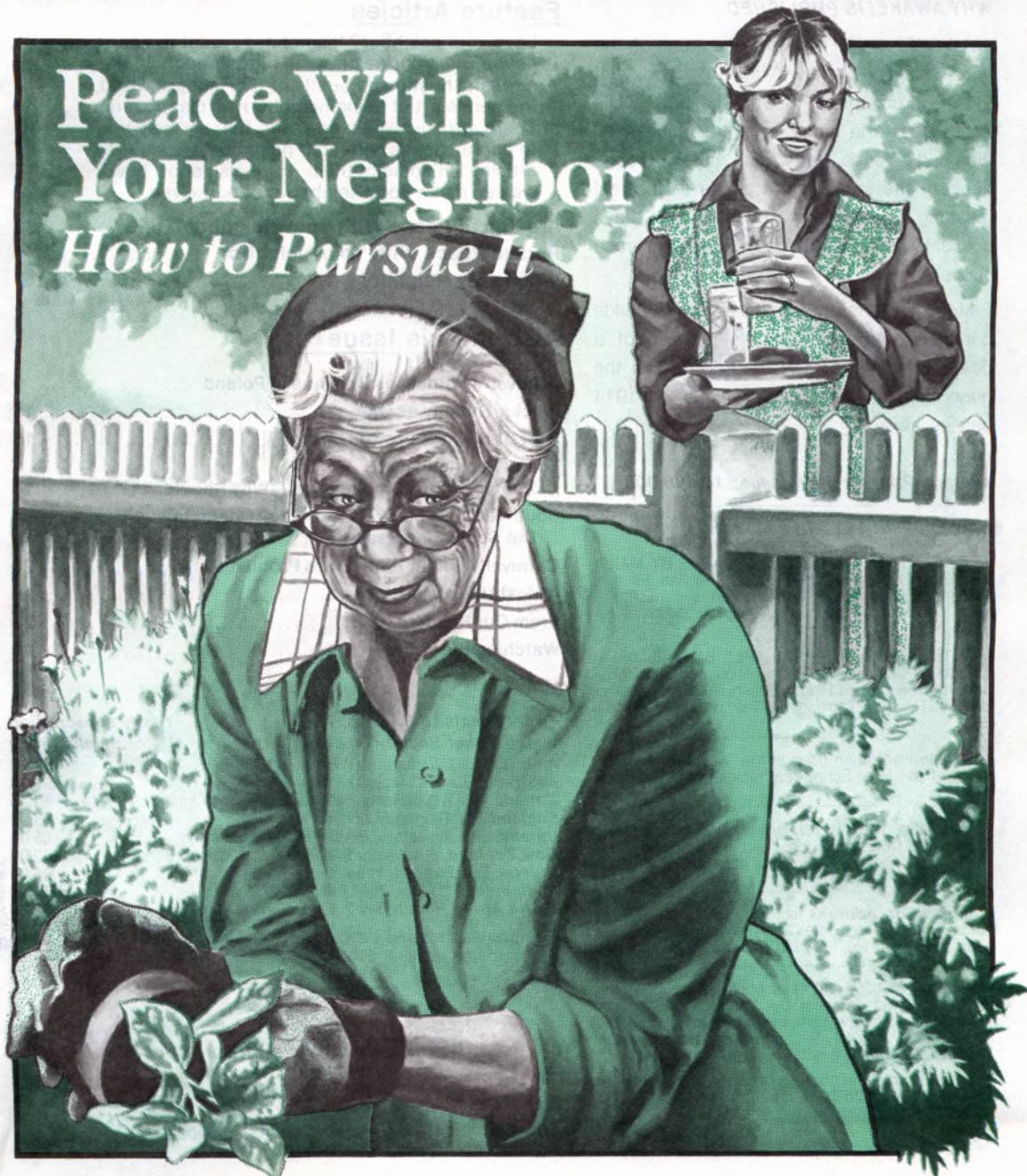


Awake!

JANUARY 22, 1986

Peace With Your Neighbor *How to Pursue It*



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AWAKE! is for the enlightenment of the entire family. It shows how to cope with today's problems. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it stays politically neutral and does not exalt one race above another.

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Feature Articles

Love your neighbor? It's not easy. Just to keep peace with your neighbor is hard enough. In the stressful hustle and bustle of this modern world, the gentle art of being neighborly is disappearing. There are guidelines, however, that will help you to pursue peace with your neighbor. These articles list some of them. They also show how we can make good neighbors of ourselves

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Frederick W. Franz, President



Are You at Peace With Your Neighbor?

LOVE your neighbor. So we are told. It's not always easy. Just to keep peace is difficult. Rock music from your neighbor's apartment vibrates your walls. Their kids create bedlam in the hall. Out on the street, you get mugged. On the highway, drivers cut in front of you—blow your horn and you may get shot! Exaggeration? In some places, but not in big cities. The suburbs and the rurals have their own set of problems that make neighbor love difficult.

Much of the stress stems from this modern high-tech system of things. Thousands jammed into cities like scorpions in a bottle. Commuters fuming as they inch along in rush-hour traffic. Country dwellers rushing out screaming as the neighbor's chickens wreck their garden. Farmers losing their shirts as bugs immune to pesticides destroy their crops. And everywhere industries belching out their pollutants. The air turns brown, acid rain falls, fish in lakes

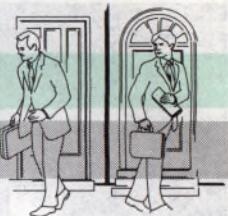
die, even the water table is poisoned by toxic chemical dumps. Health deteriorates, lives are lost.

In these and many other ways, stress builds up in the lives of millions as emotions are rubbed raw, primed to explode, and explode they often do. Many seek escape by drowning themselves in fleshly pursuits. Selfish materialism, social binges, drug trips, perverted life-styles—anything to retreat into the cult of me-ism. Love of self crowds out love of neighbor as the flesh is glutted and the spirit is starved.

And in those less-affluent nations, both flesh and spirit are starved. Revolutions ravage the populace, pestilence takes lives, famine stalks the land, hope dies, despair reigns.

No, in this modern system of things it is not always easy to love your neighbor. Yet neighbor love does exist, and many do enjoy peace with their neighbor.

Pursue Peace With Your Neighbor



TO PURSUE peace with others, you first need to be at peace with yourself. This is implicit in the words of Christ Jesus when he said: "You must love your neighbor as yourself." (Matthew 22:39) To love your neighbor you must love yourself. Not because you're perfect. You know you aren't. You have flaws, make mistakes, feel guilty. You know all of this. But you also know that you are sorry about your shortcomings, seek forgiveness for them, determine to do better, and in this way rid yourself of burdensome guilt feelings.

Out of the abundance of our heart we speak and act. (Matthew 12:34, 35) If our heart is filled with guilts and recriminations, such negative feelings will be unlovingly projected onto others. To love others you must have some feeling of self-worth, self-respect, be able to accept yourself. Even be able to laugh at yourself. Loving yourself in this way, you have no inner turmoil to sour your relations with others. With this inner security, you do not feel threatened by others and can show kindly concern. To reach out peacefully to others, you must have peace within yourself.

In the stressful hustle and bustle of this modern world, however, internal peace is threatened, and the gentle art of being neighborly is disappearing. People face one another like turtles with heads withdrawn, peering out from the safety of their shells, afraid to stick their necks out. Relaxed friendliness has lost out to fear and loneliness. It is regrettable, but understandable, considering the perilous times in which we live.—2 Timothy 3:1-5.

Nevertheless, if a person takes the initiative to be friendly, his effort is usually met with a pleasant response. To speak to a neighbor you pass on the sidewalk, to pause for a few words with someone working in his front yard, to chat briefly with someone as you sit on a park bench—such moments can be enjoyable interludes. There are guidelines we can follow to make such occasions pleasurable and bring added peace to our human relationships. Consider a few of them.

Be a Good Listener

Show respect. Look at the one talking to you. If your eyes wander elsewhere, the message that you're sending to him is, 'I'm not interested in you or in what you're saying.' You probably do not mean that. So listen to what he is saying and respond specifically to it. Do not interrupt, unless it is to ask for details or to raise appropriate questions. "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation." (Proverbs 18:13) Listen so as to understand him, his thinking, his position, his feelings. Listen not only with your ears but also with your heart. "Be swift about hearing, slow about speaking, slow about wrath." —James 1:19.

Communicate, Converse

To communicate means "to transmit information, thought, or feeling so that it is

satisfactorily received or understood." Be clear and concise, not wordy or rambling. Be sure the other person understands your point. To converse means "to exchange thoughts and opinions in speech." Conversing is not a lecturing; it's an exchange. When you've made a point, listen to the other's reply. You are a listener when someone is relating an experience or giving a report. In a conversation you are a participant. Contribute to it, and allow others to do likewise. And be flexible, open to new ideas. A preconceived viewpoint, dogmatically held, blinds your eyes, deafens your ears, and hardens your heart.—Matthew 13:15.

Be Friendly, Honest, Caring

Don't be timid. Reach out to others. Your friendliness will usually draw a similar response from them. Feelings are contagious.

Feel what you want others to feel. Act as you want others to act. Treat others as you want to be treated. Sow what you want to reap. Be yourself. Be honest. Be genuinely interested in others, caring about others, being of service to others.

Give Others Attention

In one of Booth Tarkington's novels, he told of a group of children romping on the front lawn. One of the characters, Little Orvie, feeling he was not getting his share of the attention, started running and jumping and crying out, "Now watch me! Now watch me!" Adults are not so obvious about it, but they too want attention. Small babies and the elderly may even die without it. So look at people, listen to them, *notice them!* Get acquainted with your neighbors, be friendly, admire their dog, their rosebush, their new dress—but always in sincerity, never just for a calculated effect.

Guidelines on human relationships, from the Bible book of Proverbs, chapter and verse

"An answer, when mild, turns away rage, but a word causing pain makes anger to come up."—15:1.

"The heart of the wise one causes his mouth to show insight, and to his lips it adds persuasiveness."—16:23.

"Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones."—16:24.

"The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—17:9.

"The beginning of contention is as one letting out waters; so before the quarrel has burst forth, take your leave."—17:14.

"Anyone holding back his sayings is possessed of knowledge, and a man of discernment is cool of spirit."—17:27.

"The insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression."—19:11.

"It is a glory for a man to desist from disputing, but everyone foolish will burst out in it."—20:3.

"Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw it up."—20:5.

"Plead your own cause with your fellowman, and do not reveal the confidential talk of another."—25:9.

"Make your foot rare at the house of your fellowman, that he may not have his sufficiency of you and certainly hate you."—25:17.

"Have you beheld a man hasty with his words? There is more hope for someone stupid than for him."—29:20.

Avoid Criticism

It's invariably futile. It wounds pride and rouses resentment. It comes as an attack and puts people on the defensive. They seek to justify themselves and retaliate against you. Criticize, and you walk on eggs. Remember, people are more often emotional than logical, especially when they are under attack—and that is how they view criticism. Instead of condemning, seek to understand. Words of encouragement work wonders. See their good points rather than focusing on their flaws. "To overlook faults is a man's glory." —Proverbs 19:11, *The New English Bible*.

Giving Counsel

Be warm, friendly, loving. Let him talk first and at length. Learn why he thinks or acts as he does. Be sympathetic to his desires. See his point of view. Discern the emotional reasons behind his conduct. Let it be known that you too make mistakes, that you share imperfection with him. Then "try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." (Galatians 6:1) Confine your counsel to the point at issue. Tailor it to this individual, kindly helping him to see the point, and speak tactfully. "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." (Colossians 4:6) Give positive reinforcement, praise improvement.

Have Empathy, Show It

This means you must be able to put yourself in the other person's place. Sense his needs. Feel as he feels. How would you want to be treated if you were in his place?

All of this you must know if you are going to obey the golden rule: 'All things that you want men to do to you, you also must likewise do to them.' (Matthew 7:12) This is not easy. In some cases it is impossible to put your feelings of empathy into words—it can only be done with tears. The apostle Paul recommended such empathy when he said: "Rejoice with people who rejoice; weep with people who weep."—Romans 12:15.

After the death of Lazarus, Mary came to Jesus. The account continues: "Jesus, therefore, when he saw her weeping and the Jews that came with her weeping, groaned in the spirit and became troubled; and he said: 'Where have you laid him?' They said to him: 'Lord, come and see.' Jesus gave way to tears." (John 11:33-35) Jesus knew what he was going to do, yet at the sight of their grief, he was moved to weep with them. He showed empathy.

No Evil for Evil

Do not 'do unto others as they do unto you,' as some pervert the golden rule to say. Rather, do not return evil for evil, but conquer evil with good. Jehovah incites love in us by his love for us. "We love, because he first loved us." (1 John 4:19) This is not impractical theorizing; it is human nature. A soft answer turns away wrath. Turning the other cheek may halt the onslaught. As the coals banked around ancient furnaces melted the metal from the ore, so your returning good for evil may soften your adversary's anger and cause it to melt away, thereby conquering it. On the other hand, you may continue to suffer from his evildoing, but you did what you could to promote peace. You were true to yourself, to your principles. You did not allow the evildoer to turn you into a doer of evil. —Romans 12:17-21.

As far as It Depends Upon You, Pursue Peace

Actively "pursue peace with all people." (Hebrews 12:14) It does not exist automatically. It is not always possible to catch up with it. In some cases you must give up the pursuit of it. "Do not have companionship with anyone given to anger; and with a man having fits of rage you must not enter in." (Proverbs 22:24) However, "if possible, as far as it depends upon you, be peaceable with all men." —Romans 12:18.

The Greek word for the kind of love Je-

sus said to show to your neighbor is *a-ga'pe*. The apostle Paul's definition of this quality, *a-ga'pe*, sums up the guidelines for pursuing peace with your neighbor: "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." —1 Corinthians 13:4-8.

Who Is My Neighbor?

YOU ask me, "Who is my neighbor?" Why, it's whoever lives next door, of course! And the ones who live down the street, the ones in the neighborhood. They're my neighbors.'

Not according to some who lived in the time of Christ Jesus. Even then there was a difference of opinion. This becomes apparent when we consider the conversation between Jesus and a man versed in the Jewish Law, recorded in Luke 10:25-37.

"Teacher, by doing what shall I inherit everlasting life?" the lawyer asked.

"What is written in the Law? How do you read?" Jesus asked.

"You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind,' and, 'your neighbor as yourself,'" the lawyer answered.

"You answered correctly," Jesus said. "Keep on doing this and you will get life."

But the lawyer was not satisfied to leave it at that. So he then asked: "Who really is my neighbor?"

The Jewish scribes, contrary to their own Mosaic Law, said in their oral traditions: "You must love your neighbor and hate your enemy." The scribes and the Pharisees taught that only Jews who kept the oral law were neighbors. Jews who failed to do so, and all Gentiles, were not viewed as neighbors but as enemies. Such heretical Jews and the Gentiles were not to be helped even if their lives were in danger. With this in mind, and to justify himself for not loving all men, the lawyer asked: "Who really is my neighbor?"

In answer to the question, Jesus gave the illustration of the Good Samaritan (Samaritans were viewed as foreigners and were hated by the Jews).

"A certain man," Jesus said, "was going down from Jerusalem to Jericho and fell

among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead." A priest saw the man and went by on the opposite side of the road. A Levite saw him, and he did the same. "But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity." He treated his wounds, took him to an inn, paid for his care, and told the innkeeper he would come by on his return journey and pay any additional charges.

"Who of these three," Jesus then asked the lawyer, "seems to you to have made himself neighbor to the man that fell among the robbers?" The lawyer replied: "The one that acted mercifully toward him." So Jesus told him: "Go your way and be doing the same yourself."

The priest was supposed to be a worshiper of Jehovah. Likewise the Levite. Yet both passed on the other side. Neither one was a good neighbor to the man in need. The Samaritan, scorned and rejected by the priest and the Levite and their religion, was the one who responded. He was moved with pity by the man's plight, and he went to his aid. He made himself a neighbor to the man. He acted neighborly.

Who Today Proves to Be Your Neighbor?

Today we think of neighbors as those living near us. The Greek word *plesi'on*, translated "neighbor," basically means "near." The Bible, however, in both the Hebrew and the Greek Scriptures, views neighbor in a much broader sense.

The scribes and the Pharisees of Jesus' time limited "neighbor" to those who kept the oral traditions of their religion. Hence, they restricted their neighbor love to their fellow religionists. However, the love of Jehovah and Jesus went out to everyone. (Matthew 5:43-48) So must the love of true Christians today. To be Christians in more than name only, they must make

themselves neighbors to all men and show neighbor love to all.

When the Samaritan made himself neighbor to the victim, did it stir up the victim's love for the Samaritan? We are not told, but it should have. Similarly, when Jesus came to earth and died for mankind, he, in effect, made himself a neighbor to them. Did this bestir men to love him and draw near to him? Did Jehovah's love for the world of mankind, shown by his sending his Son to earth as a ransom, cause men to draw close to God? For many it did and still does. "We love, because he first loved us."—1 John 4:19; John 3:16; James 4:8.

In what way is this love shown? Not by saying "Lord, Lord," but by doing God's will, by witnessing to others about Jehovah's Kingdom. (Matthew 7:21; 1 John 5:3; Isaiah 43:10-12; Acts 1:8) It is the only real and lasting help for today's suffering humanity. Those who, like the neighborly Samaritan, are moved with pity by mankind's sad and endangered condition, and who bring to them the healing good news of Jehovah's Kingdom —they are the ones making themselves neighbors to all people. None are excluded —male or female, young or old, rich or poor, any nationality, any race, any religion, any skin color—all are viewed as neighbors to be helped by the Kingdom good news.

Out of love for neighbor, Jehovah's Witnesses have for many years been heeding the command at Ephesians 4:25: "Speak truth each one of you with his neighbor." Millions have responded and have themselves taken up the proclamation of this truth. It is truth about Jehovah's Kingdom under his Prince of Peace, Christ Jesus. It is truth that brings peace between neighbors. Best of all, it is truth that brings "the peace of God that excels all thought." —Philippians 4:7.

Jehovah's Witnesses Convene in Poland

- Four conventions in four cities
- Visiting delegates from 16 countries
- A total attendance of 94,134
- Total number baptized—3,140

THEY came in their tens of thousands. By automobiles, chartered buses, special trains, and major airlines, they poured into Warsaw, Poznań, Katowice, and Wrocław during August 1985. They were there to attend the "Integrity Keepers" Conventions of Jehovah's Witnesses.

The Polish Witnesses in these host cities were on hand to greet them upon their arrival. Especially was this in evidence at Warsaw's International Airport, where delegates arrived from western Europe, Asia, North America, and other places. They welcomed their visitors with broad smiles and handshakes, some with bear hugs and many kisses. Translators were there to aid communication, but the enthusiastic warmth of the greetings swept past all language barriers. In some cases, bouquets of flowers were pressed into the hands of the womenfolk, and children ran up with a curtsy and a happy "Hello!" in Polish.

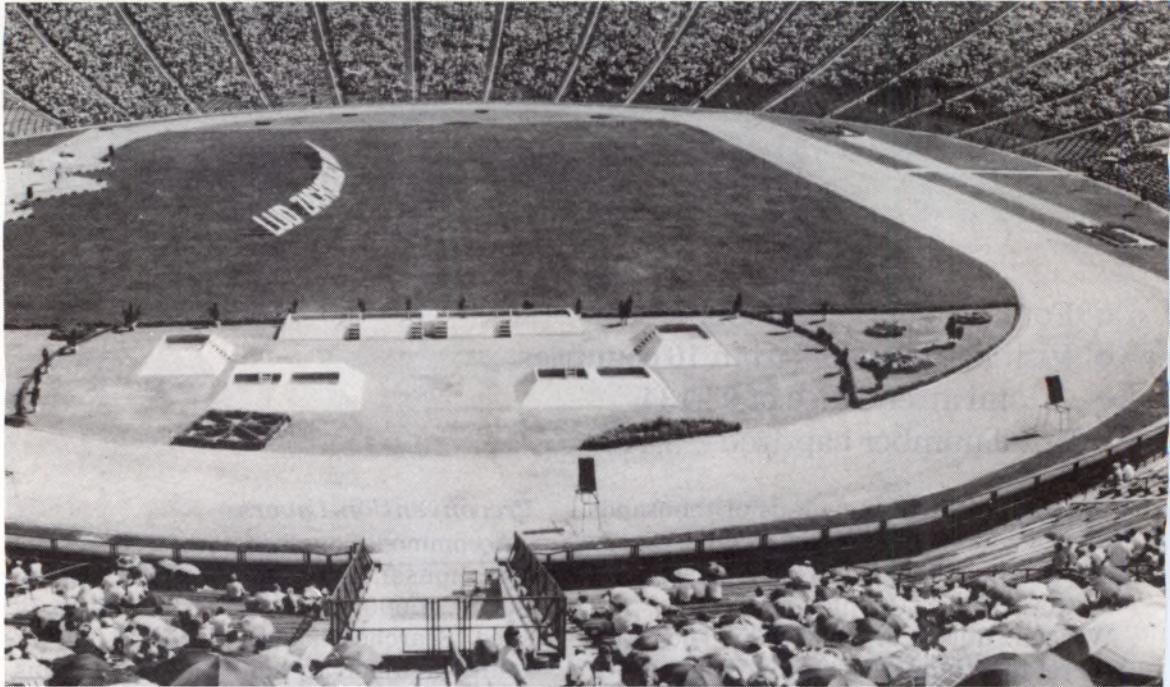
Such joyous greetings, however, were only the climax of weeks of hard work. After kind permission was granted by the Polish authorities to hold the conventions, a tremendous effort was launched to prepare for them.

Preconvention Labors

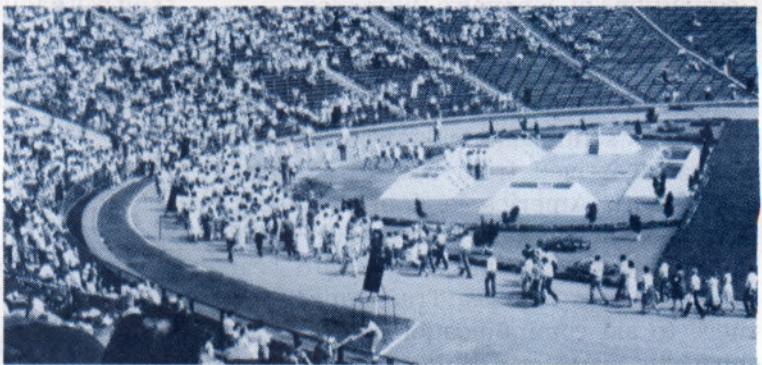
Accommodations had to be secured for the thousands of visitors. In Warsaw alone, 11,000 room requests had to be filled. Searches had to be made for stadiums in which to hold the conventions. They were found, in Warsaw and Wrocław for the dates of August 16-18, and in Poznań and Katowice (Chorzów) for August 23-25. Finding the stadiums, however, was only part of the work. Several



Tidying stadium grounds at Poznań

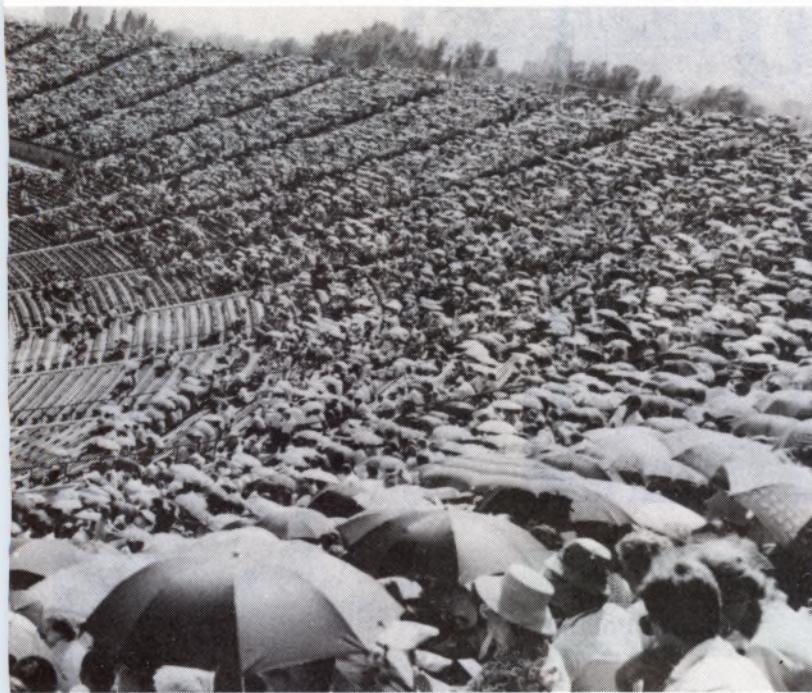


Panoramic view of the
1985 Warsaw
convention site



Baptism at the Warsaw
convention





newspapers reported on the Witnesses' labors in making the stadiums suitable for use. One report said:

"For five weeks Jehovah's Witnesses have carried on intensive preparation and repair work on the Slaski Stadium [Chorzów, Katowice area]. A few tons of garbage have been removed by truck from the stadium and its surroundings and twice as much has been committed to the flames on the spot. The high grass has been cut, and the lawns around the stadium have been mowed. The camping area that became a scrap heap has again been set in order. Seats in the grandstand that would stretch for a line of 35 kilometers [22 mi] have been repaired and washed up. 78,000 seats have been painted. . . . All seven toilets were completely devastated. The window panes were broken. The doors were torn away. The faucets wrenched off, the drains stopped up. . . . It might be said

that Jehovah's Witnesses are just a gift from heaven to the Slaski Stadium management, especially because of the football match between Poland and Belgium planned in September."

Actually, 10,500 Witness volunteers took care of the above work. They also painted all the railings and fences, cleaned and painted the devastated washrooms, and set up 132 flush toilets. No waiting in lines, not even for the women! Of this work at the Katowice convention, another news report said:

"The total value of the service done has been estimated at 12 million zlotys [\$80,000, U.S.]". Similar repairs were made at the other three stadiums.

Observers Impressed

Many comments were made by observers of the Witnesses. A government official said: "You have organized everything with staff precision. Where do you get the training to be able to do that?" One stadium administrator said: "I have been working here for 25 years, and I have never seen such order before." Another stadium manager said: "Why do your people work so conscientiously? We would like to have such workers!" At another stadium the manager said: "I honestly did not think it was possible to put this stadium in order, but you did it." One impressed observer exclaimed: "Something unusual emanates from you!"

After the convention at the Warsaw stadium was over, a tour guide said to a sight-



Some of the Japanese and other delegates to the conventions

**Albert Schroeder addressing
18,200 in the KS Warta Stadium,
Poznań, Poland**

seeing group of young people: "For a long time this stadium has been neglected and dirty. Recently it was hired by Jehovah's Witnesses for their religious convention. Now, look what they are doing here! How everything is being changed! They work voluntarily. I say, they work free!"

Same Program Worldwide

The convention program itself was basically the same as that presented in other lands, except that it was somewhat abbreviated since the Polish conventions were for two and a half days instead of three and a half. Four members of the Governing Body of Jehovah's Witnesses—A. D. Schroeder, M. G. Henschel, T. Jaracz, and D. Sydlik—spoke at each of the four assemblies. Their talks were translated into Polish. Delegates representing different lands conveyed greetings and brief messages, which were translated from English, French, German, and Swedish into Polish, to the delight of the audience.



A delegate from Denmark commented on how capable the Polish speakers were and singled out the Job drama for special mention: "Although we did not understand the language, the drama on Job made a great impression on us. It was very well done. As we were familiar with the action, we were able to follow along and not be burdened with the many details of the discussion with the three 'friends'; we could concentrate fully on the atmosphere and the feelings. We could both see and hear that Job was really ill, that he was suffering and in great pain, and we could hear how nasty the three so-called friends

were. Many in the stadium openly wept."

At each of the conventions, greetings from groups of Jehovah's Witnesses in various places were read and were received with thunderous applause.

Places of Interest

Many delegates from other countries took advantage of the opportunity to visit places of interest in Poland. Some visited the birthplaces of Frédéric Chopin and Marie Curie in Warsaw. Others visited the tourist city of Zakopane, with its chalet-style homes and colorful shopping centers, and rode its chair lifts high up into the scenic mountains. In traveling by car to these and other showplaces, the delegates saw the beautiful Polish countryside during harvesttime, fields in which families worked—young and old, men and women—all together.

Of special interest was the former Nazi concentration camp at Oświęcim (Auschwitz). One group of Witnesses were escorted through the camp by Josef, a former inmate of Auschwitz. Ordinarily it is both a shocking and a depressing tour. There are the gallows, the wall against which many prisoners were shot, the cremating ovens, many photos—all the time you ask yourself if all of this could really be true. Not that you doubt it, but the horror of it makes it almost incredible! There were the differently colored triangles to identify the various categories to which prisoners belonged—only one category for religious reasons, the Bible Students (Jehovah's Witnesses) wearing a lilac triangle.

But with Josef conducting the tour, it almost became an uplifting experience. He told his story. He had been in politics, but his father and mother became Witnesses. When his father died and a Witness funeral was held, Josef was impressed with the enormous turnout and the love he saw

Warsaw convention, August 16-18

Peak attendance, 27,271

Number baptized, 879

Wrocław convention, August 16-18

Peak attendance, 16,003

Number baptized, 545

Poznań convention, August 23-25

Peak attendance, 19,305

Number baptized, 715

Katowice convention, August 23-25

Peak attendance, 31,555

Number baptized, 1,001

Totals for the four conventions

Peak attendance, 94,134

Number baptized, 3,140

among the Witnesses. He ceased his political activity but did not become a Witness. Shortly thereafter Josef, his mother, and his sister were sent to Auschwitz.

His mother was sent to the ovens. His sister eventually came out with broken health. He was sent to a camp in Germany. There he met a Witness who talked with him, and he became one of Jehovah's Witnesses. He was, in fact, one of those in the infamous death march. (This is graphically detailed in the article "Integrity Outlives Concentration Camp," in the September 1, 1945, *Watchtower*.)

During the tour of Auschwitz, Josef showed them the room he had been in, the one where his mother had been kept, and the ovens where his mother had been cremated. But his attitude was a model for all. No bitterness. It was a place where integrity to God had triumphed, where many Witnesses died faithful to Jehovah. Touring with him was like being with a zealous Witness in a tough territory. One Witness in the group bought some postcards from a saleslady. Josef asked: "Did you witness to her?" "No." Instantly he

was off to witness to her. Certainly, touring the Auschwitz concentration camp where such horrible atrocities were committed could be most depressing, but touring it with Josef made it an inspiring experience.

Appreciation Expressed

Jehovah's Witnesses appreciated holding these conventions in Poland. The Polish officials and stadium managers were both cooperative with and cordial to the conventioners. This added to the success and pleasure of the occasion. Also, in each convention city, major newspapers made reports, and there was coverage by both radio and television.

The outstanding impression that the departing delegates took with them, however, was of the hospitality of the Polish Witnesses. Their spirit of joy and zeal permeated the conventions. They shared their lunches with the visiting delegates. They invited them to their homes. They cooked meals for them, including some special Polish dishes. Their warm smiles and hugs and kisses will long be remembered by the delegates from other countries.

Perhaps the loving feelings of the Polish Witnesses are best reflected and summed up in the following heartfelt expression presented right after the concluding talk of the conventions in Katowice and Warsaw. It was translated into English and German and acknowledged with enthusiastic applause.

Dear brothers and sisters from at least 16 countries of the world!

You went through a lot of difficulties and sacrifices to participate in our joy. Only true friends would do this.

The majority of you did not understand most of the words spoken here, but in spite of this, we are confident that you were permeated with the spirit of this convention.

WE SHALL NEVER FORGET

We shall never forget your visit to Poland,
Brothers and sisters from so many lands.

Jehovah's table overflowing and abundant,
And as one happy people together we stand.

This we shall never forget.

Language was a problem, true,
But love found a way to say,
"We love you."

This we shall never forget.

One day when the new system is here,
No doubt, we'll look back with tears,

Remembering, how heart to heart we met.
This, dear brothers, we shall never forget.

—Composed by a Polish Witness.

We are united in our worship of our great God, Jehovah, and in our love for him and for one another.

All of us preach the same message—the good news of the Kingdom. Please tell our friends that we truly love the whole association of brothers and that we are determined to keep our integrity to Jehovah God to the end.

As already mentioned by the speaker in his concluding talk, we are happy that you will be taking our love back to the brothers in your home countries.

We are happy and thankful to be united with you as integrity keepers in the worldwide brotherhood.

We thank all of you.

On Sunday, September 29, a Polish national radio broadcast presented a 30-minute program covering the conventions, including the enthusiastic singing of the Kingdom song entitled "See Jehovah's Army." Truly, this series of conventions in Poland provided another resounding answer to the question posed at Genesis 18:14: "Is anything too extraordinary for Jehovah?"

Flocks That Fly as One

You've all seen it. Flocks of pigeons in the city wheeling and turning as one. Sandpipers at the beach doing the same thing. You watch in amazement, wondering how they do it. Are they following a leader? Is there some other mysterious force keeping them in unison? If you're baffled, you have company. For years animal behaviorists have pondered how hundreds and even thousands of birds in a flock move and turn as one. Now someone has come up with an answer—Wayne K. Potts, biologist at the University of Washington, writing in the scientific journal *Nature*.

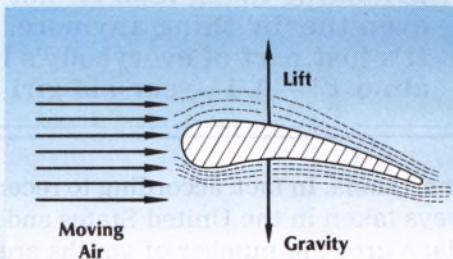
The birds are reacting like a chorus line. Slow-motion films have shown that dancers in a chorus line react to an unrehearsed change in tempo faster than if they just picked it up from their neighbor. The tempo change propagates down the line twice as fast as it would from a visual cue from her neighbor. The dancer sees the change coming before it arrives and adjusts her tempo to the new beat. Slow-motion film studies of flocks of thousands of sandpipers reveal that they do the same thing. The turn may be initiated by a single bird, from any position in the flock. Nearby neighbors respond within 15 thousandths of a second, but when the wave spreads out through the whole flock, it travels at speeds "three times higher than would be possible if birds were simply reacting to their immediate neighbors." And this happens even if the bird that initiates the change is in the back of the flock!



How Bird Wings Provide Lift

Bird wings were doing it long before airplanes existed. Long before man existed, for that matter. The inner half of the wing gives the needed lift. It is curved on top, more or less flat on the underside. The air going over the top of the wing's upward curve has to travel farther than the air going in a nearly straight line underneath. Hence, the air above must go faster, and thereby thins out. This means less pressure on top, more underneath. This greater pressure underneath pushes the wing up, giving lift. Sea birds, headed into a strong wind, wings motionless, steadily gain altitude because of the lifting power of this curvature of the inner half of their wings. The designers of airplane wings copied this curvature to give their machines lift—but God did it first, when he created birds.

One marvel of creation man has not succeeded in copying: that biological helicopter called a hummingbird. It flies forward, backward, sideways, upside down, or hovers motionless, all because of the way its wings work. It also uses wing curvature for lift, but with an amazing difference. The wings are rather stiff, except at the shoulder joint. They pivot so freely at the shoulder joint that they can turn 180 degrees. Thus one surface is up when the wing moves forward, the other surface up when it moves backward. Yet the wing feathers flex to give lifting power, wing curvature on whichever surface is facing up! So every wingbeat, whether going forward or backward, gives the lift that lets it hover motionless to sip nectar from flowers. Or just to hang in the air to gaze curiously at you.



Young People Ask...

'Everyone Else Smokes Pot —Why Shouldn't I?'

SCIENTISTS call it cannabis. But you may know it better as marijuana, pot, reefer, grass, ganja, or simply weed. Call it what you wish, smoking marijuana is a regular pastime for millions of young people.

The book *The Private Life of the American Teenager* reports a survey of 160,000 U.S. teenagers. Some 70 percent of the 16-to 18-year-olds polled admitted having at least tried marijuana. About half said they regularly used it. And even if you are one of the relatively few that have steered clear of drugs, you know how widespread marijuana's influence is. Rock lyrics extol it. Your schoolmates may openly use it. "Even the guards at our school are selling pot," says one youth. Drug paraphernalia is openly displayed and sold. Why, marijuana use has become so common that 14-year-old Katie says: "It's not even the 'in' thing anymore. It's just part of everybody's life almost."

Nevertheless, 'everybody' isn't smoking

Smoking marijuana is "not even the 'in' thing anymore. It's just part of everybody's life almost."—A 14-year-old girl

marijuana. In fact, according to recent surveys taken in the United States and Canada, a growing number of youths are turning thumbs down on this drug. Surveys notwithstanding, an alarming number of

youths are still risking their parents' wrath,* financial strain (a "moderate" marijuana habit can cost anywhere from \$5 to \$50 a week in the United States), run-ins with the law, and possible health risks, just so they can enjoy a marijuana high. Does this mean, then, that *you* should try smoking marijuana? In answer, let's first consider why it is so popular.

Why Pot Is So Popular

Some youths turn to marijuana as a refuge from problems. Says 17-year-old Roger: "I like getting high. If you have a lot of problems, you forget them." Some use the drug to ease depression or boredom. Others try marijuana simply to satisfy their curiosity. And says the book *Adolescence*: "Having friends who use marijuana greatly increases an adolescent's chances of trying it." This does not necessarily mean that youths are pressured or somehow coerced into smoking marijuana (although this can happen). But as the book *Self-Destructive Behavior in Children and Adolescents* observes: "The youthful are most often introduced or 'turned on' to the various drugs by a close friend . . . [His] intentions may be to share an exciting or pleasurable experience."

But regardless of how or why they get started, surveys show that the biggest reason youths continue using marijuana is for

* Only 29 percent of the marijuana smokers in the above survey felt that their parents knew of their habit, and almost half said they would lie about it if asked.



Often youths are introduced to drugs by their friends

the sheer pleasure of it. Says 17-year-old Grant: "I smoke only for its effects. Not to be cool or for social reasons. . . . I never smoked because of peer pressure, but just because I wanted to."

But are any of these valid reasons for *you* to try marijuana? Is it wise, for example, to take a chemical refuge from problems? Not according to what the Bible asks at Proverbs 1:22: "How long will you inexperienced ones keep loving inexperience . . . and how long will you stupid ones keep hating knowledge?" The youth that hides behind a drug-induced euphoria 'loves inexperience'; he fails to develop the knowledge and skills needed to cope with life. Say the authors of *Talking With Your Teenager*: "Using drugs and alcohol can interfere with that process [of developing adult skills] by providing a way to avoid experiencing negative feelings or struggling through difficult events. The lesson that life's painful moments can be survived without these substances never gets learned."

Suppose, though, that many of your friends have experimented with marijuana? "It's hard [to resist] when your friends turn to it," confesses one 16-year-old marijuana user. However, note the words at Exodus 23:2. Although originally directed to witnesses giving sworn testimony, they are good advice for youths: "You must not follow after the crowd." Too, someone who unquestioningly follows his peers is nothing more than a slave. Says the Bible at Romans 6:16

(*New International Version*): "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey?"

That is why the Bible encourages youths to develop "thinking ability." (Proverbs 2: 10-12) Learn to think for yourself, and you'll not be inclined to follow wayward youths. True, you may be curious about marijuana and its effects. But you need not pollute your mind and body to know what this drug does to people. Observe young ones your age who smoke marijuana—especially those who have done so over a long period of time. Do they seem alert and sharp? Have they kept up their grades? Or are they dull and inattentive, at times even unaware of what is going on around them? A term was coined by marijuana smokers themselves to describe such ones: "burn-outs." Yet many "burn-outs" likely started smoking marijuana out of curiosity. No wonder, then, that the Bible urges Christians to suppress unhealthy curiosity and to "be babes as to badness."—1 Corinthians 14:20.

Is the Pleasure Worth the Risks?

But what about the great pleasure that getting high supposedly brings? Unfortunately, many things bring not only pleasure but also pain. Overindulgence in alcohol, for example, may seem pleasurable. To the drunkard, wine "gives off its sparkle in

"Teenagers see lung cancer, alcoholism, heavy drug addiction, as things that happen to people who are older, not to them"

the cup," and when swallowed, "it goes with a slickness." But says the Bible: "At its end it bites just like a serpent, and it secretes poison just like a viper. Your own eyes will see strange things, and your own heart will speak perverse things." (Proverbs 23:31-33) Could an indulgence in marijuana prove similarly 'poisonous'? Says a booklet produced by the U.S. Department of Health and Human Services: "The most common adverse reaction to marijuana is a state of anxiety, sometimes accompanied by paranoid thoughts; these can range from general suspicion to a fear of losing control and going crazy. . . . Some marijuana users may need professional help."

Add to this the health risks. Highly publicized reports indicate that marijuana is a real health hazard! Curiously, though, when asked, "Do you think smoking pot is bad for your health?" almost half of a group of young marijuana smokers answered no! Explain the authors of *Talking With Your Teenager*: "Many teenagers aren't persuaded by these health considerations, partly because they are so resilient and full of vitality that they don't believe their health will suffer. This feeling of 'in-

vulnerability' is very common in adolescence. Teenagers see lung cancer, alcoholism, heavy drug addiction, as things that happen to people who are older, not to them."

"When I started smoking marijuana," recalls a young man named David, "I had heard plenty of adults saying it was bad for you. Frankly, I didn't believe them. After all, I had friends who smoked it, and my friends didn't seem to be any the worse for it. The horror stories I heard from the older generation did not jibe with what I was seeing. So I figured it was just a lot of propaganda."

David, though, learned the hard way that some of these "horror stories" were true. You, too, should not be fooled into thinking you are somehow invulnerable to harm because you are young. "For whatever a man is sowing, this he will also reap." (Galatians 6:7) Abuse your mind and body, and you may have to pay for it sooner than you think. Use your thinking ability, and avoid irresponsible risks.

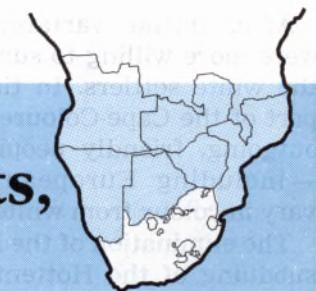
You Can Say No!

A booklet published by the National Institute on Drug Abuse (U.S.) reminds us: "Turning down the chance to use a drug . . . is your *right*. Any friends who lean on you about your decision are chipping away at your rights as a free individual." So, what can you do if someone offers you marijuana? *Have the courage to say no!* This does not necessarily mean giving a sermon on the evils of drug abuse. The same booklet suggested simply replying, "No thanks, I don't want to smoke" or, "Nope, don't want the hassle" or even quipping, "I'm not into body pollution." But better yet, let others know that you are a Christian. They may decide it's best to leave you alone.

Others may or may not appreciate your decision. But remember: It's *your* mind, *your* body, and *your* life that are at stake.

South Africa

Many Races, Many Conflicts, But Some Find Peace



By "Awake!" correspondent in
South Africa

SOUTH AFRICA is a land of striking contrasts. Wide fertile plains, vast deserts, mountain ranges, rivers cutting through gorges and winding through green valleys. A fascinating variety of animal, bird, and plant life abounds. Here, also, a rich variety of races meet.

Sadly, though, this mingling of races has brought problems. "South Africa," wrote Sir Laurens van der Post, "has a greater variety of human tensions than any other country in the world: there are tensions between white and Asians, black and Asians, white and Cape coloureds, Afrikaner* and British, and between both Afrikaner and British and black."

Who was here first? Surprisingly, none of the above-mentioned peoples! "It is undeniable that of the tribes of today the Bushman is the 'oldest inhabitant' and that the others are immigrants, black from the north and white from the south," wrote Dr. Tyrrell in *Tribal Peoples of Southern Africa*. The Bushmen are an endangered yellow-tinged race similar in size to the Pygmies of central Africa. They are among the last people of earth who



Bushman

* European descendants, mainly Dutch, who developed the language Afrikaans. In the past, most were farmers, hence called Boers.

survive solely by hunting and gathering.

Closely resembling the Bushmen were the Hottentots—believed to be a mixture of Bushmen and blacks. They also hunted but, unlike the Bushmen, raised their own cattle and sheep. Inhabiting the southern coastal regions, the Hottentots were the first to come in contact with the whites—who settled on Africa's southern tip from the year 1652.

From the fourth century onward, black African tribes began penetrating southern Africa. In time the blacks came to number millions—separated into hundreds of tribes, each with its own chieftain. Certain tribes of the same language formed larger national groups, such as the Zulu, Xhosa, Sotho, Tswana, Pedi, Venda, and Tsonga.

The Push for Land

The way of life of the Bushman was not compatible with that of the Hottentots and the African tribesmen. War over land intensified with the arrival of Europeans, who required large farms for their stocks. Though incredibly courageous, the little hunter was forced to give way, finally succumbing to the sophisticated weapons of the white man. Some were absorbed into other nations, like the Sotho, while others survived in the inhospitable Kalahari.

After initial warfare, the Hottentots were more willing to surrender and serve the white settlers. In time, they formed part of the Cape-Coloured community, an outgoing, friendly people of mixed race—including European ancestry—who vary in colour from white to dark brown.

The elimination of the Bushman and the subduing of the Hottentot did not bring peace to South Africa. As the book *Gold and Workers* explains: "There began a bitter struggle for land, first in the eastern Cape between the Xhosa and the Dutch and later the British, then later in Natal between the Zulus and the Dutch and the British . . . The turning point came when Britain sent large armies to South Africa. They settled the outcome. With their horses, their modern guns and their cannons, they were eventually able to crush the Xhosa in the eastern Cape and the Zulus in Natal."

In 1899, 20 years later, the Anglo-Boer war started, lasting almost four years. It was a conflict between whites of English and of Dutch descent, costing upwards of 40,000 lives. Picture the spectacle that confronted the blacks. Here were "Christians," who brought them the Bible, slaughtering one another.

Blacks and Asians

What about the blacks, who form the majority in South Africa? Are they united? In the early 19th century, a powerful Zulu warrior, Shaka, conquered a number of neighbouring tribes. His conquests brought about a chain reaction of inter-tribal war resulting in millions of deaths.

Over the past century, with the discovery of rich goldfields and the advance of indus-

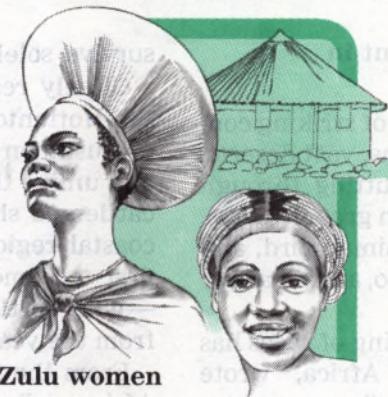
try, tribal blacks have gradually moved to white cities for employment. One third of the black population, representing many different languages, now live together in townships near white communities. One example is Soweto, with about one million blacks, situated on the outskirts of South Africa's largest city, Johannesburg. Blacks living in these townships have adopted

many European ways, but old tribal beliefs remain.

Adding to the rich variety of races are over a hundred thousand black mine workers on contract from neighbouring Botswana, Lesotho, Swaziland, Malawi, and Mozambique. These men come to earn money for their families back home. They live in mine compounds, where fighting often erupts between the different nationalities.

Finally, there are the over half million Asians in South Africa. How did they get here? In the 19th century, Britain ruled the South African coastal region of Natal. The power of the Zulus was not yet broken, and they were unwilling to work in white-owned sugar plantations. So labourers were hired from India from 1860 onward, and most of these preferred to stay after their contracts ended. Immigration from India continued until 1911, by which time over 150,000 men, women, and children had made South Africa their home, adding to its rich variety of races. Sadly, even these are not at unity. Among them are Hindus, Muslims, and a number who belong to Christendom's different churches, and animosity between some blacks and Indians continues till the present day.

Perhaps readers can now understand why the South African author quoted earlier said that this country "has a greater



Zulu women

variety of human tensions than any other country in the world." Recently the exclusively white government made new plans with the hope of satisfying the Indians and the Coloureds. But many whites strongly objected, leading to the formation of a new political party.

The book *South Africa 1982* estimates that over 83 percent of South Africans, white and black, claim to be Christian. But the disunity among them has turned many people against Christianity. Does this mean that something is wrong with the Bible? No, for the Bible clearly condemns "enmities, strife, jealousy, . . . divisions," stating that "those who practice such things will not inherit God's kingdom." (Galatians 5: 20, 21) In fact, the Bible has proved to be a strong force for unity in strife-torn South Africa.

Uniting All Races in Peace

Even as far back as 1915, this report was made: "Racial antipathies are dissolved in Christian love, and Briton and Boer become one in Christ Jesus. . . . What a wonderful bond of unity is this, that gathers . . . white men, black men and yellow men." Reference was here being made to a convention of Bible Students (Jehovah's Witnesses) held in South Africa at that time.

Is there such genuine unity of Christians today? Has it lasted and grown? Yes, indeed, as shown by the 7,792,109 people of all races who met peacefully worldwide on April 4, 1985, to memorialize the death of Jesus Christ.—Luke 22:19.

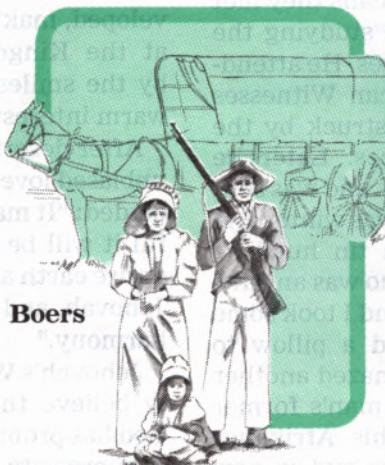
This true Christian unity of Jehovah's Witnesses can readily be seen in the some

200 volunteers of all races who work harmoniously at their headquarters for South Africa, translating and publishing Bible literature in many languages. This literature does not contain political propaganda but focuses on the "good news of the *kingdom*"—God's instrument for bringing peace to the whole earth.—Matthew 6:10; 24:14; Daniel 2:44.

Can this Kingdom message preached by Jehovah's Witnesses really remove deep-seated racial prejudice?

Consider the example of Samuel Mase, of the Xhosa nation. Three times he had been assaulted by whites. He was bitter and disillusioned, but something helped him change: "As I associated with Jehovah's Witnesses, I found it quite different from other religions. In the Church of England, there used to be frequent quarrels between Sotho and Xhosa. But what unity, harmony, and love I found among the Witnesses. As I continued studying, I realized that even those whites that once assaulted me did it because of their imperfection, just as blacks assault other blacks of the same tribe." For the past 40 years, Samuel has in turn helped a wide variety of people to put faith in God's Kingdom.

Isaac Langa, a South African, was raised in the black township of Alexandra, Johannesburg. Having a strong racialistic spirit, he hated whites and viewed the Zulu nation as superior to other blacks. Attending meetings arranged by a banned anti-government organization, Isaac became involved in the South African riots of 1976. He recalls: "Many were shot dead by police; some became cripples for life. As I saw



all of this, I developed a spirit of revenge. I wanted to get an automatic gun and shoot as many as I could before being killed myself. Unable to find one, I decided to follow the example of others who left for neighbouring countries in order to get military training."

At this crucial time, Isaac was contacted by Jehovah's Witnesses in their house-to-house preaching. Books explaining the Bible's message were left with him, and one in particular, *True Peace and Security—From What Source?*, made a lasting impression. He explains: "Now I had the true peace I was looking for. I learned that the Bible says: 'That which is made crooked cannot be made straight,' and: 'It does not belong to man who is walking even to direct his step.' So it became clear to me that our struggle was in vain because it was not going to bring peace on earth. Only God's Kingdom will do so."—Ecclesiastes 1:15; Jeremiah 10:23.

Another example is that of an Afrikaner who was brought up to hate blacks. At night he and two of his companions would often beat up any Africans they met on the road. Then he began studying the Bible with Jehovah's Witnesses. He attended an assembly where African Witnesses were also present and was struck by the love manifest between races. Later he started working for a Witness and was sent on a job to a remote area. "It was winter and very cold, and I slept in a tin hut," he relates. "The truckdriver, who was an African Witness, arrived there, and I took some of my blankets, sheets, and a pillow to make a bed for him." This amazed another black, who had known this man's former ways. After many years, this Afrikaner who previously hated blacks and is now a Witness, says: "Today violence has no place in my life. It has been difficult to change after so many years, but I make no distinction between races, although people

in the world abusively call me a 'kaffer-boetie' [Negrophile]."

One congregation composed of Coloureds, whites, and Indians included some mine compounds in its territory. They decided to widen out and began spreading the Bible message among these black migrant workers. Soon a number, including foreign Witnesses, began attending meetings and making good progress. The congregation reports:

"There were friends from Malawi, Zimbabwe, Lesotho, Mozambique, Transkei, Zululand, and even Angola. They spoke about seven different languages, so Zulu was used as a common medium, but comments at meetings were entertained in all the languages. Public talks were translated from English or Afrikaans into Zulu.

"The strife outside the congregation served to highlight the love that existed among members within the congregation. Some young gangsters periodically harassed the African mine workers from the compound, in some cases even stabbing them to death. Tremendous animosity developed, making it unsafe for all. And yet, at the Kingdom Hall love was evident by the smiles, handshakes, laughter, and warm interest in one another."

After describing a gathering where such unbiased love was manifest, the report concluded: "It made us all realize how wonderful it will be when the inhabitants of the entire earth are all united in the worship of Jehovah, and all dwell together in perfect harmony."

Jehovah's Witnesses in South Africa truly believe that this will happen because God has promised it. Not only do they deeply appreciate the rich variety found among themselves now but they also look forward to living together forever with righteous people of all races on a cleansed earth.—Psalm 37:29; Revelation 7:9, 14; 21:3-5.



Carnival! A Flight From Life's Problems?

By "Awake!" correspondent in Brazil

TWO press comments on carnival time in Brazil: "This will be a great carnival. The greater the crisis, the greater the need for people to have a fling. They say that the last days of Pompeii were very high-spirited." "Carnival allows people of all ages and social levels to forget for a few days their usual problems."

Who is there that does not need to relax from time to time? To do so, thousands head for the beach or for the mountains, pursue their favorite hobby, or just do a bit of light reading. But what about carnival? Is it a good chance to flee from everyday problems of life? At the mere thought of carnival, many feel their feet beginning to tingle and their body to sway with the

rhythm of the samba. Is it an innocent festival? What is its fruitage?

The "spirit of carnival" emerges once a year in many countries. The festivities generally run from Saturday through Tuesday just before Ash Wednesday, the first day of Lent. In the United States the most popular carnival is in New Orleans and is known as Mardi Gras (meaning "Fat Tuesday," since it was customary to use up all the fat in the home before Lent began). Carnival has also been a traditional festival in many cities in Europe and South America: Paris, Nice, Rome, Venice, Munich, Rio de Janeiro, Buenos Aires, to name just a few. However, as the *Delta Larousse* encyclopedia (Portuguese) says, "The one in Rio de Janeiro is considered the most animated."

In all the carnivals, you will find plenty of music, dances, masks, fancy costumes, parades with extravagant floats, and, above all, much "freedom." As the words of an old Brazilian song say, "I'm going to kiss you now, but don't get me wrong, today is carnival." Along the same lines, some years ago *Newsweek* commented: "In the Rhineland, ... **Karnevalfreiheit** (carnival freedom) is legally recognized as an excuse for almost anything except homicide or drunken driving." And *Time* reported that "judges [in Munich] do not consider adultery grounds for divorce during *Fasching* [carnival time]." It is a day to forget your worries, to flee from your problems—yes, it's carnival time!

Carnival in Brazil

Brazil was discovered and colonized by the Portuguese who, along with millions of African slaves brought in during 300 years of lucrative slave trade, left their mark in carnival. The relish of these African people for rhythmic dance and song, accompanied by lively body movements, gave rise to the samba, a captivating, binary musical rhythm with syncopated accompaniment, sufficient to turn multitudes delirious in the huge street parades in Brazilian cities.

Especially in Rio de Janeiro, hotels are booked solid with tourists from all parts of the globe who have come to attend carnival celebrations, which culminate in the parade of the Samba Schools. In 1983 the government of Rio de Janeiro built, especially for these parades, two large, concrete grandstands with seating for about a hundred thousand people. But what is so special about the Samba School parade?

A Samba School is an association, or club, composed of perhaps thousands of samba dancers and enthusiasts—men, women, and children generally living in the same district. Each school has its *carnavalesco*, or director, who plans and designs the scenar-

Its Origin

No one is sure of the origin of carnival. Its roots go deep into history, so there is much speculation. The *Encyclopædia Britannica* under the heading "Carnival" states: "The derivation of the word is uncertain, though it possibly can be traced to the Medieval Latin *carnem levere* or *carnelevarium*, which means to take away or remove meat. This coincides with the fact that carnival is the final festivity before the commencement of the austere 40 days of Lent, during which Catholics, in earlier times, abstained from eating meat. The historical origin of carnival is also obscure. It possibly has its roots in a primitive festival honouring the beginning of the new year and the rebirth of nature, though it is also possible that the beginnings of carnival in Italy may be linked to the pagan Saturnalian festival of ancient Rome." Another opinion is that the word originates from "carnal pleasure." And the *Delta Larousse* encyclopedia says: "The origins of carnival have been sought in the oldest orgiastic celebrations of mankind, including the Roman Saturnalias, of religious nature, celebrating the return of spring, which symbolized the rebirth of nature. Also the ritual origin of carnival masks has been traced as being related to the worship of the dead."

io, costumes, and basic music that will be used in the parade by the school. With this information, each dancer will then make up his (or her) costume and rehearse the basic dance steps.

But is today's carnival just an innocent, festive occasion?

"The Other Side of the Festival"

Under this title *Veja* magazine of March 14, 1984, stated: "There always were gays in the Carnival, but what happened this time, in the *Carioca* [Rio] Carnival, was a decisive conquest of the activities. There, the greatest popular festival in the world was transformed into something

that can possibly be distinguished as the greatest gay celebration on this planet. With the clear encouragement of the sponsors of the entertainment, Rio de Janeiro offered a marathon of nearly 20 carnival dances for homosexuals. From the United States came 230 gays in a chartered flight that brought them ready for anything to the door of the festival, in Galeão Airport. . . Many things changed in this area, as can be seen, and, among them, the very definition of who were the stars in the show. In fact, the gays were not just openly accepted: They came to be admired and, as a result, solicited."

In this same carnival, the federal government threatened to take action against certain television stations that, while transmitting carnival dances, showed on national networks "scenes of masturbation, frontal sex and various forms of sex[ual] intercourse."

For many the "spirit of carnival" includes the idea that during those four days a person has a special license to do everything he would like to do the rest of the year but refrains from doing because of certain moral or social restrictions. During carnival, "anything goes" especially when alcohol flows freely. Commenting on this, the newspaper *O Estado de S. Paulo* stated: "Another serious problem of carnival time is drunkenness. Doubtless due to increasing social tension, with the fatigue and dissatisfaction of modern man, drink is still a cheap means of flight, especially if the man has four days free. Nevertheless, it should not be forgotten that alcohol is not just a means of flight . . . Under its influence many follies and foolish acts are committed."

Better Ways to "Get Away From It All"

Disappointed with what has happened to carnival, many former carnival enthusiasts,

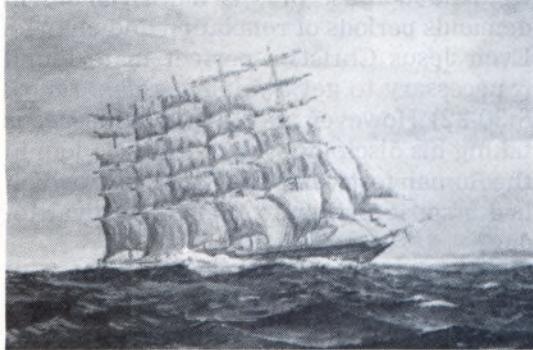
while still enjoying listening to a good samba, look elsewhere for ways to relax and to "get away from it all." On holidays or long weekends, the highways leading from the large cities are jammed with cars heading for the beach or the mountains. The tremendous pace of this industrial world demands periods of relaxation and change. Even Jesus Christ, a perfect man, found it necessary to get away and relax. (Mark 6:30-32) However, can we imagine Jesus taking his disciples over to Rome to join in the Roman festival of the Saturnalia, which had a spirit similar to that of carnival today?

Soon within this very generation will come the time when there will be no need to "get away from it all" to forget the everyday problems of life. Such problems will simply not exist. Throughout the year, earth's inhabitants will feel as did the ancient Israelites when they were freed from Babylon's yoke to return to their own land. Concerning this, the prophet Isaiah wrote: "The whole earth has come to rest, has become free of disturbance. People have become cheerful with joyful cries." (Isaiah 14:7) Such "joyful cries" will not be the result of alcohol or of licentious acts but, rather, will be from the sheer joy of living in a paradise earth under a righteous government.

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—“The Dismal Science”
-

A Most Unusual Artist



The square-rigger has five masts. All its sails billowing in the wind, the ship plows through a sea alive with whitecaps. You can almost smell the salt air and feel the cool tingle of the moist breeze—as if you were standing on the ship's foredeck. But you're not. You're looking at a painting. The artist has captured not only the beauty of *The Majestic Maiden* but the living experience of watching it ride the waves.

This painter has won acclaim throughout North America with the more than 2,500 landscapes and seascapes he has painted over the past 27 years. A large Canadian bank chose his painting "Next Stop Japan" for their 1981 calendar, which was sent to customers worldwide. In addition, he is an instructor of art classes in oil painting in Vancouver, where he teaches 15 to 25 pupils each Saturday.

What's so remarkable about all of this? The artist is paralyzed from the neck down—he is a quadriplegic!

AT THE age of 19 polio struck, leaving 95 percent of my body paralyzed. For the next 21 years the Pearson Hospital in Vancouver was my home. However, it was not like an ordinary hospital. The staff and the patients were like a big family. This mental and emotional support helped me

so much during the first months of confinement.

During those early months, my outlook on life was rather cynical. I reasoned that I would simply live from day to day until death ended everything. I saw no other hope. Hence, I got into the bad habit of drinking to drown my sorrows and frustrations.

Nevertheless, I liked to work. The occupational therapists tried to interest me in a variety of activities, such as basket weaving and typing with a mouth stick. My interest in those things quickly flagged. Then one therapist started me out on a number painting. I was so thrilled with my accomplishment, primitive though it was, that I immediately started on another!

My therapist fixed me up with an 18-inch (46-cm) mouth holder for my brushes and charcoal, with easy access to a palette, cleaning rags, and turps. By December 1957 I had painted an A-frame (obsolete logging apparatus), which my mother instantly recognized!

A staff doctor, who was himself an accomplished painter, taught me the intricacies of drawing, color combination, form, and other techniques involved in creating a beautiful canvas. However, there were problems. For example, to reach the top of a large canvas with my mouth-held brush or palette knife, the canvas had to be placed upside down! Before long it became a matter of course to complete a painting in that upside-down position.

Within a year I had sold several of my paintings. But much of the money went to support my craving for tobacco and alcohol. Nevertheless, I was soon able to pay

my own hospital expenses, giving me a feeling of independence.

The acquisition of an electric wheelchair (controlled by mouth) and then a van adapted to carry my chair and necessary breathing equipment were all milestones to mobility. To further this, I designed a portable rocking bed, which friends built for me, enabling me to spend nights away from the hospital. All of this proved to me that a person can do just about anything if he sets his mind to it.

Something New Enters My Life

My mother became one of Jehovah's Witnesses in 1958. Though the things she told me made no lasting impression, I accepted a Bible study from a kindly man. 'Something else to fill in time,' I figured. However, it turned out to be the best thing that ever happened to me.

Gradually, many of my questions about the meaning of life and the problems facing mankind were answered. The truths I learned from the Bible began to fit together like the strokes of an artist's brush, painting a beautiful picture. Learning that one day sorrow, suffering, sickness, and death would be gone, I began to look ahead to the future with real hope. (Revelation 21:3, 4)

What appealed to me was the fact that what I was learning from my Bible lessons was so reasonable, sensible, and logical.

Then I began making changes—I broke off my bad habits of smoking, drinking, and the use of bad language. My friends at the hospital noticed the change in my personality, as did my new friends among Jehovah's Witnesses. One of these, Pat, the widowed mother of five lovely children, became very dear to me. Thus, there came another great change in my life.

Over 300 people attended our wedding in 1976. Of course, married life meant many new adjustments for Pat and me. Pat has proved to be an example of real courage and love; I require constant care. But the application of Bible principles has certainly been the basis for happiness in our marriage.

Together, Pat and I built up a small business, so that within five years it was possible for us to go off the government pension for handicapped families. We're also sell-



David Young at work in his studio

ing prints of some of my paintings. As a result, in 1985 I purchased a more powerful mouth-operated electric wheelchair. This enables me to get out in the work of preaching the "good news" from house to house to a greater extent.

We all have limitations. So a person has to go ahead, doing his best with what abilities he has. This mental outlook, coupled with the wonderful hope I have learned from the Bible, is what has helped me to have a full and rewarding life.—*As told by David Young.*

From Our Readers

Young People and Drinking

Thank you for the two articles published in your "Young People Ask . . ." feature, "Drinking—Why Not?" (June 22, 1984) and "Can Drinking Really Help Me Cope?" (July 8, 1984). You are really right. I used to drink a lot when distressed with problems, but when I woke up, I felt wretched. I had to do something about it, and those two articles came just in time. Since reading them, I have quit drinking. I still feel the desire to drink, but with God's help and your counsel, I've been able to overcome this great problem.

H. C., Brazil

Dogs—Always Man's Friend?

Recently I faced attack by a huge dog and started to panic. Then I remembered the article "Dogs—Always Man's Best Friend?" (February 8, 1985) and the advice: "Do not panic or run. . . . Stand still and talk casually to the dog as if it were your own." I followed these instructions, and the dog stopped barking and went away calmly. Thank you for that article.

F. B., Nigeria

Accident Prevention

We wish to express our gratitude for the copies of your magazine "Accidents—Can They Be Prevented?" (July 8, 1985), which were distributed among the members of the CIPA (Internal Committee for Accident Prevention). We take the opportunity to convey our congratulations to you for having treated a subject that is always up-to-date, knows no creed, and excludes no one. It is ample in its coverage of security: in the home, in a hotel, on the street—always looking ahead. It teaches us to

live longer, using our finest weapons: courtesy, self-control, overlooking offenses.

R. G. R., President CIPA, Brazil

"I Was a Catholic Nun"

I am a practicing Roman Catholic, and I am not bigoted. I read your magazines, and the one I feel very strongly about is the article "I was a Catholic Nun." (July 8, 1985) I left school in 1948, and we were encouraged to read the Bible. How can she say she was told it was a mortal sin to read the Bible? I am not criticizing her for leaving the Catholic Church, but no one forced her to take her vows. By using your paper, she is going against the teaching of the commandments by putting the blame on others, and I quote: "This is my commandment that you shall love one another as I have loved you." Far better if she had said, I forgive the Catholic Church for not helping me to find my true vocation.

R. H., England

The matter of whether Catholics are being encouraged to read the Bible or not has varied a great deal, depending on where one has resided. In a Catholic section of France, she could very easily have been told that reading the Bible was a mortal sin, whereas you were taught a different view there in Protestant England. Further, we do not see anywhere in the article that this former nun blames others for her taking her vows or that she accuses others of bad treatment, causing her to seek a release from them. We read that she had a strong spiritual need and that this need was not met by the Catholic Church or convent life. Rather, her spiritual need is now being met through her study of the Bible and the preaching of God's Word together with Jehovah's Witnesses. She expresses no vindictiveness toward the Catholic Church.—ED.

Watching the World

Peace Eludes UN

Although the United Nations recently celebrated its 40th anniversary as an organization for peace, its 40 year existence has been stained by the blood of approximately 100 wars, some 40 of which have been major conflicts. It is estimated that the death toll from these wars exceeds 30 million. In his anniversary statement to the General Assembly, President Mauno Koivisto of Finland expressed concern over the fact that the UN organization has failed to meet the expectations of its creators, stating: "Do we live today in a better world than we did 40 years ago? Is there now less violence and warfare? Is there less human suffering in the world? Do the nations feel more secure and confident in their future?" Commenting on the stockpile of nuclear weapons worldwide and their capacity for world destruction, he added: "How much is enough?"

Overdone

Most Japanese homes now have so much electronic gadgetry that there is no room for anything new. Unless the new item is very small, the average Japanese person would have to discard something to make room for it. That, says *New Scientist*, is the feeling of Matsushita of Japan, the

world's largest manufacturer of consumer electronic products. According to the company's vice president, Akira Harada, "Japanese homes are now so crowded that the only place to put something new is on top of the refrigerator—or even inside it." That is "bad news," says the magazine, because Japanese firms "have traditionally developed products for the gadget-hungry home market, and then exported the most successful products overseas." Emphasis is now being put on industrial products.

Playing With the Unborn

'Play with your child through the abdominal wall even during the early stages of pregnancy,'



advises Dutch scientist Frans Veldman. The German medical journal *selecta* reports on Veldman's claim that speaking or singing to the unborn child will cause it to react. For example, Veldman asserts that the mother's tender embrace and invitation with light movements to an-

swer will cause the child instinctively to move toward her hands, almost nestling into them. In the article, even the father was encouraged to share gently in this playing, thus strengthening his relationship with the child.

Ancient Air

What was the air like 4,600 years ago? That is what scientists are hoping to discover when they penetrate an underground chamber on the southwest side of the Great Pyramid of Giza. The 96-foot-long (29 m) chamber, covered by 4- to 6-foot-thick (1.2 to 1.8 m) limestone slabs, is thought to house a second ancient funerary boat for the "soul" of Pharaoh Cheops. The first—only 12 feet (3.7 m) away from the current site—was discovered in 1954. That wooden vessel, 130 feet (40 m) in length and excellently preserved, is on display in a museum built for it. The two pits, some 30 feet (9 m) deep and covered with 10 feet (3 m) of rubble, escaped the ravages of time and tomb robbers. It is expected that the second will be like the first—hermetically sealed by gypsum cement, thus trapping the ancient air. Space-age technology will be used to penetrate the chamber without introducing outside air. This will enable the scientists to measure particularly the carbon dioxide

and carbon monoxide in the interior air, compare them with present levels, and perhaps throw some light on the question of whether the earth is really warming up as is believed by some scientists.

Smallest Mammal

"The sole member of a newly recognised 18th family of bats" is the world's smallest mammal, says *Asiaweek*. "The pygmy shrew had to relinquish that honour in 1974 when zoologists investigating limestone caves in Thailand discovered the BUMBLEBEE BAT." Weighing less than 0.07 ounces (2 g), it is about half the size of a man's thumb. 'How many would it take to equal the world's largest mammal, the blue whale,' asks the magazine? "Answer: at 530 or so to the kilo, 85 million."

Largest Telescope

Mount Mauna Kea, on the island of Hawaii, will be the site of the world's largest telescope. The 13,000-foot (4,000 m) mountain was chosen because of its splendid astronomical viewing conditions. Ground breaking took place in September 1985 for the \$87 million project. The 33-foot-diameter (10 m) mirror will exceed the largest current telescope, located in the Soviet Union, by 13 feet (4 m). Since a single-piece mirror that size is considered impractical, it will be constructed of smaller segments, each piece having its own support and control for positioning.

Cholera Outbreak

The ancient disease cholera has resurfaced in Africa. News reports indicate that thousands in some

countries have already died from the disease during 1985. Yet some countries have refused formally to acknowledge the outbreak, possibly fearing the loss of customers who may think that cholera could be transmitted by export products. Unlike the ancient epidemics, the death toll from cholera can now be greatly restricted by prompt medical attention with antibiotics and intravenous replacement of body fluids. Ignoring the outbreak of the disease hinders such treatment and, it is feared, will result in the death of thousands of people who could be saved.

Turnabout

"Prior to World War II, American consumers avoided Japanese goods on the grounds that the



Japanese exercised no quality-control in their manufacturing," states *Parade Magazine*. "Today, 45 years later, the Japanese contend that much of the same criticism holds true of some American-made products." Japan's trade surplus with the United States was \$37 billion last year. "This year, Japan will easily sell more than 2.2 million cars in the U.S., but sales of American cars in Japan will drop below 2000," says *Parade*.

Airship Comeback

Giant airships appear to be making a comeback. Their ability

to remain aloft for days at a time and hover at a fixed location, as well as their fuel economy, is a factor in the renewed interest. It is foreseen that they can be used to advantage in search and rescue missions, in detecting and tracking drug smugglers, and for military surveillance. They could also deliver food and other relief supplies to remote areas that are cut off because of natural disasters. While they do not need runways, they do need to moor in order to unload and take on ballast. This may be solved by temporary mooring masts that can be carried by the ships themselves and lowered over the side. A number of companies are working on designs that will incorporate up-to-date technology.

Nigeria's Population Problems

Nigeria's population, now just under a hundred million people, could increase to 148 million in just 15 years at the present growth rate. The birth rate is so high that *The Guardian* of Nigeria portrays the typical Nigerian woman as "pregnant . . . with a child roped on her back and two or more other kids clinging on her." This has resulted in overcrowded cities with the majority of families accommodated in single-room apartments. Lagos households average 3.8 persons per room and, in many cases, 5 or more. Apart from the obvious economic pressures, analysts see a direct correlation between the crowded city population and the growing crime rate and other social problems.

Computerized Help for Diabetics

German medical specialists have devised a computer pro-

gram that enables diabetics to determine their insulin needs quickly, reports *The German Tribune*. After they key into a vest-pocket computer what they will be eating and when they will be eating it, the computer recommends the correct amount of insulin to be taken. The computer is also said to note the patient's reactions to the recommended dosages and later to make whatever adjustments may be necessary. Diabetics are thus offered greater independence. Also the danger of taking incorrect and possibly dangerous dosages is greatly reduced.

Figures Also Missing

Their faces have appeared on television, billboards, grocery

bags, utility bills, and milk cartons throughout the United States. They are missing children. But just how many are missing is the subject of increasing controversy. About 95 percent of the figure of 1.5 million a year, put out by the U.S. Department of Health and Human Services in 1983, are said to be runaways—most of whom return home within a few days. The majority of the rest are snatched by estranged parents engaged in custody battles. "Only a tiny fraction fall into the category parents fear most—abductions by strangers—and even that figure is in dispute," states *Newsweek* magazine. "The FBI logged only 67 such abductions last year." A Justice Department advisory board is working on settling the statistical dispute.

High Risk to Smokers' Wives

Married women whose husbands smoke tobacco run a higher risk of lung cancer than the spouses of men who do not smoke, recent studies show. *The Globe and Mail* of Toronto, Canada, reports that a Japanese study conducted among 1,400 people between 1971 and 1980 concluded that the risk was 50 percent greater in such cases. According to Dr. Suminori Akiba, an author of the study, a woman's chance of contracting lung cancer increased in proportion to how much and how often her husband smoked. Dr. Akiba's findings showed that "spouses of men who smoked 30 cigarettes a day were twice as likely to get lung cancer as women married to abstainers," the newspaper said.

Hippie Miles to Supreme, Miles

After being born in poverty, poor people should have a place to live in, a job to do and a place to go to when they're not able to do what they do best. And there's no better way to do that than through the efforts of the Christian Community Development Association (CCDA). This group has already helped thousands of families find homes, better schools for their children and opportunities for employment. CCDA has also provided many other services to those in need. In addition to its work in the United States, CCDA has helped many families in Canada, Australia, New Zealand, South Africa, Mexico, Central America and elsewhere.

For example, CCDA has helped to build more than 100 houses in Mexico, and has provided services to over 100,000 people in Central America. In addition, CCDA has helped to establish numerous community development projects in the United States, including one in California, another in Texas, and one in Florida. These projects have provided housing, education and other services to thousands of families in need. CCDA has also provided services to many families in Canada, Australia, New Zealand, South Africa, Mexico, Central America and elsewhere.

But the most important thing about CCDA is that it is a Christian organization. It is committed to helping people regardless of their race, ethnicity or religion. It believes that everyone deserves a chance to succeed, and that everyone has the right to a decent home, education and a good job. CCDA is a true testament to the power of love and compassion, and it is a reminder that we must always strive to help those in need.

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