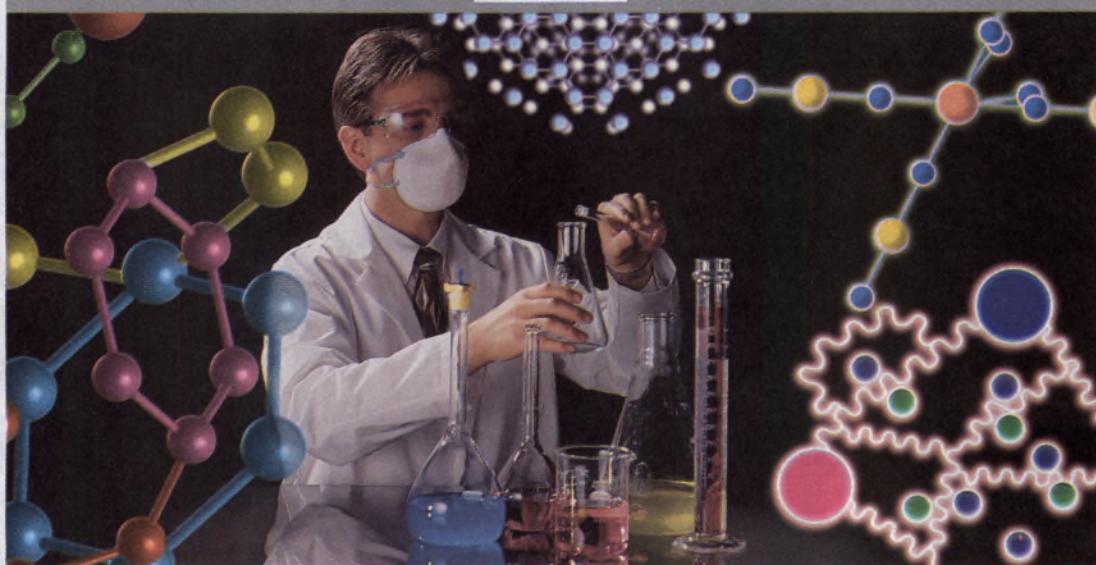


Awake!

March 8, 1998



**HOW
FAR CAN
SCIENCE
BE TRUSTED?**



How Far Can Science Be Trusted? 3-12

Science has been a force for progress in many fields. But should scientists be viewed as infallible? A touch of skepticism can help you to be balanced, as these articles show.

Courtesy of the Arizona Historical Society/Tucson, AHS # 78167



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Shuttle launch on cover: NASA photo

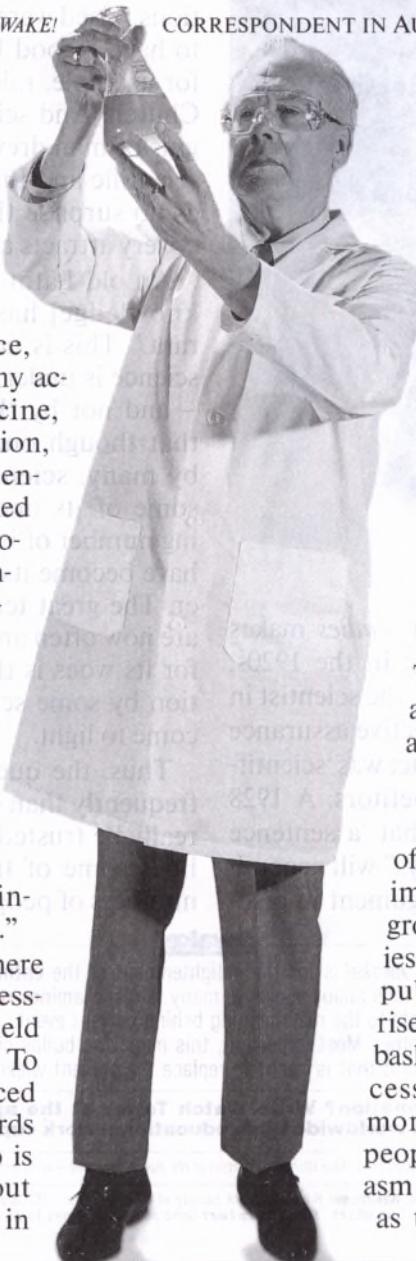
How Far Can You Trust Science?

BY AWAKE!

CORRESPONDENT IN AUSTRALIA

MOST people really admire science, in view of its many accomplishments in medicine, engineering, communication, and other disciplines. Scientific discoveries have touched the lives of almost all people living today. Many scientists have devoted their entire lives to the cause of science, and honest scientific endeavors aimed at improving the quality of life should be applauded. In fact, author Tony Morton goes so far as to say that "science is undoubtedly one of the mainstays of modern civilisation."

But in all areas of life, there is need for balance in assessing true worth, and the field of science is no exception. To help us keep such a balanced view, let us consider the words of another writer, one who is not so complimentary about the role that science plays in



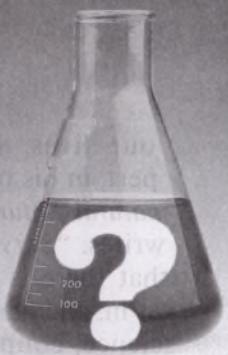
our lives. Lewis Wolpert, in his book *The Unnatural Nature of Science*, writes: "Surveys confirm that there is much interest in, and admiration for, science, coupled with an unrealistic belief that it can cure all problems; but there is also, for some, a deep-seated fear and hostility . . . The practitioners of science are seen as cold, anonymous and uncaring technicians."

The Rise of Science

There is always an element of risk when scientific experiments involve breaking new ground. But as new discoveries prove the risk worthwhile, public confidence in science rises. To some extent, science, basking in the glory of past successes, has taken more and more daring risks, and many people in their awe and enthusiasm have come to view science as the panacea for mankind's

ills. The result is that many people associate the words "science" and "scientific" with absolute truth.

Is science always synonymous with absolute truth?



The publication *American Studies* makes the observation: "Beginning in the 1920s, and increasingly in the 1930s, the scientist in white lab coat provided objective assurance to consumers that one product was 'scientifically' superior to its competitors. A 1928 *Nation* editorial lamented that 'a sentence that begins with "Science says" will generally be found to settle any argument in a so-

cial gathering, or sell any article from toothpaste to refrigerators.'"

But is science necessarily always synonymous with absolute truth? Down through history scientific discoveries have had their vigorous opponents. Some of the objections raised were unfounded; others seemed to have a good basis. Galileo's discoveries, for example, raised the ire of the Catholic Church. And scientific theories on the origins of man drew hostile reactions on both scientific and Biblical grounds. So it comes as no surprise that each new scientific discovery attracts adherents and opponents.

An old Latin proverb says: "Science [or, knowledge] has no enemy but the ignorant." This is no longer true, however, for science is under siege today as never before—and not by the ignorant. It now seems that though once considered unassailable by many, science is now beleaguered by some of its onetime supporters. A growing number of its followers could be said to have become its judge, jury, and executioner. The great temples of scientific learning are now often arenas of conflict. One reason for its woes is that past deceit and corruption by some scientific academics has now come to light.

Thus, the question is being asked more frequently than ever before, Can *all* science really be trusted? The following article outlines some of the reasons why increasing numbers of people are raising this question.

Awake!

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Scientists Divided?



Richard T. Nowitz/Corbis

ALTHOUGH we should not discard the notion that science is a quest for truth about the world, we should take heed of the psychological and social factors which often oppose this quest." So wrote Tony Morton in a paper entitled "Schools in Conflict: The Motives and Methods of Scientists." Yes, it seems that fame, financial gain, or even political leanings have sometimes influenced scientists' findings.

As far back as 1873, Lord Jessel expressed concern about such influences in court cases when he said: "Expert evidence . . . is evidence of persons who sometimes live by their business, but in all cases are remunerated for their evidence. . . . Now it is natural that his mind, however honest he may be, should be biased in favour of the person employing him, and accordingly we do find such bias."

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Take forensic science, for example. A court of appeal made the point that forensic scientists may become partisan. The journal *Search* notes: "The very fact that the police seek their assistance may create a relationship between the police and the forensic scientists.... Forensic scientists employed by the government may come to see their function as helping the police." This journal also gives the example of the IRA (Irish Republican Army) bombing cases of Maguire (1989) and Ward (1974) in Britain as bearing "eloquent testimony to the preparedness of some highly experienced and otherwise reputable scientists to abandon scientific neutrality and view their responsibilities as helping the prosecution."

Another outstanding example is the Lindy Chamberlain case in Australia (1981-82), which became the basis for the film *A Cry in the Dark*. Evidence submitted by forensic experts apparently swayed judgment against Mrs. Chamberlain, accused of murdering her baby Azaria. Although she claimed that a dingo (wild dog) had killed the child, she was convicted and sent to prison. Years later, when the baby's dirty, bloodied jacket was found, the previous evidence did not stand up under close scrutiny. As a result, Lindy was released from prison, her conviction was quashed, and compensation was paid for wrongful conviction.

When scientist argues against scientist, the controversy can become bitter. Some decades ago Dr. William McBride's challenge to the manufacturers of the drug thalidomide made world news. When he suggested that this drug, marketed to relieve morning sickness in pregnancy, caused severe deformi-

ties in unborn children, this doctor became a hero overnight. Yet, years later, while he was working on another project, a doctor turned journalist accused him of altering data. McBride was found guilty of scientific fraud and of professional misconduct. He was struck off the medical register in Australia.

Scientific Controversies

A current controversy is whether or not electromagnetic fields are harmful to human and animal health. Some evidence suggests that there is extensive pollution of our environment by electromagnetism, whose sources range all the way from high voltage power lines to the personal computer and the microwave oven in your home. Some even claim that over a period of years, cellular telephones can damage your brain. Still others point to scientific studies that suggest that electromagnetic radiation can cause cancer and death. As an example of this, the newspaper *The Australian* reports: "A British electricity authority is being sued over the death of a boy who allegedly developed cancer as he slept near high-voltage power cables." A Melbourne occupational medicine consultant, Dr. Bruce Hocking, found that "children living within about four kilometres of Sydney's main television towers had more than twice the rate of leukaemia than children living outside the four-kilometre radius."

While environmentalists champion such claims, big business and commercial interests stand to lose billions of dollars from what they term "unnecessary scare campaigns." So they mount counterattacks and receive support from other sectors of the scientific community.

Then there is the controversy over chemi-

**A government minister said that
there would be no radiation hazard**

cal pollution. Some have described dioxin as "the most toxic chemical created by man." This chemical, described by Michael Fumento as "merely an unavoidable by-product in the manufacture of certain herbicides" (*Science Under Siege*), was called by some "the key ingredient in Agent Orange."^{*} It reached its publicity peak following the Vietnam war. Major legal battles ensued between war veterans and chemical companies, each group with its own conflicting scientific experts.

Similarly, environmental issues such as global warming, the greenhouse effect, and depletion of the ozone layer are receiving much public attention. Concerning environmental fears for Antarctica, *The Canberra Times* newspaper reports: "Research by scientists at Palmer Station, a United States scientific base on Anvers Island, shows high ultraviolet radiation damages lower forms of life such as plankton and molluscs and could start working its way up the food chain." But many other scientific studies seem to counter such an opinion and to dispel fears about ozone depletion and global warming.

So who is right? It seems that every claim or argument can be proved or disproved by scientific experts. "Scientific truth is determined at least as much by the social climate of the times as by the dictates of reason and logic alone," states the book *Paradigms Lost*. Michael Fumento sums up the matter of dioxin by saying: "We are all, depending on whom you listen to, either potential victims of poisoning or potential victims of gross disinformation."

Yet, some well-known scientific disasters

* Agent Orange is a herbicide that was used in the Vietnam war to defoliate areas of forest.

cannot be explained away. Science must account for these.

"A Tragedy of Overwhelming Poignancy"

In "A Message to Intellectuals," released on August 29, 1948, Albert Einstein reflected on the less glamorous moments of science when he stated: "By painful experience we have learnt that rational thinking does not suffice to solve the problems of our social life. Penetrating research and keen scientific work have often had tragic implications for mankind, . . . creating the means for his own mass destruction. This, indeed, is a tragedy of overwhelming poignancy!"

A recent Associated Press release read: "Britain Admits Testing Radiation on Humans." The British Ministry of Defence confirmed that the government had carried out human radiation experiments for nearly 40 years. One of these experiments involved the testing of an atom bomb at Maralinga, South Australia, in the mid-1950's.

Maralinga is a name derived from an Aboriginal word meaning "thunder," and this isolated area provided the perfect place for Britain to carry out its scientific experiments. After the first blast, the euphoria of success was in the air. One Melbourne newspaper report read: "As the [radioactive] cloud faded, convoys of trucks and jeeps brought the British, Canadian, Australian, and New Zealand servicemen who'd faced the blast in dugouts just five miles from the explosion point. And every face wore a smile. They could have been coming back from a picnic."

The science correspondent for the British *Daily Express* newspaper, Chapman Pincher, even composed a song entitled "Pining for

The Maralinga test site is polluted with radiation

centered on exposing many. Science must go
on to those

"A Tragedy of Overwhelming Proportions." In "A Message to Intellectuals", issued on August 20, 1988, Appeal Edition reflected on the less dramatic measure of recourse when the state: "By simply abrogating laws that suffice to solve the problems of our society now". Philosophical lessons such keep scientists from
pursuing... creating the implications for us
self-governor. This, indeed, is a tragedy of over-
whelming proportions."

A recent Associated Press release read: "British Atomic Test Ban Regulation on Human Health". The British Ministry of Defense con-
cluded that the government had carried out human experimentation without the knowledge or consent of those involved. Some 40

"It is not the scientist's responsibility to determine whether a hydrogen bomb should be used."

—Edward Teller,
atomic scientist

the Mushroom Cloud." Add to that the assurance of a government minister who said that the test had gone completely according to plan and that there would be no radiation hazard to anyone in Australia. Years later, however, the smiles were wiped off the

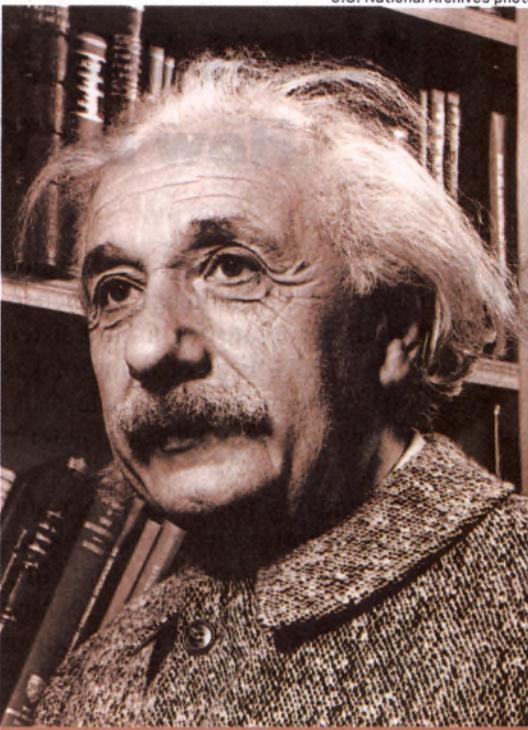
USAF photo

faces of those dying from radiation exposure, and an avalanche of compensation claims followed. No "Pining for the Mushroom Cloud" now! Maralinga is still a restricted area as a result of radiation pollution.

The United States' experience with atom bomb tests in Nevada seems to be much the same. Some feel that what is involved is a political issue and not a scientific blunder. Atomic scientist Edward Teller said: "It is not the scientist's responsibility to determine whether a hydrogen bomb should be used. That responsibility rests with the American people and their chosen representatives."

A Tragedy of Another Kind

The use of blood in medicine became standard practice after World War II. Science hailed it as a lifesaver and declared its use safe. But the advent of AIDS jolted the world of medicine out of its complacency. Suddenly, the supposedly life-saving fluid turned into a killer for some. An administrator of a major Sydney, Australia, hospital told *Awake!*: "For decades we have transfused a substance we knew little about. We did not



even know some of the diseases it carried. What else we are transfusing, we still do not know because we cannot test for something we don't know."

A particularly tragic case involved use of a growth hormone in the treatment of infertile women. Looking for greater fulfillment in life by having a baby, these women saw this treatment as a boon. Years later, some of them mysteriously died from the brain degenerative Creutzfeldt-Jakob disease (CJD). Children who were treated for stunted growth with the same hormone began to die. Researchers discovered that scientists had harvested the hormone from the pituitary glands of dead humans. Some of the cadavers had apparently carried the CJD virus, and batches of the hormone became contaminated. Even more tragic is the fact that some of the women treated with the hormone became blood donors before symptoms of CJD showed up. There are fears that the virus may now be in blood supplies, for there is no possible way to test for it.

All science involves some risk taking. It is little wonder then that, as the book *The Unnatural Nature of Science* states, science "is viewed with a mixture of admiration and fear, hope and despair,

"By painful experience we have learnt that rational thinking does not suffice to solve the problems of our social life."

—Albert Einstein,
physicist

seen both as the source of many of the ills of modern industrial society and as the source from which cures for these ills will come."

But how can we minimize personal risk? How can we keep a balanced view of science? The next article should prove helpful.

When Science Speaks How Do You Listen?

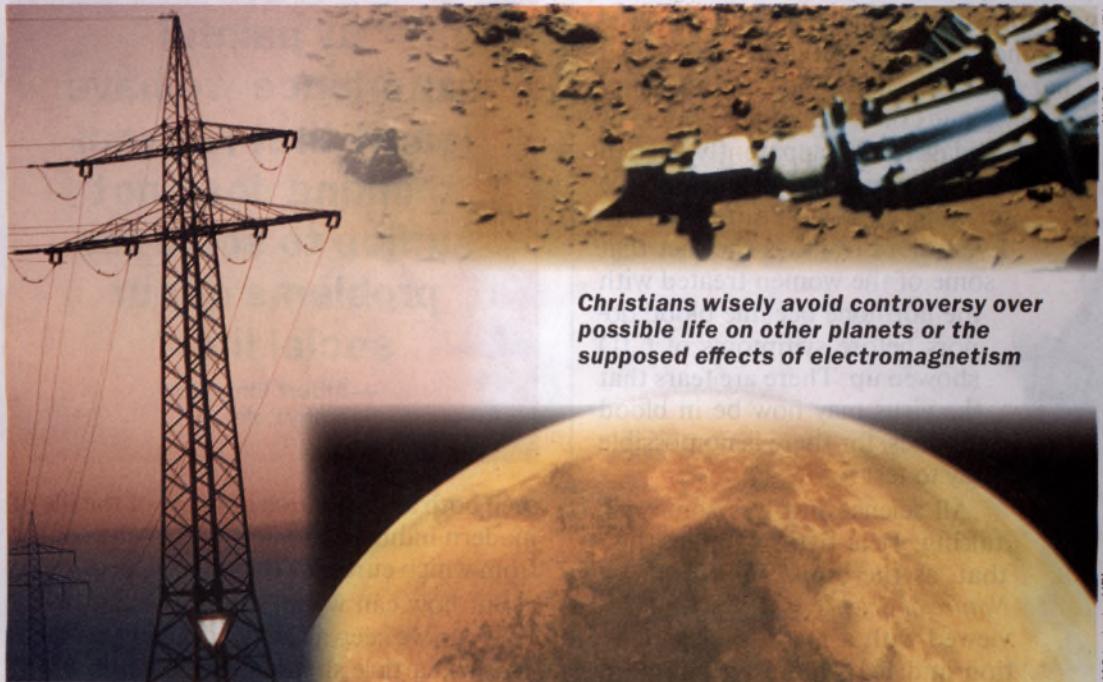
NEW diseases as well as reemerging old ones are a challenge to science. People desperate for a cure listen when science speaks. Fear of dying makes many eager to try the latest miracle drug, and often there is little thought of long-term consequences.

In many instances science has helped sufferers to enjoy a better quality of life. Outstanding are surgical procedures that eliminate the use of blood transfusions, which are risky. Science and technology have given mankind the power to do things that stag-

ger the imagination. What was once science fiction is now everyday reality. Yet, not all science is altruistic, driven by humanity's desperate needs.

Who Is Speaking?

Much of science is dollar-driven and supported by powerful lobbies, as noted earlier. Therefore, before drawing conclusions or getting excited about some new scientific discovery, ask yourself, 'Who is really speaking?' Learn to recognize the hidden agendas. It is no secret that the news media thrive on sensationalism. Some of the



press will stop short of nothing to sell their newspapers. And even some more respectable journals allow a degree of sensationalism at times.

It often happens that science and the news media experience a love-hate relationship. The media can make science look good, but, on the other hand, "often scientists try to control press coverage by refusing interviews unless they can review and correct the copy prior to publication. Reporters, fearing censorship by vested interests, are usually reluctant to show their articles to sources, though they often confirm the accuracy of details with them." So writes Dorothy Nelkin, in her book *Selling Science*.

She then cites examples to prove her point: "Press reports about new scientific advances tend to raise the hopes of desperate people. . . . Patients come to their doctors' offices brandishing the latest copy [of a popular magazine] and demanding the latest cure." Then, there is the example, quoted by Dorothy Nelkin, of a reporter who asked the chairman of the International Task Force on World Health and Manpower "whether he thought witch doctors can effectively administer medication in Africa." He replied that they "probably could because of

"The Overriding Supremacy of the Myth"

In recent years some scientists have raised serious doubts about the viability of the theory of evolution as expressed by Charles Darwin. This is especially true of molecular biologists.

In his book *Evolution: A Theory in Crisis*, Michael Denton, a researcher in biology, wrote: "The raising of the status of Darwinian theory to a self-evident axiom has had the consequence that the very real problems and objections with which Darwin so painfully laboured in the *Origin* have become entirely invisible. Crucial problems such as the absence of connecting links or the difficulty of envisaging intermediate forms are virtually never discussed and the creation of even the most complex of adaptations is put down to natural selection without a ripple of doubt."

He continues: "The overriding supremacy of the myth has created a widespread illusion that the theory of evolution was all but proved one hundred years ago . . . Nothing could be further from the truth."—Page 77.

"If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."—*Origin of Species*, Charles Darwin, page 154.

"As the number of unexplained, irreducibly complex biological systems increases,* our confidence that Darwin's criterion of failure has been met skyrockets toward the maximum that science allows." (*Darwin's Black Box—The Biochemical Challenge to Evolution*, Michael J. Behe, pages 39-40) In other words, recent findings in the field of molecular biology raise serious doubts about Darwin's theory.

"The result of [the] cumulative efforts to investigate the cell—to investigate life at the molecular level—is a loud, clear, piercing cry of 'design!' The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science. The discovery rivals those of Newton and Einstein, Lavoisier and Schrödinger, Pasteur, and Darwin. The observation of the intelligent design of life is as momentous as the observation that the earth goes around the sun."—*Darwin's Black Box*, pages 232-3.

* For a detailed consideration of evolution and molecular biology, see *Awake!*, May 8, 1997, pages 3-17, published by the Watchtower Bible and Tract Society of New York, Inc.

their high credibility in the population." But what of the news headline the following day? It read: "U.N. Expert Calls for More Witch Doctors"!

Unfortunately, it seems that a modern trend is for more and more people to rely on newspapers and magazines to inform them about current science, says Nelkin. And for many, who are less willing or perhaps less able to read, television becomes the main source of information.

Keeping a Balanced View of Science

Notwithstanding triumphs of science that benefit humanity, we must bear in mind that scientists are only human. They are not beyond temptation and corruption. Their motives are not always noble. Truly, science has its proper place in society, but it is not an infallible guiding light in an ever-darkening world.

The journal *Speculations in Science and Technology* observes: "The history of science shows that however majestic the leaders of science . . . appear, they are still fallible." Actually, some are more than fallible.

For the reasons given in these articles, it would be unwise for Christians to get involved in scientific controversies or to promote unproven scientific theories. For example, some may become obsessed with fear of electromagnetism. Then, with the best of intentions, they could begin to encourage others to dispose of their microwave ovens, electric blankets, and the like. Of course, everyone is free to make a choice, without criticism from others. But those who choose a different option should be able to expect the same consideration. So, it is wise to avoid spreading sensationalism. Whether many unusual claims are true or not has yet to be proved. If some of these claims eventually prove unfounded or even wrong, then those championing such claims

not only look foolish but may have unintentionally caused harm to others.

Need for Prudence

How should a Christian react to scientific reports sensationalized in the media? First, examine the bias. What is the motive for the article or news item? Second, read the entire article. The sensational headline may not match details in the article itself. Third, and most important, check the track record of those speaking. Do they speak the truth? Do they have a hidden agenda?—Romans 3:4.

It can be said that if scientists are viewed with skepticism by some, the situation is of their own making. The credibility of some scientists as neutral seekers of truth has become badly tarnished. Science has opened up exciting vistas of knowledge of our world and the universe. However, some predictions of a better new world based on science inspire fear and concern rather than hope.

Some experts are sounding ominous warnings about possible future disasters. Nobel Peace Prize winner British physicist Joseph Rotblat expressed his concerns this way: "My worry is that other advances in science may result in other means of mass destruction, maybe more readily available even than nuclear weapons. Genetic engineering is quite a possible area, because of these dreadful developments that are taking place there." Australian National University Professor Ben Selinger spoke of the problems he can foresee: "In my view, the next crisis is most likely to happen in the area of genetic engineering, but I don't know what, or how, or when."

On the other hand, the Bible, the Word of God, is a sure and reliable 'light to our roadway' to a secure future of peace, good health, and world unity, on a cleansed earth under the rule of God's Kingdom.—Psalm 119:105; Revelation 11:18; 21:1-4.

WHATEVER HAPPENED TO THE

Apache?

OF WHOM was it said, "Crueller features were never cut"? Yet, who was known for his outstanding courage and determination? He was the last Apache leader to surrender to the U.S. Army. He lived to be about 80 years of age and died in 1909 in Oklahoma, supposedly a Dutch Reformed Christian. He was Goyathlay (pronounced Goyahkla), better known as Geronimo, the last great Apache leader.

It is said that he came to be called Geronimo after Mexican soldiers cried out in fear to "Saint" Jerome (*Jerónimo*) when Goyathlay attacked them. About the year 1850, Mexican troops killed 25 Apache women and children who were camped on the outskirts of Janos, Mexico. Among them were Geronimo's mother, his young wife, and his three children. It is said that "for the rest of his life Geronimo hated all Mexicans." Spurred by a desire for revenge, he became one of the most feared Apache chiefs.

But what do we know about the Apache Indians, featured so often as the villains in Hollywood stereotypes? Do they still exist? If so, how do they live and what future do they face?

"The Tigers of the Human Species"

The Apache* (their name apparently comes from the Zuni word *apachu*, which means "enemy") were known as fearless and resourceful warriors. Famous 19th-century Indian fighter General George Crook called them "the tigers of the human species." Yet, one authority says that "at no time after 1500 did all the Apache tribes together exceed six thousand people." But a few dozen warriors could tie up a whole enemy army in guerrilla warfare!

* While some writers use "Apaches" as the plural, we follow the custom of using "Apache" for singular and plural.

Courtesy of the Arizona Historical Society/Tucson, AHS # 78167

Awake! March 8, 1998

Geronimo



However, an Apache source states: "In contrast to the popular conceptions created by the Spanish, Mexicans, and Americans, Apaches were not war-like bloodthirsty savages. We raided for food only during times of shortage. Wars were waged not as random acts, but were generally well planned campaigns for revenge against injustices against us." And of those injustices, there were plenty!

An exhibit at the San Carlos Apache Cultural Center, in Peridot, Arizona, explains Apache history from their viewpoint: "The arrival of outsiders into the region brought hostilities and change. The newcomers had little regard for our aboriginal ties to the land. In an effort to protect our traditions and culture, our ancestors fought and won many battles against the soldiers and citizens of Spain, Mexico, and the United States. But overwhelmed by superior numbers and modern technology, our grandfathers and great-grandfathers were forced to finally accept the demands of the U.S. Government. We were forced to give up our life of the wind and live on reservations." The phrase 'forced to live on reservations' evokes deep feeling for about half a million reservation dwellers (out of over two million Native Americans) in the 554 tribes in the United States and the 633 bands across Canada. The Apache number about 50,000.*

Early Survival

Most experts on early Native American history accept the theory that the original tribes came from Asia by way of the Bering Strait and then slowly spread south-

* The Apache are divided into various tribal subgroups such as the Western Apache, which include Northern and Southern Tonto, Mimbreno, and Coyotero. The Eastern Apache are the Chiricahua, Mescalero, Jicarilla, Lipan, and Kiowa Apache. Further divisions are the White Mountain Apache and the San Carlos Apache. Today, these tribes live mainly in southeast Arizona and in New Mexico.—See map on page 15.

ward and eastward. Linguists relate the Apache language to that of the Athapaskan-speaking peoples of Alaska and Canada. Thomas Mails writes: "Their time of arrival in the American Southwest is placed by current estimates at between A.D. 1000 and 1500. The exact route they followed and the pace of their migration has not yet been agreed upon by anthropologists."—*The People Called Apache*.

In earlier centuries the Apache often survived by organizing raiding parties against their Spanish-Mexican neighbors. Thomas Mails writes: "Such raids continued for almost two hundred years, beginning about 1690 and lasting until about 1870. The raids are not surprising, for Mexico proved to be a veritable cornucopia of needed supplies."

Who Were the First to Scalp?

As a result of the constant conflicts between Mexico and the Apache nation, the Mexican Sonoran government "returned to the old Spanish method" of offering scalp bounties. This was not an exclusively Spanish innovation—the British and the French had followed this custom in earlier times.

The Mexicans scalped in order to claim a cash bounty, and it sometimes did not matter whether the scalp was Apache or not. In 1835 a scalp bounty law was passed in Mexico that offered 100 pesos for each warrior's scalp. Two years later the price included 50 pesos for a woman's scalp and 25 for that of a child! In his book *The Conquest of Apacheria*, Dan Thrapp writes: "The policy frankly sought extermination, evidence that genocide has widespread roots and was not a modern invention of a single nation." He continues: "The Apaches themselves did no scalping." However, Mails says that the Chiricahua did at times take scalps—but not often, "because of their fear of death and ghosts." He adds: "Scalping was done only



Apache Reservations

ARIZONA NEW MEXICO

Jicarilla

Fort Apache
(White Mountain)

San Carlos

Mescalero



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in retaliation after the Mexicans inaugurated the tactic."

Thrapp says that miners "often banded together . . . and went a-hunting Indians. When they could trap them, they killed them to the last man and, sometimes, to the last woman and child. The Indians, naturally, did the same to the whites and to other tribes."

War with the Apache reached a point where it was profitable to the state of Arizona, says Charles Lummis, since "the continuance of the Apache wars [meant] that more than \$2 million annually [was] disbursed within Arizona's borders by the War Department." Thrapp states: "There were powerful and unscrupulous interests wanting no peace with the Apaches, for when peace came, the streams of funds spent by the military would dry up."

Were Reservations the Answer?

The constant clash between the white-settler invaders and the resident Apache led to the federal government's solution of confining the Indians to reservations—often in-

hospitable tracts of land on which they were expected to survive. In 1871-72, reservations were established for the Apache.

From 1872 to 1876, the Chiricahua Apache had their own reservation. These free-roaming nomads felt confined. Even though they had 2,736,000 acres for between 400 and 600 people, this mainly arid territory did not allow them enough space to get food by hunting and gathering. The government had to supply rations every 15 days in order to stave off starvation.

Even so, the white settlers thought that the separate Chiricahua Reservation was a waste of land and that the Apache should be concentrated on one reservation. The white settlers' ill feeling mounted after the death of the respected chief Cochise in 1874. They needed an excuse to chase the Chiricahua Apache off the reservation. What happened? "In 1876, a pretext presented itself. Two illegal whiskey-sellers were killed by two Chiricahuas when they refused to sell more [whiskey]. Rather than arrest the suspects, the

[government] agent for the San Carlos reservation arrived with armed men and escorted the Chiricahua [tribe] to San Carlos. The Chiricahua Reservation was closed."

However, the Indians were still allowed to roam freely beyond the reservation limits. The white settlers did not like that policy. "In response to the settlers' demands, the government moved the San Carlos, White Mountain, Cibecue, and Tonto Apache, as well as the numerous bands comprising the Chiricahua Apache, to the San Carlos agency."—*Creation's Journey—Native American Identity and Belief*.

At one point thousands of Yavapai, Chiricahua, and Western Apache were detained on the reservation. This led to tension and suspicion, since some of these tribes were long-standing enemies. How did they react to the restrictions of the reservation? The Apache answer is, "Cut off from our traditional lives, we starved physically, emotionally, and spiritually. Our freedom had been taken away."

However, a group of Chiricahua, led by the famous war chief Geronimo, fled the reservation in 1885 and escaped to Mexico. They were hunted down by General Nelson Miles with nearly 5,000 soldiers plus 400 Apache scouts—all trying to ferret out, by that time, only 16 warriors, 12 women, and 6 children!

Finally, on September 4, 1886, Geronimo surrendered. He was willing to return to the San Carlos Reservation. But it was not to be. He was told that all the Apache there had been shipped eastward, as prisoners, to Florida, where he too would go. He said in his Apache language: "*Lahn dädzaayú nahikai teh ní nyelií k'ehge*," which means, "Once we moved like the wind." Proud and wily Geronimo, now a prisoner, could no longer move as freely as the wind.

Eventually he was allowed to move westward, as far as Fort Sill, Oklahoma, where he died in 1909. Like so many other Native American leaders, this Apache chief had been forced to submit to the stifling conditions of life in prisons and on reservations.

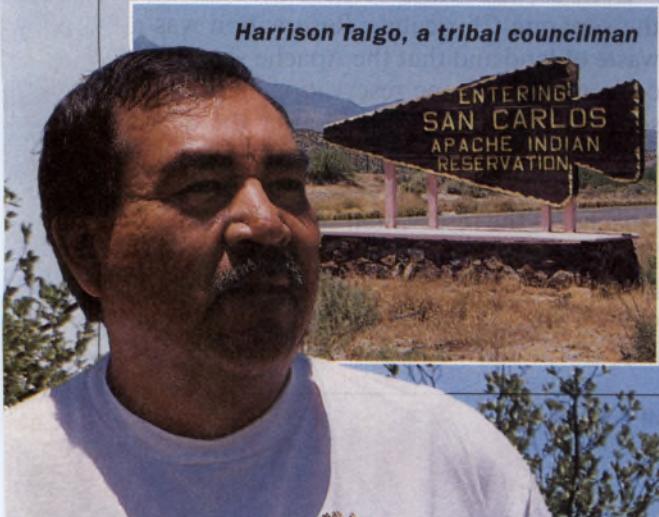
What Problems Do They Face Today?

The Apache occupy several reservations in Arizona and New Mexico. *Awake!* visited the San Carlos Reservation and interviewed several Apache leaders. An account of that visit follows.

Shortly after entering the reservation on a hot, dry day in May, we were received hospitably by Harrison Talgo and his wife. Harrison, an articulate speaker, over six feet tall, with a heavy mustache, is a member of the San Carlos tribal council. We asked him: "What are some of the problems affecting the Apache today?"

"We are losing our traditional values. TV has had a big negative influence, especially on our young people. One example is that they are not learning our language. Another major problem is unemployment, which reaches 60 percent in some areas. True, we have the gambling casinos, but they do not offer employment to many of our people. And the other side of the coin is that many of our own people go there and gamble away their general assis-

Harrison Talgo, a tribal councilman



tance checks, which represent their rent and food money."

When asked about health problems in the tribe, Harrison did not hesitate to answer. "Diabetes," he said. "Over 20 percent of our people are diabetic. In some areas it is over 50 percent." He admitted that another major problem is the scourge that the white man introduced over 100 years ago—alcohol. "Drugs are also affecting our people." Road signs on the reservation gave eloquent testimony to these problems, saying: "Let Sober Take Over—Be Drug Free" and, "Preserve Our Land. Preserve Our Health. Don't Trash Our Wealth."

We asked if AIDS had affected the tribe. With evident disgust, he answered: "Homosexuality is where the danger lies. Homosexuality is creeping into the reservation. TV and the white man's vices are debilitating some of our young Apache people."

We asked how things have changed on the reservation in recent years. Harrison answered: "In the 1950's this was the order of priorities and influences: First was re-

ligion; second, the family; third, education; fourth, peer pressure; and, finally, TV. Today, the order is reversed, with TV the predominant influence. Peer pressure is the second strongest influence—pressure to abandon the Apache ways and follow mainstream America. Education still comes third, and many Apache are taking advantage of college openings and the increase in schools and high schools on the reservations."

"What about family influence?" we asked.

"Unfortunately, the family is now relegated to fourth position, and religion is now last—whether it be our traditional religion or the white man's religions."

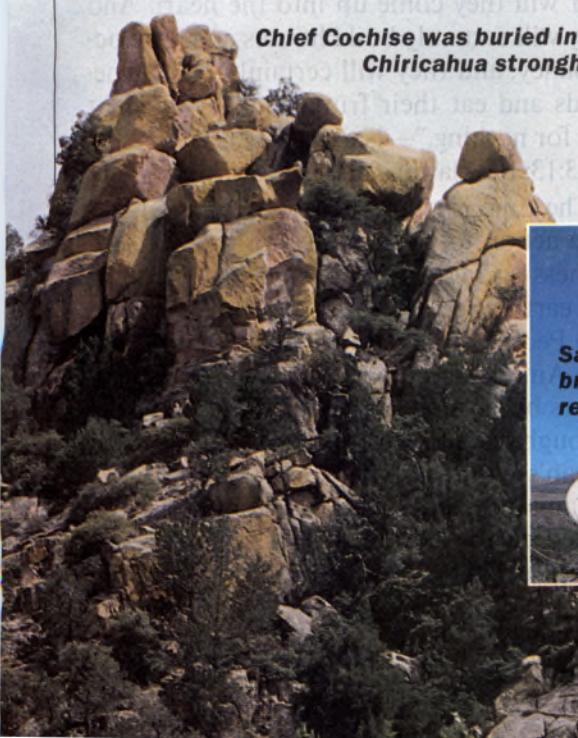
"How do you view Christendom's religions?"

"We are not pleased with the churches' trying to convert our people from the traditional beliefs.* The Lutherans and the Catholics have had missions here for over 100 years. There are also Pentecostal groups that have some emotional appeal."

"We need to restore our cultural identity through the family and bring back the use of the Apache language. At present, it is being lost."

* A future issue of *Awake!* will consider Native American beliefs and religion.

Chief Cochise was buried in his Chiricahua stronghold



Satellite dishes bring TV into the reservation





**At Apache burials relatives lay stones around the grave.
Ribbons in the wind signify the four cardinal points**

Apache Economic Progress

We visited another Apache authority, who spoke confidently about the economic prospects for the San Carlos Reservation. However, he explained that it was not easy to get investors to pour money into projects there. One good sign is an agreement with a major telephone company to form the San Carlos Apache Telecommunication Company. It is being financed by the Rural Economic Association and will create more jobs for Apache employees as well as expand and improve the meager telephone system on the reservation.

This official also spoke with pride of the dialysis center soon to be installed in the reservation hospital, which will give better and closer medical attention. He then showed us plans for the redevelopment of the commercial center in San Carlos, which should soon be under construction. He was optimistic about the future but emphasized that education must be the basis. ‘Education means better wages, which lead to a better standard of living.’

The Apache women are famous for their basket-weaving skills. A tourist guidebook says that “hunting, fishing, ranching, lumber, mining, outdoor recreation and tourism” are major factors in the local economy.

The Apache are trying to keep up with the outside world, in spite of heavy odds against them. Like so many other people, they want justice, respect, and a decent life.

When True Justice Will Prevail

Jehovah’s Witnesses visit the Apache people to tell them of the new world that Jehovah God has promised for our earth, so beautifully described in the Bible book of Isaiah: “For here I am creating new heavens and a new earth; and the former things will not be called to mind, neither will they come up into the heart. And they will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not toil for nothing.”—Isaiah 65:17, 21, 23; 2 Peter 3:13; Revelation 21:1-4.

The time is near when Jehovah God will take action to cleanse the world of all selfishness and corruption as well as abuse of the earth. (See Matthew 24; Mark 13; Luke 21.) People of all nations, including the Native American nations, can now bless themselves by turning to the true God, Jehovah, through Christ Jesus. (Genesis 22:17, 18) Jehovah’s Witnesses offer free Bible education for any meek ones who wish to inherit a restored earth and are willing to obey God.—Psalm 37:11, 19.

Does the Bible Discourage Education?

"IT IS ONLY THE IGNORANT WHO DESPISE EDUCATION."

—Publilius Syrus, *Moral Sayings*, first century B.C.E.

THE Bible urges us to "safeguard practical wisdom and thinking ability." (Proverbs 3:21) Jehovah, the God of knowledge, wants his worshipers to be educated people. (1 Samuel 2:3; Proverbs 1:5, 22) Yet, some statements in the Bible might raise questions. For example, referring to his former pursuits, including his higher education, the apostle Paul wrote: "I consider it all as mere garbage." (Philippians 3:3-8, *Today's English Version*) In another inspired letter, he asserted: "The wisdom of this world is foolishness with God."—1 Corinthians 3:19.

Does the Bible, then, discourage education? How far should a Christian go in the pursuit of secular education? Is the minimum required by law enough, or should additional education be pursued?

Education in the First Century

Among first-century Christians, there was a wide variety of educational backgrounds. Certain

prominent men viewed the Galilean apostles Peter and John as "unlettered and ordinary." (Acts 4:5, 6, 13) Did this mean that these two men were illiterate or unschooled? No. It simply meant that their education was not from the Hebrew schools of higher learning in Jerusalem. The writings of these two bold exponents of Christianity later attested to the fact that they were well-educated, intelligent men, capable of lucid Scriptural exposition. Their education had included practical instruction in caring for the material needs of their families. They

were colleagues in what was evidently a lucrative fishing business.—Mark 1:16-21; Luke 5:7, 10.

In contrast, Luke, the disciple who penned one of the Gospels as well as the book of Acts, received a more advanced education. He was a physician. (Colossians 4:14) His medical background gives a distinctive tone to his inspired writings. —See Luke 4:38; 5:12; Acts 28:8.



Prior to becoming a Christian, the apostle Paul was instructed in the Jewish law, under the tutelage of one of the most brilliant scholars of the time, Gamaliel. (Acts 22:3) Paul's schooling might be comparable to a university education today. Further, in Jewish society it was considered honorable for young ones to learn a trade, even when higher education was to be pursued in later years. Evidently Paul received training as a tentmaker while still a young lad. Such skills enabled him to support himself in his full-time ministry.

Nevertheless, Paul recognized that in relation to the surpassing worth of the knowledge of God, secular education—though

“Safeguard practical wisdom and thinking ability.” —Proverbs 3:21

necessary—is of limited value. Accordingly, the Bible places the greatest importance on acquiring knowledge of God and of Christ. Christians today do well to adopt this realistic view of secular education.—Proverbs 2:1-5; John 17:3; Colossians 2:3.

Carefully Weighing the Matter

Some Christians have found that pursuing additional education, in the form of either academic or vocational studies, has assisted them in caring for their family's material needs. Caring for one's family is proper, for 'providing for one's household' is a sacred duty. (1 Timothy 5:8) Gaining the skills needed to do this is a matter of practical wisdom.

However, those who feel the need to acquire more than a basic education to meet

this objective should weigh both the benefits and the drawbacks. Potential benefits include being equipped to procure employment that enables a person to support himself and a family adequately while zealously pursuing the Christian ministry. In addition, he may be able to assist others in a material way, 'having something to distribute to someone in need.'—Ephesians 4:28.

What are some potential drawbacks? These may include being exposed to teachings that erode faith in God and in the Bible. Paul advised Christians to be wary of "the falsely called 'knowledge'" and "the philosophy and empty deception according to the tradition of men." (1 Timothy 6:20, 21; Colossians 2:8) Undeniably, exposure to some forms of education can be detrimental to the faith of a Christian. Those who consider additional training or studies should be aware of the risk of such harmful influences.

Moses, who was "instructed in all the wisdom of the Egyptians," maintained strong faith despite receiving an education that doubtless included polytheistic, God-dishonoring teachings. (Acts 7:22) Likewise, Christians today are careful not to succumb to unwholesome influences in whatever environment they find themselves.

Another potential danger in pursuing additional education is that knowledge puffs up, or breeds conceit. (1 Corinthians 8:1) Many seek knowledge through education for selfish reasons, and even the sincere pursuit of knowledge could result in feelings of superiority and self-importance. Such attitudes displease God.—Proverbs 8:13.

Consider the Pharisees. Members of this prominent religious sect prided themselves on their erudition and supposed righteousness. They were well-versed in the large body of rabbinic traditions, and they looked down on the common people, who were less

educated, viewing them as ignorant, contemptible, even accursed. (John 7:49) Besides this, they loved money. (Luke 16:14) Their example shows that when pursued for wrong motives, education can make a person proud or lead to his being a lover of money. Therefore, in determining the type and amount of schooling to pursue, a Christian would do well to ask himself, 'What are my motives?'

A Matter of Personal Choice

Just as was true in the first century, a wide variety of educational backgrounds exist among Christians today. Under the guidance of their parents, young people who complete their obligatory schooling may choose to pursue additional secular education. Likewise, adults interested in improving their means of providing for their families may view such additional schooling as a viable means to that end.* Some aspects of traditional academic education lay emphasis on developing general intellectual capacity rather than professional or vocational skills. Thus, a person may find that even after investing much time in acquiring such an education, he lacks marketable skills. For this reason, some choose to pursue studies in vocational programs or technical schools, with a view to more readily filling actual demands in the job market.

At any rate, such decisions are of a personal nature. Christians ought not to criticize or judge one another on this matter. James wrote: "Who are you to be judging your neighbor?" (James 4:12) If a Christian is considering pursuing additional schooling, he would do well to examine *his own* motives to make sure that selfish, materialistic interests are not the driving force.

* For more detailed information on this subject, see *The Watchtower* of November 1, 1992, pages 10-21, and the brochure *Jehovah's Witnesses and Education*, both published by the Watchtower Bible and Tract Society of New York, Inc.

It is apparent that the Bible encourages a balanced view of education. Christian parents recognize the surpassing value of a spiritual education based on God's inspired Word and give balanced counsel to their

In considering whether to seek additional schooling, a Christian would do well to ask himself, 'What are my motives?'

children regarding supplementary education. (2 Timothy 3:16) Being realistic about life, they acknowledge the value of secular education in gaining the skills necessary for their grown children to provide for themselves and their future families. Therefore, in determining whether supplementary education is to be pursued, and to what extent, each Christian can make sound personal decisions based on devotion to Jehovah God, which "is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Timothy 4:8.

IN OUR NEXT ISSUE

Ivory—How Much Is It Worth?

I Survived Flight 801

Could I Be Doing Better in School?

Christians and Caste

BY AWAKE! CORRESPONDENT IN INDIA

WHAT comes to mind when you hear the expression "caste system"? Perhaps you think of India and the millions who are without caste—the outcastes. Although the caste system is part of the Hindu religion, Hindu reformers have fought to eradicate the effects that it has had on lower castes and the outcastes. In view of this, what would you say if you heard of the caste system being practiced even in churches claiming to be Christian?

Possible Origin of the Caste System in India

The division of people into social orders in which some feel superior is not unique to India. All continents have seen class discrimination in one form or another. What has made India's caste system different is the fact that over 3,000 years ago, a process of social subjugation became incorporated into religion.

Although the origin of the caste system is not known with certainty, some authorities locate its roots in the ancient civilization of the Indus Valley in modern Pakistan. Archaeology seems to indicate that the earliest inhabitants there were later conquered by tribes from the northwest, in what is commonly termed the "Aryan migration." In his book *The Discovery of India*, Jawaharlal Nehru calls this "the first great cultural synthesis and fusion," from which sprang "the Indian races and the basic Indian culture." This fusion, however, did not result in racial equality.

The New Encyclopædia Britannica states: "Hindus account for the proliferation of the

castes (*jātis*, literally 'births') by the subdividing of the four classes, or varnas, due to intermarriage (which is prohibited in Hindu works on dharma). Modern theorists, however, tend to assume that castes arose from differences in family ritual practices, racial distinctions, and occupational differentiation and specialization. Many modern scholars also doubt whether the simple varna system was ever more than a theoretical socioreligious ideal and have emphasized that the highly complex division of Hindu society into nearly 3,000 castes and subcastes was probably in place even in ancient times."

For some time intermarriage took place between classes, and the former prejudices based on skin color became less pronounced. The stringent rules governing caste were a later religious development, set out in Vedic scriptures and the Code (or Institutes) of Manu, a Hindu sage. The Brahmins taught that the higher castes were born with a purity that set them apart from the lower castes. They instilled in the Sudras, or those of the lowest caste, the belief that their menial work was God-ordained punishment for bad deeds done in a former existence and that any attempt to break the caste barrier would make them outcastes. Intermarriage, interdining, using the same water supply, or entering the same temple as a Sudra could make a higher-caste person lose caste.

Caste in the Modern Setting

After attaining independence in 1947, India's secular government formulated a con-

stitution that made caste discrimination a criminal offense. Recognizing the centuries of disadvantage to lower-caste Hindus, the government legislated the reservation of government and elected posts as well as seats in educational institutions, for scheduled castes and tribes.* A term used for these Hindu groups is "Dalit," meaning "crushed, downtrodden." But a recent newspaper headline stated: "Dalit Christians Demand Reservations [job and university quotas]." How has this come about?

The extensive government benefits given to lower-caste Hindus are based on the fact that they have suffered injustice because of the caste system. So it was reasoned that religions that have not practiced the caste system cannot expect these benefits. However, because they were lower-caste, or untouchable, converts, say Dalit Christians, they too are experiencing discrimination, not only from Hindus but also from their 'fellow Christians.' Is this true?

Christendom's Missionaries and Caste

Many Hindus were converted by Portuguese, French, and British missionaries, both Catholic and Protestant, during colonial times. People from all castes became nominal Christians, some preachers attracting the Brahmins, others the Untouchables. What effect did the teaching and conduct of the missionaries have on the deeply ingrained belief in caste?

Of the British in India, author Nirad Chaudhuri says that in churches "the Indian congregation could not sit with the Europeans. The consciousness of racial superiority on which British rule in India rested was not concealed by Christianity." Showing a similar attitude, in 1894 a missionary

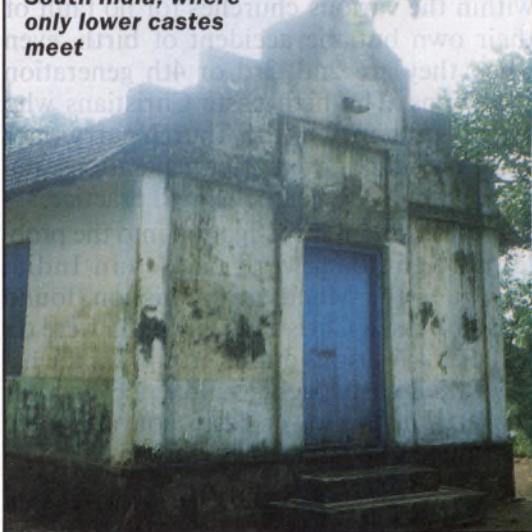
* "Scheduled castes" is an official term for the lower castes among Hindus, or the outcastes, Untouchables, who have suffered deprivation socially and economically.

How Does It Feel?

Yes, how does it feel to be treated as an outcaste by people who claim to be Christians? One Christian, whose ancestors were converted from a lower caste of Hinduism known as Cheramar or Pulaya, relates an incident that took place in his home state of Kerala some years ago:

I was invited to a wedding where quite a few of the guests were church members. When they saw me at the reception, it caused quite a commotion, and those who were from the Orthodox Syrian Church said that they would not stay at the reception unless I left, since they would not share a meal with a pulayan. When the father of the bride refused to give in to their ultimatum, they boycotted the reception en masse. After they left, the meal was served. But those serving at the tables refused to clear away the plantain leaf that I had eaten off of and to clean my table.

A typical church in South India, where only lower castes meet



reported to the Board of Foreign Missions of the United States that converting lower-caste people was "raking in rubbish into the Church."

Clearly, the feeling of racial superiority on the part of the early missionaries and the fusion of Brahmanic thought with church teachings are largely responsible for a caste system being openly practiced by many so-called Christians in India.

Caste in the Churches Today

Catholic Archbishop George Zur, while addressing the Catholic Bishops Conference of India in 1991, said: "Scheduled caste converts are treated as low caste not only by high caste Hindus but by high caste Christians too. . . . Separate places are marked out for them in the parish churches and burial grounds. Inter-caste marriages are frowned upon. . . . Casteism is rampant among the clergy."

Bishop M. Azariah, of the Church of South India, a United Protestant Church, said in his book *The Un-Christian Side of the Indian Church*: "The Scheduled Caste (Dalit) Christians are thus discriminated against and oppressed by fellow Christians within the various churches for no fault of their own but the accident of birth, even when they are 2nd, 3rd or 4th generation Christians. The high caste Christians who are in a minority in the Church carry their caste prejudices even after generations, unaffected by Christian belief and practice."

A government investigation into the problems of the backward classes in India, known as the Mandal Commission, found that professed Christians in Kerala were divided "into various ethnic groups on the basis of their caste background. . . . Even after conversion, the lower caste converts were continued to be treated as Harijans* . . . The

* A term coined by M. K. Gandhi for the lower castes. It means "People of Hari," one of the names of the god Vishnu.

Syrian and the Pulaya members of the same Church conducted religious rituals separately in separate buildings."

An *Indian Express* news report in August 1996 said of the Dalit Christians: "In Tamil Nadu, they are residentially segregated from the higher castes. In Kerala, they are largely landless labourers, and work for Syrian Christians and other landed upper castes. There is no question of inter-dining or inter-marriage between the Dalits and the Syrian Christians. In many cases, the Dalits worship in their own churches, called 'Pulaya church' or 'Paraya church.'" These are subcaste names. The Anglicized form of "paraya" is "pariah."

Reactions to Discontent

Groups of layman activists, such as FACE (the Forum Against Christian Exploitation), are seeking government benefits for Christian Dalits. The chief concern is economic aid for Christian converts. Others, however, are concerned about treatment within the church. In a letter to Pope John Paul II, about 120 signatories stated that they had "embraced Christianity to be liberated from the caste system" but that they are not allowed to enter the village church or share in services. They were forced to build houses along a single street on which no high-caste Christians—and no parish priest—ever set foot! A similarly troubled Catholic woman said: "It is certainly important to me that my son study in a good college. But it is even more important that he be acknowledged as an equal by his [Catholic] brethren."

While some are trying to better the lot of the Dalit Christians, many are losing patience. Organizations like the Vishwa Hindu Parishad (World Hindu Organization) are trying to bring the Christian converts back into the Hindu fold. The *Indian Express* re-

ported a ceremony attended by 10,000 people, in which more than 600 such "Christian" families reembraced Hinduism.

The True Christian Way

Had the missionaries of the church organizations taught Christ's teachings based on love, there would have been no "Brahman Christians," no "Dalit Christians," no "Paraya Christians." (Matthew 22:37-40) There would have been no separate churches for Dalits and no segregation at meals. What is this liberating Bible teaching that transcends class distinctions?

"For Jehovah your God is the God of gods . . . , who treats none with partiality nor accepts a bribe."—Deuteronomy 10:17.

"Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."—1 Corinthians 1:10.

"By this all will know that you are my disciples, if you have love among yourselves."
—John 13:35.

The Bible teaches that God made all mankind from one man. It also says that all descendants of that one man should 'seek God and find him, although he is not far off from each one of us.'—Acts 17:26, 27.

When class distinctions began to creep into the early Christian congregation, the writer James, under inspiration, condemned

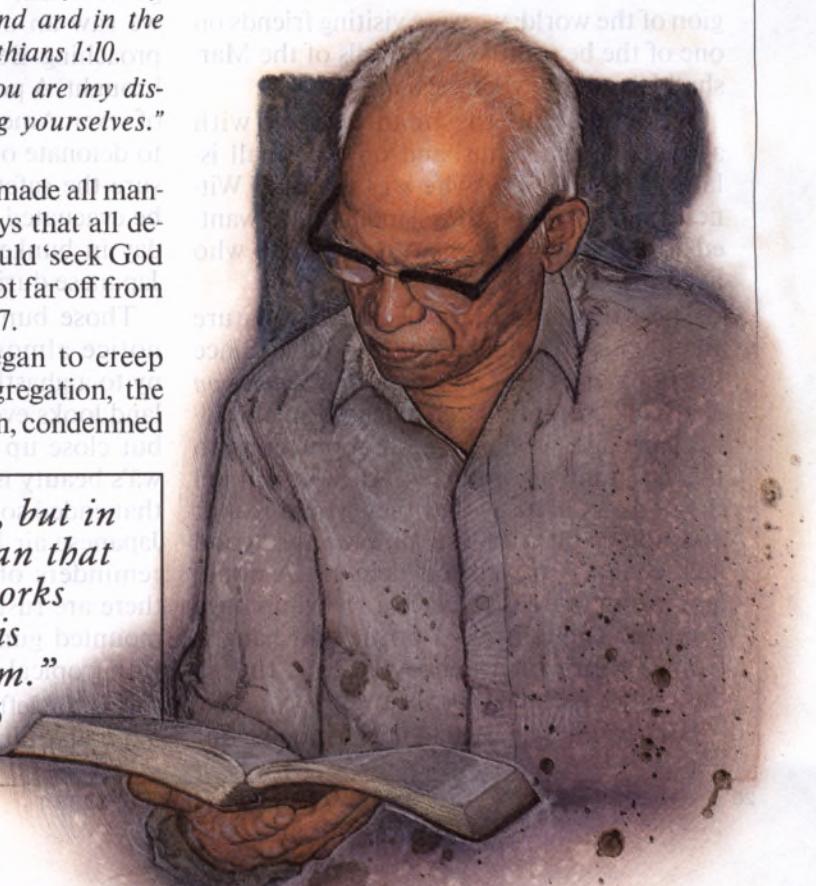
it roundly. He said: "You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?" (James 2:1-4) True Christian teaching does not allow for any form of caste system.

The Need for New World Thinking

Millions of Jehovah's Witnesses have been willing to change their former beliefs and conduct learned from many different religions. The Bible's teachings have removed from their hearts and minds feelings of superiority or inferiority, whether these were rooted in colonial conquest, race, apartheid, or the caste system. (Romans 12:1, 2) They have a clear understanding of what the Bible calls "a new earth," in which "righteousness is to dwell." What a glorious prospect for earth's suffering multitudes!—2 Peter 3:13.

"God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."

Acts 10:34, 35





We Fled From Bombs —50 Years Later!

"Bombs will be exploding here soon. Everyone take shelter!"

WITH those words my husband and I were warned by a policeman to leave the house and take refuge in a nearby concrete bunker. The announcement came as quite a shock. After all, we were not in some war-torn region of the world; we were visiting friends on one of the beautiful outer atolls of the Marshall Islands, in Micronesia.

We had come to spend a week with a friend and her husband on the small island of Tōrwā. The wife was the only Witness of Jehovah on the island, and we wanted to help her preach to the people who lived there.

The Marshallese are friendly by nature and are eager to talk about the Bible. Since the book *You Can Live Forever in Paradise on Earth* had recently been released in the local language, we had a good opportunity to place a number of copies. All who wanted the book assured us that they would read it and not use it as a *ken karawan*, or "good luck charm," to ward off demons. A popular custom there is to place a rolled-up page from the Bible inside a bottle and hang it from a rafter or a nearby tree, as that is thought to keep evil spirits away.

For several days we had been enjoying our

stay, but when Saturday came, we soon realized that it was going to be different. We had begun the day with a pleasant early-morning swim in the clear, warm waters of the lagoon. While walking back from the beach, we saw an ominous-looking gray ship approaching. Before long, we found out what it brought. A policeman explained that a team of seven American military men had arrived to detonate old bombs on the island. To ensure the safety of the public, homes would be evacuated and islanders would spend the day in bunkers that had been built by the Japanese during World War II.

Those bunkers, which visitors to Tōrwā notice almost immediately, are testimony to a ghastly past. From a distance the island looks every bit like a tropical paradise, but close up it becomes evident that Tōrwā's beauty is marred by the scars of a war that ended some 50 years ago. Once a major Japanese air base, the island is littered with reminders of World War II. Everywhere, there are rusting war relics—fighter planes, mounted guns, and torpedoes—overgrown with tropical plant life.

It is the leftover bombs, however, that are most alarming. During the war, U.S. mili-

tary forces dropped more than 3,600 tons of bombs, napalm, and rockets on Tōrwā, and the Japanese forces had their own arsenal of bombs and weapons on the ground. While it is unlikely that a 50-year-old bomb would explode, they are always potentially hazardous, which explains why bomb-disposal teams have visited the island at least five times since 1945, the year the war ended.

We wondered if the warning was actually true, so we walked to the area where the bomb-disposal team had come ashore and spoke with them. Not only was the warning true, they said, but bomb explosions would begin within the hour! If we did not take shelter in a bunker, we were told, we would have to leave the island right away.

Our friend decided to remain on Tōrwā and found protection inside a large machine-gun nest with several families. She later told us that the only windows in the old concrete bunker were its gun ports and that, inside, it was uncomfortably hot and crowded. Spending the day there brought back memories of the war years, and she confessed that while the exploding bombs fascinated her as a child, they now seemed quite frightening.

Her husband had agreed to transport us to Wollet Island, five miles away, in a small boat equipped with an outboard motor. We were gone only a few minutes when we heard a loud boom. Turning back toward Tōrwā, we saw a column of smoke rising near the island's residential area. Soon, there was another explosion and then a third, much larger, blast.

We spent the day preaching on Wollet, and it was a day punctuated by distant bomb blasts. The old bombs had been located and marked several months in advance. Ordnance was found far and wide—on the shorelines, inland by the airstrip, and even in people's backyards! To reduce the number of explosions, the bomb-disposal team had gathered a number of smaller bombs and then detonated them together.

It was almost sunset when we returned to Tōrwā. As we drew near the island, we noticed that the familiar smoke from cooking fires was missing. We knew something was wrong. Suddenly, a small boat sped toward us, warning us not to go any closer. One large submerged bomb still remained to be detonated near the reef. Thus, as we drifted offshore at dusk, we witnessed something that most people alive today have never seen—an underwater explosion of a World War II bomb, which sent a plume of water and smoke hundreds of feet into the air!

Happily, no one on Tōrwā was hurt that day. Did the bomb-disposal team finally rid the island of all leftover bombs? Probably not. The team leader said that he expected islanders to stumble upon more old ordnance in the future. Of course, that gave us something to talk to the people about as we finished our preaching work on Tōrwā. It was quite a privilege to tell these island folk about the time when Jehovah's Kingdom will make "wars to cease to the extremity of the earth."—Psalm 46:9.

As told by Nancy Vander Velde



An unexploded bomb

WATCHING THE WORLD

Bible Reading Brings Benefits

Americans who read the Bible at least once a week feel more joyful and content and sense greater purpose in life than those who read the Bible less often, according to a study reported by the Associated Press. In a random survey of American adults, conducted by Market Facts, Inc., of Illinois, nearly 90 percent of frequent Bible readers said that they feel at peace all or most of the time, compared with 58 percent of those who read the Bible less than once a month. Further, 15 percent of regular Bible readers said that they worry about being accepted by others, compared with 28 percent of irregular readers. Only 12 percent of frequent readers said that they worry about death sometimes or very much, compared with 22 percent of infrequent readers.

What Babies Hear

Recent research confirms that the quantity and tone of the words an infant hears affect its ability to think rationally, solve problems, and reason abstractly, reports *The New York Times*. A study at the University of Iowa found that children of parents who are professionals heard an average of 2,100 words each hour, while those of working-class parents heard 1,200 words and those of parents on welfare, only 600. The parents' tone of voice—encouraging, scolding, warm, or commanding—was also noted. The two-and-a-half-year study showed that the varying input "had a profound effect on each

child's abilities to think conceptually by age 4." One of the researchers, Dr. Betty Hart, said that the first three years are unique in the lives of humans because infants are so utterly dependent on adults for all their nurture and language.

Mighty Mites

Cassava is a staple food for some 200 million people in Africa. And now, thanks to a small predator mite called *Typhlodromalus aripo*, there is a lot more cassava to go around. According to *New Scientist*



magazine, the *T. aripo* was imported from Brazil to fight one of the world's most devastating cassava pests, the green spider mite, which was responsible for destroying up to one third of some African cassava crops. Researchers discovered that northeast Brazil, which has plenty of cassava, has few problems caused by the green spider mite. It was found that the predator mites, *T. aripo*, sit at the tip of the plant waiting for the green mites to appear and then eat them. Not only do *T. aripo* kill up to 90 percent of the green spider mites, says the magazine, but they also help farmers avoid the use of pesticides, which many cannot afford.

Two Are Better Than One

People have greater success in trying to adopt a healthier life-style when they have a partner who is doing the same, according to Britain's *New Scientist* magazine. This is the conclusion drawn from a survey of 1,204 couples, which was reported on in *Archives of Family Medicine*. Says Stephen Pyke, of the London School of Hygiene and Tropical Medicine: "People are more likely to quit smoking, lower their cholesterol and lose weight if both partners follow the advice."

Voice Care

Anyone who uses his voice a lot, such as a teacher, is at risk of straining and losing his voice, reports *The Toronto Star* newspaper. Likewise, constant yelling to be heard in a noisy environment can damage vocal cords. Whispering and habitual throat clearing are also hard on your voice, says speech and language pathologist Bonnie Mann. She advises not waiting until the problem becomes serious before taking action and encourages good posture to relax tension in the neck and shoulders. She adds: "It's important, above all, to keep your throat wet." If you depend on your voice, Mann recommends sipping water throughout the day.

Tracking Tibetan Weather

Ten countries in the Asia-Pacific region have organized experiments to study monsoons, reports *New Scientist* magazine. Agriculture in large areas of Asia is dependent on the rains brought by the monsoons, but these can vary sub-

stantially from year to year. Meteorologists believe that the Tibetan plateau is a major cause of the monsoon rains, but data from Tibet has not been available for analysis. After negotiation with China, unmanned equipment is now being set up in Tibet to monitor temperature, humidity, wind, and other Himalayan weather factors. Researchers are hopeful that the data obtained will lead to better understanding of Asian monsoons.

Roman Governmental Site Unearthed in Israel

Archaeologists in Israel have uncovered a Roman governmental complex in Caesarea that may be the praetorian palace where the apostle Paul was imprisoned, says a Reuters report. Yosef Porath, head of the Israel Antiquities Authority operations at Caesarea, said that archaeologists at the site had unearthed a mosaic bearing a Latin inscription indicating that one office there may have served as a bureau for internal security. "This inscription helps solve the problem of where the hearing of St. Paul before the Roman governor described in the New Testament took place," said Porath. He noted that the site was the only seat of Roman government yet unearthed in Israel and one of the few in the ancient Roman world.

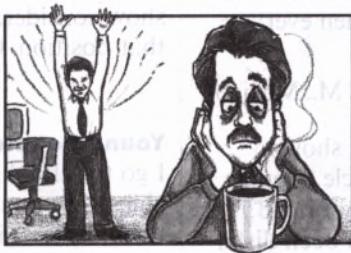
Ants as Medicine

During a battle in 1947, Chinese military surgeon Wu Zhicheng needed to control infection in the wounded, but his stock of medicines was exhausted. Near despair, he turned to a local doctor, who prescribed traditional Chinese medicine—water boiled with ants to clean the wounds and medi-

cine made from special types of ants. According to *China Today*, the results were so encouraging that Dr. Wu began a long career of researching medicinal uses for ants. He believes that ant medicines help balance the immune system and says: "The ant is a mini-nutritional storehouse. It contains more than 50 nutrients needed by the human body, 28 amino acids and various minerals and chemical compounds."

"Office Sickness"

More than 80 percent of Italians experience posture problems because of a sedentary life-style, according to a study conducted by Professor Maurizio Ricciardi, director of the University of Siena posture center. More than half these sufferers of "office sickness" also complain of such things as backaches, headaches, nausea,



dizziness and balance troubles, fluctuation in blood pressure, diarrhea, constipation, colitis, and gastritis, reports *Il Messaggero* newspaper. "After every hour of work, the Japanese and Chinese do some simple exercises" to combat these problems, says Ricciardi, "while for us, the only break is for coffee."

Young Brazilian Readers

Literacy and the number of years that students remain in school are both on the rise

in Brazil, states *Exame* magazine. Although there is still much room for improvement, between 1991 and 1995, there was a 36-percent drop in illiteracy in the 7-to-14-year-old age group, according to the Brazilian Institute of Geography and Statistics. The average number of years spent in school increased by 10 percent between 1990 and 1995. The growing interest in reading among Brazilian youths may be reflected in the nearly 40-percent increase in the number of students who attended a recent book fair in Rio de Janeiro. The best sellers at the fair—comprising 24 percent of all sales—were books written for young people, reports the newspaper *O Estado de S. Paulo*.

Punjabis and Kidney Stones

People from the state of Punjab and surrounding areas of India are more prone to get kidney stones than any other community in the world, reports *India Today International*. Punjabis are known for working hard and eating heartily, but often they do not drink enough water in the scorching summer months, says the report. For this reason, their region was described at a recent international urologic conference as the "stone belt" of the world. The average size of a kidney stone there is between two and three centimeters [about an inch], compared with one centimeter [less than half an inch] in Europe and the United States. The report attributes this to many Indians' tendency to ignore minor pains or put off treatment. Urologists say healthy people should drink at least two quarts of clean water every day.

FROM OUR READERS

Wholesome Entertainment I am studying to become one of Jehovah's Witnesses, and I would like to thank you for publishing the series "Searching for Wholesome Entertainment." (May 22, 1997) There are very few things on television to watch, and you gave all of us—young and old—very good advice. I hope you continue to give us information on issues like this.

D. W., United States

Will God Stay My Friend? I'm very thankful to our kind Creator for the excellent article "Young People Ask . . . Will God Stay My Friend?" (May 22, 1997) Not too long ago, I filled out a questionnaire about how many friends I might have, and the final result assured me that I would always be surrounded by friends. Sadly, this has turned out to be totally false. Still, I realize that only Jehovah God is our best Friend. It's true that if we're not friends with Jehovah God, then everything else lacks meaning.

A. T. M., Mexico

Thank you for the interest you show in young people. I received the article "Young People Ask . . . Will God Stay My Friend?" just when I needed it most. I had been disfellowshipped and was recently reinstated. I have sometimes felt all alone and suffered many doubts—one of which was, Does God listen to me? After analyzing Paul's example under the subheading "A Thorn in the Flesh," I decided to look for a blessing from Jehovah by means of regular Bible study and candid prayer. One question, Will Jehovah continue to be my friend? has been clearly answered.

J. C. A., Argentina

Beekeeping I am writing about the article "Beekeeping—A 'Sweet' Story" (May 22, 1997), in which you briefly give correct infor-

mation on bees. I liked the appropriate mix of explanations, photographs, and sentiments—without any errors. An apiarist often notices imprecise or only partially correct information in the press, but there is none of that in your article. I am an enthusiastic beekeeper, and I often see more 'good sense' in these insects than in many people. So I think it right for me to say that in dealing with this subject, you gave a tribute to the beauty of life, especially as it is highlighted in such small creatures.

P. G. M., Italy

Caregiving Thank you for publishing the series "Caregiving—Meeting the Challenge." (February 8, 1997) My mother is a cancer patient, and caring for her in the final stages of her sickness has left me exhausted. The articles accurately describe the feelings of the one who is the caregiver and show others how to show consideration to those of us who are in that position. One seldom finds such articles.

F. T., Taiwan

Young People Ask . . . I am 12 years old. I go to school and enjoy reading your magazines very much. Before I started reading them, it was difficult for me to associate with those who were older than I. But after reading the *Awake!* articles in the section "Young People Ask . . .," I have found it easier to do. Thank you!

N. T., Russia

From Our Readers I have been a regular reader of *Awake!* for 26 years, and I still appreciate the magazine just as much as ever. I never fail to read the section "From Our Readers," as the comments often move me to reread an article. Thank you for these excellent magazines.

M. B., France

A Religious Fair

By *Awake!* correspondent in Italy

IT WAS in February 1995 that reports began to circulate regarding what was thought to be a modern-day miracle: A statue of the Madonna in Civitavecchia was supposedly observed crying tears of blood. Since that time, Catholics from all over the world have made a pilgrimage to see the statue for themselves.

Yet, according to the newspaper *La Repubblica*, many Catholics are irritated by the “atmosphere of a fair” surrounding the tourist site. Even a number of theologians are uneasy about the masses who are flocking to venerate the statue. For example, Luigi Pizzolato, a teacher at the Catholic University of Milan, criticizes the church for being content with an “emotionally aroused” faith. He notes that the fruitage that is being produced by this so-called miracle is “spoiled by superstition.” Another theologian, Carlo Molari, reminds us that “in the New Testament, a certain Simon Magus uses extraordinary powers for his own ends—to make money, we would say today.”—Acts 8:9-24.

Jesus warned his disciples to beware of those who would perform “great signs and wonders.” (Matthew 24:3, 24) Even when such signs seem authentic, a Christian’s faith cannot be based on supposed miracles. (Hebrews 11:1, 6) Rather, it is by acquiring accurate knowledge of God’s Word and applying its counsel that a solid faith may be attained. (John 17:3; Romans 10:10, 17; 2 Timothy 3:16) Would you like to have that kind of faith? Why not let Jehovah’s Witnesses help you the next time they call?



AGF/La Verde



HELP FOR A COLLAPSING MARRIAGE

A woman from the North Island of New Zealand wrote concerning the book *The Secret of Family Happiness*: "When I first sat down to study the publication, I felt as if my marriage was at a point where I could either 'make it or break it.'"

She explained her background. "My mother had been through two very abusive marriages. As a result, we were always taught that men were nothing and that they were only out to oppress women. So I grew up a very stubborn, headstrong woman who would not back down from an argument."

The woman recognized the need for changes. "I realized that because of not being in subjection to my husband and because I was too proud, I was giving up the chance for

family happiness." So she made vital adjustments, as she explains: "My husband and I are now studying the book as a family, and I'm still learning how to be a Christian wife. We are very happy with where we are now but still have a long way to go."

"Our home has never been as loving and peaceful as it is today."

