

Awake!

May 8, 1992

Help! We Are Aliens





Help! We Are Aliens 3-12

Virtually every country has its share of aliens—millions of uprooted people looking for a better life. They may work alongside you or move into your neighborhood. Unfortunately, they are often viewed as a threat. But there are two sides to every question. Therefore, why do they come? Are they a real threat? What can be done to help them?



"I Was Determined to Die for the Emperor" 14

Tomiji Hironaka was trained as a Japanese soldier before World War II. Why was he willing to die for the emperor? What changed his viewpoint?



Why Do I Have to Be Home So Early? 20

This question is probably asked by young people all over the world. So why do parents set a time for their children to come home?

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Aliens A Global Problem



"WE GO to Johannesburg to seek money because there is no work here," said a migrant worker from the rurals of southern Africa. He states: "If there was work here we wouldn't bother to go to Johannesburg." His touching explanation describes the dilemma that many aliens and migrant workers face.

But the sheer enormity of migration over the last few decades is frightening some people. (See box, page 5.) The Spanish daily *El País* reported: "Racism and xenophobia have suddenly reappeared in the new Germany." Violent mobs, described by the press as neo-Nazi skinheads, have attacked immigrants.

Some immigration officials admit that they follow a policy of exclusion. An immigration officer in one Asian country declared that his job was to 'keep foreigners out.' Also, commenting on the recent influx of refugees from an Eastern European country, *Time* magazine tells of a high-ranking official who said: "We don't want to make them feel too comfortable because we want them to go back."

Even more scathing were the remarks of a journalist in France who was convinced that the 'foreigners immigrating there were a menace.' His reasons? They are of a "different race, [speak] different languages, [and have] different values." His conclusion? "We should deport as many as we can, [and] isolate the rest."

With such antialien sentiments surrounding them, it is little wonder that foreigners face a wall of prejudice from local communi-

ties who feel threatened by the sudden influx of strangers. Typically, one incensed local Israeli bemoaned the fact that "landlords prefer the Soviet immigrants" because the government provides these with a cash grant when they settle in Israel. As a result, local citizens are forced by rent increases to move from their dwellings.

It is no secret that foreigners often take on the menial tasks that local citizens despise. Consequently, many of the newcomers have to work under harsh conditions for depressed wages—especially if they are illegal immigrants. In addition, in the workplace aliens often suffer much discrimination because of their foreign status.

Irrespective of who they are or where they try to settle, the majority of immigrants face the painful process of healing their severed roots and forming new bonds for the future. The journal *U.S. News & World Report* says that aliens "often begin by feeling excluded and overwhelmed." For some the effort is too great. Concerning these, the report continues: "The tragedy of losing a first home is compounded by the failure to find a second." For many this sense of dislocation has much to do with the immense task of coming to grips with a new language.

How Do You Say . . . ?

Have you ever had to learn another language and adapt to another culture? What effect did that have on you? Most likely "the net result of your labors is a nagging feeling of incompleteness," answers Stanislaw

Partners at Work

WHILE there are certain problems associated with an unbridled influx of foreigners, there is also much evidence to show that in many cases aliens are an asset to their adopted country. "West Germany and its foreign workers have clearly profited from one another," says *Time* magazine, adding that "the steel mills of the Ruhr and the Mercedes assembly lines outside Stuttgart are powered by guest workers." Also, according to *National Geographic*, "New York's garment industry would have collapsed" without the use of immigrant labor.

Economists recognize the valuable contribution these migrants make to their host countries. Despite suffering gross prejudice, Turks, Pakistanis, and Algerians in Europe have learned to adapt. "They make do," says *U.S. News & World Report*, and will continue to

do so "until Europe . . . discovers, for straight economic reasons, that it needs them."

Desperately desirous of succeeding in their new countries, foreigners tend to be more self-sufficient and less reliant on government social support systems than locals are. "Nothing is so unfounded as the charge that immigrants go on welfare," said one U.S. immigration adviser who handled the cases of more than 3,000 aliens.

Often, entire neighborhoods have been renovated by foreigners who seek to improve their surroundings. When South Africa experienced a sudden influx of Portuguese refugees after war broke out in Angola and Mozambique, entire suburbs in Johannesburg were taken over and upgraded by the Portuguese community.

Baranczak, Polish immigrant and writer in the United States. Yes, language is essential to being a functioning part of a society. Learning a new language may be a particularly trying aspect of integration, especially for the older adult alien.

For these immigrants, learning a language is often a vicious circle. The journal *Aging* says that when aliens cannot cope with the language and cultural loss, it often causes depression, which in turn does not permit them to concentrate on the demands of learning the new language. Ultimately, the foreigner

becomes more and more reluctant to take on the risk and sometimes humiliation of learning the language. The problem is compounded when the children assimilate the language and culture much faster than their parents do. This often leads to friction and a generation gap in immigrant families, that is, if the whole family migrates together.

Shattered Families

One of the least documented and yet most tragic results of mass migration is the disastrous effect it has on the family unit. More often than not, families are fragmented when

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This is part of a worldwide Bible educational work that is supported by voluntary donations.**

Unless otherwise indicated, *New World Translation of the Holy Scriptures—With References* is used.

Awake! (ISSN 0005-237X) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc., 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices. **Postmaster:** Send address changes to *Awake!*, c/o Watchtower, **Wallkill, N.Y. 12589.** Printed in U.S.A.

either one or both parents leave their children in the care of other family members while they seek better economic prospects elsewhere. The findings of the *Second Carnegie Inquiry Into Poverty and Development in Southern Africa* comments that this kind of migration "distorts . . . the family structure."

The report documents specific cases of how families have broken up when individual

family members have migrated separately.

These are just some of the problems that immigrants face the world over, not to mention the cost of migration, legalizing of the move, and decisions that have to be made about health, housing, education, and other family members.

So, in the face of all these difficulties, why do aliens migrate in the first place?

Some Major Migration Statistics:

- 4.5 million migrants, including 1.5 million North Africans, form 8 percent of France's population
- In just one sector of the Mexico-U.S. border, 800 Border Patrol officers arrest, on the average, 1,500 illegal immigrants every night
- Some 20 percent of Australia's population is foreign-born
- A million Poles may be working illegally in Western Europe
- In a recent year, 350,000 men legally migrated to South Africa on contract work. The number of illegal foreigners is about 1.2 million
- At least 185,000 Soviet Jews immigrated to Israel in 1990
- Over 900,000 Southeast Asians have moved to the United States since 1975
- Every week, at least a thousand people emigrate from Hong Kong

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Aliens Why Do They Migrate?



"NO ONE could imagine the sort of perils we face in Third World countries . . . and the hardships we face here just trying to make it and support our families back home." Thus wrote Elizabeth, an African immigrant, to the editor of the *National Geographic* magazine. Her words reveal the very crux of why millions of people are willing to forsake their roots to start life anew in a strange country.

Economic attraction is one of the strongest factors in migration

Of course, each immigrant has his or her own story to relate. Some, like the woman mentioned above, may have migrated to escape the hard living conditions that exist in their countries of origin. In his book *Population, Migration, and Urbanization in Africa*, William Hance explains that such factors as disease, insect infestation, soil exhaustion, drought, flooding, famine, war, and tribal strife are the prime causes for today's mass exodus from Africa. Other parts of the earth with similar desperate conditions have also become the spawning grounds for migration.

However, sociologists have identified the desire to escape oppressive living conditions as only part of the reason for today's migratory trends.

Push-Pull Effect

The attraction toward countries that offer a better opportunity in life is also a strong mo-

tivation to move. This, together with the desire to escape bad conditions, produces what is recognized as the push-pull effect. Local adversities tend to push and the foreign advantages tend to pull, or draw, the person to migration. Take the case of Nguyen Van Tue, a typical Vietnamese refugee in Japan. Although he suffered much while coming to grips with being a foreigner, Nguyen admits: "I am content. I have my family with me and we are alive and well in a country that has freedom and enjoys peace."

Economic attraction is one of the strongest factors that encourages migration. In discussing the Italian community of one English town, author John Brown says in his book *The Un-melting Pot*: "Their prime object has

"I am content. I have my family with me and we are alive and well in a country that has freedom and enjoys peace."—A Vietnamese in Japan

always been to make money." He adds that they did this by working "hard and well." When one examines the extreme disparity between wage levels of different countries, it is little wonder that people migrate. Commenting on Mexican workers in the United States, *National Geographic* reveals that "an hour of work south of the [U.S.] border brings a fifth to a tenth of the wage it commands in the United States."

The Pull of Family and Friends

Of course, many move simply to be closer to family and friends who have preceded them. Many Soviet Jews, for example, have migrated to Israel because they feel that there

When one examines the extreme disparity between wage levels of different countries, it is little wonder that people migrate

is safety in numbers. Some were even prepared to take their chances in the strife-torn West Bank.

Encouragement from friends and relatives influences many to emigrate. Australia has been recommended to many prospective emigrants. Now nearly 22 percent of its population are foreign born.

While on a visit from the United States, one emigrant from Barbados told his friend: "You think you [are] all right here," but he asserted that his friend was "wasting time" remaining on the island. Many years later, his

friend admits that these words sowed the seed of discontent, eventually causing him to emigrate.

Often, unfortunately, only the rosy part of the picture is presented to the prospective emigrant. Said Ron, a young man who moved to Canada to escape the rising unrest in South Africa: "Friends and relatives tend to tell you all the great things . . . and understandably omit the negative things."

Whatever the motivation for migration, more often than not, the alien suffers much. As the full implication of the move dawns on them, some strongly desire to return home. So, how can a foreigner successfully adapt to his new environment while coping with homesickness, severed family ties, culture shock, language differences, and a host of related problems?



To the new immigrant, everything seems strange and difficult

Aliens How Can They Cope?



"LOOK," retorted 17-year-old Jaroslav, tired of being teased because he is Ukrainian, "my parents came here [as] refugees." He explained that they had lost their own country and that even if they wanted to, they couldn't go back now. This experience, documented by author John Brown in his book *The Un-melting Pot*, reveals the typical struggle for acceptance that many immigrants and aliens have to endure. This youth found out the hard way that being apologetic about his foreignness did not help matters. He finally decided to use the 'take me as I am' approach—and it worked!

Prejudice, suspicion, and intolerance are realities that aliens have to face. But if you are a foreigner, there are positive steps you can take to help you cope with the transition.

Motives and Attitudes

With the knowledge that you are going to run into prejudice and possible rejection in your new life, you can adjust your reactions accordingly. Rosemary, an English immigrant in Japan, speaks from firsthand experience. "Do not get upset when local people make biting remarks about your home country," she warns, adding: "Resist the overwhelming urge to defend yourself, your country, and your background. Given time, people will judge you for your everyday attitudes and conduct and adjust their prejudices. It may take years."

Remember, the local community is very sensitive about your motives for wanting to live in their country. An *Awake!* correspondent in Germany, which now has large num-

bers of Eastern European immigrants, says: "The problem of adjusting to life in a new country depends upon one's motive for emigrating. Those who do so for good reason, desirous of making the new country their home, generally have an incentive to learn the language and fit in as best they can. Those who consider their move to be only temporary or who are motivated solely by thoughts of economic advantages are soon disillusioned. They therefore put forth little effort to adjust, leading to frustration both for them and for those who deal with them." Of course, this does not mean that immigrants should never return to their home countries if that is what they desire.

Nevertheless, the attitudes and motives of a foreigner can make or break the process of assimilation. If you are an alien, recognize that among locals there is, as *U.S. News & World Report* puts it, a strong belief that "strangers dissolve the ethnic glue that holds nations together." But as you prove your worth as a foreigner and make your contribution, your hosts will find it much easier to accept and even befriend you. As Rosemary, the immigrant mentioned earlier, explains: "They want you to be a foreigner, but they also want you to like what they like."

Some of the problems that you as an immigrant will face can be anticipated, if not avoided, by learning as much as possible about your prospective destination. Reading, studying, and speaking to others concerning the country, customs, and culture can go a long

way in preparing you for the culture shock that you will inevitably experience.

Of course, legalizing your move is essential to gaining the respect of the local populace. In the eyes of many, illegal aliens are a nuisance and a threat. At best they are viewed as cheap labor, just waiting to be ruthlessly exploited. Successful immigrants say that it pays to try your best to legalize your presence. When being interviewed by immigration authorities, a clean, neat presentation is essential in making a favorable impression. Show a cooperative attitude. Do not be evasive.

But there is much more that you, the alien, can do to ease the pain of adopting a new country.

Broaden Out

The natural tendency of most newcomers is to huddle together in their own communities. For example, in New York City, entire neighborhoods are predominantly of one nationality—little Italy, Chinatown, the Jewish sector, to mention a few. Such communities provide essential support services that make the immigrant feel at home—a launching pad to explore new horizons.

Unfortunately, at this point some turn inward and cut themselves off from opportunities and advantages that could really help them. "If rejection and distance of the host culture becomes the preferred mode of coping with the new way of life," says the journal *Psychology of Women Quarterly*, "the adaptation process may never be successfully completed."

If you learn the language of your new country, you will broaden your contacts

In contrast, most aliens who have been broad-minded enough to take the plunge into their host societies report that their lives have been greatly enriched as a result. A group of American students who spent a number of weeks doing a cross-cultural study on the Micronesian island of Guam commented on the broadening effect this had on their view of other cultures. "I look at differentness with interest and curiosity rather than as a threat," admitted one student. Another said: "I am beginning to look at my culture in perspective. . . . I am questioning values and things I have previously taken for granted. . . . I could learn from them."

However, to succeed in unlocking the doors of opportunity, there are certain basic prerequisites that must be met.

Keys to Integration

"Learning the language of the host country leads to faster and easier adaptation . . . because it allows the immigrant a closer interaction with [the] mainstream." Thus recommends the journal *Psychology of Women Quarterly*. But be warned! Learning a language is not an easy process. "Initially I had a hard time," recalls George, an immigrant in Japan. "They would laugh when I made a mistake but would not help me." Undeterred, George took



a portable radio wherever he went and listened to Japanese broadcasting. He adds: "I found that lots of reading helped me get to know the language."

The language of a nation is the gateway to its culture. While you may eventually be able to pick up the language, a new culture is far more difficult to assimilate. This is where a degree of balance is called for. An alien who wishes to succeed must be prepared to grapple with learning the new culture, while in the process keeping his own personality and self-respect intact. As Yugoslav writer Milovan Djilas put it, "a man can abandon everything—home, country, land—but he cannot abandon himself." Striking that balance presents a big challenge.

Family Unity

Each person reacts differently to a new environment. Understandably, older people find that their native culture and language are deeply ingrained. However, children assimilate language and culture much faster. Before long, they may take on the role of interpreters, and their parents often find themselves in the position of students. This unnatural reversal of roles often leads to conflict within the family. Parents may feel that they are losing respect, while children become resentful that

their parents' 'old-fashioned' culture is being imposed upon them. So how can foreign families cope with these increased pressures?

For one thing, parents should take into account the effect the new environment has upon their children. This means making the effort to integrate *along with* their children—not expecting them to live in one culture yet be loyal to another. This concession takes insight on the part of immigrant parents, but it does much to defuse tensions at home. One Bible principle puts it this way: "By wisdom a household will be built up, and by discernment it will prove firmly established."—Proverbs 24:3.

Likewise, children should recognize that although their parents come from a different culture, they have been through the school of life and are therefore far more experienced. Proper respect given to them goes a long way toward securing a peaceful family life.

Thus, despite the complexities of integration, there is much that you, the alien, can do to turn the experience to your advantage. A successful young Portuguese immigrant named Tony sums it up this way: "Although I experienced many difficulties, in the long run, I have been enriched. Understanding two languages and cultures has given me a much broader outlook on life."

How Can Aliens Cope?

Do . . .

- learn the language
- accept and come to understand the new culture
- conform to local customs
- study your new environment and ask questions about it
- make an effort to integrate as a family
- cooperate with the authorities; do your best to legalize your status

Do Not . . .

- withdraw from your host community
- consider your own culture superior
- make money and possessions the first thing in your life
- expect your children to cling to your original culture
- look down on your parents because they have a different background
- migrate separately from your family, if you can avoid it

and get us out of our right. It's not just the air in one hill. To see something happening down and the mountain below, it's a great place to be.

Aliens

How Can You Help Them?



JOURNALIST Günter Wallraff disguised himself as a Turkish worker and labored in a German steelworks. When he revealed his findings regarding the treatment of foreign, or guest, workers, the public was both shocked and enraged. He documented case after case of blatant discrimination and degrading prejudice aimed at foreign workers. In one instance, he witnessed Turkish workers being ordered to work in a dangerous area despite emergency sirens and flashing red lights. When one man became frightened and wanted to leave the area, he was threatened with loss of his job.

Wallraff's experiences graphically expose the plight of immigrants. As sympathetic citizens become more aware of the problems foreigners face, many wonder what they can do to help the immigrant and his family.

Take Us as We Are

Avoid prejudice. Nothing more quickly creates a wall of suspicion and intolerance between the local citizen and the alien than does blanket prejudice. “[Culture] distorts our view of how other people do things, especially when their ways differ . . . from our accepted norms,” says writer Ben Levitas in his book *Tribal Life Today*. He says that these differences “often lead us to be critical of the way that others act.” Helen, a Korean immigrant in Canada, clearly remembers the day her teacher angrily shouted at her for failing to perform a task that the class had been

asked to do. “She didn’t realize that I couldn’t understand her,” says Helen, who felt very hurt at the time.

Misunderstandings and preconceived notions about other nationalities are often based on fiction rather than on fact. Authors Mildred Sikkema and Agnes Niyekawa-Howard in their book *Cross-Cultural Learning & Self-Growth*, tell of one American professor who tested his new foreign students by

“We assume that people of another culture . . . see, feel, and think as we do. . . . Much misunderstanding is caused by the assumption that our own reactions are universal.”

—*Cross-Cultural Learning & Self-Growth*

telling them a joke. He would then watch to see their reaction. If they failed to laugh, the students would immediately be sent off to English classes. “[The professor] did not seem to realize,” say the authors, “that understanding an American joke requires familiarity with American culture as well as language What people from one culture may consider funny may be perceived by [others] as poor taste.” Such well-intentioned actions on the part of locals betray a lack of insight in dealing with aliens.

If you accept the alien just the way he is, without prejudice, he will appreciate you for

You can help the foreigner to . . .

- settle in by being a hospitable neighbor
- deal with officials while legalizing his presence*
- fill in tax forms*
- contact organizations that teach local culture and language
- obtain accommodations
- make use of medical and social services
- get the children into school
- shop for needed items at the right prices
- find employment

* Some countries, such as Germany, have strict laws regarding who can counsel on legal, immigration, and tax matters. These should be checked before offering any help to aliens regarding their legal status.

it. Such a course is in harmony with a guiding principle expressed by Jesus: "You must love . . . your neighbor as yourself." (Luke 10:27) Yasushi Higashisawa, a lawyer in Tokyo, Japan, who has much to do with aliens, recommends that "close contact with people of other cultures is the best remedy for prejudice."

Said a student after spending time on the island of Guam: 'I have become more tolerant of new or different ways of doing things.'—*Cross-Cultural Learning & Self-Growth*

This type of contact enables the immigrant to be helped in many other ways too.

Practical Assistance

There is much the foreigner wants to know about his new country—how to obtain hous-

ing, learn the language, get the children into a school, make use of health and social services. You can save him much unnecessary trouble and effort by sharing with him what you know.

For example, can you help the foreigner to locate agencies or organizations that will help him to adjust to the language and the culture? Or can you perhaps accompany an immigrant woman on her first few shopping trips to help her identify foodstuffs and household items? What about offering advice to an immigrant family going through the often complicated formalities concerning their legal status, obtaining employment, filling out tax forms, and the like?—See footnote in box.

Someone to Lean On

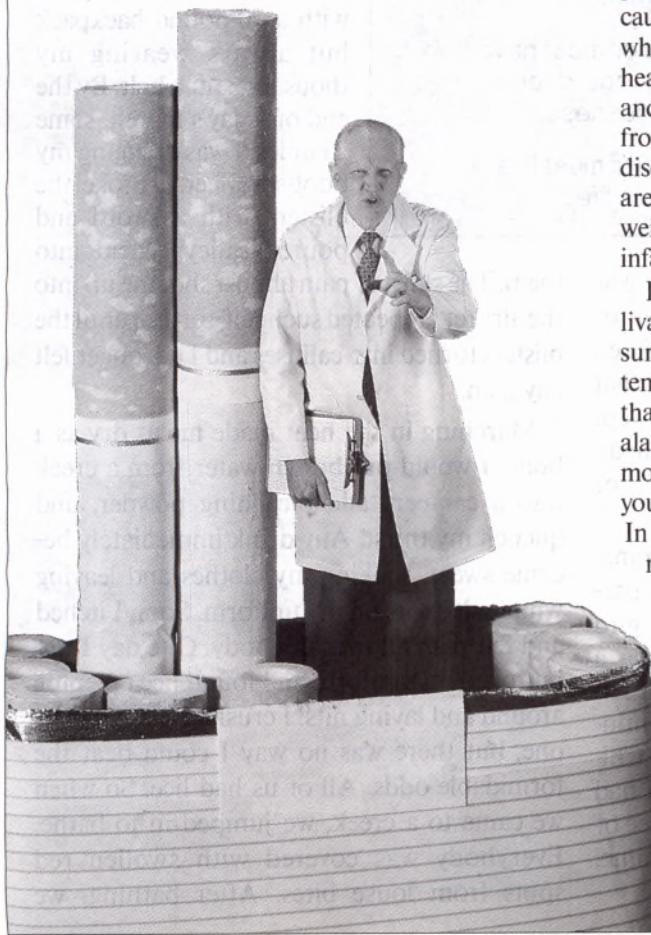
It is always helpful to ask yourself: 'If I were in another country, how would I like to be treated?' "All things . . . that you want men to do to you, you also must likewise do to them," said Jesus in the famous Golden Rule. (Matthew 7:12) Having a friend to lean on through the trying experience of adjusting and adapting is a help that many aliens would appreciate. Such hospitality on the part of the local resident brings mutual benefits. Another Bible principle states: "There is more happiness in giving than there is in receiving." —Acts 20:35.

If you are one of Jehovah's Witnesses, the best gift you can give an alien is the prospect of a united brotherhood. You will almost certainly be able to find some upbuilding printed matter to share with him in his native language.

Of course, the responsibility for successful migration lies primarily with the alien. But with a little forethought, there is much you can do to make him feel at home, thus allowing the migration experience to be less traumatic, even satisfying.

Will You Follow a Doctor's Advice?

WHEN it comes to tobacco smoking, what is a doctor's responsibility? Simply to treat those who suffer from smoking-related diseases? Dr. Louis Sullivan, secretary of the U.S. Department of Health and Human Services, feels that doctors should do much more than that. He wrote recently in *The Journal of the American Medical Association*: "Physicians have a responsibility to inform patients of the health consequences of smoking, to assist patients who do not smoke from starting, and to help smokers to kick the habit."



Why should doctors get so involved with their patients' lives and choices? Dr. Sullivan acknowledges: "Smoking is a choice, but it is a *bad* one." He gives compelling proof: "Each year, smoking kills almost 400 000 Americans; that is more than 1000 persons a day, accounting for greater than one of every six deaths in our country. The number of Americans who die each year of diseases caused by smoking exceeds the number of Americans who died in World War II."

Focusing on women, Sullivan cites further disturbing findings: "Lung cancer has surpassed breast cancer as the most prevalent cause of death from cancer in women. Women who smoke are three times as likely to have a heart attack as women who have never smoked, and women smokers risk poor health and death from emphysema and other smoking-related diseases. Women who smoke during pregnancy are more likely to have miscarriages, low-birth-weight infants, and children who die during infancy."

In the face of these appalling facts, Dr. Sullivan notes that there is still considerable pressure for people to smoke. He decries as "contemptible" the cigarette advertising schemes that target minority groups. He also expresses alarm over the cunning use of young, attractive models in bright, sunny locales to suggest to youths that smoking is healthy and appealing. In reality, if smoking rates do not change, five million children alive today could end up dead from smoking-related diseases.

"That," Dr. Sullivan urges his fellow doctors, "is a catastrophe we must prevent."

Whether doctors really will prevent this catastrophe remains in doubt. As Dr. Sullivan notes: "Unfortunately, some physicians continue to smoke, setting a poor example for their patients and staff and giving an anti-health message to all who know them."

"I Was Determined to Die for the Emperor"

THESE five expressions were the articles of an oath formulated to inspire those who were newly conscripted into the Japanese Imperial Army. Senior officers would come every day to have each recruit recite the five articles under the threat of fist blows if not said correctly. Especially emphasized was unyielding loyalty to emperor and country.

I was conscripted in 1938, when Japan was in the midst of the Sino-Japanese War of 1937-45. On every occasion, we were infused with the idea that the war was holy and that just as the "divine wind" (*kamikaze*) swept away the Mongols when they attacked Japan in the late 13th century, the gods, or *kami*, of Japan would give us victory.

After the martial and "spiritual" training, we set out for the battlefield in 1939. My parents gave me a thousand-stitch belt to gird around my hips. It was made by having a thousand different persons sew a stitch of red thread as a prayer for victory and my continued good fortune in arms. Heading for China and bidding farewell to my country, I had mixed emotions. 'This may be the last I see of my motherland,' I thought. At the same time, I was determined to die for the emperor.

1. "A soldier must make loyalty his obligation."
2. "A soldier must make propriety his way of life."
3. "A soldier must highly esteem military valor."
4. "A soldier must have a high regard for righteousness."
5. "A soldier must live a simple life."

Wretched Conditions in China

During July 1939, in the violent heat peculiar to the Chinese mainland, we were engaged in a mopping-up operation in central China. I marched fully equipped with a 70-pound backpack but always wearing my thousand-stitch belt. By the end of a day's march, some 25 miles, I was dragging my boot-sore feet. I broke the blisters with a sword and poured salicylic acid into

them. The stabs of pain almost shot me up into the air! Yet I repeated such self-torture until the blisters turned into calluses and I no longer felt any pain.

Marching in the heat made me as dry as a bone. I would put brown water from a creek into a canteen, add bleaching powder, and quench my thirst. Any drink immediately became sweat, soaking my clothes and leaving white salt spots on my uniform. Soon I itched and felt pain all over my body. One day I unbuttoned my uniform and found lice creeping around and laying nits! I crushed them one by one, but there was no way I could beat the formidable odds. All of us had lice. So when we came to a creek, we jumped in to bathe. Everybody was covered with swollen red spots from louse bites. After bathing, we

soaked our uniforms in boiling water to kill the vermin.

Later, I was transferred to division headquarters in Shanghai and became a noncommissioned payroll officer. My work as a paymaster was to keep the accounts for the troops and to take care of the cashbox. One day I saw two Chinese coolies trying to run away with it. I warned them, aimed my gun, and fired. They both died on the spot. Later in life this incident plagued my conscience for many years.

On the Way to Singapore

Late in 1941, fully equipped, we were given orders to board a ship. Nothing was said as to our destination. On arrival in Hong Kong, bicycles, tanks, and long-range guns were loaded. Gas masks and summer uniforms were issued, and we put out to sea again. A few days later, we were told: 'We are set to wage scientific warfare of untold magnitude. Be sure now to leave a farewell note to your family.' I wrote a final note to my parents, begging them to forgive me for having done nothing to fulfill my filial duty. I told them that I would be sacrificing my life for the emperor and dying for my country.

In the early morning of December 8, 1941, the same day that Japanese bombers attacked Pearl Harbor, we made an amphibious assault on the coast of Songkhla Province, Thailand, while it was still dark.* The sea was raging. A rope ladder swung from the mother ship. We had to climb down two thirds of its length and then jump into an assault boat, which was being tossed about like a leaf in the wind. And we did that with our heavy packs! The enemy bombed us, but our attack succeeded. Our advance through the jungle to Singapore began.

* The Pearl Harbor attack took place on December 7, 1941, Hawaiian time, which was December 8 in Japan as well as in Thailand.

As paymaster, my major work during the maneuver was to secure provisions for the troops. We were to obtain these locally, as we could not rely on supplies from Japan. That meant that paymasters had to advance with the soldiers on the front, hunt down food stocks, and secure them for our use. Although I did not feel guilty about doing so at that time, it was no different from large-scale robbery.

Death Rather Than Surrender

During a fierce encounter at Alor Setar near the border between Thailand and Malaya, we found a huge storehouse full of food. I thought, 'This wonderful news must be relayed to the Paymaster's Office in the rear.' I took off in an automobile seized from the British, with one of my men as the driver. We were driving cheerfully along until we turned a corner and saw a line of British tanks. We had strayed off course and found ourselves facing some 200 Indian and British soldiers! Was this our Waterloo? If we could not force



Tomiji Hironaka during the war



The Bettmann Archive

**Civil-defense workers
fighting fires in the battle
of Singapore**

our way through, we would end up being ignominious captives. As Japanese soldiers, rather than live in disgrace as prisoners of war, we were determined to die. I aimed my pistol at the driver's temple, and he had his drawn blade at my stomach. I ordered him to drive straight on. We zipped through a curtain of machine-gun bullets. Although unscathed, we were completely disoriented. We came to a dead end, left the vehicle, and started to walk through the jungle. Attacked by snakes and pursued by enemies, we struggled for several days to reach our troops. When we arrived we found that they had already written a report saying we were killed in battle.

In Kuala Lumpur, Malaya, we saw many British prisoners of war. They stood in stark contrast to the Japanese soldiers to whom the



General Percival's surrender to the Japanese

thought of becoming a prisoner of war was dishonorable and disgraceful. The British were still optimistic and said that some day the tables would be turned. We ignored their words, as we were advancing with increased momentum.

The Capture of Singapore

Soon we faced the island of Singapore. Lining the shore were countless mines and barbed-wire fences. Concentrated fire of our long-range guns on a corner of the shore helped to establish a beachhead, and we landed.

Singapore is a relatively small island, but altogether, 160,000 soldiers fought on it. As we edged our way forward, we stumbled over the bodies of our dead comrades. The British feared our night attacks. Japanese *Kesshitai* (Determined to Die) suicide squads, each with about a dozen members, attacked in waves with their swords drawn. When a call went out for more volunteers, 10 out of 10 stepped forward. We thought it an honor to die for the emperor.

When we crossed Johor Strait from the Malay Peninsula in February 1942, we found that the enemy had aimed their vaunted Changi batteries away from us, thinking we would come from the open sea. However, once they were directed toward us, they were indeed formidable.

Shells from the enemy batteries made big holes in the road that lay ahead of us, making it impossible for military vehicles to advance. A dozen prisoners of war were ordered to stand around a hole. A firing squad with machine guns aimed at them and fired. Another dozen prisoners were told to throw the dead bodies into the hole and cover them with soil. With another series of machine-gun fire, they became the next road fill. The process continued until the road was completely restored. (It is now painful for me to recall some of the atrocities we committed, but they were part of the grue-

some reality of that awful war.) By that time my conscience had been "marked . . . with a branding iron," as it were, so hardened that I was not moved by any emotion at seeing this atrocity.—1 Timothy 4:2.

On February 15, 1942, a high-ranking British officer with a white flag came walking toward us with a few of his men. "That's General Percival!" shouted a comrade. "We did it!" I said to myself. The commander in chief of the British forces in Malaya had surrendered. I well remember witnessing this historical occasion. My confidence in the power of the Japanese gods of old was strengthened.

After we captured Singapore, I was sent to various places, including New Guinea. Then, in 1943, I received an order to return to Japan. I was overjoyed at the prospect of seeing my parents. However, our ship had to wait because of enemy submarines. By then the tide of the war was turning against us. I recalled what the British prisoners of war in Kuala Lumpur had told us. Yes, the tables were being turned.

USAF photo



**Hiroshima after
the atom bomb
fell in 1945**



My wife and I with the book that changed our lives—the Bible

Witnessing Tragedy in Hiroshima

When I finally landed in Japan, I clasped my hands in a prayer of gratitude to the gods and to Buddha. ‘It must have been the protective power of the thousand-stitch belt and the ancient gods that shielded me,’ I thought. As we were being discharged, the commander at the post ordered us to have children. “If you won’t have a family,” he said, “you are unpatriotic.” To carry out this commission, I was determined to get married. A relative arranged the marriage for me, and I took Hatsuko as my wife in December 1943.

I was serving as a prison guard on the outskirts of Hiroshima when an atom bomb blasted the city on August 6, 1945. Somebody had to go and help those in the ruins. “If any of you are willing to go with a do-or-die spirit, please gather yourselves together,” pleaded my supervisor. Although my wife was pregnant with our first child, my army-trained mentality urged me to go. We received head-

bands with the rising sun in the center and the characters reading *Kesshitai*.

Our mission was to rescue the prisoners in the Hiroshima prison. As we headed in that direction, we passed rivers clogged with dead bodies. Not being able to bear the heat from the blast, people had jumped into the rivers. When we arrived at the prison, we gave first aid to the prisoners and took them by truck to a hospital. Little did I realize that Katsuo Miura, one of Jehovah’s Witnesses who maintained his Christian neutrality in Japan during the war, was in that prison at that time because of his religion.

Belief in the Gods Lost

A week later I was to report to the Paymaster’s Office of the Engineering Corps in Hiroshima. As I walked toward the car that would take me, a local school relayed a special broadcast through its community loudspeaker. It was the first time that the voice of Emperor Hirohito had been heard over the radio. I stood erect and listened to his announcement. Tears filled my eyes and left tracks on my cheeks. I felt as though I was being robbed of all strength. He said that he would be ‘enduring the unendurable.’ He would eat humble pie and surrender to the Allied Forces! The unforgivable word “surrender” on the lips of the god-emperor!

The “divine” wind never blew, and Japan, the “divine” land, was defeated. My confidence in emperor and country was shattered. Days drifted by with no aim and no hope. Thinking the true God was not among the gods that I had believed in, I knocked on the doors of various religions. However, all of them pandered to selfishness, featuring faith healings and greedy gain. I ended up believing in my own brand of religion. The ultimate goal of life, I concluded, was to show neighborly love through one’s work. As I dealt in bicycles, I tried to sell quality bicycles at reasonable prices and provide swift repair service in a kind manner. Work took the

place that the gods had previously occupied in my heart.

Finding the True God

Early in 1959, when I was working in my shop, a couple visited me and offered the *Watchtower* and *Awake!* magazines. They were Jehovah's Witnesses, and they returned a few days later to encourage me to study the Bible. As I always wanted to know more about God, I readily agreed. I also invited my wife to join in the weekly study.

Eventually, I began to see that I had believed in something without any substance. I could now see the absurdity of having fervently devoted myself to someone who was not in a position to provide salvation. Psalm 146, verses 3 and 4, swept away any lingering attachment to the emperor that remained in my heart. It reads: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish." The unreserved loyalty I had given to emperor and country during the war was now to be directed to the great Universal Sovereign and the Originator of life, Jehovah God.

However, there was one thing that had been weighing heavily upon my heart. It was the bloodguilt I had incurred in the battles in China—and especially in Singapore. How could a bloodstained man like me serve the great Universal Sovereign? This dilemma was solved in 1960, when a circuit assembly was held in Iwakuni, where we lived. We gave lodging to missionary Adrian Thompson and his wife, Norrine, as he visited the city to preside over the assembly. I seized the opportunity to give vent to my innermost worries by relating my experiences in Singapore. "I have incurred much bloodguilt. Am I qualified to have divine approval?" I asked him. To that he just said: "You are walking the course of the first-century Roman officer Cornelius." His words cleared

the last reservation I had, and I was baptized the following day together with my wife.—Acts 10:1-48.

Joy of Loyally Serving the Most High God

What a joy it is to be able to serve the Grandest Personage in the universe, Jehovah, who surpasses all the other gods that I had served! And what a privilege it is to be able to participate in a spiritual fight as a soldier of Jesus Christ! (2 Timothy 2:3) I started to show my allegiance to God in my family. Soon after I was baptized, I overheard my father saying to my mother: 'Tomiji won't do an act of obeisance to the Buddhist altar, neither will he hold memorial services at our family grave anymore.' You see, the Japanese consider it an expression of love when children hold annual memorial services to honor their parents. Hearing my father's words impelled me to share the truth with him. He studied the Bible with me and was baptized in the fall of 1961, together with my daughter Eiko and my son, Akinobu. Masako, my youngest daughter, followed their example. My mother had her own religion and did not agree to study at first, but after several years, she also joined us in serving Jehovah.

In 1975, I joined my wife in the full-time ministry as a regular pioneer. Since then, I have been able to serve as a soldier of Jesus Christ on the congregation front. When I feel a little tired, I recall the zeal that I had in serving emperor and country and think to myself, 'If I served emperor and country with that much devotion, how can I do less when serving the great Universal Sovereign?' And I regain my power to continue. (Isaiah 40:29-31) I no longer serve any human under the compulsion of the five articles of the oath, but I am serving the Most High God, Jehovah, with heartfelt devotion based on accurate knowledge. He is worthy of our whole-souled loyalty.—*As told by Tomiji Hironaka*.

Young
People
Ask...



Why Do I Have to Be Home So Early?

DO ANY of you have a curfew?" *Awake!* asked a group of youths. The response was a virtually unanimous yes! The next question, however, evoked a variety of responses. We asked: "How late do you think you should be allowed to stay out?"

"I think you should do whatever your parents say," said teenage Monica.* Young Bill disagreed. "I don't think they should tell you

when to come home," he argued. "After all, they probably got to stay out late when they were kids." A teenager named Sally tried to find a middle ground: "I think you should come in whenever your parents want—as long as it's not earlier than 8:00 p.m." Finally, there was Jerry, who seemed to have the strongest feelings of them all. He said: "Instead of telling us to be in at a certain time, why can't we just call them and tell them where we are? They should be more understanding."

Whatever your personal opinion, more than likely your parents have you under some sort of curfew. It may be an inflexible rule: 'Be home by 10:00 p.m. or else!' Or perhaps your parents set curfews on a case-by-case basis. "After they've considered who I'm going with and where we're going," says a 16-year-old girl quoted in *'Teen'* magazine, "they'll set a time when I have to be in. It all depends on the people and the place." Even the rare youth who enjoys seemingly unlimited freedom usually has to give his parents *some* idea of where he'll be and when he'll return.

Most youths do not seem overly perturbed by having such restrictions. But some see a curfew as more than a minor inconvenience or an irritating impediment to personal plans. The book *Teens Speak Out*, by Jane Rinzler, quotes one 16-year-old girl as complaining: "I feel as though I'm a baby and that I don't have a life." Others deeply resent curfews for the hassles they create in their lives. Says one youth: "Before I leave the house I have to tell my mother where I'm going, who I'm going with, how I'm getting there, how I'm getting back."

Curfews—A Parent's Point of View

Why can't your parents simply let you come and go as you please? Well, consider a limit that God once placed on the nation of Israel. On the night of the first Passover cele-

* The names have been changed.

bration in 1513 B.C.E., God instructed the Israelites: "None of you should go out of the entrance of his house until morning." (Exodus 12:12, 22) Was God being unreasonable? No. This was a protection against being slain by Jehovah's angel!

Although the situation today may not be nearly as urgent, most parents have good reasons for trying to protect their teenagers. After all, it's only natural for parents to worry about their children. The parents of Jesus Christ were "in mental distress" when they could not determine his whereabouts—and he was a perfect child! (Luke 2:41-48) Your parents know that you are far from perfect. So they are bound to worry about you from time to time, even if you are not the type to seek out trouble. Why is this?

Because your parents know just how powerful "the desires incidental to youth" can be. (2 Timothy 2:22) They may also know from firsthand experience that "a boy [or a girl] let on the loose will be causing his mother shame." (Proverbs 29:15) Admitted one parent: "I was a very wild teenager. I know what you can hide from your parents." So when your parents hear about teenage promiscuity, alcohol and drug abuse, or wild neighborhood parties, they may rightly conclude that some restrictions are in order.

Your parents may also have legitimate concerns for your safety. The Bible tells us that when the patriarch Jacob's sons delayed in returning from the vicinity of Shechem, Jacob told his son Joseph: "Go, please. See whether your brothers are safe and sound . . . , and bring me back word." (Genesis 37:13, 14) This was not mere paranoia. Because of events that had taken place some years earlier, Shechem was a dangerous place for Jacob's sons to be!—Genesis, chapter 34.

The world today is a lot more dangerous than it was in Bible times—or even when

your parents were younger. We are deeper than ever into "the last days," a period which the Bible prophesied would be marked by "critical times hard to deal with." The Greek word rendered "hard to deal with" can also be rendered "perilous," "dangerous," "grievous," and "hard." (*King James Version, Douay, English Revised Version, Moffatt*) Many people today are "without self-control," or "violent." (2 Timothy 3:1-5; *Today's English Version*) Violent crimes, including rape and murder, are thus the ugly realities of life today.

Your parents also know that the likelihood of your running into problems increases as the evening hours advance. "Bad things can happen late at night," one young girl admitted to *Awake!*, "and your parents are trying to protect you." Explained another youth: "After midnight, there are a lot of drunk drivers



Youths often resent having to be home early

on the road, and it's best not to be on the road with them."

But there are also moral dangers. As the evening progresses, inhibitions tend to be lowered, and rowdy behavior escalates. With good reason, then, the Bible associates debauched behavior with the evening hours. At Isaiah 5:11, God pronounced "woe" to those who were "lingering till late in the evening darkness so that wine itself inflames them." (Compare 1 Thessalonians 5:7.) Your parents may therefore fear that the later you stay out, the greater the danger of your getting involved in wild parties, alcohol abuse, or sexual immorality. So if you are not home when your parents feel you should be, they are likely to worry. And they are entitled to an explanation.

Recalls one young girl: "Once I stayed late at a girlfriend's house. Mom didn't know where I was, so she came looking for me. She started walking through the neighborhood calling out my name!" Embarrassing? No doubt. But as one mother explained, "I find myself thinking about the worst possibilities every time [my daughters] come home after dark."

It Means They Care

But what if debauched behavior is the farthest thing from your mind? What if you simply want to spend some time with your friends? Admittedly, it can be frustrating to have to stay home when others your age are allowed to go out. It can also be embarrassing to have to explain to friends that you can't go out with them because you have to be home early. But when you really think about it, there is more than a grain of truth in the statement of a youth named Leslie. She says: "What are you going to do at twelve [o'clock] that you can't do at eight?" In other words, cannot most wholesome forms of recreation be enjoyed during the normal waking hours?

So why run the risks that come with staying out too late?

Another point to ponder: Is staying up late at night a good use of your time? The Bible encourages Christians: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Ephesians 5:15, 16) Besides, will staying up late enhance your schoolwork or help you complete household chores? Will it hinder your ability to concentrate at Christian meetings?

Finally, you can try to view your restriction as an expression of parental love. In his book *How to Raise Parents*, writer Clayton Barbeau asks: "What would you think if I, as your parent, said to you, 'I don't care if you use dope or drink or smoke. I don't care if you drive fast. I don't care how late you stay out. . . .' What would I be telling you? Of course: I would be saying, 'I don't love you. I don't care for you. You are unimportant to me.'" True, you may at times feel a twinge of envy toward youths who enjoy more freedom. But remember: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline."—Proverbs 13:24.

All your life you will have to live by rules and restrictions. So why balk at a simple curfew? True, at times curfews may be unreasonable, and a future article will help you deal with that situation. Usually, though, you are wise to co-operate with your parents and to try to understand their feelings. Proverbs 28:7 says: "An understanding son is observing the law." Perhaps in time you will view matters as does one young woman who says: "I could not understand why my mom and dad were so protective of me and would get upset with me when I came in late. Now that I'm a parent myself, I know why my mother would be sitting up waiting for me. Because she cared about me!"

Feathered Wonders of Lake Bogoria

By Awake! correspondent in Kenya

NESTLED in a narrow basin, Lake Bogoria is dominated by towering cliffs. Some call it the most beautiful lake in all of Kenya, and as the three of us descend upon it in our pickup truck, we can easily see why. It has a shimmering, pea-green color, the result of a rich supply of algae. These tiny plants thrive because of abundant sunlight and the warmth of the multitudinous hot springs that feed into the lake. Lake Bogoria is thus a popular feeding ground for the dozens of pink, algae-eating flamingos that adorn it.

But flamingos are just the first of many feathered wonders that Paul, his wife Paula, and I will observe on this camping trip. We drive slowly along the rocky, arid western shore. Steam jets shoot their white plumes skyward. Just beyond, perched on a rock jutting up from the water near the shore, sits still another feathered benefactor of the rich algae supply: the African fish eagle.

"There are no fish in this alkaline lake," explains Paul. "So why do you think the eagles are here?" he asks. The answer comes flying over—another fish eagle carrying a flamingo



clutched in its sharp talons! Now I understand why these pink beauties keep a safe distance from those perched predators!

The fish eagle is easily identifiable from a distance. Its pure white head, back, chest, and tail contrast sharply with its chestnut abdomen and black wings. When found at alkaline lakes where there are no fish, the eagle feeds almost exclusively on flamingos, a pair of eagles killing one every two or three days. In freshwater lakes, however, the fish eagle truly is a fisheater. Imagine, though, walking along the shore of an African freshwater lake and having a fish dinner drop from the sky in front of you! Impossible? Not at all. This white-headed fisherman has slippery talons and is known for dropping its fish catch—to the delight of local residents!

Nevertheless, the fish eagle is a distinguished flier, putting on stunning displays of aerial acrobatics. A pair may soar at 200 feet and then abruptly clutch each other's talons. With wings held out stiffly, they will go into an exciting spin, which ends only 30 feet above the water! Pulling out of the spin, they resume soaring, catching the rising thermals.

Crowned crane



Flamingos



Fish eagles



Paradise whydah

it is! Just a few feet overhead, the male paradise flycatcher is hovering, busily building his nest in a tree only a few feet from our campsite. "What a beautiful, long white tail!" exclaims Paula. Long indeed. The length of the male without tail feathers is only seven to seven and a half inches. But its two tail feathers may reach an astounding 16 inches in length. Though relatively small, the paradise flycatcher is quite a fighter. Even when much larger birds of prey venture too close to the family nest, the male does not hesitate to attack!

Winged Dancers

The dusty, rocky road around the southern edge of the lake becomes increasingly hilly and difficult to navigate. As we climb the final stretch, we pass a pair of crowned cranes quietly picking insects off tall blades of grass. It is now late afternoon, and with a sigh of relief, we reach our destination—Fig Tree Camp. Situated on the extreme southeastern edge of the lake, it is a welcome oasis for tired travelers.

After a night's rest, we sit around a morning fire, sipping hot coffee. Then, suddenly, there

"It's going to be difficult to get a good shot of this one," says Paul as he sets up his camera. Not sitting for long in one place, the busy nest-builder makes frequent trips to an abandoned leaf-clogged cobweb high in a tree. His purpose? To collect the sticky substances that he uses in building his nest. Anxiously searching for the best parts of the web, he hovers first here, then there, executing rapid sideways body motions that send that spectacular tail whipping about furiously. We enjoy his showy dance! Finding his choice pieces, he returns to the nesting site, his graceful tail flowing behind him like a wave.

Later that morning we spot another pair of crowned cranes. They have decided to feed in the grassy meadow in front of our camp, between the lake and the fig-tree forest. One of the tallest East African birds, the crowned crane stands over three feet on stiltlike black legs. Its plumage is a beautiful blend of white, maroon, black, and gray. But the remarkable features are seen above the neck. The velvety black forehead is bordered by white and scarlet face wattles—large fleshy lobes. And the crown? A regal tuft of straw-colored, bristle-like feathers. No wonder it was chosen as the national bird of neighboring Uganda!

"Have you ever seen a crowned crane dance?" Paul calls out to me from a distance. I immediately head in his direction. "What do you think of that?" he whispers as we approach them. The cranes face each other, those elegant heads bobbing and bowing as if participating in some bizarre royal ceremony. With both wings open and raised high above the back, a span of some four feet, they dance and pirouette in a solemn fashion for several minutes.

"Is this the mating dance?" I whisper.

"No, they do this anytime," he replies. "In western Kenya I've seen a flock of a hundred or more dancing."

During the mating season, the male really puts on a show. (How could he ever hope to impress her with just his everyday dance?) Standing hunched up and stooped over, with only one wing raised, he proudly throws his head back and, with bill pointing skyward, utters the booming bass mating call. Impressive indeed!

One Last Wonder

Reluctantly we pull up stakes and prepare to leave, little realizing that one more feathered wonder awaits us. Suddenly, a most peculiar-looking winged creature streaks across the sky. It is the male paradise whydah. He is sporting his 11-inch tail, which he wears especially for mating. The tail has a large vertical bulge, making it resemble a skirt with a bustle. Since the bird has such a heavy 'vertical stabilizer,' it is no surprise that it, though flying in a straight line, undulates as it goes. It looks like an airplane that is constantly stalling! Yet, the bird somehow makes a precision landing, literally dropping from the sky.

Our trip has been far too short to see all there is to see in this area. However, it has stimulated our appreciation for the Creator and makes us eagerly look forward to the time when all earth's creatures will live together peaceably in perfect ecological balance earth wide.—Hosea 2:18.

In Our Next Issue

Help for Alcoholics and Their Families

Why Is My Curfew So Strict?

The Truth Has Set Me Free

What Should Be Done if a Minister Sins?

MISCONDUCT by religious leaders is catching the public eye today as never before. Protestants have been embarrassed by the scandalous conduct of TV ministers. After one televangelist was recently caught with a prostitute for the second time in three years, he informed his followers that God told him that his behavior was nobody's business but his own.

Reporting on a 25-year study, *Time* magazine said: "A former Benedictine monk . . . estimates that half the 53,000 Roman Catholic priests in the U.S. are breaking their vow of celibacy." Also, a 1990 news report about a number of Canadian priests convicted of sexually abusing children says: "Church leaders had either ignored, dismissed or responded ineffectively to complaints of sexual abuse, even though they had received such complaints from victims, parishioners, police, social workers and other priests."

"Until recently," said *Time*, "erring priests were simply shuttled from parish to parish." But now that lawsuits filed by victims of priestly misconduct have reached \$300 million in

the United States, priests are often given psychiatric therapy before returning to religious duty.

What should be done if a minister, a priest, or an elder sins? What guidance does the Bible provide on how to handle such sad misconduct? Let us examine two key Bible texts—Titus 1:7 and 1 Timothy 3:2.

Must Be "Free From Accusation"

The Bible says: "An overseer [‘bishop,’ *The New American Bible* (Catholic translation)] must be free from accusation as God’s steward." (Titus 1:7) Paul gave this command to Titus when assigning him to appoint elders in the congregations of Crete. However, what did the apostle mean?

The expression "free from accusation" is rendered from the Greek word *a-neg'kle-toς*. Commenting on this word, *The New International Dictionary of New Testament Theology* states: "*Anenkletos* belongs to the legal setting of accusation in court, and connotes behaviour which is irreproachable, against which no accusation can be made." Thus, a man's record must be clean before he is appointed an elder;

Alinari/Art Resource, N.Y.



Pope Alexander VI

he could not be under reproach, or subject to accusation. And only if he remained free from legitimate accusation could an elder continue in office.—Compare 1 Timothy 3:10.

Not only is an elder to provide leadership in the congregation but he is also to serve the congregation. He has to answer for his stewardship. He is *God's* steward; he shepherds *God's* little sheep. Thus, he is answerable foremost to the Owner of the flock, Jehovah, and then to the people over whom God gave him the responsibility of oversight.—1 Peter 5:2, 3.

Must Be "Irreprehensible"

The Bible says: "The overseer [‘bishop,’ NAB] should therefore be irreprehensible." (1 Timothy 3:2) The Greek word *a-ne-pi'lemp-toς* is rendered "irreprehensible" and literally means "not to be laid hold of." In other words an overseer's life should afford nothing that an accuser can take hold of and use against him. Expanding on the meaning of that Greek word, the *Theological Dictionary of the New Testament* says that an overseer "cannot be attacked (even by non-Christians) because of his moral conduct."

God sets high standards for those who oversee his people and teach his Word. James said of himself and other elders: "We shall receive heavier judgment." And Jesus stated this guiding principle: "The one whom people put in charge of much, they will demand more than usual of him."—James 3:1; Luke 12:48.

Therefore, if a Christian overseer sins flagrantly but repents, he might remain a member of the congregation, but he should be removed from his office of overseer. He is no longer irreprehensible. It might take years for him to reestablish a fine reputation so as to be free from accusation again. His case may be

likened to that of Hezekiah's steward, Shebna. For his misconduct Jehovah rebuked him with the words: "I will push you away from your position; and from your official standing one will tear you down." But later Shebna must have regained his fine reputation because we read that he was again in the king's service as secretary.—Isaiah 22:15-22; 36:3.

What if a Minister Is Not Repentant?

Many religions of Christendom have tolerated ministers who practice sin. Cardinal Rodrigo Borgia became papal vice-chancellor, the highest administrative office in the Catholic Curia. For his notorious immorality, he was rebuked by Pope Pius II. Yet, even though he had fathered four illegitimate children, in 1492 the college of cardinals elected him to the papal throne! He continued his scandalous career as Pope Alexander VI. The toleration of unrepentant, debauched ministers throughout Christendom's history has undoubtedly contributed to the corruption that we see in her today. What, then, is to be done if a minister is not repentant?

A Christian minister who practices serious sin and fails to provide evidence of repentance should be expelled from the congregation. The apostle Paul wrote: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. . . . 'Remove the wicked man from among yourselves.'"—1 Corinthians 5:11-13.

Firm action protects the reputation of the congregation and sets it apart from those who 'publicly declare they know God but who disown him by their works.' The way a religion handles the problem of a minister who sins will help you to recognize if that religion is truly Christian.—Titus 1:16; Matthew 7:15, 16.

Watching the World

'Black Hole in Italian Culture'

The Bible represents "the big black hole in the culture of the Italians, a religious people that is not used to reading directly from the Word of God." According to *La Repubblica*, an Italian newspaper, this was the conclusion reached at a seminar held in Bologna last October, at which a number of professors and Biblical scholars addressed the general theme "The Bible, Culture, and School in Italy." Ignorance of the Bible in Italy, a scholar explained, is due to the prohibition of personal Bible reading decreed in the 16th century by the Council of Trent. "But even after the Second Vatican Council," affirmed the same scholar, "the Book is still a text referred to only in Christian communities rather than being a text of wisdom of life, a book that does not require any complicated introduction in order to be understood."

Snail Fever Spreads

Despite new methods of diagnosis and treatment, snail fever, or schistosomiasis, is on the increase. The problem, according to WHO (World Health Organization), is that the countries most afflicted by the disease are also those least able to afford the means to control it. WHO laments that while the drug praziquantel has proved effective in treating the disease, "the hard currency costs of the drug itself are usually more than the total per capita budget of most African ministries of health." The nations of Kenya, Malawi, Zambia, and Nigeria, where over 30 million

people suffer from schistosomiasis, have asked WHO to entreat manufacturers of the drug to lower the price. Worldwide, about 200 million people are infected with the disease.

Children and Guns

Each day about 8 children—some 3,000 a year—die as a result of gunfire in the United States. Nonfatal firearm injuries are estimated to be five times greater. Why? "About half of all American homes contain guns," says the *University of California, Berkeley, Wellness Letter*. "Think of it: when your children or grandchildren visit a neighbor, there's a



fifty-fifty chance there'll be a gun in the house, and of these, half will be handguns. And the gun may be all too accessible." Children are at high risk not only because they are used to toy guns that resemble the real thing but because they are influenced by the casual and frequent use of guns in the movies and on TV. Few children know how to handle the guns safely, and when injured, children suffer more damage, as their internal organs are more tightly packed and they have a proportionally larger head than adults. "To be safe, don't buy or keep a gun in your house," is the advice of the *Wellness Letter*.

"The World's First Electronic Collection Plate"

You can now receive a personal message from the pope, "thanks to the Vatican's new 900 phone number," reports an editorial in the *Montezuma Valley Journal* of Cortez, Colorado, U.S.A. The messages are portions of taped papal sermons made available, according to a Vatican press release, "to service the increasing demand to hear Pope John Paul's inspirational words." "His Holiness hopes these words are of benefit to you, and that you are able to listen to his messages daily," a voice says at the beginning. "Part of the cost [\$1.95 per minute] of these calls is used to support the apostolic mission of the Holy Father, and by listening to his words, you are contributing toward his work." "What the voice doesn't mention," the editorial points out, "is that the other part of the cost—about half—goes to the same outfit in Las Vegas that markets horoscope readings, lottery hotlines and soap opera reviews." According to the *National Catholic Reporter*, the organizers of this 900-number operation call it "the world's first electronic collection plate."

Tuberculosis Out Of Control

The spread of particularly dangerous forms of tuberculosis across the United States has prompted government health officials to declare the disease out of control. "At no time in recent history has tuberculosis been of such great concern as it is now," said Dr. Dixie Snider, tuberculosis expert at the Centers for Disease Control, "because tuberculosis is out of control in this country." Although tuberculosis was a lead-

ing killer until 40 years ago, it was brought under control by the introduction of antibiotics, along with improved housing and sanitation. But since 1984 most states have reported increases, including cases where strains are resistant to even the newest drugs. The disease is spread by airborne droplets dispersed when someone infected by the disease coughs. The bacillus may be harbored in healthy people for years without causing illness, but if the initial infection is not treated, a substantial number will eventually succumb to the disease.

Mexico Recognizes Churches

"After more than 70 years of governmental hostility toward churches, lawmakers in Mexico have enacted legislation granting legal recognition to religious institutions," reports *The Christian Century*. "Although other denominations are included in the legislative reforms, the chief beneficiary of the government's action is the Roman Catholic Church." The constitutional changes will allow the church to run parochial schools, own property in its name, and criticize the government. Priests will be able to wear their clerical garb in public and to vote, but they cannot hold public office. They will also have to pay income taxes. The revolutionary constitution of 1917 imposed the restrictions in an effort to combat the enormous influence and power of the church. The Catholic Church at that time owned about half the land in Mexico, favored the wealthy landowners, and opposed the independence movement. However, most of the prohibitions were never enforced and were largely ignored. Still on view, says *The Christian Century*, are "national murals by revolutionary artist Diego Rivera that depict gro-

tesquely bloated clergymen fleecing unsuspecting peasants of their hard-won earnings."

The Gentle Octopus

The octopus may have a sinister look about it, but according to the magazine *African Wildlife*, it is nothing of the kind. Although an octopus will defend itself if deliberately attacked, it is in fact shy and inoffensive. Moreover, it is quite adept at working out problems. Scientists once tempted two octopuses with a lobster enclosed in a glass jar. Each soon learned to remove the stopper. The magazine further tells how one pet octopus made sure it got its dinner: "It was



usually fed before the family's evening meal. On the occasions they forgot to feed their pet before they sat down to eat, it would latch all eight tentacles on to the glass and change colour rapidly to attract attention. And if that didn't work, it would pick up a pebble from the bottom of the tank and insistently tap the glass until it was fed."

"In God We Trust"—Really?

The words "In God We Trust" have appeared on American coinage for 127 years. "How did God and American money come to be linked?" asks *Time* magazine. It started with the final stanza of the national anthem, "The Star-Spangled Banner," which declared: "And this be our motto, 'In God is our Trust.'" Then, at the start of the Civil War (1861-65),

M. R. Watkinson, a Baptist parson, petitioned that if the Union, representing the northern states, be defeated, it should leave behind coins acknowledging its dependence on God. President Abraham Lincoln and Treasury Secretary Salmon Chase agreed, and the shortened phrase "In God We Trust" began to be stamped on coins in 1864. However, it did not appear on the larger paper currency until 1955, and the following year it was made the national motto. Although use of the motto has been challenged in court, most agree with former Supreme Court Justice William Brennan, who wrote that the slogan has "lost any true religious significance."

Breast-Feeding Declines

There has been a steady decline in the number of U.S. women who breast-feed their babies, a new study has shown. The number dropped from about 60 percent in 1984 to 52 percent in 1989. "This is a very dangerous trend," said Dr. David Rush, a nutrition specialist at Tufts University who coauthored the study. "Breast-feeding is very advantageous to the child even in Western, affluent societies." While most women know that breast-feeding is best for them and for the child, they often find it difficult and confusing without someone to give them practical advice. In many cases they are discharged from the hospital before their milk starts to flow and are simply handed a package of formula on the way out. Support is lacking at home, as their own mothers often bottle-fed. The Institute of Medicine recommends that infants be exclusively breast-fed for four to six months and that breast-feeding continue after solid foods are introduced and until the baby is at least one year old.

From Our Readers

Kidnapping Thank you for the article "Don't Do Anything Stupid, or I'll Kill You." (November 22, 1991) I too was a victim of a robbery in which I was held victim in my car. My abductor knew that I was one of Jehovah's Witnesses because I constantly called Jehovah's name out loud. Fortunately, I suffered no physical abuse other than swollen wrists from being tied up and a few scars from being thrown into the trunk. I remained calm and was able to dig my way out of the trunk through the backseat of my car. The incident and the trial made local news. My lawyer, neighbors, friends, and family gave credit to Jehovah for my escape.

E. M., United States

The Bible does not promise miraculous protection for God's people today. Nevertheless, it is quite appropriate to express thanks to God when a Christian is delivered from a life-threatening situation.
(1 Thessalonians 5:18)—ED.

Coffee Your article "The Coffee Dilemma" (April 22, 1991) said that tea, cocoa, and cola drinks contain caffeine. This may be true of tea and cola, but not of cocoa. Cocoa contains theobromine, which is different from caffeine. A cup of cocoa may give you energy, but that is because of the sugar in it.

E. B., Israel

Theobromine is a chemical having physiological properties similar to caffeine. According to "The Encyclopedia Americana," cocoa beans 'contain up to 3% theobromine and small quantities of caffeine.' "Compton's Encyclopedia" says that "in some sensitive people the theobromine content [of chocolate] can produce the same effects as caffeine."—ED.

Body Warnings My doctor was on vacation when I began having what I thought were minor medical problems. I was well on

my way to ignoring the warning signals when I received the article "Heeding the Body's Warnings." (October 8, 1991) As suggested, I pursued medical help, and the diagnosis was cancer. Because I heeded my body's warnings, it has been caught early and treated.

S. S., United States

Cricket Many thanks for the excellent description of the game of cricket in the article "Cricket or Baseball—What's the Difference?" (November 8, 1991) It was a pleasant change from the way cricket is often spoofed on souvenirs from this country. For the benefit of the British, perhaps we could one day have an article giving an equally lucid description of the game of baseball. Unlike American football, the game has never caught on over here.

A. E., England

Terrorist Bombing I finished reading the article "We Survived a Murderer's Bomb." (January 8, 1992) Honestly, I don't know what to say! It really was an example of endurance. Sue Schulz's faith and determination with regard to the issue of blood transfusion were very important; so was the way her husband, Peter, expressed his love for Sue despite the physical flaw caused by the explosion. Surely, I am not the only one who was thrilled by this article!

G. J. S., Brazil

Radon Since I am professionally engaged in the measurement of radon in homes, the article "Radon—A Danger in Your Home?" (October 22, 1991) was of particular interest to me. You mentioned that radon affects the lungs of smokers more than those of nonsmokers. It is also worth mentioning that cigarette smoke increases the number of dust particles to which radioactive products, or "daughters," can cling. This increases the health risks for nonsmokers in a smoke-filled environment.

O. B., Germany

Conflicting Flight Paths



The 266 passengers on the *Conair* flight were returning to Denmark after a holiday on the Spanish island of Ibiza. Their twin-engined Airbus had just left the runway when there was an explosion in the left engine. The crippled airplane, with only one engine functioning, struggled to gain height. Thanks to the skill of the pilot, after a nerve-racking flight of 24 minutes, the plane made a successful emergency landing.

A tragedy had been prevented. Nevertheless, air-safety officials were anxious to know what had caused the engine to explode at such a critical moment of the takeoff. The probable cause of the explosion? A sea gull.

Years ago the birds had the heavens to themselves. However, in the latter part of this century, their airspace has become more and more crowded because of the volume of air traffic. Not surprisingly, this has led to a marked increase in the number of collisions between birds and airplanes.

The danger to passengers is most serious when birds are sucked into an engine intake, as apparently happened in Ibiza.

As most of the bird-strikes occur near airports, airport authorities have spent large sums of money on various methods intended to keep the birds at bay. At an airport in Vigo, on the northwestern coast of Spain, a novel approach is being tried. It involves the use of birds of prey, mainly goshawks, to patrol the runways. To increase the effectiveness of this method, recordings of gulls' alarm cries are broadcast while the goshawks fly overhead. The threatening sight of the hawk flying above combined with the penetrating alarm cries persuades the gulls to seek a more secure haven elsewhere.

So far, the goshawks have had marked success in keeping the gulls away. It is hoped that with this innovative system, the planes will fly and let fly. After all, the birds were airborne first.

"There's Millions in It"

MILLIONS in what? In Georgia's Crown Mountain, where gold had already been found. According to the story, the cry "There's millions in it" was uttered by Dr. Stephenson, an assayer of the U.S. Mint, from the Dahlonega courthouse steps in Georgia, U.S.A., back in 1849. Why did he make that assertion? When the 1849 California gold rush started, the gold miners from Dahlonega and nearby Auraria started to leave to go west in search of more abundant gold. But the doctor believed there was still gold in northern Georgia. After all, as a historical plaque states, "between 1829 and 1839 about \$20,000,000 in gold was mined in Georgia's Cherokee country." But the lure of the West was too great; all that is left today of old Auraria are the scattered relics of a former mining town.

A similar fate befell the Empire gold mine in Grass Valley, California. After 367 miles of tunnels had been dug, penetrating a mile deep into the earth, the mine was closed in 1957. It was no

longer profitable. Today the mine is a state historic park.

Gold has had its lure for mankind for thousands of years. Yet, its value is artificial and arbitrary, changing with the whims of the stock exchange and the international gold market. Still, there is "gold" that never loses its value and is readily available to all who sincerely search for it. What is it? "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself." (Proverbs 3:13, 14) Yes, wisdom and discernment, based on knowledge of the true God and his purpose for the earth, are of more permanent value than gold.



An abandoned hotel in the old gold-mining town of Auraria