirit."

The Crownsville project provides another example of such generosity. The chairman of the building committee there relates:

"We wrote to the 110 congregations that would be involved in the matter and asked how much they would be willing to contribute. You can imagine how surprised we were when we received over three times the amount that we felt would indicate Jehovah's approval of the undertaking. We were thus able to complete our building with no financing from any commercial institution."

Willingness to build necessary equipment instead of buying it sometimes resulted in further substantial savings. A report of efforts to convert a dance hall at St. Luc, south of Montreal, into a place for Christian assemblies affords an example:

"To solve refrigeration problems a Witness who is an expert in this field, along with a group of unskilled helpers, constructed four large walk-in refrigeration and freezer units. The total cost was under \$1,000. It is estimated that these units would have cost from fifteen to twenty times as much if built by an outside contractor."

Materials, too, were often freely given. This is reported concerning putting up the new hall at London, Ohio:

"It happened that a large theater in downtown Columbus was then being dismantled.

From this a brother made a donation of 1,000 comfortable seats. Then from a hospital that was being wrecked, we obtained two large boilers in fine condition free. On top of that someone gave us an entire stainless steel kitchen with much usable equipment."

While the assembly hall at Monroe, New York, was going up, one man was so moved by what he saw that he returned the following week with \$5,000 worth of materials as a donation. A large company then contributed over \$12,000 in materials and later sent representatives to marvel at the volunteer construction. Paying bills on time resulted in additional savings of \$50,000.

Now Monroe has a beautiful assembly hall as large as a football field, nestled in a woodland setting. Three stone bridges connect seven parking areas with the entrance of this building. Beyond the walnut-paneled area, which contains a fountain that doubles as a baptismal pool, there is an auditorium with 2,248 theater seats in alternating bays of blue and green. A dining area with 720 seats is partitioned off from the auditorium by a wall made of glass and enhanced by blue drapes.

Strong Backs, Willing Hearts —All Volunteers

What most amazes observers are the crowds of volunteers that show up to work on these building operations. While the Monroe hall was under construction 192 congregations furnished volunteer help. Whites, Negroes and Puerto Ricans, of all ages and walks of life, worked together

harmoniously, referring to each other as "brother" and "sister." Some weekends as many as 800 volunteers worked together. A non-Witness onlooker observed: "This has to be Jehovah's organization. Otherwise it would be complete confusion."

A report of the renovation taking place at St. Luc states:

"No outside help was required for the extensive renovations. Many working at secular jobs in the city would leave for the assembly hall immediately after work and often would remain until early morning. Thus we were able to have our first assembly less than seven weeks after gaining possession of the building."

Witnesses in Winnipeg, who looked forward to having the first assembly in their renovated theater by January 1972, write:

"As December 1971 came along, the brothers could see that there was a lot of work yet to be done before dedication day. Therefore, many worked full time at the hall, some driving 50 to 130 miles to help. The work became fast and furious. And it was completed on time."

A similar spirit was manifest while they were building the hall at Yuba City, California. It is estimated that this building would have cost about one million dollars if put up wholly by commercial contractors. But Jehovah's witnesses were able to complete it for less than a third of that. How was this possible? A member of the building committee explains:

"We had an average of 250 volunteers show up for work each day. On weekends this labor force would swell to 500. Some of them worked around the clock on occasion to meet certain deadlines. And our sisters,



Construction of Yuba City, California, assembly hall by volunteer workers

besides preparing fine meals for the workers every day, pitched right in with the manual labor, wielding shovels, rakes, hammers and brooms."

The spirit of freely giving of one's time and energy can be contagious. When a brother asked a fellow worker one day what congregation he came from, the worker replied: "Oh, I'm not one of Jehovah's witnesses; I'm a neighbor who lives right over there. I just came to work and enjoy it. You people seem to have such fun. I wanted in on it!"

When a reporter of the *Independent Herald* of Yuba City showed up for an interview, she exclaimed: "I am simply flabbergasted that you can put up this huge structure with volunteer help. At our church, we can't even get enough help to finish the painting that we started over a year ago."

The diligent efforts at Yuba City resulted in a fine assembly hall finished in a Spanish motif with capacity to seat 2,400 people. It includes a Kingdom Hall, conference room and a roomy cafeteria. The front of the building, which faces a tiered fountain, features three large arches accentuated with Spanish lanterns.

Coping with Difficulties

Building assembly halls is no simple matter. Sometimes difficulties arise that seem insurmountable. But determination, patience and hard work help clear them out of the way.

The building committee for the Yuba City hall tell of how they solved an unexpected problem: "On a Saturday the stucco machine broke down. So the brothers gathered some help and the next day stuccoed the whole thing by hand."

One brother tells of a bit of ingenuity employed while building the hall at Monroe, New York: "When a gasket blew on some important machinery and no replacement was available, a mechanic removed

his shoe, cut a gasket out of it and kept the machine running all day."

When legal problems came up, Jehovah's witnesses displayed determination to obey the law, paying "Caesar's things to Caesar," even if this meant extra work. (Mark 12:17) The one who supervised construction at Natick, Massachusetts, comments: "Problems came up in trying to meet the requirements of a very strict fire code. But instead of whining about high costs when additional fire protection was needed, we kept making design changes until we came up with something acceptable. Officials commended us for this and, as a result, became more liberal and cooperative."

Assembly Halls Benefit Everyone

The assembly halls that Jehovah's witnesses build are a great benefit to the communities in which they are located. Not so much for their pleasing décor. Nor because of the excitement and fervor with which the volunteers worked on them. The most important benefits come from what goes on in them when completed.

Would you like to know what God will do about present world conditions? what God's "new order" is and how you can prepare yourself for life in it? how it is possible for Christians to dwell in unity amidst the pressures of today's world? The current program at circuit assemblies of Jehovah's witnesses answers these questions from the Word of God. These programs of Bible education are designed to help old and young alike.

Is there an assembly hall of Jehovah's witnesses in your area? Why not visit it and benefit from the Bible-based material presented there? You will meet people who truly love Jehovah God and who try to honor him by living according to the principles of his inspired Word, the Holy Bible. They will be glad to help you to do the same, free of charge.

Our Baby Was Born at Home



DOES that statement surprise you? Perhaps it does, if you live in a part of the world

like North America where almost all babies are born in hospitals. However, did you know that most of the world's babies—about 98 percent of them—first see life at home?

Why have some of the so-called advanced countries departed from this custom? Is the North American practice of hospital deliveries truly an advantage for mothers and babies? If so, why would anyone choose to have a baby born at home?

Yet that is the decision of an increasing number of parents in lands where home childbirth runs against medical and social trends. Here in Canada, where most babies are delivered by masked medical teams under glaring hospital lights, our daughter was born at home.

Not by accident, but because we planned it that way!

Our Decision

Our previous three children were born in a hospital. My wife and I were together on each occasion until she was wheeled away into the hands of interns and nurses. At the exciting moment of birth, she was alone with strangers while I was out in the hall!

Something was missing. So when we learned that our fourth child was on her way, we decided to share her birth together.

Many hospitals respect, even encourage, such a desire of parents by allowing the father in the delivery room when a baby is born. Still, a hospital is an institution, not a home. We hoped to provide something more loving and personal for our new family member.

Also, in some hospital cases misguided or prejudiced officials have forced unwanted medical treatment on newborn infants. We did not favor taking such a risk.

We decided to have our baby born at home!

A rash decision?

Not according to the better survival records of countries where most births occur at home compared with those where excited fathers-to-be rush their wives to hospitals.

According to a recent issue of *Scientific American*, "The U.S. continues to rank poorly among industrialized nations when it comes to infant mortality. The latest statistics put this country 15th," behind several countries in which most babies are born at home.

American author Mrs. Lester D. Hazell reports, in her book *Commonsense Childbirth*: "At this writing [1969] we lose twice as many mothers in childbirth as England does, four times as many as the Netherlands. . . . Rightfully American women fear having a baby. The way we do it is a fearful thing."

Of Canadian losses in childbirth, a re-

cent Science Council of Canada report states: "Canada has no grounds at all for being pleased with its performance."

However, finding a doctor who will deliver a baby at home can be a difficult task in North America. Most of them prefer the convenience of hospitals. On the other hand, there are a few like the California physician who said, "There is a demand for [home deliveries]. It would be medically irresponsible not to respond to that demand." *news, 1992*

Our problem was solved by a friend who is a qualified nurse-midwife. Unlike many countries with better survival rates, Canada does not recognize midwifery as a profession. However, it is legal for babies to be born at home in Canada when reasonable care is provided for the health and safety of mother and child. A friend may act as midwife. Canadian law merely prohibits a midwife from charging for her services as a professional person.

Baby Arrives

On baby's arrival day, our older children were at their grandparents' home, awaiting news of their new brother or sister. My wife kept busy about the house, staying on her feet until shortly before baby was born. At 6:35 p.m. our daughter arrived with the usual vocal announcement of a newborn who expects to be made welcome.

After more than twelve hours of labor pains, my wife felt better than she had following any of the previous births. An incision to enlarge the birth outlet is standard procedure with hospital deliveries, but the skilled hands of our trained midwife made this unnecessary.

Our tiny daughter was our shared delight from the moment she was born. Less than an hour after the baby was born, we called home our three older children. They scurried up to the bedroom, paused, then

respectfully tiptoed in to find mother sitting in bed with a radiant smile on her face and a bright-eyed bundle in her arms.

The wonder of our children added tender meaning to the psalmist's words: "Look! Sons [and daughters] are an inheritance from Jehovah . . . a reward." —Ps. 127:3.

That evening our older daughters, aged nine and four, and our six-year-old son knelt one by one over baby's small bed and kissed their sleeping sister good night. Then we all settled down for a good night's rest.

Benefits to Baby

From the beginning, our baby was part of the family. She ate when she was hungry, slept when she was sleepy, and quickly became familiar with the sound of our voices. She never experienced the isolation commonly forced upon hospital babies.

She responded well to the love that was always available when she needed it. At five days of age she weighed more than her birth weight. Our previous babies had all had a net loss in weight during their first week of life.

My wife was more relaxed at home than she had been in a hospital. She also escaped the "baby blues"—a depressed feeling that often strikes mothers within a few days after giving birth. Other mothers report they too missed the "baby blues" following home childbirth in contrast with their hospital births.

There is food for thought in the words of Dr. John S. Miller, chief of obstetrics at a San Francisco hospital: "The habit of separating mother and baby at birth and for most of the next several days is almost criminally neglectful of the most fundamental needs of both."

Recognizing these needs, some hospitals provide a "rooming-in" service to keep mother and baby together.

However, with home deliveries there are benefits that hospitals cannot match. Our older children accepted their new sister the day she was born. She never carried the stigma of having taken mother away for a week in the hospital.

Often older children and fathers must wait until a baby comes home before developing love for the little one. There was no waiting in our household!

Is It Safe?

In a part of the world where people depend almost entirely upon doctors and hospitals to supervise childbirth, some may think birth at home is risky, even dangerous.

But is it?

"Should babies be born at home?" asks author Dr. Ashley Montagu. "What a question! Where else should they be born, if not in the home? The hospital? But I had thought that the hospital was a place where one went for relief from sickness or injury. . . . Is pregnancy a sickness? Is the birth of a child a disease?"

Some countries with mostly home deliveries have better survival rates than North America with its majority of hospital births. Our nurse-midwife has delivered hundreds of babies without needing a doctor, not even for a tear in a mother!

Obviously, the popular concept of childbirth problems is greatly exaggerated in North America.

"There are indications in this country that home delivery, though not stylish, is, in fact, safer," reports Mrs. Hazell in *Commonsense Childbirth*.

In the 1950's when the United States was losing an average of one mother per 1,000 births, a maternity center delivered 8,339 babies at home in Chicago slums without losing a single mother!

For three years, from 1960 to 1963, when a nurse-midwife service operated in Madera County, California, the infant mortality rate was cut in half, to 10.3 per 1,000 live births from a previous level of 23.9. Within a year after childbirth cases were returned to a system centered around doctors and hospitals, infant mortality in the county tripled, to 32.1 per 1,000 births!

Home deliveries are less likely to involve medical fads, which are often confused with genuine advances. As an example, there was the boom of childbirth pain-killers, which backfired with soaring rates of complications associated with lack of oxygen to the baby's brain. Mothers and babies are not exposed to infections or illnesses present in hospitals.

When babies are born at home, the attending doctor or midwife is a guest in the home. Comfort and convenience for mother and baby are first concern. Fathers are not discarded like surplus furniture into vacant hallways but remain as the head and protector of the family.

As one doctor in the California public health department put it, "We see midwifery as a way to humanize childbirth."

Added Considerations

Christian parents may have another serious consideration. They want doctors who will respect their wishes when popular medical treatment is unacceptable because it violates God's law on blood.—Acts 15:28, 29.

In many hospitals, one doctor delivers a baby and another cares for it after birth. Judicious parents will want assurance from all doctors involved that their wishes will be respected.

At times, newborn infants have been subjected to blood transfusions against the request of their parents for medically

sound and safer alternate treatments. Parents have transferred their children from uncooperative hospitals to avoid such tragedies. Others have arranged for childbirth at home.

People forget that it is not doctors, nurses and hospitals who give birth. Women do. And their ability was designed by an all-wise Creator. Good prenatal care of the mother can usually detect and reduce problems in the few childbirth cases that require special attention because of human imperfection.

More to Learn

Our baby was born at home, and we are convinced that this has brought special blessings to mother, baby and the entire family.

HOW able, do you think, a seven-year-old child can be in getting across important points about religion? Two recent experiences in Canada well illustrate that, even at the age of seven, a well-trained Christian youth can have considerable ability along this line.

At an assembly of Jehovah's witnesses in British Columbia one seven-year-old girl related: "In my school the Grade One class came into the Grade Two class to sing Easter songs. When both classes were assembled and about to sing, I put up my hand asking permission to sing alone, since I had been taught from the Bible that Easter is not really a proper Christian celebration. With the teacher's permission I sang 'We Are Jehovah's Witnesses,' a song that I remembered from the songbook used at our meetings. When the song was completed, all the students clapped their hands. They never sang Easter songs after that."

Or, note the experience of a seven-year-old girl in Ontario, Canada: "Prior to Christmas last year there was a program at school where different nationalities told how they celebrated Christmas. The teacher noticed that we children

But we also know that our experience and others like it do not represent the final word on childbirth. There is much to be learned.

Yet what a privilege we enjoy. Not even the angels in heaven can procreate. With our privilege comes responsibility. Parents who share the experience of birth are reminded of their shared responsibility.

Are you expecting an addition to your family? Will father be there at the moment of birth? Will baby be born at home or in the hospital? The decision is yours.

Whatever your choice, may you find true reward in seeing your little one respond to the training you impart from the Word of Jehovah, 'that it may go well with him and he may endure a long time on the earth.' (Eph. 6:3)—*Contributed.*

Ability at Seven Years

of Jehovah's witnesses were different and so asked us to write out something about our beliefs on the subject.

"We [another seven-year-old and herself] went home and talked to our parents about it. We decided to present the information directly to the class rather than having the teacher read it, as she did with the other students. We arranged a short program of questions and answers, with one of us asking the questions and the other answering them. The teacher thought it was so good that she arranged for us to do it for two more classes. We covered questions such as, 'How do we know that Jesus was not born in December?' and, 'How long have people been celebrating Christmas?'"

Her final comments helped to explain how she gained the ability to present matters so convincingly and logically. She added: "It seemed just like giving a talk in the Theocratic Ministry School." She was speaking about a free weekly school held at each congregation of Jehovah's witnesses where old and young learn to study the Bible and to explain it to others.

THOUGH not impressive among nations in land area, Japan has become a giant among them in industrial power. What it lacks in bulk, it makes up for in hard work. But the giant has a weakness.

All the hard work in the world cannot make up for lack of natural resources. The oil crisis dramatically brought this deficiency home to the people of Japan.

Imports supply nearly all of Japan's oil, and they are largely from Arab countries. An embargo on this supply could quickly play havoc with the Japanese economy.

Suddenly, last October 17, Arab oil-producing countries shocked Japan with a threat to do just that. They announced cuts in oil supplies for lands considered unfriendly to the Arab viewpoint in their dispute with Israel. Japan's government was stunned and the country was thrown into a panic. She had to make her position clear, or suffer the consequences.

The government quickly took a position that allowed for the continued flow of Arab oil. But, in the meantime, Japan's businessmen and others reacted to reports of this "crisis" with startling effects.

No Real Shortage

In the confusion that reigned after the Arab announcement, ruthless business opportunists took advantage of the situation to make windfall profits. The wholesale price index spiraled to 30 percent over the previous year by January, and retail prices were up over 20 percent by the end of 1973. Yet, ironically, oil continued to flow to Japan *unabated*. There was no shortage at

all! What is more, the oil being used then was still at the old price! How did such a contradictory situation develop?

First, even before the October announcement, oil men were stockpiling oil right along, and the storage tanks were brimming full! It seems that they had feared an Arab takeover of oil installations for some time. During the height

of the "crisis," a Japanese weekly interviewed seamen working on oil tankers. They reported that it was much easier to get oil in the Middle East than it was to get the daily necessities at home.

Apparently confirming this, Kiire, one of Japan's largest petroleum depots, received 30 percent more oil during the last three months of 1973 than during the same period a year before. And a report from the Nagasaki Customs office put the increase figure for December at 40 percent. The speculation about a large drop in oil supplies proved to be wrong.

Of course, Middle East crude oil now costs about twice as much as it did last October. But the *higher-priced oil did not begin to reach Japan until February*, well after the boost was announced on December 25. Yet, prices were raised drastically before that time. The crisis atmosphere created the paradox of seemingly short supply and high prices, when actually there should have been plenty at lower prices.

Business Profiteering

Some of the methods said to have been employed to trick the public have been exposed. Documented evidence of how profiteering on the oil noncrisis turned it

into an *inflation crisis* has come into the hands of Diet (legislature) members.

Japan's Fair Trade Commission recently issued a report accusing her giant trading houses of buying up and hoarding commodities. Investigations into the operations of hundreds of wholesalers, supermarkets and retailers also revealed that the volume of goods flowing to wholesalers was up as much as 60 percent while the wholesalers were still storing them to drive prices up. Yet, during the same period, goods flowing from wholesalers to retailers decreased. Tokyo customs recently summoned 23 trading-house officials to explain why they were warehousing large quantities of imported goods after they had cleared customs. They warned them that 120,000 tons of foodstuffs might be confiscated unless they put them up for sale immediately.

Retailers, too, were found to be guilty of deliberately taking goods off the shelves to create a shortage. They had changed the price tags before returning them to the shelves in *small* quantities. The deceived public gobbled them up in panic. A government television documentary exposed the changing of price tags in warehouses. This even afforded part-time work for some in certain areas.

Cries from the outraged public forced some stores to try to placate the people by reducing some prices. One chain store, for example, though dealing in over 3,000 commodities, reduced retail prices on only 17 items by an average of 10 percent.

Though the government has taken some steps to check the situation, the people are still smarting from higher costs, and little relief is in sight. Oil companies are now pointing to their financial losses since February, but the Government is suggesting that they recycle their windfall profits to pay off their deficits. One thing is certain: the people's cost of living is up to stay.

Yet the people must also share part of the blame for their present plight. How so?

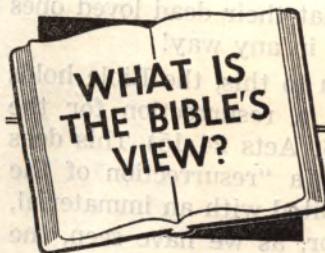
The People Panic

Many of Japan's people played right into the hands of the profiteers. Everything was blamed on the "oil shortage." Panic buying and hoarding became the order of the day. Housewives were faced with empty shelves where sugar, flour, cooking oil, detergents, toilet paper and other daily necessities had been in seemingly endless supply.

Long lines began forming outside the big stores well before opening time. Then came the stampede for a few essentials that would be gone in minutes. Several family members would join the lines where goods were rationed to one per person. Many housewives stood in line every day just to buy the same things. Some acted as if their very lives depended on a roll of toilet paper. One might wonder: If this is what happens when there is an unfounded "shortage," what will happen when there is a real one?

Countries other than Japan have experienced similar reactions. Gasoline shortage roused tempers and hoarding in the United States. Even good crops in India could not forestall unprecedented hoarding to drive prices up. There is little evidence that people will hesitate to act ruthlessly against their neighbors should shortages become real and acute.—Ezek. 38:21.

On the other hand, some of those who put their trust in material things have been forced to realize that such can slip out of their hands as easily as the oil they depend on; that "even when a person has an abundance his life does not result from the things he possesses." Thus some may learn to appreciate that there are other more important values in life, and turn to spiritual things.—Luke 12:15.



Are Your Loved Ones in Purgatory?

NEARLY everyone has lost loved ones in death. Probably you, too, have had this unpleasant experience. If so, you have surely wondered about the condition of the dead and whether there is any hope of seeing them alive again.

If you are a Roman Catholic you have likely been taught that many of the dead are now in "purgatory." *The Catholic Encyclopedia for School and Home* (1965) defines purgatory as "a place or state in which some souls are detained for a time after death before entering heaven. . . . [It is] a state of temporary punishment for those who, dying in the grace of God, are not yet entirely free from venial sins or have not yet fully paid the satisfaction due for past forgiven sins." Those in purgatory are said to be certain of eventually getting to heaven.

Catholic authorities usually say that the punishment in purgatory is two-fold: the pain of loss and the pain of sense. By "pain of loss" they mean that the

souls in purgatory suffer because of being separated from God, unable to behold him directly. As to the "pain of sense," the *New Catholic Encyclopedia* points out: "In the Latin Church it has been generally maintained that this pain is imposed through real fire."

The Roman Catholic Church maintains, according to a decree of its Council of Florence (1438-1445 C.E.), that those detained in purgatory "are benefited by the suffrages of the living faithful, namely: the sacrifice of the Mass, prayers, alms and other works of piety." Many sincere Catholics have spent considerable sums of money to provide these "suffrages" for those believed to be in purgatory.

Are your dead loved ones suffering in purgatory? Let us examine the matter in the light of Catholic translations of the Bible and recent Catholic scholarship.

Many Catholic writers have insisted that the doctrine of purgatory, though not directly mentioned, is at least implied in the Bible. The principal passage that they cite is 2 Maccabees 12:38-46, which tells of Judas Maccabaeus sending silver to Jerusalem to provide sacrifice for Jewish soldiers who had succumbed to idolatry and had died in battle. Verse 46 concludes: "Thus he made atonement for the dead that they might be freed from this sin."—*The New American Bible*.

However, the books of Maccabees are among the "apocrypha" and were never included in the canon of inspired Scriptures by the Jews, who "were entrusted with the words of God." (Rom. 3:2, NAB) And verse 43 shows that Judas had, not purgatory, but "the resurrection of the dead in view." Realizing this, the translators of the above-quoted Bible version (who are members of the Catholic Biblical Association of America) admit in a footnote that Judas' belief was "not quite the same as, the Catholic doctrine of purgatory." The *New Catholic Encyclopedia* (1967) concedes: "In the final analysis, the Catholic doctrine on purgatory is based on tradition, not Sacred Scripture."

Is this tradition in agreement with the written word of God? The idea of purgatory takes for granted that man has an immortal soul that is distinct from the body

and that continues in existence after the death of the body. Does the Bible teach that?

Stanley B. Marrow, a Roman Catholic Jesuit priest and Bible scholar, writes: "The notion of the soul surviving after death is not readily discernible in the Bible. The concept of the human soul itself is not the same in the O[ld] T[estament] as it is in Greek and modern philosophy." The *New Catholic Encyclopedia* points out that "only with Origen [c. 184—c. 253 C.E.] in the East and St. Augustine [354-430 C.E.] in the West was the soul established as a spiritual substance and a philosophical concept formed of its nature." The same reference work tells us that Thomas Aquinas [c. 1225-1274 C.E.] further developed the Roman Catholic doctrine about the human soul, making use of "the Aristotelian formula." So the Catholic view of the soul is essentially derived from Greek philosophy, not the Word of God.

What do the Scriptures teach about the human soul? What happens to it at death? Stanley Marrow comments: "The soul in the O[ld] T[estament] means not a part of man, but the whole man—man as a living being. Similarly, in the N[new] T[estament] it signifies human life: the life of an individual, conscious subject."

Of course, if the soul means "not a part of man, but the whole man," it is clear that when man dies the soul dies. Thus at Ezekiel 18:4 the Catholic Douay Version Bible states: "The soul that sinneth, the same shall die." Are dead souls aware of anything? Can they experience the pain that is said to be in purgatory? Ecclesiastes 9:5, 10 answers: "The dead know nothing. . . . there is neither achievement, nor planning, nor knowledge, nor wisdom in Sheol [mankind's common grave] where you are going." (*The Jerusalem Bible*) How comforting for those still alive on

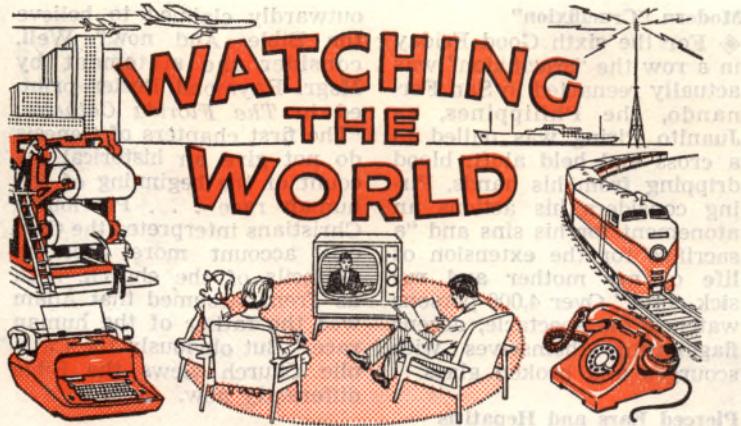
earth to know that their dead loved ones are not suffering in any way!

But in addition to this, the Bible holds out the hope of a resurrection for the dead. (John 5:28; Acts 24:15) This does not mean merely a "resurrection of the body," to be reunited with an immaterial, immortal soul, for, as we have seen, the Bible does not divide man up that way. Commenting on the real meaning of resurrection, the *New Catholic Encyclopedia* says:

"The Biblical notion of the resurrection is in no way comparable to the Greek idea of immortality. . . . In the Biblical framework of ideas, the *whole person* falls into the power of death; and, if there is any possibility of deliverance from its power, then the formulation of such a possibility would have to be *not* in terms of the *natural immortality* of the soul but in the affirmation of a belief in a supernatural deliverance of the *whole person* from the implacable dominion of death." [Italics ours]

To what place will the dead be resurrected? A limited number, a "hundred and forty-four thousand, who have been purchased from the earth," will participate in "the first resurrection," which will mean going to heaven, where "they will be priests of God and Christ and will reign with him a thousand years." (Apocalypse [Revelation] 14:3; 20:5, 6, *Confraternity* version) However, the majority of the human dead will return to life right here on earth with opportunity to continue alive forever in paradise restored earth wide.—Rev. 20:11-13; Ps. 37:11, 29 [36:11, 29, *Douay*]; Luke 23:43; Rev. 21:3, 4; 1 Cor. 15:50.

No, your dead loved ones are not suffering in purgatory, but are unconscious, awaiting the resurrection. This hope is made all the more grand in that Bible chronology and prophecy indicate that the thousand-year reign of Christ, during which billions of human dead will return to life on earth, will begin within this generation.—Matt. 24:3-14, 34; Rev. 6:1-8.



The Fertilizer Shortage

◆ Right now there is a shortage of fertilizer in the world. The best energy source for fertilizer production is natural gas. Is there enough natural gas from which to make fertilizer? A New York Times editorial notes: "Experts in this country estimate that if just one-quarter of the natural gas that is now wasted in the Persian Gulf fields were diverted into a fertilizer industry on the spot, the world's entire current demand for nitrogen fertilizer could be met. Sheik Yamani, Saudi Arabia's Petroleum Minister, correctly told the United Nations General Assembly last week that it is 'improper and unconscionable' that such a readily available fuel supply is not being fully exploited." Will it be done?

To Heal Ulcers

◆ What is the most essential factor in treating ulcers? A United Press International article refers to Dr. Walter Alvarez, the syndicated columnist and emeritus professor at the University of Minnesota's Mayo Graduate School of Medicine, as saying that "peace of mind—not good hospital care or a special diet—is the essential factor in treatment of ulcers."

Is Today Different?

◆ "Today's bad conditions are the same as they have always been—at least that is what some people say. But noted writer and historian Lewis Mumford disagrees: "The situation is different now. In the past when civilizations went downhill it was a relatively local phenomenon. Rome only covered a small amount of territory, really . . . Now, with the world more closely knit and held together by modern communications, when civilization goes downhill, the whole planet goes down. Furthermore, the pace of things was slow then. The decline of Rome was a process that occurred over a number of generations . . . Now decline comes most rapidly in advanced nations."

A Boxer's Feelings

◆ Someone asks *California Today* the question: 'Don't boxers feel bad when they injure an opponent?' In answer, they quote a former world heavyweight champion: "If I killed a man in the ring, I wouldn't be happy about it. But I'd be glad I won the fight—and I wouldn't have a problem sleeping that night."

The Transsexual Phenomenon

◆ A hermaphrodite is an unfortunate person whose sex is ambiguous by birth; a transsexual, on the other hand, is

one who, for "psychiatric" reasons, decides to undergo surgery and be physically changed from one sex to another. Regarding the latter, the comments of Albert Rosenfeld, science editor of *Saturday Review/World*, are appropriate: "I have been surprised to hear so little debate or discussion about the ethics of surgical sex change for purely psychiatric reasons . . . The transsexual phenomenon points up our propensity for underrating people's willingness to accept circumstances they would once have considered outlandish—and for underestimating the speed at which this process occurs."

Food and Energy

◆ It has surprised some persons to learn that the food industry is one of the largest users of energy in the U.S. But few persons take their food directly from the soil. Thus a tremendous amount of energy must be expended to get it to them. Says *Science*: "A typical breakfast includes orange juice from Florida by way of the . . . factory, bacon from a midwestern meat packer, cereal from Nebraska and [the cereal packager], eggs and milk from not too far away, and coffee from Colombia." The U.S. customer, of course, may drive a 300-horsepower automobile several miles to a supermarket and then use energy to refrigerate the food and finally cook it for himself.

Tobacco and Gum Disease

◆ Research in recent years has connected tobacco usage with a number of ailments. Now a new one has been added to the list: gum disease. A study of 684 male dental patients at a Boston, Massachusetts, hospital found that the formation of calcified particles around the teeth, bone loss in the jaw and the number of loose teeth were much higher in the smokers than

in nonsmokers. Incidentally, gum disease, not cavities, is the main cause of tooth loss in adults.

Shaky Peace

◆ Why is it that, in spite of talk about worldwide peace, there are more devastating weapons of destruction being made? Experts say that this is to prevent "international blackmail" from being brought on by the opposite side; in other words, no one trusts anybody else. Herman Kahn is quoted in *Newsweek* as observing: "If you have a crisis, both sides say something like this: 'Look, nothing at issue is worth the serious risk of nuclear war. It's just crazy for us to continue this terrible crisis. One of us has to be reasonable and it isn't going to be me.'"

Religious "Horse Race"

◆ The choice of a new archbishop of Canterbury has interested Britons in more than one way. Some of them have been taking gambling odds on who would win the position in what has come to be called "the Canterbury stakes." The wife of Bishop Robert Runcie of St. Albans says: "The whole thing is extremely embarrassing. It's revolting to turn important church affairs into a horse race." The gamblers have considered her husband only a 6-to-1 middle runner in the race.

Fruits of Involvement

◆ "Every individual Christian in this part of Africa must involve himself in a political party," says the Anglican bishop of Botswana, S. Mallory. And what happens when they do? Well, over to the east, in the Mozambique town of Nampula, the residents expelled six Catholic missionaries from the country. Why? Apparently they *did* get involved in politics. The Rhodesia *Herald* says they are accused of "subversive activities."

Modern "Crucifixion"

◆ For the sixth Good Friday in a row the "crucifixion" was actually reenacted in San Fernando, the Philippines, as Juanito Piring was nailed to a cross and held aloft, blood dripping from his hands. Piring considers his actions an atonement for his sins and "a sacrifice for the extension of life of my mother and my sick child." Over 4,000 persons watched the spectacle, dozens flagellating themselves with scourges and broken glass.

Pierced Ears and Hepatitis

◆ A medical research team headed by Dr. Carl Johnson of the Jefferson County Health Department in Colorado has found that hepatitis can sometimes be contracted when ears are pierced for earrings. The group says that some physicians still use "cold sterilization" methods in an attempt to destroy the hepatitis virus on soiled needles before these are used on another patient. Johnson observes that instrument sterilization should be done in an autoclave or by boiling for twenty minutes to destroy the virus.

Someone Agrees with the Pope

◆ Pope Paul VI recently spoke of Mary, the mother of Jesus, as a model for women's liberation. Thereafter a unit of NOW (National Organization for Women) in the U.S. stated that it shared the pope's views. However, Joyce Mitchell, national coordinator of the group, says NOW does not agree with someone else's views on the subject. Who? "The NOW task force on women and religion will no longer accept St. Paul's statement" on the position of women, as stated in the Bible. Does the pope "accept St. Paul's statement?"

Catholics and Genesis

◆ There was a time when the Catholic Church at least

outwardly claimed to believe the Bible. And now? Well, consider the statement by Msgr. Raymond Bosler printed in *The Florida Catholic*: "The first chapters of Genesis do not give an historical account of the beginning of the human race . . . Previously Christians interpreted the Genesis account more literally. Councils of the church, such as Trent, assumed that Adam was the father of the human race." But obviously the Catholic Church views the Bible differently now.

Catholic Evangelists

◆ Catholic evangelizing successes, they themselves admit, are limited. When five U.S. parishes in Mississippi took part in a 12-week evangelizing experiment, the *National Catholic Reporter* says the result "was not overly satisfying." "Evangelization," says Italy's *Il Giorno*, is "the main crisis of the Church, at the root of everything else." The pope has called a synod of bishops to deal with the problem in September. Meanwhile, a Jesuit editor of *America* magazine, R. Blake, thinks the Church can learn from Madison Avenue advertising techniques: "If the television industry can motivate people more effectively with cat food commercials than we can with the sermon on the mount, then it stands to reason we have a lot to learn from them."

Is This Living?

◆ Some grown-ups in the 'developed world' have been sick only on rare occasions in their life. They may conclude that medicine has "conquered" man's fundamental ailments. But that is not so. A current issue of *World Health*, the magazine of the U.N.'s World Health Organization, describes a "typical example" of a two-year-old South American infant from a poorer family. This child, the report says, "has had six attacks of infec-

tion of the eyes, five attacks of diarrhoea, ten infections of the upper respiratory passage, four attacks of bronchitis, measles followed by broncho-pneumonia and an episode of stomatitis. In 24 months, this child has had nearly 30 attacks of illness and has had one infection or another for about a third of his life . . . he is almost a year behind in physical development."

Lutherans Want Help

❖ Members of the Lutheran Church of America (LCA) admit that they seem unable to apply Christian principles in their daily lives. The organization's Consulting Committee on Study of Theological Affirmations, after receiving more than 10,000 written responses and conducting hundreds of hours of personal interviews, says: "As LCA mem-

bers, we have faith in God and we have an involvement in the world, but we have difficulty putting the two together. We sometimes see Christ in the heavens on Sundays, but we do not know how to recognize him in a brother or sister on Monday. We need help in moving from the heavens above to the earth below."

Grain for Whiskey

❖ North Americans consume a tremendous amount of grain both directly, as, for example, flour in bakery products, and also indirectly, as feed for cattle and other meat animals. But they have used grain in another way too. Says the Milwaukee *Journal*: "The amount of grain used in distilling [whiskey and other spirits] in the US would keep 500,000 people in south Asia alive for one year at their present diet levels."

'Clergy Are Worldly'

❖ Why are so many people forsaking the "Christian Churches"? In London's *Daily Telegraph Magazine*, journalist A. Lejeune offers one explanation: "Such clergymen are worldly . . . they have consciously chosen to concern themselves mainly with the affairs of this world . . . Not surprisingly, a lot of young people are turning away from this welfare state version of Christianity towards mysticism and the religions of the East . . . Men thirst for a kingdom which is not of this world: and, if the Christian Church no longer offers it, they will seek it elsewhere. Increasingly, I remember the advice given by Professor Jowett, the great Master of Balliol, a century ago: 'You really must believe in God, my dear, in spite of what the clergy say.'"

"Gives All to Mankind," ♦ MP's sit in many pos-
tions to help implement the "Universal
Charters." In Longman's "Early
Literary Melodies," Long-
man A. Bellone offers one ex-
ample: "Sing, ye servants of our
true world; . . . sing, ye sons of
sovereigns, chosen of common-
wealths, who will be
useful to this world. . . . More
particularly, a lot to some
people who may have to
this world's first mission to
Christianity towards material
and the salvation of the East
and West in this world;
and . . . give us to this world;
and . . . we Christians, if you will
on your offer it, pay all
weep in expense, treasure,
the best we have, for
the better part of Britain's
country sake; for I really think
you have in God, my dear, in
the best of spirit the greatest joy."

But we have little left in God and
we have no knowledge in the
world, but we have different
beliefs in the two peoples. We
sometimes see Christ in the
heavenly world of God, but we do
not know well of God's ways.
It is a matter of fact or not
that we have been paid in money
from the people who
the earth paid.

Given to Mankind

♦ Many Americans come from
a long-neglected country to earn
good living, as for example
those Indians who are here for
cattle and other meat animals.
But they have been given in
monetary aid for Syria and
elsewhere to help the poor
in their daily lives. The other
organizations, like the International
Affiliations, still receive
more than 100,000 million
dollars in contributions for
the best of parts because of their
levels".