

Volume 55 Number 52 December 22, 1981

DECEMBER 22, 1981

Awake!

FEATURE ARTICLE

What are they fighting for? To see two leading statesmen keep the answer
secret? Why will this alliance keep on uiclessing
the world? What do revolutionaries do to win their
rights? How does a secret society in a free territory
keep its members from leaving? Many people
have asked: Will this peace give the answer
to what they are fighting for?

WHAT ARE THEY FIGHTING FOR?

A BETTER WORLD

12 The causes of DOWRY and
WORK.

Motivations of Riffs

13 Other items in this issue

14 Who

15 What

16 Who

17 What

18 Who

19 What

20 Who

21 What

22 Who

23 What

24 Who

25 What

26 Who

27 What

28 Who

29 What

30 Who

31 What

32 Who

33 What

34 Who

35 What

36 Who

37 What

38 Who

39 What

40 Who

41 What

42 Who

43 What

44 Who

45 What

46 Who

47 What

48 Who

49 What

50 Who

51 What

52 Who

53 What

54 Who

55 What

56 Who

57 What

58 Who

59 What

60 Who

61 What

62 Who

63 What

64 Who

65 What

66 Who

67 What

68 Who

69 What

70 Who

71 What

72 Who

73 What

74 Who

75 What

76 Who

77 What

78 Who

79 What

80 Who

81 What

82 Who

83 What

84 Who

85 What

86 Who

87 What

88 Who

89 What

90 Who

91 What

92 Who

93 What

94 Who

95 What

96 Who

97 What

98 Who

99 What

100 Who

101 What

102 Who

103 What

104 Who

105 What

106 Who

107 What

108 Who

109 What

110 Who

111 What

112 Who

113 What

114 Who

115 What

116 Who

117 What

118 Who

119 What

120 Who

121 What

122 Who

123 What

124 Who

125 What

126 Who

127 What

128 Who

129 What

130 Who

131 What

132 Who

133 What

134 Who

135 What

136 Who

137 What

138 Who

139 What

140 Who

141 What

142 Who

143 What

144 Who

145 What

146 Who

147 What

148 Who

149 What

150 Who

151 What

152 Who

153 What

154 Who

155 What

156 Who

157 What

158 Who

159 What

160 Who

161 What

162 Who

163 What

164 Who

165 What

166 Who

167 What

168 Who

169 What

170 Who

171 What

172 Who

173 What

174 Who

175 What

176 Who

177 What

178 Who

179 What

180 Who

181 What

182 Who

183 What

184 Who

185 What

186 Who

187 What

188 Who

189 What

190 Who

191 What

192 Who

193 What

194 Who

195 What

196 Who

197 What

198 Who

199 What

200 Who

201 What

202 Who

203 What

204 Who

205 What

206 Who

207 What

208 Who

209 What

210 Who

211 What

212 Who

213 What

214 Who

215 What

216 Who

217 What

218 Who

219 What

220 Who

221 What

222 Who

223 What

224 Who

225 What

226 Who

227 What

228 Who

229 What

230 Who

231 What

232 Who

233 What

234 Who

235 What

236 Who

237 What

238 Who

239 What

240 Who

241 What

242 Who

243 What

244 Who

245 What

246 Who

247 What

248 Who

249 What

250 Who

251 What

252 Who

253 What

254 Who

255 What

256 Who

257 What

258 Who

259 What

260 Who

261 What

262 Who

263 What

264 Who

265 What

266 Who

267 What

268 Who

269 What

270 Who

271 What

272 Who

273 What

274 Who

275 What

276 Who

277 What

278 Who

279 What

280 Who

281 What

282 Who

283 What

284 Who

285 What

286 Who

287 What

288 Who

289 What

290 Who

291 What

292 Who

293 What

294 Who

295 What

296 Who

297 What

298 Who

299 What

300 Who

301 What

302 Who

303 What

304 Who

305 What

306 Who

307 What

308 Who

309 What

310 Who

311 What

312 Who

313 What

314 Who

315 What

FEATURE ARTICLES

There has been a great increase in violent acts of terrorism since World War II. Results? Thousands of men, women and children have been killed. Many people are asking: Why? What has been achieved? Will this violence keep on increasing? What do terrorists hope to gain? These two revealing articles give the answers

- 3 WHAT ARE THEY FIGHTING FOR? A BETTER WORLD?**
- 5 EX-TERRORIST TELLS ALL**

OTHER ITEMS

- | | |
|---|--|
| 9 Why Are Some Babies Born Deformed? | 19 The Case of 'QWERTY vs. DVORAK' |
| 11 Figuring Backwards for the Answers | 20 Is It Worth the Risk? |
| 12 Birthday Celebrations—How Did They Get Started? | 24 What's Wrong with the Economy? |
| 15 Is It "Just a Job"? | 28 From Our Readers |
| 16 Is Christmas Really Pagan? | 29 Watching the World |
| 18 Woodburning Stove—Is It for You? | 31 Index to Volume 62 of "Awake!" |

WHY THIS MAGAZINE IS PUBLISHED

"Awake!" is for the enlightenment of the entire family. 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. It also shows how to cope with today's problems. Most importantly, "Awake!" builds confidence in the Creator's promise of a peaceful and secure new order within our generation.

The Bible translation used in "Awake!" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

Fifteen cents (U.S.) a copy

Watch Tower Society offices	Yearly subscription rates	
	Semimonthly	Monthly
America, U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50	\$2.00
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	\$3.50	\$2.00
Canada, Box 4100, Georgetown, Ontario L7G 4Y4	\$4.00	\$2.30
England, The Ridgeway, London NW7 1RN	\$4.00	£2.50
Hawaii, 1228 Pensacola St., Honolulu 96814	\$3.50	\$2.00
New Zealand, 6-A Western Springs Rd., Auckland 3	\$4.50	\$2.25
Nigeria, P.O. Box 194, Yaba, Lagos State	₦2.50	₦1.25
Philippines, P.O. Box 2044, Manila 2800	₱25.00	₱15.00
South Africa, Private Bag 2, Elandsfontein, 1406	R3.60	R2.00

Copyright © 1981 by Watchtower Bible and Tract Society of New York, Inc.
All rights reserved.

Remittances for subscriptions should be sent to the office in your country.
Otherwise send your remittance to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date.
Give us your old and new address (if possible, your old address label). Write
Watchtower, Wallkill, N.Y. 12589, U.S.A.

Second-class postage paid at Brooklyn, N.Y. and at additional mailing offices.
Awake! (ISSN 0005-237X) Printed in U.S.A.

POSTMASTER: Send address changes to Watchtower, Wallkill, N.Y.
12589.

NOW PUBLISHED IN 34 LANGUAGES**SEMIMONTHLY EDITIONS**

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

MONTHLY EDITIONS

Chichewa, Chinese, Hiligaynon, Malayalam, New Guinea Pidgin, Polish, Sesotho, Swahili, Tahitian, Tamil, Thai, Twi, Ukrainian, Xhosa, Yoruba, Zulu

AVERAGE PRINTING EACH ISSUE: 7,800,000

Published by

WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.

Executive Offices

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, President

Grant Suiter, Secretary

What are they fighting for?

A better world?

PERHAPS close to 150 groups of people throughout the world are at present resorting to violence in pursuit of what they hope will be a better world. Some may disagree about what to call their members—freedom fighters or simply terrorists—but few will disagree that they are becoming increasingly difficult to overlook.

The *Star* of Toronto, Canada, reports that terrorist activity is on the rise. In 1979, for example, it states, the world community experienced over 3,000 terrorist incidents, such as political kidnappings and assassinations, hijackings, bombings and armed attacks. "And the men who are trying to do something about it," the paper continues, "see no end in sight."

What Is It All About?

One dictionary defines "terrorism" as "unlawful acts of violence committed in an organized attempt to overthrow a government." But some people argue that "acts of violence" designed to overthrow an oppressive government are justified and therefore not unlawful. They may point out that many nations, including some of today's most powerful, came into being because people rose up in revolt against a rule they considered restrictive or undesirable.

Thus it is, as journalist Walter Nelson admits, "difficult to define who is a terrorist and who is a member of a national liberation movement." But regardless of what they are called, and although their

goals are varied, all these groups have something in common. British author Christopher Dobson holds that it is a "rejection of the society in which they live and the desire to destroy it," as well as a belief "that violence is essential to make the world a better place."

In a world that has bled its way through thousands of wars, including two global ones, it is not difficult for these groups to say: Why should it be wrong for us to resort to violence in pursuit of a better world, when powerful nations, both past and present, have seen no wrong in doing so on a larger scale in pursuit of the same thing?"

Who Gets Involved, and Why?

Young people tend to be idealists. Generally they are quite sensitive to injustice. At the same time they are on the lookout for a "cause," something to give their life direction or purpose. What, they ask, could be more worthwhile than fighting to wipe out injustice in pursuit of a better world?

"Most terrorists of the left have a remarkably good education and high intelligence," observed Walter Nelson. A psychiatrist at Rome University investigating the Red Brigades discovered that the majority of those he interviewed were from well-to-do, church-going families, university students or graduates who had majored in social sciences.

Of course, "it would be wrong," the book *The Terrorists* points out, "to think

that all terrorists are intellectuals fighting for idealistic motives." Some new converts are drawn by the promise of adventure, the tingling sensation of danger, the hope for easy money or the ready availability of drugs and unrestrained sex.

How Do People Get Involved?

The above-mentioned book by C. Dobson and R. Payne answers this question, saying: "They do not simply march up and apply, but gradually become involved after meeting people who share their anxieties about the state of the modern world, but who already have opted for violent solutions to those problems."

However, those who "have opted for violent solutions to those problems" did not necessarily start out with violence in mind. American journalist Claire Sterling has done much research on "terrorist groups" and she claims that they "all began as offshoots of relatively nonviolent movements that expressed particular political, economic, religious or ethnic grievances."

It is not difficult for young people to meet up with individuals who "share their anxieties" and their "political, economic, religious or ethnic grievances." They can easily be influenced by these individuals, particularly when they are living away from home, possibly under the influence of "mind-expanding" drugs, and are exposed to all the various kinds of protest movements for which many of today's universities have become noted.

Once a person has been introduced into such a group and has been accepted, it is extremely difficult to backtrack. According to a captured German terrorist, a would-be escapee is faced with the same dilemma as that of the soldier on the battlefront who suddenly discovers he is fighting for the wrong cause. Either he keeps on fighting to prevent his being killed by the enemy or he retreats and risks being killed by his own comrades as a traitor.

RECENT SHOCKING INCIDENTS

Casualties from terrorist attacks continued to climb in the past two years. Among them the following:

1980

39 killed in Guatemala's Spanish embassy during hostage-taking incident

Former Nicaraguan ruler Somoza assassinated in Paraguay

13 killed, 215 injured in Oktoberfest bombing, Munich, Germany

84 killed, 160 injured in Bologna, Italy, railroad-station bombing

4 killed, 9 injured in Paris bombing

18 injured at International Convention Center bombing, Philippines

Italian anti-terrorist chief General Enrico Calvaligi assassinated

1981

American linguist Chester Bitterman kidnapped and killed in Colombia

Former speaker of Northern Ireland's parliament Sir Norman Stronge and son killed

Pakistani diplomat killed aboard hijacked plane

President Reagan of United States shot

13 killed, 177 wounded by grenades at Philippines cathedral

Economics minister of German state of Hessen, Heinz Kerry, assassinated

Pope John Paul II shot in Rome

3 Catholic nuns killed in El Salvador

74 of Iran's ruling party killed in bombing of party headquarters

French ambassador slain in Lebanon

Bomb at U.S. base in Germany injures 20

20 killed by bomb in Beirut, Lebanon

60 hostages held 15 hours in Turkish embassy in Paris

Another bomb in Beirut, Lebanon, kills at least 50 and injures more than 250

President Rajai and Premier Bahonan killed in Iran by bomb blast

Anwar Sadat of Egypt assassinated

2 killed, 99 injured in Belgium synagogue bomb blast

Fighting for a Better World? *bad from*
To create a world that is really better presupposes being able to set up a government that is really better. It is true that some groups have very definite ideas as to what should replace the system they want to destroy. Others have only the haziest of notions, if any. But at least they hope their terrorism will draw public attention to their cause.

A group's failure to achieve its idealistic goals or to gain widespread support, however, can lead to resignation. Idealism falters, leaving a vacuum that is quickly filled by anger and frustration. These may seek release in violence. Some feel that this is what happened to the group about which Japanese police and psychologists said: "What seems to be important to Red Army members these days . . . is simply violence itself, for its own ugly sake."

Sheer brutal violence has also characterized the terrorism that has plagued Italy for many years. Some claim that the instability of its government—a new one on the average every nine months since 1945

—has contributed to the sense of drift and uncertainty that fosters "terrorist activity."

No human government, past or present, has ever been viewed by all its citizens—sometimes not even by a majority—as ideal, totally just, completely satisfactory in every detail. And yet this is exactly the kind of government needed for a world that would be truly better.

Thus, in reality, freedom fighters and terrorists, regardless of what they claim and even sincerely believe, are not really fighting for a better world. The most they can possibly achieve is to replace one imperfect government with another one likewise imperfect and, perhaps, in the long run, just as unsatisfactory as its forerunner.

There are people, however, who really are fighting for a better world and are doing so without resorting to violence. Even former terrorists and freedom fighters are among them. In the following article a young German tells about this switch in fighting methods for a better world.

Ex-Terrorist tells all

I WAS brought up a Catholic. Even as a youth I had a pronounced sense of justice. This was deepened when I studied history at school and learned about the Nazi concentration camps. And being a student in the early 1960's meant being encouraged to stand up boldly for your convictions. That is what I wanted to do, in pursuit of a better, more just, world. It was first while serving my appren-

ticeship as a chemical technician that I came in contact with groups of young people who were active politically. Our long and sometimes heated discussions convinced me that bearing arms was inconsistent with being a Christian.

Leaning strongly toward pacifism, I became loosely associated with a group that was planning an anti-atomic-weapons protest during the 1966 Easter holidays. When

a bishop saw my anti-atomic-weapons button at a Catholic Youth meeting, however, he admonished me "not to get involved." My reaction was swift. I made a clean break with the Church. The support people gave the Vietnam War was to me the same as approving of burning women and children alive with napalm. Of course, I was against such a thing! I would protest actively! In 1966 I was introduced to the world of protest marches, participating in several.

Came 1967. U.S. Vice-President Hubert Humphrey was scheduled to visit Berlin on April 6. Several days before his visit, about 40 of us gathered together with a group that was planning a protest action. The group was called "Commune One." At the outset we were warned that anyone taking part might get into trouble with the police. Most left. But I stayed.

After Humphrey's visit, the police began an investigation of the demonstrations that had taken place. All the members of "Commune One" were taken into custody, as was I. But these were only the preliminaries. Before my case came up for trial, something else happened that proved to be the *real* basis for the terrorist scene that later developed in Berlin.

It was a Friday—June 2, 1967—and the shah of Iran was coming. We planned a demonstration against what we considered his cruel regime. Until then all our demonstrations—aside from a few firecrackers and tossed potatoes—had been peaceful. But this time some of the protesters were struck with wooden clubs by the Persian secret service, and one demonstrator was shot to death by the police. Now an ele-

ment had been added that would have to be reckoned with in future demonstrations—violence!

In July I fled the country to escape trial for the Humphrey affair and did not return until I heard that charges against me had been dropped. But I was back in Berlin in time for the "Vietnam Convention," held there on February 19, 1968, when almost 10,000 persons marched in protest against the war.

Meanwhile the Berlin press was speaking out strongly against us. As the news media continued its campaign, tension mounted. The climax came on Thursday, April 11. Bullets rang out on West Berlin's most famous street, the Kurfürstendamm, and a student leader lay seriously injured, the victim of an assassination attempt. This sparked a series of violent demonstrations throughout Germany. Hundreds of persons were injured, and in Munich two lives were lost.

In Berlin a protest march was hastily arranged for that very evening. Seeing a certain publishing house as a symbol of the news media and of all those speaking out against us, we marched to its skyscraper home located alongside the Berlin Wall, just yards within West Berlin. While several hundred policemen frantically tried to preserve order, over 2,000 of us marched toward the building. Among the policemen on duty that night was one named Jürgen. I did not know him at the time, but a few years later I would.

Several of us tried to force our way into the building, but without success. Grabbing a heavy brass rod ripped from the demolished front doors of the building, I lifted it, intent on sending it crashing down upon the head of a policeman standing in my way. At the last minute one of the demonstrators, a lawyer sympathetic to our cause, forcibly prevented me from doing it. Where would I be today had he not done so?

**Our tactics were
to foster hatred for authority and
to force people to resort to violence**

By midnight the crowds began dispersing, leaving behind a battlefield strewn with broken glass and overturned and burned-out autos. And it was a battlefield upon which I had fought. I, the idealist who had started out protesting against the use of force, had now ended up using it myself. What was happening?

At the end of the year, a number of us formed a loosely organized group that we called the "Hashish Rebels." This was an appropriate name, because many of us caught up in the protest movement had begun taking drugs.

Our tactics were to foster hatred for authority and to force people, almost against their will, to resort to violence. Once, for example, about 2,000 persons were taking part in a protest march sponsored by a group of engineering students. But it took only 20 of us "Hashish Rebels" to change the demonstration's whole complexion. Scattered among the demonstrators, we began throwing stones at the police. Understandably, they tried to defend themselves and not only the guilty ones but also "peaceful demonstrators" became involved. They, in turn, lashed back at what they considered to be "police brutality."

In order to activate more people for our cause, we held a teach-in at Berlin's Technical University the evening of November 29. About 2,500 persons were present. First we heard a lecture on what was called "honorable crime." We also provided our own musical entertainment. One of our bands, in which I played, was called the *Vox Dei*, Latin for "God's voice." It was obviously a misnomer, for the band's chief purpose was to get our audience emotionally involved and to make them more receptive to our message.

Later in the evening I played a cassette made by a group called the "West Berlin Tupamaros" that defended the

murdering of judges. Several years later the president of Berlin's highest court, Günter von Drenkmann, and the Federal Republic's chief prosecutor, Siegfried Buck, were murdered by terrorists.

Inflamed by both the music and what the speakers had said, a large crowd spilled out of the university building into nearby Ernst-Reuter-Platz and started breaking store windows, especially those of a business firm we viewed as being a symbol of American capitalism.

Meanwhile, I was having personal problems. My drug habit had led to a circulatory collapse. I had also developed a severe persecution complex. Afraid to wear sandals, I stomped around in heavy boots, thinking they would be useful in defending myself. And I never ventured out without a knife. My life, nearly destroyed by drugs and poisoned by hatred, was serving no real purpose. I began to realize that a person, unless he starts with himself, can do little to change the world, even with violence.

In March of 1970 two of Jehovah's Witnesses appeared at my door and showed me their book *The Truth That Leads to Eternal Life*. One of the men, himself a Witness for only a few months, called back and began a systematic study of the Bible with me. Several of my friends, up to 15 at a time, would frequently attend.

I made rapid progress in learning about God and his purposes. Soon I was attending Christian meetings and making profound changes in my life. Then on May 23, 1971, I was baptized in symbol of my dedication to God, just about a year after having told the two men at my door: "I will be happy to listen to what you

**I began to realize that a person
can do little to change the world,
even with violence**

have to say, but be sure of one thing: I will never become one of Jehovah's Witnesses!" But now I had. And who was this young, newly baptized Witness who had played such a major part in rescuing me from a life of drug addiction and violence? Our paths had crossed once before on an April night back in 1968. Yes, he was Jürgen! To think that, theoretically at least, the policeman I had been so eager to club three years previously could well have been Jürgen!

During my Bible studies, I learned much—for example, that during the first century there were also "freedom fighters," or "terrorists," who thought they could bring about a better world. They were Jews and they wanted to liberate their people from Rome. But they could not. In fact, their acts of violence helped to bring about Jerusalem's destruction by Roman armies in 70 C.E.

The followers of Jesus, however, did not support these liberation movements. They trusted in God to establish a better world by means of his kingdom. They were aware of the Bible's words: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. . . Happy is the one . . . whose hope is in Jehovah his God."—Ps. 146:3-7.

Where would I be today had not Jürgen

stopped at my door and helped me to understand this Bible text? Or the one at 2 Peter 3:13? It states: "But there are new heavens and a new earth that we are awaiting according to [God's] promise, and in these righteousness is to dwell."

A really righteous world—that the Great Creator also wants, and will create!

Some of the peaceful demonstrators of the 1960's turned into the bank robbers, kidnappers and murderers of the 1970's

Many of my former comrades have continued to fight for what they feel will be a better world. Some of the members of "Commune One" and the "Hashish Rebels" went on to form the nucleus of the terrorist group Movement of June 2. Similar groups gave birth to the Red Army Faction and other terrorist groups. Some of the peaceful demonstrators of the 1960's turned into the bank robbers, kidnappers and murderers of the 1970's. Examples: Katherine Boudin, etc., who were implicated in the aborted robbery in Nyack, N.Y., Oct. 20, 1981. Is this the better world they had in mind?

I, too, have continued to fight, but not in a violent way. I am fighting hard to live up to God's righteous requirements for achieving everlasting life in his new system. I am fighting hard to help others, including my wife and two little boys, to do the same. This is a spiritual fight that makes me happy and gives me a worthwhile goal in life. Best of all, it can lead to something that is sure to come—a truly better world.—Contributed.

"Let anger alone and leave rage; do not show yourself heated up only to do evil. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 37:8, 9.

Never with violence

Why are some babies born deformed?

AFTER giving birth, the mother was told that her son had a birth defect and would soon be totally blind. The mother reported: 'The shock caused me to start questioning God's justice. Why should a helpless little child suffer? I looked after myself healthwise before and after pregnancy. Why did it happen to me?' Earth wide it is estimated that one out of every 20 babies is born with some deformity. Many anguished parents wonder . . .

Does God Cause It?

Absolutely not! Though many feel that such tragedies are "God's will" or that he is punishing the parents for some past sin, the Bible, God's Word, shows that such is not the case.

For instance, Jesus' disciples asked why a certain man was born blind. They asked Jesus: "Who sinned, this man or his parents, so that he was born blind?" Jesus then made clear that birth defects are not a punishment from God, saying: "Neither this man sinned nor his parents."—John 9:1-3.

What Is Responsible?

There is a variety of causes of birth defects. At times they occur because of a mix-up in the baby's microscopic chromosomes or genes. This may or may not have been inherited from the parents.



However, the *Textbook of Medicine* states: "In most malformations no major factor can be identified, and it can be presumed that their existence is due to the complicated interaction of genetic and environmental influences or to special rare genetic combinations."

Some factors believed to play a role in causing birth defects include: illness or exposure of the mother to certain diseases during pregnancy, radiation injury, chemical pollution, drugs (even some considered safe during pregnancy), excessively large quantities of some vitamins, malnutrition, improper diet, certain living conditions, age of mother, race, and even the season of birth. Frequently, wars and greedy commercialism have caused conditions that led to birth defects.

On the other hand, certain actions by a parent can increase the risk of birth defects. Some lead loose and immoral lives to the detriment of their unborn offspring. The baby can be deformed because the parents contract a venereal disease or are in an incestuous relationship. Also, parents may hurt their developing fetus by indulging in narcotics and tobacco.

However, the basic cause of deformed children is the disobedience of the first couple, Adam and Eve. Their sin against God caused them to lose their perfection of mind and body and produce "defective" children. Each succeeding generation pro-

gressively drifted farther away from perfection. Therefore, even if there were no adverse technology, war, malnutrition or immoral behavior, there would still be deformed children by virtue of the fact that we are born of imperfect parents.

What Can Be Done if It Happens?

Depending on the type of deformity, often much can be done. Medical researchers are daily developing new techniques to help cure deformities or to make it easier to bear up with them. Mechanical arms and legs have enabled many born without such to have a more enjoyable life.

There are institutions that are doing much to rehabilitate deformed children. Many child psychologists are proving that when specialized training is started early enough "infants of *any* intelligence level can develop and learn." At times a parent may have no alternative but to have the child placed in an institution. Yet parental love is vital. "Love will do more than all the special training," stated the father of a child born with mongolism.

Many children who were born hopelessly crippled have been assisted and now, as adults, live productive lives. Even some women without arms have raised their own children. Despite their handicaps, they are glad to be alive.

Will such children ever become sound? Yes, they will. Jesus demonstrated the

"works of God" by healing a man born blind. This miracle by God's power shows that God truly cares about the plight of those born deformed. These "works of God" will become even more manifest in the near future. God promises to remove this present selfish system and to bring in "new heavens and a new earth" wherein "righteousness is to dwell."—2 Pet. 3:13; John 9:3.

Just as Jesus, while on earth, healed blind eyes, deformed legs, a withered hand, so in the "new earth" eyes and ears closed from birth will be opened. Those with useless or missing limbs will joyfully regain their use! Every tear of sadness will pass away under the heavenly rule of Jesus. Even death will disappear!—Mark 3:1-5; Rev. 21:3, 4.

This hope gives incentive to those who have deformed children. The mother of a 15-year-old retarded son who has been a deaf-mute from birth admitted: "There were times when my daughter and I felt like throwing up our hands and quitting, but knowing Jehovah God and realizing that in the future he will rid my son of this condition gave us something to look forward to. This is what kept us going."

Learn more from the Bible about this inspiring hope and how you and your family can enjoy it. Jehovah's Witnesses will be glad to help you free of charge.

WHAT SOME PARENTS OF DEFORMED BABIES SAY

"Before he was born I was very short-tempered, but by caring for him I learned patience and kindness. This even helped me to be more considerate in dealing with other people."—Mother of a 15-year-old deaf, speechless and retarded boy with skeletal deformities

"We have often thought about the doctor who wanted permission to let her die. What a blessing our little girl has been to us! While limited in so many ways, a retarded child seems endowed with a superabundance of love."—Father of a 10-year-old girl with mongolism

Figuring backwards for the answers

"What is 48,241 multiplied by 35,482?"

"1,711,687,162," answered a young man sitting at one end of the stage, before the woman at the other end had time to enter all the digits in a calculator. When the machine finally gave the same answer, the audience applauded.

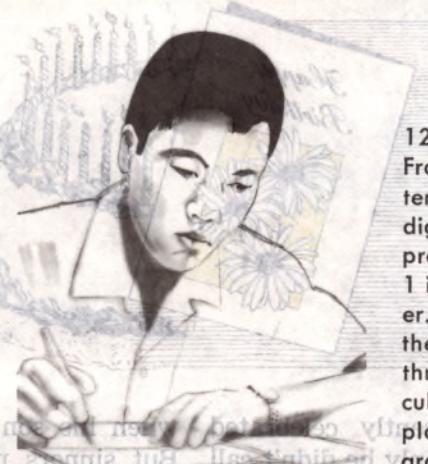
"569,733 divided by 832?"

"684.77524 with a remainder of 0.00032." Again the young man got the answer first, using only his fingers, and the calculator confirmed it.

That was in a competition held at the Chinese University of Science and Technology in May 1978, and the mathematical genius was 24-year-old Shi Fengshou from Shaanxi Province, China. "On question after question put by the audience," reports "China Reconstructs," "the man won."

Shi Fengshou developed his astounding technique strictly through hard work and inventive thinking. While still in the village primary school, he often wondered why people would read a number from left to right but do calculations from right to left. Wouldn't it be much simpler if everything were done the same way? This started him on the search for a fast way of doing mental calculations.

Working from left to right enabled Shi to give out the answer as soon as each digit was obtained, a definite advantage in mental computations. But the key to his success was in his ingenious way of handling the carry-over. For example, try multiplying 36 by 2 from the left, mentally. The first digit of the answer is not 6 (2×3) but 7 because there is a carry-over of 1 from the next operation ($2 \times 6 =$



Shi Fengshou explains how he does it

12). So the answer is 72. From this simple idea, Shi determined that every time a digit is multiplied by 2, the product should be increased by 1 if the next digit is 5 or greater. From there, he worked out the rules for the numbers 3 through 9, and soon such calculations became simple child's play for him. By the time he graduated from primary school, he had already mastered calculations involving multidigit numbers, such as those he did in the competition.

Later, Shi also developed methods for doing powers and roots and even logarithmic and trigonometric functions mentally. The story had it that he would practice squaring license-plate numbers, that is, multiplying the number by itself. License numbers in China are seven digits long. Can you imagine standing on the street trying to square a seven-digit number? At first, the car would be long gone before he could come up with the answer. But, with practice, he would have it as soon as the car had passed.

It was not long before he attracted professional attention. Eventually his work was published in a book entitled "Quick Calculations," which became very popular all through China.

Minds like Shi's are rare, but they demonstrate the immense potential of the human brain. Granted that not all of us are interested in becoming a "human calculator" like Shi Fengshou, but imagine the things that we can learn to do and enjoy when given unlimited time—an eternity—a prospect that the Bible holds out to lovers of the true God.

Birthday celebrations

—How did they get started?



A PUBLIC figure recently celebrated his 70th birthday—only he didn't call it that. "It's the 31st anniversary of my 39th birthday," he quipped.

Not everybody feels the same about birthdays. Little Johnny may eagerly anticipate the day with its cake, candles and presents. Mommy, on the other hand, may not wish to be reminded of her age.

Some people even decline to celebrate their birthdays for reasons of conscience. Does that seem strange? Actually, if you had been a member of the early Christian church, you would have refused to celebrate your birthday.

"The celebration of the anniversary of an individual's birth, though customary among the ancients, was originally frowned upon by the Christians," notes William S. Walsh in his book *Curiosities of Popular Customs*. Historian Walsh goes on to quote from early Christian writings on the subject, saying: "Thus Origen, in a homily on Leviticus xii 2, assures his hearers that 'none of the saints can be found who ever held a feast or a banquet upon his birthday, or rejoiced on the day

when his son or his daughter was born. But sinners rejoice and make merry on such days.'"

Where did early Christians get their distaste for birthdays? Partly from the Jews. "In the Bible there is no instance of birthday celebrations among the Jews themselves," points out *M'Clintock and Strong's Cyclopædia*, adding: "In fact, the later Jews at least regarded birthday celebrations as parts of idolatrous worship."

Birthdays and Astrology

Of course, early Christians had reasons of their own for not celebrating birthdays. Back then birthdays had strong connections with pagan religion that are less noticeable today. "The custom of commemorating the day of birth is connected . . . in its content, with certain primitive religious principles," points out the *Encyclopædia of Religion and Ethics*. What principles?

Spiritism, for one. "The Greeks believed that everyone had a protective spirit or *daemon* who attended his birth and watched over him in life. This spirit had

a mystic relation with the god on whose birthday the individual was born. The Romans also subscribed to this idea. They called the spirit the *genius*. This notion was carried down in human belief and is reflected in the guardian angel, the fairy godmother and the patron saint."—*The Lore of Birthdays*, Ralph and Adelin Linton.

Another reason for early Christians to avoid birthdays was the connection with astrology. "The keeping of birthday records was important in ancient times principally because a birth date was essential for the casting of a horoscope," say the Lintons. To early Christians astrology was associated with Eastern religions, Roman Stoicism and the twisted thinking of the Gnostics. Christians wanted no part of that!

Change in Church Attitude

Eventually the nominal church's opinion of birthdays changed. Why? Because the overall attitude of the church toward the Roman world changed, not surprisingly, when persecution ceased under Emperor Constantine. Nominal Christianity, much corrupted from the apostolic version, became the state religion. Now what happened to her previous hostility to anything pagan?

As the church "emerged from the storm of persecution into the sunshine of imperial favor," wrote 19th-century clergyman Henry J. Vandyke, "she passed from the lower conception of a church saved out of the world, to the higher conception of a world to be saved through the ministry of the church."

What was the result of such unscriptural reasoning? "Then it was that, opening her heart to the humanity of religion, she began to draw near to the humanity of Jesus, and to seek with eager interest for the day of His birth, that she might

make it holy." If Jesus' birthday could be celebrated, what about other birthdays? William Walsh makes the connection, saying: "With the celebration of Christ's Nativity returned the celebration of the nativities of ordinary mortals."

Does It Matter Today?

All of this happened many hundreds of years ago. Why should it affect birthday celebrations today? Well, if first-century Christians celebrated neither their own birthdays nor Jesus' birthday, why should not sincere Christians today follow their example?

'But isn't that an extreme position to take, even fanatical?' some may ask. 'After all, what harm is there in a birthday party? No spiritism or astrology is involved today.'

Interestingly, much that is taken for granted in birthday celebrations today retains the flavor of ancient religious rites. "The custom of lighted candles on the cakes started with the Greeks," say the Lintons. "Phirochorus [an ancient Greek historian] records that on the sixth day of each month, the birthday of Artemis, [the fertility] goddess of the moon and the hunt, honey cakes round as the moon and lit with tapers were placed on the temple altars of this goddess."

What do the candles mean? "Birthday candles, in folk belief, are endowed with special magic for granting wishes. Lighted tapers and sacrificial fires have had a special mystic significance ever since man first set up altars to his gods. The birthday candles are thus an honor and tribute to the birthday child and bring good fortune," notes the same source.

How about the traditional greeting "Happy Birthday"? Says *The Lore of Birthdays*: "Birthday greetings and wishes for happiness are an intrinsic part of this holiday... originally the idea was rooted

in magic. The working of spells for good and evil is the chief usage of witchcraft. One is especially susceptible to such spells on his birthday, as one's personal spirits are about at the time. . . Birthday greetings have power for good or ill because one is closer to the spirit world on this day."—Page 20.

Does that mean that Christians cannot have anything to do with any custom that might have originated in false religious rites? No. A great many common practices may have had such origins. But when features of the custom, as carried over into modern-day practice, go contrary to Bible principles, then true Christians must conscientiously refuse to participate.

Self-Glorification

The Lintons note that birthdays are unlike other holidays, for they are times "when all the presents and good wishes are for oneself. The birthday cake, splendid with colored icing and shining candles is a personal tribute. Other holidays lift the heart, but birthdays warm the ego."

Is it a good idea for Christians to engage in celebrations that "warm the ego"? Speaking to the proud Pharisees, Jesus warned that "whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:12) Too much 'ego-warming' could lead to humiliation at God's hands. "Let us not become egotistical," the apostle Paul counseled.—Gal. 5:26.
"But why pick on a little thing like birthdays?" some might object. Because Christians believe that the Bible principle "the person faithful in what is least is faithful also in much" applies here.—Luke 16:10.

Besides, while a birthday party might be 'a little thing,' a big principle is involved. The fourth-century church began to accept birthdays only after a major

change in her thinking. As we noted on page 13, clergyman Vandyke referred to the Scriptural principle that the Christian church is "no part of the world," as a "lower conception." But Christians who base their belief on the Bible cannot subscribe to such thinking!

Nowhere do the Scriptures authorize the church to reject Jesus' statement that "you are no part of the world, but I have chosen you out of the world." (John 15:19) Where did the church get the authority to reject Jesus' words as a "lower conception" and to follow a self-proclaimed "higher conception," that the church should become part of the world in order to save it?

The Bible letter of James puts it strongly, stating: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Does that sound as though the church can save the world by becoming part of it and adopting its rituals?

Something Better

Although childbirth is a joyful occasion, the Bible puts it in perspective with this interesting comment: "A name is better than good oil, and the day of death than the day of one's being born." (Eccl. 7:1) How can that be?

At birth all of us have inherited imperfection and sin from our ancestors, Adam and Eve. We are "born outside of God's favor with the prospect of a brief, trouble-filled life and then death."—Job 14:1-4; Rom. 5:12.

Although we are all born under God's wrath, so to speak, the situation is not hopeless. The Bible writer John put it this way: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him."—John 3:36.

So the imperfect life we have at birth is not really life at all from God's point of view. That is why a good "name" with God is so important! If one's life has been spent acquiring such a "name," then, at the end of such a worthwhile life, it can truly be said that 'the day of death is better than the day of one's being born.' Such a person has the sure hope of a resurrection to live again. (Isa. 26:19) Would it not be better to seek and rejoice in a good relationship with God than to celebrate a birth date? After all, we are but a "mist" from his standpoint, "appearing for a little while and then disappearing." —Jas. 4:14.

"They Don't Celebrate . . ."

When one of Jehovah's Witnesses spoke to a family recently, he was informed that other Witnesses lived next door. How did the family know they were Witnesses? A youngster piped up, "They don't celebrate!"

"It's true that Jehovah's Witnesses don't celebrate birthdays or holidays," agreed the Witness, "but did you know that we do get together socially at other times and we do have fun?"

The youngster's eyes got big. "You do?" he asked.

Jehovah's Witnesses do not wear sanc-

timonious black robes and hair shirts. Their refusal to celebrate birthdays stems from a sincere desire to please God. They cannot help but note, as Christians have noted since the time of Origen, that the only two birthday celebrations mentioned in the Bible were those of an Egyptian pharaoh and Herod Antipas, a Roman ruler, neither of whom was a servant of God. It is also significant that both celebrations were associated with an execution.—Gen. 40:20-22; Matt. 14:6-11.

Yet Jehovah's Witnesses enjoy life. They enjoy sharing with one another in healthful periods of relaxation. They look forward together to the hope of everlasting life that comes under God's kingdom. (Matt. 6:9, 10; Rev. 21:3, 4)

They believe that the time is coming when babies will no longer be born with a painful inheritance of human imperfection and death. At that time, everyone who is born will be able to look forward confidently to a life so long that counting birthdays will be pointless. In the meantime, the Witnesses' sincere love of life, as well as their love of God, makes them desirous of pleasing him even in 'little things' like their attitude toward celebrations that still carry the fundamentals of false religion.

Is It "Just a Job"?

How do the scientists and specialists who are devoting their time and talents to turning out more and more deadly and devastating weapons feel about it? One such professional who has been in the "business" for over 30 years observes that few leave weapon-related work on account of conscience. "The truth is," he says, "once they're in it, very few people think much about it. . . . My colleagues who work on nuclear devices don't do it for a reason. They do it because they are nuclear physicists." Another expert feels that his con-

science is clear: "The way I see it, since we have a military establishment, the best we can hope for is that no one will go off crazy and start a war." However, this scientist admits that even this way of thinking is rare. "I'd say only about 10 per cent of my colleagues share my concerns. Maybe another 10 per cent are at the other extreme—they'd do anything that would give us military superiority. And the other 80 per cent, well, I doubt they think much about it. To them, it's just a job."

Is Christmas really pagan?

PUBLICK NOTICE

The Observation of CHRISTMAS having been deemed
a Sacrilege, the exchanging of Gifts and Greetings,
dressing in Fine Clothing, Feasting and similar
Satanical Practices are hereby

FORBIDDEN

with the Offender liable to a Fine of Five Shillings

Above, at the right, is a facsimile of a statute passed in 1660 in the Massachusetts Bay Colony in New England, prohibiting the observance of Christmas. Similarly, in 17th-century England, Christmas celebrations were banned as "pagan and papish, Saturnalian and Satanic, idolatrous and leading to idleness."

Though those were laws of a bygone era, they still prompt the question: Is Christmas really pagan? A closer look at the roots of some of the popular customs of Christmas may provide the answer.

The Date

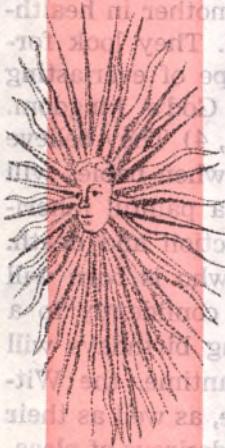
All the standard encyclopedias and reference works agree that the date of Jesus' birth is unknown and that the churches borrowed the date of December 25 from the Romans, along with their customs and festivities. Here are some typical comments: "The ecclesiastical calendar retains numerous remnants of pre-Christian festivals—notably Christmas, which blends elements including both the feast of the Saturnalia and the birthday of Mithra." ("Encyclopædia Britannica") "It is usually held that the day [December 25] was chosen to correspond to pagan festivals that took place around the time of the winter solstice, when the days begin to lengthen, to celebrate the 'rebirth of the sun.'" ("Encyclopedia Americana") "On this day [December 25], as the sun began its return to northern skies, the pagan devotees of Mithra celebrated the birthday of the invincible sun."—"New Catholic Encyclopedia."

Saturnalia was a seven-day Roman festival running from December 17 to 24, held in honor of Saturn, the god of agriculture. The festival was marked by boisterous feasting, drinking, merrymaking, dancing, gift-giving and the decorating of homes with evergreens. December 25, the birthday of Mithra the sun-god, originally the Babylonian god of light, became the climax of the week-long celebrations.

In an effort to make converts of the pagans and to win back those fallen away to such worldly practices, the Roman Church, in the middle of the fourth century, Christianized Mithra's birthday and adopted the date and customs, but designated it as a celebration of the birth of Jesus Christ. Thus was born Christmas.

Christmas Tree

Some authorities attribute the origin of the Christmas tree to Boniface, who convinced the eighth-century Germans to abandon their worship of the sacred oak trees. According to the legend, when he chopped down one of their sacred oaks, a young fir tree grew up in its place. Boniface told the new converts that the fir would be their holy tree—the tree of Christ.



Others believe that the Christmas tree came from the paradise tree, popular in medieval Germany. The tree was the centerpiece in the paradise play honoring "saints" Adam and Eve, whose feast was on December 24. It was decorated with apples and wafers.

Indeed, the first reference to the Christmas tree as we know it came from Strasbourg, Germany, in 1531. German settlers eventually carried the custom to North America, where it was embellished and popularized. The first electrically lighted Christmas tree appeared in 1882 in New York city in the home of Edward Johnson, an associate, appropriately, of Thomas Edison, inventor of the electric lamp.

Santa Claus

Legend has it that when Nicholas, a fourth-century bishop of Myra (now southwest Turkey), heard that a local resident lacked money for dowries for his three daughters, he secretly tossed gold pieces or coins into their home through a window or a smoke hole on the roof. The gold supposedly fell right into some stockings that had been hung by the fire to dry. All the essential elements of the Santa Claus story were there. The image of the rotund, red-suited gift bearer, however, appeared to be the product of the fertile imagination of a series of famous New Yorkers. First, the Dutch settlers contributed the name—Saint Nicholas in Dutch is Sinterklaas. Then, in the 19th century, writers including Washington Irving and Clement Moore (famous for his poem "Twas the Night Before Christmas") furnished the literary descriptions. Finally, cartoonist Thomas Nast, creator of the Democratic donkey and the Republican elephant, brought the finishing touches to the jolly old fellow seen around Christmas time.

Holly and Mistletoe

According to a New York "Times" report, "evergreens of many sorts were used throughout much of Europe long before the Christian era in mid-winter pagan rites intended to insure the return of spring."

The Teutons and the Celts of medieval Germany and England regarded holly as a symbol of eternal life because it stayed green when other trees faded away in winter. Mistletoe was sacred to the Druids of ancient Britain, who ascribed to it magical power over demons, witchcraft, poisons, diseases and infertility. In Scandinavia, mistletoe was so sacred that enemies meeting under it would lay down their weapons and give each other a kiss of peace.

Fantastic legends developed to link these plants with Jesus. One legend holds that holly was originally leafless in winter. But when Mary put the baby Jesus under a holly bush to hide him from Herod's soldiers during the flight to Egypt, the plant immediately put out thick green leaves complete with prickly points to hide and protect the infant.

IS IT FOR YOU? Pagan rites and superstitious legends—such are the sources of the Christmas tradition. They were shunned by the early Christians, who, according to "the World Book Encyclopedia," "did not celebrate His birth because they considered celebration of anyone's birth to be a pagan custom."



This package of rituals and superstitions called Christmas is but another by-product of the famous dictum of Pope Gregory I to the missionary Augustine: "Tear down their idols but consecrate their temples." Only the labels have been changed. The contents are as pagan as ever.

Woodburning stove—is it for you?

"WE'LL sit by the fire on nasty, chilly evenings, with a tea kettle simmering on the top, or a pot of soup or chili and it will be wonderful!"

Romantic notions such as this, along with the all-too-familiar price hikes of fuel oil, have sent many homeowners to take a closer look at woodburning stoves as an alternative means for heating their homes. Industrial estimates show that 5,000,000 American homes, or about 7 percent, are already outfitted with some type of wood stove or furnace, and the number is increasing by about one and a half million each year. In Canada, Russia and Scandinavia, woodburning stoves are popular as ever, and even in England, reports show, wood stoves "have sold their way into more than 100,000 British homes in the last few years."

New Generation of Stoves

Unlike earlier models, modern stoves are airtight and burn wood slowly, requiring fewer refills. Clever designs help to prevent much of the heat from going up the chimney; so they are about 50- to 60-percent efficient. This compares favorably with the 60- to 75-percent efficiency of gas or oil burners. Such a stove, however, is not cheap and installation can also be costly.

The availability and the price of wood are also important factors in figuring the economic advantage of wood stoves. As a comparison, a cord of wood, which is a tightly stacked pile four feet by four feet by eight feet, or 128 cubic feet (3.6 m³), has about the same heating value as 200 gallons (757 L) of home heating oil. In some rural areas and



small towns, wood is plentiful and relatively inexpensive. In New England, for example, up to 50 percent of the homes rely, in whole or in part, on wood as fuel. In large cities, however, wood prices and problems with availability and storage can make wood stoves impractical. In addition, there are usually stringent fire laws and safety codes that must be observed.

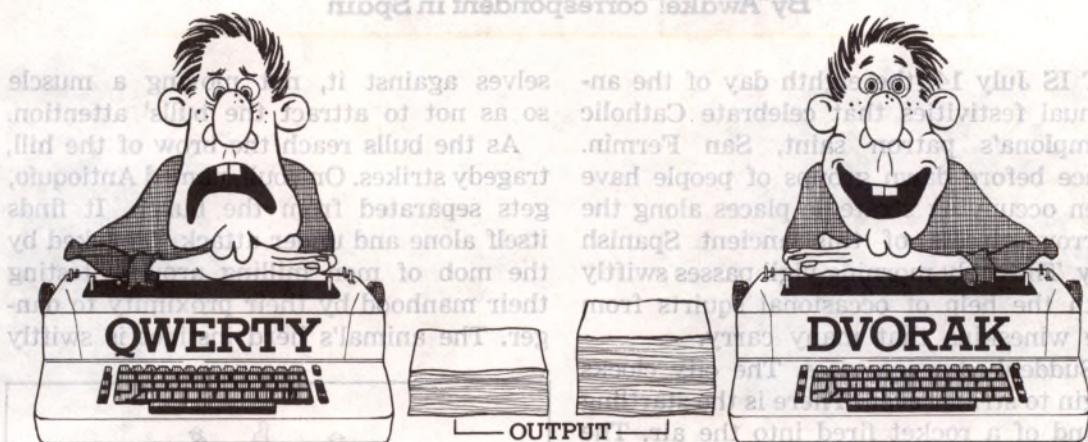
Dangers and Hazards

No official information is yet available on the relative safety of woodburning stoves and oil, gas or electric heating units. But, according to an insurance trade association report, improper use and maintenance of wood stoves accounted for 15 percent of accidental home fires in New Hampshire and ranked third as the cause of home fires in Oregon. Burns and deaths related to wood stoves also have increased sharply in recent years.

As more and more people turn to wood stoves, air pollution becomes an increasingly serious problem. In some villages in Vermont, it is reported that "you can barely see for all the smoke." In Portland, Oregon, a test reveals that 36 percent of all inhalable particulate matter in the air is from wood smoke, which is similar in chemical composition to cigarette smoke—a health hazard. Many states already have laws restricting the use of woodburning stoves, and the Clean Air Act in England prohibits the burning of wood in London and other cities.

So, the next time you feel warmed up to wood, whether by the lure of the romantic fireside or because of your oil bill, take careful stock of the pros and cons and see if a woodburning stove is really for you.

The case of 'QWERTY vs. DVORAK'



A NYONE who can type in the English language has good reason to know what "QWERTY" is. The name comes from the first six letters from the left on the top row of the standard typewriter keyboard. But what they may not know is that this arrangement of the keys was actually designed for inefficiency.

When Christopher Latham Sholes and his coworkers developed the first commercially successful typewriter in 1873, they originally had all the letters arranged alphabetically in four rows of keys. But the machine would stick or jam when adjacent keys were struck in quick succession. To overcome this problem, Sholes rearranged the keys by putting the most used letters and combinations as far apart as possible to slow down the operator. The result was the "QWERTY" keyboard.

Since then, virtually every part of the typewriter, except the keyboard, has been redesigned for greater efficiency. Throughout the world, 50 million people labor over this 108-year-old design while unaware of or indifferent to a vastly superior system that has been around for nearly 50 years—the Dvorak keyboard.

This system, developed by August Dvorak after 20 years of research, puts nine of the 10 most used letters in the middle or "home" row of the keyboard so that over 3,000 words can

be typed without the fingers "reaching," whereas only about 50 words can be typed on "QWERTY's" home row. The work load is also redistributed among the fingers so that in an average day of work, the fingers of the typist on the Dvorak keyboard move about one mile (1.6 km), compared with 12 to 20 miles (19 to 32 km) on the standard keyboard.

To demonstrate the superiority of his system, Dvorak retrained 14 Navy typists during World War II. In just one month, they were turning out 74 percent more work and were 68 percent more accurate. According to another enthusiast of the Dvorak system, it "is virtually 100% successful in imparting 60-word-a-minute excellence in about the same training time that would have led to 30 words a minute on old qwertys."

Still, the public remains largely unimpressed. Not many are willing to be nudged out of their comfortable position. Though typewriters with the new keyboard are being offered by most manufacturers, Royal reports that it sells "fewer than 25 machines a year." Some are hopeful that the advent of computer word-processing technique, where speed is the hallmark, will hasten the demise of the century-old "QWERTY" system. But this remains to be seen.

The case of 'QWERTY vs. DVORAK' appears to have fallen by the wayside as another victim of time and circumstances.

Is it worth the risk?

By "Awake!" correspondent in Spain

IT IS July 14, the eighth day of the annual festivities that celebrate Catholic Pamplona's patron saint, San Fermin. Since before dawn groups of people have been occupying strategic places along the narrow streets of this ancient Spanish city. The early morning vigil passes swiftly with the help of occasional squirts from the wineskins that many carry.

Suddenly tension rises. The city clocks begin to strike seven. There is the startling sound of a rocket fired into the air. The explosion, heard all over the town, is greeted with excited shouts.

Down by the river Arga, corral gates are thrown open and out storm six wild Spanish bulls, led by a few steers as bait. Now there is tumult and commotion from the watching crowd behind the protective barriers and from the nervous participants awaiting their moment of glory down on the Cuesta (Hill) de Santo Domingo.

As the frightened animals gather speed up the hill, a strange sight meets them. Rushing down toward them is a group of excited young men (and some older), dressed mainly in their typical bull-running gear—white shirt and trousers, a red beret and a sash at the waist. Many carry a rolled-up newspaper with which to distract the bull in case of sudden danger. When only a few yards separate the two charging groups, the men suddenly turn on their heels and head back up the hill as fast as their legs will take them.

The horned beasts gain ground on them, and the tailenders snatch a quick glance behind to see which way the bulls are going to veer, if any. The more prudent rush to the nearest wall and flatten them-

selves against it, not moving a muscle so as not to attract the bulls' attention.

As the bulls reach the brow of the hill, tragedy strikes. One bull, named Antioquío, gets separated from the bunch. It finds itself alone and under attack, provoked by the mob of men milling around, testing their manhood by their proximity to danger. The animal's herd instinct is swiftly



replaced by its self-defense reflex. It starts striking out viciously with its horns. One of the runners, 26-year-old José Antonio Sánchez, is gored and dragged along for several yards. Others try to help him, but in vain, for he dies three hours later in the hospital.

The bull finally recovers its direction and heads once again toward the disappearing herd and supposed liberty. In fact, it ends up in the bullring. The ring itself is full of men, mainly youths, trying to get in on the act, some taunting the bulls. Antioquío strikes again and 29-year-old Vicente Ladio Risco is gored and falls to

his knees, clutching his stomach. A scream of horror rises from the spectators in the stands. They know they have witnessed yet another death in the "holy" festivities of San Fermín.

Was it worth the risk? Two young lives extinguished on a summer's morning. And for what? What noble cause was furthered? Was it *really* worth the risk? Was personal pride or glory worth so much to their bereaved families and relatives? These reasonable questions can be applied to many optional human activities that involve a definite risk to life and take their tragic yearly toll.

Mountaineering—How Safe?

For millenniums man has responded to the call of the mountains. For some they present a challenge, while for the majority they provide a magnificent setting for escape from city drudgery. Millions of enthusiasts walk and climb mountains around the world, deriving immense pleasure and satisfaction from this activity while incurring hardly any risk at all.

On the other hand, it has to be admitted that many mountaineers, both budding and experienced, lose their lives each year scaling the earth's peaks. As an example, in November 1980 three young mountaineers tried to scale the almost vertical face of the San Jeronimo mountain in the Montserrat massif, near Barcelona, Spain. All three fell 260 m (853 feet) to their death. Maybe the reason was lack of experience. But was it worth the risk? How would their parents and families answer today?

Lack of experience is by no means the only reason for disasters in mountaineering. In October 1978 an expedition of veteran women climbers from the United States attempted to reach the summit of Annapurna I (8,078 m; 26,503 feet) in the Himalayas, using two separate teams for the assault. One team made it. The second did not. It is reported that Vera Watson

and Alison Chadwick-Onyszkiewicz, experienced climbers, were roped together on their way up the mountain when they fell to their death. Another member of the expedition, Arlene Blum, wrote in her diary of the events: "They must not have been able to stop themselves, and fell 1,500 feet [457 m] down a steep incline of snow and ice. *It could happen to any climber, at any time.* But why did it have to happen? I feel numb, and my thoughts go to their families. All that grief and pain—*what mountain is worth it?* . . . Of course, we all decided to take the risk when we came here. *But their families and friends made no such decision.*" (Italics ours)



A similar tragedy occurred more recently, in June of this year, in the northwestern United States. Sixteen climbers—eleven on Mount Rainier and five on Mount Hood—were killed on the mountain slopes. Yes, what mountain or transient ambition is worth the risk? This question has to be weighed against the unique asset that is being put in jeopardy—LIFE! Whether one believes in God or not, life is a very precious gift that should not be put at risk at just any price. Life implies a responsibility—not only to oneself but also to one's family (especially to a husband, wife or children) and, for the Christian,

In Future Issues

- Poverty—What Can Be Done About It?
- A Closer Look at Famous Works of Art
- The Robots Are Coming!

to God, the Giver of "every good gift and every perfect present."—Jas. 1:17.

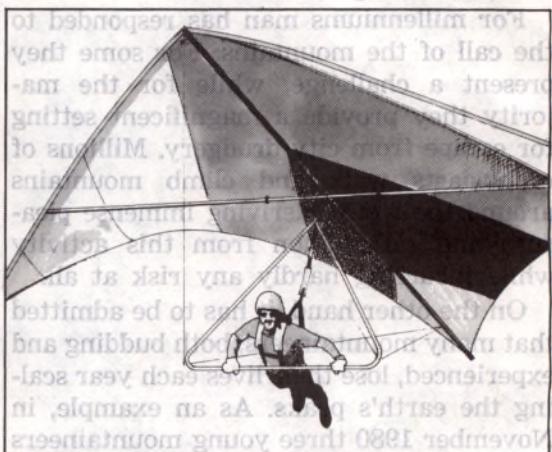
Obviously not all mountain deaths are attributable to mountaineers. Occasionally, ill-prepared hikers have died of exposure. As one Spanish authority commented: "Anyone who climbs the mountains on a Sunday will see them crawling with people looking for adventure, the majority without adequate equipment and knowledge of the region. The real miracle is that more do not get killed." Therefore, if you go to the mountains, the wise course is to be sure that you are in fit physical condition and equipped with suitable clothing and adequate provisions. If you are accompanied by an experienced hiker or mountaineer, that is even better.

The facts speak for themselves. In a recent survey published by *El País*, a Madrid daily, mountaineering topped the list of sports deaths in Spain for the five-year period 1975-79, with a total of 137. The next most dangerous sports were hunting and underwater activities, both of which claimed 42 lives over the same period. Then came aerial sports, with 39 deaths. **Aerial Sports**—Who has not envied the soaring, effortless flight of the eagle or the albatross? From time immemorial man has dreamed of being free to fly and soar like the birds. Thus how appropriate the rhetorical question in the Bible book of Job: "Is it owing

to your understanding that the falcon soars up, that it spreads its wings to the south wind?"—Job 39:26.

In recent decades such free-flight aerial sports as gliding, parachuting, ballooning and hang gliding have gained in popularity. With good training and adequate equipment, the danger level in the majority of these sports can be kept to a minimum, especially if the person is not foolhardy. Without a doubt, noiseless flight, with only the wind as a fellow traveler, is a unique and exciting experience for man.

However, the aerial sport with the most inherent risk right now is probably hang



gliding. In this respect the *Encyclopaedia Britannica 1976 Book of the Year* commented: "Despite numerous accidents and some fatalities, resulting from the *inherent instability* of the craft when upset by sudden gusts of wind, hang gliding acquired new respectability during the year, with international competitions held in the U.S. and Austria." (Italics ours) Expert hang-glider Rudiger Flender stated: "There are spectacular hang glider pilots, and old hang glider pilots. But very few spectacular and old."

The technical reasons for hang-gliding accidents have been listed as mechanical

failure in flight (which can happen despite care in assembly and maintenance), sudden changes in wind direction and powerful gusts, particularly strong downcurrents that can bring disaster to the most experienced hang glider.

In June 1979 Patrick Depailler, the famous Formula 1 racing car driver, was seriously injured while hang gliding in his native France. A sudden gust of wind sent him crashing to the earth. He lived to tell the tale but had to undergo operations for the injuries received.

Less fortunate was a young Christian in the United States. In an accident suffered while hang gliding, he fractured his neck. When he recovered, he went back to gliding. One day, shortly after takeoff, a sudden gust of wind flipped him over and he lost control of his wing. He slammed into the side of a mountain and was killed. Again we ask, Was it worth the risk? When we consider the terrible loss suffered by the widow and parents, it is also reasonable to ask, Is there a trace of selfishness in the desire to practice a sport that has so little margin of safety? This is a factor that a Christian must take into account since he is duty-bound to love his neighbor as himself.

—Matt. 22:39.

Car-racing Fatalities

In spite of his gliding accident, Patrick Depailler returned to automobile racing. On August 1, 1980, he died in a crash while training on the Hockenheim circuit in Germany.

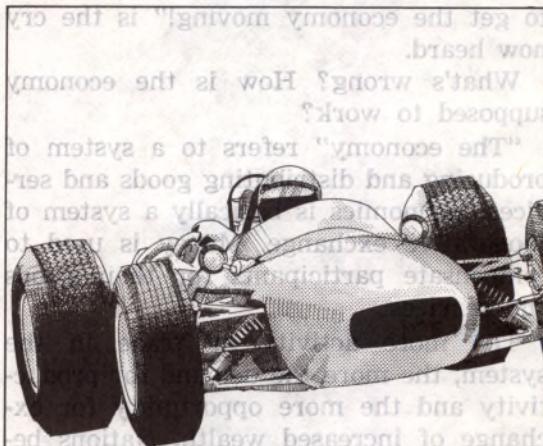
What motivates men to take such risks? One authority states: "Racing drivers are motivated by competitive spirit, and the promise of wealth, fame and glory." (*Encyclopædia Britannica*, Macropædia, Volume 12, pages 569-70) But it also has to be recognized that such motivation has left behind it a trail of dead persons, both famous and little known. As the same

encyclopedia goes on to say: "Over the years, hundreds of drivers and spectators have been killed in racing. The risks are implicit in the nature of racing. . . . They will continue to happen. The problem is to protect the drivers and spectators when they do occur."

Perhaps the key question here is, Are "wealth, fame and glory" the maximum values in life? Is it worth risking life itself just to see your name in a soon-forgotten list of world champions?

Personal Decision

There are many activities in life that involve some minimal risk or possibility



of injury or even death. Just to travel by plane or to take a car ride downtown, or simply to cross the road, can result in an accident. However, such remote possibilities do not prevent us from carrying on a normal everyday life.

On the other hand, there are activities that are not obligatory or essential to life and yet involve a higher degree of risk to life and limb. In such cases each one must personally face up to the question and its implicit responsibility, Is it worth the risk? In this respect a Christian especially will think twice before putting in danger his God-given gift—life itself.

What's wrong with the economy?

By "Awake!" correspondent in Canada

LIKE an automobile mired in the mud, the world economy is bogged down. There is even alarm that, like a stuck automobile with engine racing and wheels spinning, the economic system shows signs of breaking down under the strain. And we're all feeling the effects. "We've got to get the economy moving!" is the cry now heard.

What's wrong? How is the economy supposed to work?

"The economy" refers to a system of producing and distributing goods and services. Economics is basically a system of cooperative exchange. Money is used to compensate participants for their goods and services.

The more activity or trade in the system, the more the demand for productivity and the more opportunity for exchange of increased wealth. Nations become more prosperous and their subjects can look forward to a better standard of living.* An economy that is moving ahead or expanding is considered to be essential for world progress and security.

This was thought to be the general state of the world economy through the 1950's and 1960's. By the mid-1970's, however, it was evident something was wrong. "Runaway inflation" was generating a vicious spiral of increasing prices. Production was falling behind demands, unemployment was growing and prices kept rising. Instead of an equitable exchange of wealth,

* For a discussion on basic economics, see *Awake!*, January 22, 1975, pp. 16 to 20.

the gap was widening between the rich nations and the poor ones.

Especially from 1973 onward, drastic oil price increases shocked the system. The energy-dependent economy of the Western industrialized world was sent reeling. Non-oil-producing developing countries sank hopelessly deeper into debt as they imported needed goods and energy at ever-increasing prices. Creating further havoc, the instrument of trade—money—was erratically jumping up and down in value, one nation's currency relative to another's. Clearly, the economy had run amok.

Economic Summits

In November 1975, the leaders of some of the world's strongest industrialized nations—France, the Federal Republic of Germany, Italy, Japan, Great Britain and the United States—met in Rambouillet, France, to talk about solving the world's economic problems. After three days of talks, the leaders left their summit "confident that recovery is under way." Since then, however, leaders of the same industrial nations, now joined by Canada, have felt the need to hold an Economic Summit every year. What happened to the hoped-for recovery?

Two days before the 1981 Economic Summit, held in July in Ottawa, Canada, the *Toronto Star* reported: "A major difference between Monday's summit and the first one in Rambouillet, France, in 1975 is that today everyone is a little more cautious about the prospects for the fu-

ture on things like economic recovery, increasing world trade, reducing inflation and boosting employment."

In simple terms, the economy is still stuck. And no one is sure how to get it moving. Inflation stubbornly persists—in double-digit figures for all but two of the 1981 summit nations. Growth in the Gross National Product (total goods and services produced) for the industrial countries has been far from satisfactory.

Added Complications

In recent months a new complication has been added to the maze of problems bogging down the economy—record-high interest rates, especially in the U.S. As if by a rock thrown into a pond, the ripples have spread into the economy of all Western industrialized nations.

In the U.S., high interest rates tighten the money supply by discouraging would-be borrowers from putting into circulation more inflated money. But high interest rates also restrain the flow of money into business investments, badly needed to get the stagnant economy moving.

In other countries high U.S. interest rates appeal to investors who want to put their money into American dollars. The demand for dollars increases their value while driving down the relative value of other currencies. European currencies were driven down by about 20 percent in

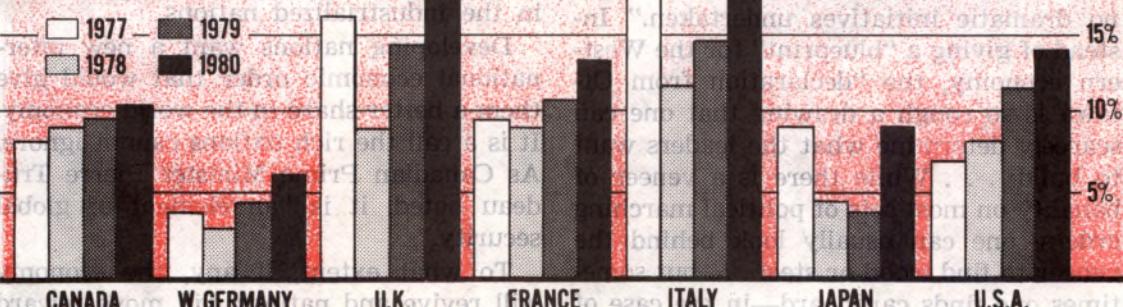
the first half of 1981, allegedly due to high U.S. interest rates. Investment flowed across the Atlantic, slowing European recovery and stimulating inflation. When a currency is worth less, it takes more money to pay for imported goods. Inflation rises. To keep investment money at home, countries have raised their interest rates to compete with those in the U.S. Yet lower rates are needed to make it easier to borrow investment money to stimulate their economies.

At the Ottawa Summit U.S. President Ronald Reagan stood firm on the high-interest-rate posture in his country. The other leaders face the dilemma of what to do if the U.S. tight money policy does not help to control inflation and interest rates stay high.

Growing unemployment is another serious complication. The Organization for Economic Cooperation and Development projects that unemployment in its 24 member countries is expected to reach the highest level since the reconstruction period after World War II. At least one European leader claims that "unemployment is now a greater evil than inflation."

The nations' balance of payments is yet another factor muddying the economic waters. As a bloc, the European Economic Community registered a trade deficit of close to \$10 billion with export-aggressive Japan during the first half of 1981. In-

CONSUMER PRICES



dustrial countries as a whole had a combined current account deficit of \$70 billion in 1980, due in large part to higher prices for imported oil. Members of the Organization of Petroleum Exporting Countries, on the other hand, jumped in surplus from \$3 billion in 1978 to \$120 billion in 1980. For the non-oil-developing countries, however, a combined current account deficit of \$79 billion in 1980 is sure to increase sharply in the early 1980's, and there is no relief in sight.

Such staggering imbalance wildly tips the entire economy. Industrial nations are struggling to correct their own balance of payments while encouraging the oil-rich countries to get their surplus money back into circulation, especially through aid to debt-ridden less-developed countries.

'A Pessimistic Declaration'

With these and many other complications pressing in from all directions, the 1981 Ottawa summiteers addressed "the need to revitalize the economies of the industrial democracies, to meet the needs of our own people and strengthen world prosperity."

However, the *Toronto Star* called their final communiqué "a rather pessimistic declaration about the economic future of the free world." The seven leaders agreed that the "fight to bring down inflation and reduce unemployment must be our highest priority." But how?

A *Toronto Globe and Mail* editorial said: "No world-shaking decisions were made, no dramatic initiatives undertaken." Instead of giving a "blueprint" for the Western economy, the "declaration from Ottawa is so rough a drawing that one can scarcely determine what the leaders want to build. . . . While there is a veneer of banality on most sets of political marching orders, one can usually look behind the veneer to find wood or steel . . . but sometimes one finds cardboard—in the case of

Ottawa." Have the leaders and their advisers run out of ideas?

Yet significant points are made in the Ottawa declaration. "We must involve our peoples in a greater appreciation of the need for change; change in expectations about growth and earnings, change in management and labour relations and practices, change in the pattern of industry, change in the direction and scale of investment, and change in energy use and supply," say the leaders. Changes are called for in public borrowing, budget deficits, interest rates, volatility of interest rates and currency exchange rates, in accelerated food production and in matters of trade. Instead of just a push, the economy badly needs a complete rebuilding!

Economies have been in trouble before and recovered. Why can't the present economy revive without going through drastic change?

A Major Difference

The world's economic problems are not the same as those of a generation ago. A major difference is the interdependence of nations and their economies. Economic policy or action in one industrialized nation affects the others. Even the poorest of developing nations is interwoven in the global economy, affecting rich nations. Prosperity of the rich countries depends on the well-being of the poor countries, who not only sell vital raw materials to the rich but also import billions of dollars' worth of goods, creating much-needed jobs in the industrialized nations.

Developing nations want a new international economic order that would give them a better share in the world economy. It is a call the rich nations cannot ignore. As Canadian Prime Minister Pierre Trudeau noted, it is "an element of global security."

To what extent, if any, the economy will revive and nations will move toward

negotiating a new economic order, time will tell. But there is convincing proof that what's *really* wrong with the economy is beyond cure.

What's Really Wrong?

A number of things are wrong. First, there is *greed*—who can control it? Regardless of actual need, people *want* more and more material things and a “better way of life,” even at the expense of others. Greed has fueled excessive expectations and demands for higher wages that are met by more increased prices. It leads to nations’ placing restrictive controls on the economy to protect their own wealth at the expense of others. Like a disease, greed infects the world economy with exploitation and manipulation.

Another driving force in the world economy is the *threat of war*. Nations want to strengthen their economies so they can afford armaments to assert or defend their sovereignties. In a massive arms race with the Soviet Union, the United States has introduced a five-year plan to raise its defense budget from \$162 billion to \$343 billion. Such spiraling costs of seeking military advantage could further cripple the economies of all major countries. Can one expect justice and equity from an economic system that, in two weeks, spends for military purposes amounts that it is said could provide drinking water and basic health care to all the world’s population?

The basic problem, however, is *government*. As the Ottawa Summit acknowledged, “economic issues reflect and affect the broader political purposes.” Japanese Prime Minister Suzuki came to the point when he said the challenge facing Western nations was to demonstrate that their economic and political institutions are superior to those of the East.

Leading up to the Ottawa Summit, conference chairman Prime Minister Tru-

deau told the Canadian House of Commons: “Eight hundred million people live on the margin of human existence. They live in overwhelming deprivation, with despair and in a state of perpetual crisis. The management of this crisis is a test both of the humanity and the *credibility of governments*.” (Italics added)

The fact is that 6,000 years have failed to produce a credible form of government from among mankind. Despite some gains, the crisis overall gets worse, not better. Is such a credible government possible, one that can remove the present inequitable economic order, driven by greed and its obsession for warfare?

Yes! The needed government is God's heavenly kingdom. It will bring to this earth solutions far superior to anything dreamed of in economics textbooks and theories. That government's principal textbook, the Holy Bible, long ago pinpointed the severe economic problems to be experienced in our day. (Rev. 6:6) But it goes beyond showing what's wrong; it can lead you to experience the blessings of the only satisfying solution.

It will help you to appreciate why only God's kingdom can guarantee full employment, no inflation, fair distribution of wealth and economic security. Even now it is changing personalities to eliminate greed and is turning productive efforts away from building armaments to peaceful pursuits and eventual economic security. (Mic. 4:1-4) Instead of simply creating a new economic order, soon it will remove the entire world system—including unjust economics—and replace it with a righteous new order. Only a superhuman government can accomplish such a superhuman feat!—Dan. 2:44.

Why not look into the Bible and find out for yourself what you need to do in order to benefit from that coming world change? Jehovah's Witnesses stand ready to help you in your efforts to do so.

From Our Readers

GENE-SPlicing

I am studying microbiology and am quite interested in genetic engineering. Your article was technically sound for the most part. But your arguments against further research and development really used deceptive and faulty logic. And by trying to dismiss scientific research in this area by implying that the scientists who are working on it are people who "greedily and arrogantly seek to redesign God's creation radically for material gain . . ." you not only resort to journalism of the lowest sort, i.e., name calling, to back up your argument, you also insult the world's hardworking, underpaid academic scientists and if this is an example of your handiwork you also lose a great deal of my respect for the truthfulness of your magazine and your organization.

Regarding the faulty logic that was found throughout your article . . . let me mention just a single, simple example: You stated that "from the bacteria's point of view, the gene-spliced variety are really inferior." I agree, but from man's point of view, aren't they superior? Then you stated: "If man cannot improve on the design of the lowly bacterium, can he truly expect to improve on the design of the far more complicated plant or animal cells?" That does not necessarily follow. If your criterion for an "improved" bacteria is one that is improved from the bacteria's point of view . . . well, then, this too can be done. And yes, we can truly expect to benefit from genetic engineering of plant and animal cells also. Didn't God give us the animals, plants and bacteria for our use? And didn't he give us a wonderful, intelligent brain for our use? Then why shouldn't we use these to the best of our present abilities to help ourselves and others? Never before has

the potential to help many people with only a few discoveries been greater than it is now.

R. N., Texas

We feel that the risks and dangers involved in genetic engineering indicate a need for the greatest of caution. Our views as to the possible motivation for certain experimenters are shared even by some scientists involved in genetic engineering. It is not unknown that some men in the name of science have pursued dangerous experiments either in ignorance of or total disregard for possible catastrophic consequences. Our views are also greatly influenced by our belief in a Creator and his purposes as expressed in the Bible. Though animals, plants and bacteria were created to benefit humankind, they are also interrelated in a way that scientists but dimly understand, as ecologists will admit. Attempting to alter God's creation on a massive scale may set forces in motion that man is totally unprepared to control.—ED.

Although I am not a scientist nor educated in biological life, I've always appreciated articles dealing with the explanation of biological makeup. Your article "Can Science Redesign Life?" is exceptionally understandable and highly educational. And I agree, how can man, who is far inferior to our Creator, surpass God's biological designs?

E. W., Alaska

I enjoyed the article "Can Science Redesign Life?" I learned a lot that I had never known about. Keep those good articles coming!

M. W., United States

newspaper readers learned of
the "Shakedown in Egypt,"

which was to occur during
the month of December.

Shakedown in Egypt

◆ Only a few days before his death, Egyptian President Anwar Sadat strongly denounced what he called "sectarian sedition" that threatens national unity. In the past year, conflicts between the Moslem majority and the Coptic Christian minority have claimed some 70 lives in Egypt. According to a *Newsweek* report, President Sadat's "main target was the Muslim Brotherhood, an Islamic revivalist movement that demands a return to holy Koranic law." But the Coptic Church also came under fire for its "spirit of hatred, bitterness." Sweeping government actions included the arresting of 1,536 religious activists, the exiling of Coptic Pope Shenouda III and the taking of control of 40,000 mosques to ensure that "there is no religion in politics and no politics in religion."

"An Editing Error"

◆ According to a prophecy in the Book of Mormon, American Indians would become "white and delightsome" if they join the Mormon Church. The Mormons believe that the dark skin of the Indians was a curse God put on their ancestors, which would be lifted if they became Mormons. But in 1978, Spencer Kimball, the church president, "announced a revelation from God," and the church "scrapped a racial

doctrine that prevented blacks from holding the priesthood," says a recent *New York Times* report. So now, in a new edition of the Book of Mormon, the passage in question reads "pure and delightsome" instead. A church official said that "the word 'white' was an editing error and that Mr. [Joseph] Smith intended to have the prophecy use the word 'pure.'"

A "Hole" in the Sky

◆ Astronomers in three major observatories have discovered an area in space about 3,000 times the size of the Milky Way that is completely void or empty—a giant "hole." It is by far the largest such "hole" ever found, equaling about one percent of the entire observable universe. One of the observers said that the phenomenon "is exceedingly hard to understand" because, according to the "big bang" theory, "the distribution of matter and motion in the universe on the average is homogeneous in all directions," reports the *New York Times*. The discovery poses a serious challenge to current concepts, and revisions are said to be in order.

Origin of Birthdays

◆ The magazine supplement to the German newspaper *Schwäbische Zeitung* recently considered birthday customs,

noting that they "have a long history." The article states: "Their origins lie in the realm of magic and religion. The customs of offering congratulations, presenting gifts and celebrating—complete with lighted candles—in ancient times were meant to protect the birthday celebrant from the demons and to ensure his security for the coming year. . . . Down to the fourth century Christians rejected the birthday celebration as a pagan custom."

"Majority" or Minority?

◆ According to a recent Associated Press-NBC News poll, more people are getting dissatisfied with religion's role in politics. Of 1,601 adults interviewed, 66 percent felt that churches and clergymen should not be involved in politics. Regarding groups such as the Moral Majority, "which raises money and campaigns for conservative candidates and causes," the poll found three and a half times more people expressing unfavorable opinion about them than those favorable.

It also found that Protestant "born-again Christians" and "those who said they are interested in politics were less likely to have a favorable opinion" about the group.

Painful Emotions

◆ Many persons do not realize that the cause of their pains may be emotional, reports Rene Cailliet, M.D., professor and chairman of rehabilitation medicine at the University of Southern California. Dr. Cailliet believes that people are spending millions of dollars trying to relieve pain symptoms that are actually caused by unpleasant relationships. "Sometimes the tension is manifested in strain on the muscles of the neck. Some victims suffer the same tension pain in the back. Others get peptic ulcers, migraines or heart attacks. Still others experience pain in one place, then another, or in var-

ious places simultaneously." He observes that such cases are difficult to diagnose and adds: "Many patients are averse to admitting that their pain is caused by on-the-job or home-related anger, anxiety or depression. They'd rather blame their pain on an old or imagined injury."

World's Fastest Train

◆ The Train à Grande Vitesse or High Speed Train from Paris to Lyons, inaugurated on September 22, now claims the honor of being the world's fastest. The 300-mile (480-km) run takes 2 hours, 32 minutes, slicing an hour and 12 minutes off a regular express train. It even beats a plane ride, which takes 2 hours and 45 minutes including taxi rides to and from the airports. The lowest one-way fare is \$35 (U.S.). The new train operates at speeds of up to 156 miles (250 km) per hour, although it set a world record of 230 miles (370 km) an hour back in February. The entire system of 87 ten-car trains and special tracks cost French taxpayers \$1.6 billion.

Coping with Priest Shortage

◆ Back in 1978, in the U.S., a nun was appointed to manage a church. Since then other nuns have received similar assignments. One nun in a rural lake-resort area of Wisconsin was recently appointed parish administrator of two churches. She said that a local priest shortage likely ruled out a resident priest pastor. Priests in the area come in just to celebrate Mass, the nuns say.

Kublai Khan's Fleet Found

◆ The head of a Japanese salvage expedition believes that divers have found the remains of military leader Kublai Khan's invasion fleet. Devout Buddhist Kublai Khan, grandson of Genghis Khan, was the first emperor of the Mongol Yüan dynasty. His fleet sought to invade Japan

700 years ago, but typhoons destroyed 1,000 of the 4,400 warships. Expedition leader Torao Mozai says that divers have recovered so many pottery fragments and barnacle-encrusted weapons that they would "fill 10 large suitcases." The remains of 72 wooden hulks rest on the bottom of the sea just off the coast of Japan. "There's now no doubt we found the remains of Kublai Khan's fleet," he declared. "All we have to do now is salvage as much as we can, before it is lost forever."

Namibia's Severe Drought

◆ The northwestern regions of South-West Africa (Namibia) are in the grip of a severe drought. One of these areas is Damaraland, where the cattle count has dropped from 60,000 to 10,000. About half the number starved to death. In neighboring Kaokoland the cattle loss is an estimated 100,000. Some humans also have died of malnutrition. In less than four months, authorities collected and burned the carcasses of 700 wild animals, including zebras, kudus, oryx, springbok, elephants, giraffes, a rhinoceros and a baboon. One farmer in the Kamanjab district said: "We have never had a drought like this, not even the great drought of 1933 can compare with it."

Teen Gunslingers

◆ Not only are many teenagers trigger happy these days; they also are completely callous about taking people's life or giving up their own. That seems to be the point most viewers got from the CBS TV documentary "Murder Teen-Age Style" shown nationwide in the U.S. last September. "What's the use of going out fighting . . . getting all dirty, sweaty, tearing up your clothes . . . if you can just take your finger, pull the trigger . . . Bang, bang! I got this fool," explained one youth. Realizing that the "fool" could

be himself, another youngster, figuring that there is little to lose, casually remarked: "You only go down once."

Why Just One Sperm?

◆ Once an egg cell is penetrated by one sperm, all the other thousands of sperms around turn away. But why? Studying the egg cell of a sea urchin, scientists found that normally the egg cell membrane maintains a negative electrical charge of -70 millivolts. The moment a sperm penetrates the membrane, the charge jumps up to +20 millivolts and remains there for about a minute. The positive charge repels the sperms, and the interval gives the egg cell just enough time to build a stronger barrier to keep the sperms out. The phenomenon is observed in other species as well. How the egg accomplishes this split-second electrical maneuver and turns off other sperms still eludes the scientists.

Survival of Mates

◆ A 12-year study of 4,000 widowed persons aged 18 or older reveals that "widowers died sooner than married men of the same age and race, and similar home environment," reports *Science News*. "Widows, however, showed an annual mortality rate that was indistinguishable from that of their married counterparts." But the higher death rate of widowers does not appear until several years after the death of the spouse, which suggests that "it is the absence of his spouse rather than the immediate trauma of her death that most affects a man's health." The researchers explain that a mate provides the needed support not only for daily stresses but also during a medical crisis. But why are women not affected by the loss? Other studies suggest that "women are better adapted to survival than men to start with."

Index to Volume 62 of Awake!

ANIMAL AND PLANT LIFE

- Be Careful, Snakes! 2/22
- Controversial Fishing, 8/22
- Expelling Unwanted Visitors, 1/22
- Eye Fashion—Not Just for Looks, 9/8
- Facts About Migrating Birds, 9/8
- Feathers—Marvels of Design, 2/8
- Giant Chrysanthemum, 1/22
- Instinct—Wisdom Programmed Before Birth, 9/22
- Killer Whales Not All That Bad, 4/22
- Living Works of Art, 3/8
- Magnificent Black Eagle, 10/22
- Masters of Camouflage, 10/8
- Natural Wonders, 7/22
- 'One Standard Lifespan,' 6/8
- Orcids, 6/22
- Parakeet Praises Jehovah, 2/22
- Sheepdogs, 4/8
- When Men Meet Animals, 3/22

ECONOMICS AND EMPLOYMENT

- How Secure Is Your Money? 12/8
- Inflation Crisis—Handle It Wisely, 7/22
- Keeping Your Job, 3/8
- One Man and Inflation, 12/8
- What's Wrong with the Economy? 12/22

HAVE YOU EVER WONDERED?

- Any Benefit to Be Religious? 2/8
- "Does the Bible Say That?" 12/8
- Do We Really Need God? 7/8
- Good or Bad to Be Superstitious? 6/8
- How Do We Know God Exists? 5/8
- Why Are There So Many Religions? 8/8
- Why Bad Habits Are So Hard to Break? 1/8
- Why Witnesses Call at Your Door? 3/8
- Will Streets Ever Be Safe Again? 2/22

HEALTH AND MEDICINE

- Are You a Friend of the Unborn? 7/8
- Attacking Major Depression, 10/22
- Breast-feeding Is Best Feeding, 7/22
- Drug Addiction, 5/22
- How Can I Get Some Sleep? 10/22
- How Safe Are Microwave Ovens? 5/22
- Is Smoking Here to Stay? 3/8
- Microwaves—How Dangerous? 4/22
- Plague of Plaque, 11/8
- Safeguard Your Children's Health, 5/8
- Staying Young While Growing Older, 7/22
- Why Are Some Babies Born Deformed? 12/22
- You Can Cope with Life, 8/8
- You Can Fight Depression! 9/8

HUMAN RELATIONS

- Brotherhood of Man—Just a Dream? 10/8
- Children—A Blessing or a Heartache? 4/8
- Children—Does It Really Matter How You Act? 4/8
- Children, Victims of Divorce, 3/22
- Do You Forgive Others? 4/22
- "Just You and Me, Mom," 2/22
- Marriage by Go-Between, 6/8
- Marriage or "Living Together"—Which Is Better? 1/22
- When People Irritate Us, 8/22

JEHOVAH'S WITNESSES

- 'After Flowers, Stones'—on the Soccer Field, 5/22
- Bringing My Violent Temper Under Control, 11/8
- Cuban Refugees Tell Their Story, 6/22
- Ex-Terrorist Tells All, 12/22
- Gilead Graduations, 11/22, 5/22
- Her Sight Is Dim, but Her Faith Is Bright, 3/22
- Honesty Is Appreciated, 3/8
- How I Appreciate 'the Kindly Quality of God'! 11/22
- "I Survived the Sinking of the Titanic," 10/22
- "Kingdom Loyalty" District Conventions, 12/8, 6/8
- My Search for Social Justice, 10/8
- New Center for Witnesses in Sweden, 8/8
- Record of Faithfulness, 6/22
- So Glad to Be Alive! 8/8
- Something Was Missing from My Jewish Heritage, 6/22
- Tragic Accident Changed My Life, 5/8
- "Truth Will Set You Free," 1/22
- Turkish Courts Uphold Freedom of Worship, 6/8
- Two-Day "Miracles," 7/8
- "We Enjoy Our Work!" 5/8

LANDS AND PEOPLES

- Getting Away from It All, 8/22
- Glimpses of the Ifugao, 11/8
- Islands of "Paradise" in the Pacific, 11/8
- Mighty Zambezi, 3/22
- Niger—River That Feeds Nations, 2/22
- Problems in "Paradise," 11/8
- 'Queen of the Highways,' 8/22
- Sweet Sculpture, 4/8
- Taj Mahal, 10/22
- When Disaster Struck Athens, 5/22

MISCELLANEOUS

- "Awake!" Readers Save Lives, 5/8
- Cheese—What Gives It Flavor? 3/8
- Counterfeiting, 2/8
- Crossword Puzzles, 12/8, 11/8, 10/8, 9/8, 6/8, 4/8, 3/8, 2/8, 1/8
- Everyone Pays for Smuggling, 4/8
- Future for Your Children? 7/22
- Hammurabi's Code, 1/22
- Household Cleaning Hints, 6/22
- Incest—The Hidden Crime, 2/8
- Is It Worth the Risk? 12/22
- Lessons from Sports, 7/22
- Material Prosperity—Does It Bring Real Happiness? 12/8
- Nostradamus—How Credible? 8/8
- Now It's Why Johnny Can't Write, 11/22
- Polluted Profits, 2/22
- Pollution's Many Victims, 11/22
- Search for Knowledge, 1/8
- Shoplifting, 4/22
- Skills Replace Frills, 3/22
- 'We Keep Our Homes Clean!' 7/8
- What Did That Dream Mean? 4/22
- What Makes Men and Women Different? 8/8
- Woodburning Stove—Is It for You? 12/22
- Working Women, 1/8
- World of the Translator, 9/8
- Worthwhile to Play the Lottery? 11/22
- "Would You Type This?" 2/8

RELIGION

- Appearances Can Be Deceiving, 11/22
- Better Life—Just a Dream? 1/8

- Bible a White Man's Book? 11/8
- Bible Locations Quiz, 5/8
- Bible Principles Work, 8/8
- Bible Promises Bring Happiness, 12/8

- Churches in Nigeria, 7/22
- Church of England, 7/8
- Death in the Family—How Can You Cope? 2/8
- Does Fate Govern Your Life? 11/8
- Does Religion Belong in Politics? 3/22

- Do You Recognize the Meaning of What You See? 12/8

- Electric Church Turns On, 3/22
- Focus on Philippine Church, 5/22
- Halloween and All Saints' Day, 10/22
- How Sure Are Youth About God? 9/8

- Is Christmas Really Pagan? 12/22
- Jonah—A Fish Story? 4/8
- Observe the Sabbath? 1/8
- Searching Out Legal Roots, 1/22
- Where Do Birthdays Come From? 12/22

- Why Are They Leaving the Church of Sweden? 6/8
- Why Does God Permit Wickedness? 4/22

- Why So Many Religions in South Africa? 1/22
- Will Reading the Bible Improve Your Life? 5/8
- Will There Ever Be a Real Paradise? 11/8

- Will You Survive the Sinking of This System? 10/22

SCIENCE

- Accidents of Evolution? Or Acts of Creation? 9/22
- Gene-splicing, 8/22
- How Old Are the Fossils? 11/22
- Microwaves—How Do They Work? 3/22
- Photography in Three Dimensions, 1/8
- Printing Revolution, 2/8
- Pure Water—a Wonder of Nature, 10/8
- Searching for Life in Outer Space, 2/22
- Sky Eyes Are Watching You, 9/8
- Space Shuttle, 6/22
- Typeetting Enters the Computer Age, 3/8
- Water—Extraordinary Substance, 1/8
- Were There "Cavemen"? 6/22
- What Did Darwin Find on the Galapagos? 6/8
- When It Touches on Science the Bible Is Scientific, 9/22

WATCHING THE WORLD

(This section appears in each issue.)

WORLD AFFAIRS AND CONDITIONS

- All in a Day's News, 7/8
- Can Capitalism, Communism or Socialism Bring Real Happiness? 12/8
- "Doomsday Clock" Moved Ahead, 6/8
- Do You Recognize the Meaning of What You See? 8/22, 8/8, 7/8, 4/8
- "Somebody Ought to Do Something About It!" 5/22
- Terrorism—What Are They Fighting For? 12/22
- Understanding Events Since 1914, 5/8
- What's This World Coming To? 5/8
- World War III—Can Anybody Stop It? 6/8

Index to Volume 62 of *American*

AWAKE! — DECEMBER 22, 1981