

# **Awake!**

July 22, 1988



## **The WOMEN'S MOVEMENT**

**How Fulfilling Is It?**



To think of just one or two changes in the last 25 years—another wouldn't even suffice. So let's take a look at some of the changes that have occurred in the world of women's rights and problems, and plant a few seeds of hope for the future.

# THE WOMEN'S MOVEMENT

## Brings Changes

Today a woman can be an agriculturist or an astronaut, a designer or a deckhand, a pastor or a politician. Indeed, the woman of the 1980's might turn up these days in just about any job or profession without causing so much as a raised eyebrow! It was not always that way.

**D**OORS of opportunity in the workplace, government, and community life have opened as never before to women in many countries of the world since the small beginnings of the Women's Liberation Movement more than 25 years ago.

### ***Beginnings of Change***

"The problem that has no name" was how American writer Betty Friedan described it in her 1963 book, *The Feminine Mystique*. Back then she identified a malaise among middle-class women who felt trapped in lives lived only through their husbands and their families. In many women who had felt a nagging frustration, an indefinable resentment, the book struck a responsive chord that still reverberates today.

"I felt I was wasting my mind," said Lyn, a Canadian woman, when speaking of her marriage in the 1970's. She told *Awake!*: "I had two children and a husband, but I still didn't feel fulfilled. I wanted to . . . really be something."

Individual discontent gave birth to a sweeping social movement that sought to liberate women from male "domination." The major areas of discontent were the family, which feminists likened to domestic slavery, and the workplace, which limited women's opportunities and usually paid them less than men.

### ***The Changes Effected***

The most significant changes wrought by the movement have

Around the world, there has been injustice as well as unfairness in the treatment of women. Surely it is a good thing that women not be discriminated against. But has the women's movement been an unmixed blessing?

Changes in thinking have translated into tangible reforms. Pink-collar workers now stand alongside men in many industrial jobs that previously were unthinkable for women. Although in smaller numbers, women are penetrating traditional male bastions in management boardrooms too. "There are more real choices now," said one feminist to *Awake!*

Women may now be found in the highest

political positions in many lands. Some of the world's most prominent nations—India, Israel, and Great Britain, for example—have recently been or are currently being led by women. Philippine president Corazon Aquino said of the 1986 "bloodless" revolution that brought her to power: "It was the women who were at the forefront of activities."

Many of the changes that have come about have been beneficial to both men and women. Around the world, there has been injustice as well as unfairness in the treatment of women. Surely it is a good thing that women not be discriminated against in the workplace, or anywhere else, for that matter. A greater awareness of women's needs, concerns, and abilities was long overdue. Women are certainly no less human in aspirations and the need to be recognized and appreciated for what they are than are men.

But has the women's movement been an unmixed blessing? There are those who wonder if in some cases the efforts have been too extreme or have gone too far. Women themselves ask: What has been the price paid for liberation? Is the movement as vital a force as it once was? And what is its future? The following article will analyze these questions for us.

#### WHY "AWAKE!" IS PUBLISHED

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

Most importantly, this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away.

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# THE WOMEN'S MOVEMENT

## What Has Happened to It?

THE drive for women's liberation has not been without its costs, particularly to the family unit. Women who heeded the call to escape the "slavery" of the family unit have contributed to a soaring divorce rate, which in some lands is as high as 50 percent of all new marriages. Adding to the strain is the increasing number of mothers who are joining the full-time work force, only to find themselves struggling under the load of *two* jobs—one at work and one at home.

A U.S. study found that while in 1960 one quarter of the wives with children were in the labor force, by 1986 the figure was more than half. "But while most mothers hold jobs, adjustments at home have not been made," one report noted. "They continue to do the majority of housework and day-care facilities for their children are often inadequate or prohibitively costly."

Feminists say that to be truly free a woman must have complete control over her own body, including the right to terminate unwanted pregnancies. This desire for 'reproductive equality' with men has contributed to the growing number of abortions—an estimated 55 million worldwide each year.

Even the Bible has not escaped the feminists' wrath. "Trust in God. She will provide," say the feminists, deriding the Bible as sexist in its depiction of a "male" God. "Some [feminists] . . . accuse the Bible of still being the most powerful weapon to keep women in 'their place' and would question whether anything so used can be the word of God," reported *The United Church Observer* of Canada. Some churches have bowed to pressure from feminist members to adopt "inclusive" language in their worship, replacing male terms for God with names such as Sustainer and Nurturer.

At the same time, the women's movement itself has entered what feminist founding

**Awake!**®

July 22, 1988  
Vol. 69, No. 14

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Printed in U.S.A.

*Awake!* (ISSN 0005-237X) is published semimonthly for \$5.00 (U.S.) per year 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 Watchtower, Wallkill, N.Y. 12589.

**Average Printing: 11,350,000**

**Published in 54 Languages**

25 cents (U.S.) a copy

*Yearly subscription (see language lists)*

**Watch Tower Society offices**

**Semimonthly Languages**

**Monthly Languages**

**America**, U.S., Watchtower, Wallkill, N.Y. 12589

\$5.00

\$2.50

**Australia**, Box 280, Ingleburn, N.S.W. 2565

A\$8.00

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**Canada**, Box 4100, Halton Hills, Ontario L7G 4Y4

\$7.00

\$3.50

**England**, The Ridgeway, London NW7 1RN

£5.00

£2.50

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**Changes of address** should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

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Unless otherwise indicated, *New World Translation of the Holy Scriptures* used.

mother Betty Friedan has called "a profound paralysis." Feminist forces are divided on a number of fronts—the fight for equal rights under law, equal pay, more liberal abortion laws, Lesbian rights, mandatory maternity leave, and better day care, as well as a battle against pornography.

### **Identity Crisis**

Feminism is going through an identity crisis, *Newsweek* magazine reports. "The rigors of building careers, cultivating intimate relationships and caring for children have proved more difficult than anyone could have anticipated in the first heady days of feminism."

In *Woman on a Seesaw*, author Hilary Cosell records the lament of one exasperated career woman who had tried to fill a 'Superwoman role': "I'm spread so thin right now, I don't think there's anything left of me to devote to anything else. I'm an overworked professional, an overtired mother, a fair-weather friend, and a part-time wife. Superwoman, huh? Stuporwoman is more like it."

Women who have sacrificed opportunities for marriage and having children in order to pursue a career are often tormented by regrets. A 38-year-old management consultant told Canada's *Chatelaine* magazine: "There's a whole generation of women like me who will go to their graves single . . . In spite of our success we lead very empty lives." *Newsweek* reported the anxiety of a 39-year-old shoe-firm vice president: "My job is exciting and gratifying but I'm haunted by the fear that I'm missing out on the most meaningful part of life by not having children. Sometimes I imagine that if I died now my tombstone would read: 'Here lies . . . She read a lot of magazines.'"

Even leading feminists appear to be having second thoughts about the sexual mo-

rality of liberation. Australian writer Germaine Greer, in her 1970 book *The Female Eunuch*, described marriage as "free labour exacted of right by an employer possessed of a contract for life, made out in his favour." A woman's desire to improve her condition "might have to be buttressed by actual 'promiscuity' to begin with," she suggested. While Greer was seen by many as the leading advocate of the sexual revolution, in a 1984 book she astounded feminists by endorsing chastity and condemning permissiveness.

### **Economic Positions**

The feminist movement has left women worse off in some ways, claims U.S. author Sylvia Ann Hewlett. By stressing independence and equality rather than striving for reforms to help working mothers, the women's movement has done little to improve the economic positions of most women, she argues. "The vaunted independence of the liberated and divorced often turned out to mean loneliness and penury [extreme poverty]."

One U.S. study found that in states that passed no-fault divorce laws, originally supported by feminists, divorced women and their children suffered an immediate 73-percent drop in their standard of living, while their former husbands enjoyed a 42-percent rise. Hardly an improvement for women!

In fact, the earnings of a woman in the United States still are only about 64 percent of those of a man—almost the same rate as 50 years ago. In European countries where feminists have focused on attaining better maternity leave and child-care systems, women's earnings rose from 71 percent of men's wages in 1970 to 81 percent ten years later.

Feminists now find themselves deeply



### A working woman's life is hectic and fragmented

split over one question: What really *is* equality? Betty Friedan points out that women are not male clones. She states: "The time has come to acknowledge that women are different from men. There has to be a concept of equality that takes into account that women are the ones who have the babies." Other feminists argue that if women accept laws that give them special treatment not available to men—such as mandatory maternity leave—they are now admitting they are not equal to men, and that can open the way for discrimination.

"The dilemma of contemporary feminism," according to one scholar, is whether the differences in outlook and desires be-

tween the sexes are inherent or are the product of social conditioning. Many women are not aggressive or competitive enough for certain sales jobs, employers have stated. "Women are socialized to be passive," argues Jody, feminist director of a social research agency. "Part of the role as nurturer is to define yourself in relation to others and not to ask for yourself," she explained to *Awake!* Many feminists believe that only a change in the way women are conditioned by their upbringing will bring real equality of opportunity.

Others argue that women can best achieve equality by recognizing they are different from men. Betty Friedan has

called for a 'second stage' of feminism. "New feminist thinking is required if . . . women are to continue advancing in man's world, . . . and yet 'not become like men,'" she says. Others scorn this softening of approach and talk of taking feminism 'back into the streets,' picketing and marching for more liberal abortion laws and other reforms.

### **Will It Last?**

Meanwhile, feminists wonder who will carry the banners of the future. "Young girls feel more threatened by it [feminism] than drawn to it," reported *The Toronto Star*. Some younger women fear the independence that greater equality has brought. "A lot of women today are saying they've had enough," says French feminist Benoite Groult. "They want to be taken care of again; they want to be protected by men."

In some countries feminists have run into stiff opposition from other women's groups determined to counter what they see as an attack on the family and other "traditional" values. One such group in Canada, REAL Women (Realistic, Equal, Active for Life), described itself as "organized and ready for battle."

Elsewhere the women's movement appears to be just fading away. In West Germany, writer Peter H. Merkl says women have abandoned feminism to a large degree. "Officially sanctioned motherhood is back in style. Women workers and employees are fleeing back into family ties . . . , while radical feminists have withdrawn into an isolated subculture."

New scientific findings on the nature of the human brain may affect future thinking about the role of the sexes. Neurologist Richard Restak states: "Evidence indicates that many behavioural differences between men and women are based on differences in

brain functioning that are biologically inherent and unlikely to be modified by cultural factors alone." No, women are not male clones but are made for obviously different purposes and with different desires and needs in life.

But should these findings come as a surprise? Science has discovered a truth stated long ago in the Bible's account of the creation of the first woman, Eve. Genesis 2:18 records the Creator's purpose: "It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him." So men and women would each possess qualities that would complement each other. They were not made to be rivals of each other. Each would be more suited to a particular, complementary role.

And the "discovery" that women are not clones of men—that women are indeed '*different* from men,' that women 'bear the children'—is that really new? Again, the Bible made clear from the outset that God created them different, "male and female he created them," and that the woman was specially designed to bear offspring.—Genesis 1:27, 28; 2:21-23.

But different does not mean inferior. There is no justification for treating womankind in a demeaning way. She is "from man," and so in the Christian congregation, the husband loves his wife "as he does himself." In that atmosphere she finds respect, love, and a sense of security.—Ephesians 5:28-33; 1 Timothy 5:2, 3.

Men and women are different, but they are not competitors. One complements the other; one completes the other. In Jehovah's marriage arrangement, the two become one. Millions of true Christian women today are finding the real liberation in filling their role described in the Bible.

# A Time for Everything in JAPAN



By Awake! correspondent in Japan

**A** YOUNG man from rural Japan moved to Tokyo to attend college. There he met a pretty, intelligent girl and planned to marry her. But his family so vehemently opposed the courtship that the young man was forced to give up his love. Why? Because his year of birth and her year of birth, according to the traditional Japanese calendar, were considered incompatible.

On June 13, 1985, the Japan branch of the Watch Tower Society wanted to start work on the structural steel for a new residence building in Ebina. However, the steel construction company preferred not to do so on the suggested day because it was a "bad luck day" according to the traditional Japanese calendar.

There is no doubt that the Japanese are an intelligent, industrious, and educated people. Yet, there is a deep-rooted tradition that prescribes an auspicious time for every undertaking. In Japan there is a time to do or not to do everything. How did such a regimented, superstitious concept of time originate? To what extent is life in modern Japanese society affected? And how will an understanding of the matter benefit us?

## **The Traditional Japanese Calendar**

Although the Western-style calendar is in common use in Japan, an ancient lunar cal-

endar, adopted from China in 604 C.E., is often used alongside it. This system of counting time is based on a sexagenary cycle, or a cycle of 60, formed by the permutation and combination of two sets of symbols called the 10 celestial stems and the 12 terrestrial branches.

In the Japanese version, the former (the ten stems) are based on the Japanese concept of the universe, which is said to consist of five elements—wood, fire, earth, metal, and water—and each element has two aspects: yang (male, or such positive traits as brightness, warmth, dryness, action) and yin (female, or such negative qualities as darkness, cold, wetness, passivity). The 12 terrestrial branches are represented by a sequence of 12 animals—rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, rooster, dog, and boar.

The cycle begins with the combination of the first stem with the first branch, namely, wood-yang rat. Next is the combination of the second stem with the second branch, or wood-yin ox. Then follows fire-yang tiger, fire-yin hare, and others. The total combination in this fashion is 60, hence the sexagenary cycle. Days, months, and years are all counted by the same cycle of 60. The year 604 C.E. started the first cycle, and a new cycle began every 60 years after that. The present cycle began in 1984. So, what



would 1988 be? Since it is the fifth year in the cycle, it is an earth-yang-dragon year.

#### **The Almanac That "Fixes Times"**

Because of the obvious astrological connections, the symbols in the cycle soon came to have superstitious meanings attached to them. These various superstitious ideas and observances were eventually printed in a yearly almanac. Even today, many Japanese people still consult the almanac to try to determine good or bad luck, success or failure, in all sorts of activities in everyday life.

For example, many people in Japan still believe that a person born in a certain year takes on the characteristics of the animal represented in the combination for that year. Those born under the sign of the rat,

**Marriage partners and wedding days are often selected by consulting the almanac**

for instance, are said to be restless and stingy; those born in the year of the ox are patient and slow; the tiger, gruff and harsh; the snake, suspicious and unable to get along with others. 'Oh, she's born in the year of the snake—that's why she's the way she is!' Expressions like that are still commonly heard in Japan.

According to the almanac, women born in the fire-yang-horse year (43rd in the cycle) are supposed to be especially headstrong, with a tendency to kill their husbands. Consequently, people, especially those in rural Japan, avoided having children in that year, resulting in marked decreases in the size of school classes. Thus, in October 1985 the newspaper *Asahi Shimbun*, under the headline "Bankruptcies of the Cramming Schools Soaring," explained that in 1966

(a fire-yang-horse year), births in Japan were markedly lower than normal, and children born in that year would normally have supported the schools in 1984 and 1985.

Certain days of the cycle are considered auspicious or lucky, and others just the opposite. Among the latter are the *Gomunichi*, or five tombs days, on which the earth must not be disturbed or moved. Many people cautiously avoid holding a funeral on such days, for no one wants to end up with five tombs, that is, with five people dead. Just to be sure, before any major undertaking, one must consult the almanac.

<sup>10</sup>The calendar and the almanac play a particularly important role in marriages. Although six in ten couples nowadays say theirs is a "love marriage," arranged marriages are still common in Japan, and predicting compatibility is a subject of much interest. The almanac not only advises the auspicious time to marry but also tells which persons are compatible. For example, a person born in the year of the rat (1948, 1960, 1972) would be especially compatible with someone born in the year of the dragon (1952, 1964, 1976), monkey (1956, 1968, 1980), or ox (1949, 1961, 1973). Even in "love marriages," pressure is often brought to bear by relatives for a person to marry only someone with a "matching" birth year.

### **Effect of Such a "Fixed" System**

Fear of the unknown and the pursuit of good luck laid a rigid hold on the way of life in ancient Japanese society. But the strong grip of superstition has hardly diminished in modern-day Japan in spite of its literacy rate of nearly 100 percent and its advanced technology.

A 1950 survey conducted by the Ministry of Education found that among 6,373

adults who responded, 33 percent rated the ideas about auspicious and inauspicious days "definitely true" and 44 percent "possibly true." On the prediction of marriage compatibility, 23 percent answered "definitely true," and 36 percent answered "possibly true." Rather than being a thing of the past, from one half to three quarters of the people surveyed still hold on to such superstitious ideas. As the book *Japanese Religion* comments, "It is part of people's lives."

But how do such beliefs affect the people? For one thing, by mechanically following the arbitrary dictates of superstitious ideas, a person may begin to lose the ability to think and reason on personal matters. The sayings, advice, and directives from the almanac, no matter how unreasonable and illogical, come to dominate the choices he must make in life. Soon, he may find himself unable to make any decision without consulting the almanac.

Belief in "fixed times" and luck also fosters a fatalistic view of life. When an undertaking fails or something goes wrong, it is so easy to blame it on bad luck or inauspicious time. Rather than look for the real cause of the failure, one pushes on, hoping for better luck. When this results in more disappointment, then the individual may simply resign himself to the fact that it was not his lot to succeed in the first place. Such a vicious circle only serves to enslave the people ever deeper in superstition and fear.

Is there any hope? Yes, indeed. Already, over 125,000 Jehovah's Witnesses in Japan have experienced the Bible's promise: "You will know the truth, and the truth will set you free." (John 8:32) This includes freedom from slavery to superstition. Study of the Bible has led them to clear thinking-ability, improved self-confidence, hope for a happy future, and the resultant joy.

# Young People Ask. . .



## Should We Break Up?

**'We have been dating since July and are talking of marriage. But I have so many doubts about him . . .'**

**A**S A romance approaches the crossroads of decision, it is not unusual for doubts to emerge. Marriage is honorable among Christians—not something to be taken lightly. (Hebrews 13:4) And while marriage can cause a couple to "rejoice," it can also bring "pain and grief." (Proverbs 5:18; 1 Corinthians 7:28, *The New English Bible*) There is thus good reason to approach marriage cautiously.

At times, though, more than a simple case of the jitters is involved; the doubts stem from serious flaws in the person you are dating or from the relationship itself. If you are ready to take on the responsibilities of marriage, what should you do if you find yourself plagued by such doubts?

### **'We Always Argue'**

This is a common concern for dating couples. Many, though, feel that a lovers' quarrel is nothing to be concerned about. And it is true that even people who love each other may disagree at times—perhaps quite emotionally. (Compare Genesis 30:2; Acts 15:39.) But if you disagree on just about *everything*, if every discussion turns into a shouting match, or if your relationship is a never-ending cycle of breakups and make-ups, beware! It might indicate a serious

lack of spiritual or emotional maturity on the part of one or both of you. Christians are told to put away "wrath, anger, . . . abusive speech."—Colossians 3:8.

A poll of 400 physicians revealed that constant bickering is a strong indicator of "emotional unreadiness for marriage," perhaps even revealing "irreconcilable conflict between the couple." Further, warns Dr. Judson T. Landis, "quarreling . . . is definitely predictive of what is to follow in marriage."\*

### **Cracks in the Armor**

Another cause for concern may be your discovery of disturbing personality traits in this person. During the opening stages of courtship, it is only natural to try to conceal one's own shortcomings and project kindness and consideration. Sooner or later, though, "the secret person of the heart" becomes manifest. (1 Peter 3:4) You may begin to observe disturbing hints of selfishness, immaturity, moodiness, stubbornness—even violence.

What is revealed may be serious enough to make you wonder if you want to spend the rest of your life with this person. "I have so many doubts about him because of his past [questionable conduct] and the things that have been happening since

\* This also appears to be the case with courtship violence. In one study of 82 abused wives, it was discovered that "30% eventually married someone who had abused them during courtship."

we've been dating," said one young woman regarding her boyfriend. "All the while we've been dating, he's shown no self-control." How secure could a marriage be with a man who shows "no self-control"?

Yet, determined to make a relationship work at all costs, many overlook or try to justify the most glaring of shortcomings.

### ***Looking the Other Way***

Why do so many look the other way when it comes to a loved one's faults? Since courtship is taken seriously among true Christians—as well it should be—some feel pressured to marry the person they are dating. They may dread having to confront and perhaps hurt the person they have dated. Others fear they will not be able to find someone else to marry.

None of these in themselves, though, are good reasons for prolonging a problem-plagued courtship. For one thing, while the opinions and feelings of others should be respected, *you* must live with the conse-

quences of your choice of a marriage mate. The purpose of courtship is to investigate the possibility of marriage to someone—it is not the same as marriage itself. If a Christian starts a relationship in good faith, he or she has no obligation to continue it if it proves faulty. Nor is it wise or loving to conceal your doubts from someone you are contemplating marrying.

Remember, too, that there are a number of potential marriage mates available within the Christian congregation—not just one. Since the Bible exhorts us to 'keep an eye, not in personal interest upon just our own matters,' would it not be wrong and selfish to prolong a deteriorating relationship on the premise that 'maybe I won't find someone else'? (Philippians 2:4) It is thus important that you face—not evade—your problems as a couple.

### ***Having Your 'Eyes in Your Head'***

Solomon said: "As regards anyone wise, his eyes are in his head; but the stupid one is walking on in sheer darkness." (Ecclesiastes 2:14) Ignoring obvious relationship flaws amounts to walking "in sheer darkness." The wise person, though, has 'his eyes in his head' and sees things clearly, objectively. He or she considers how the prospective mate measures up to Bible standards.



***Some try to overlook or  
justify obvious  
personality flaws***

For example, is there evidence that this is a woman who will be a submissive, capable wife? (Proverbs 31:10-31) Is there evidence this is a man who will show self-sacrificing love and be an able provider? (Ephesians 5:28, 29; 1 Timothy 5:8) A per-

## **Constant quarreling is one strong indication that a relationship is faulty**

son may claim to be a zealous servant of God, but are there works to back such a claim of faith? (James 2:17, 18) "The past ten years have been . . . sheer misery," says one young woman who married a man lacking such works. "I wound up marrying someone . . . who didn't love Jehovah as I did."

Research into Bible-based publications on the subject of marriage can help you gain God's view on the matter. Also, your parents may be able to help you look upon a potential mate with fresh eyes. "I brought a girl home," recalls one young man, "and my mother said, 'You know, I can't say I don't like her, but I can't decipher her. It's like the girl's got something she wants to hide.'" The young man brushed off his mother's observations. But later on he found to his dismay that the girl really *did* have something to hide—immoral behavior. "You know, my mother's very perceptive," he later admitted.

### **Settling Your Doubts**

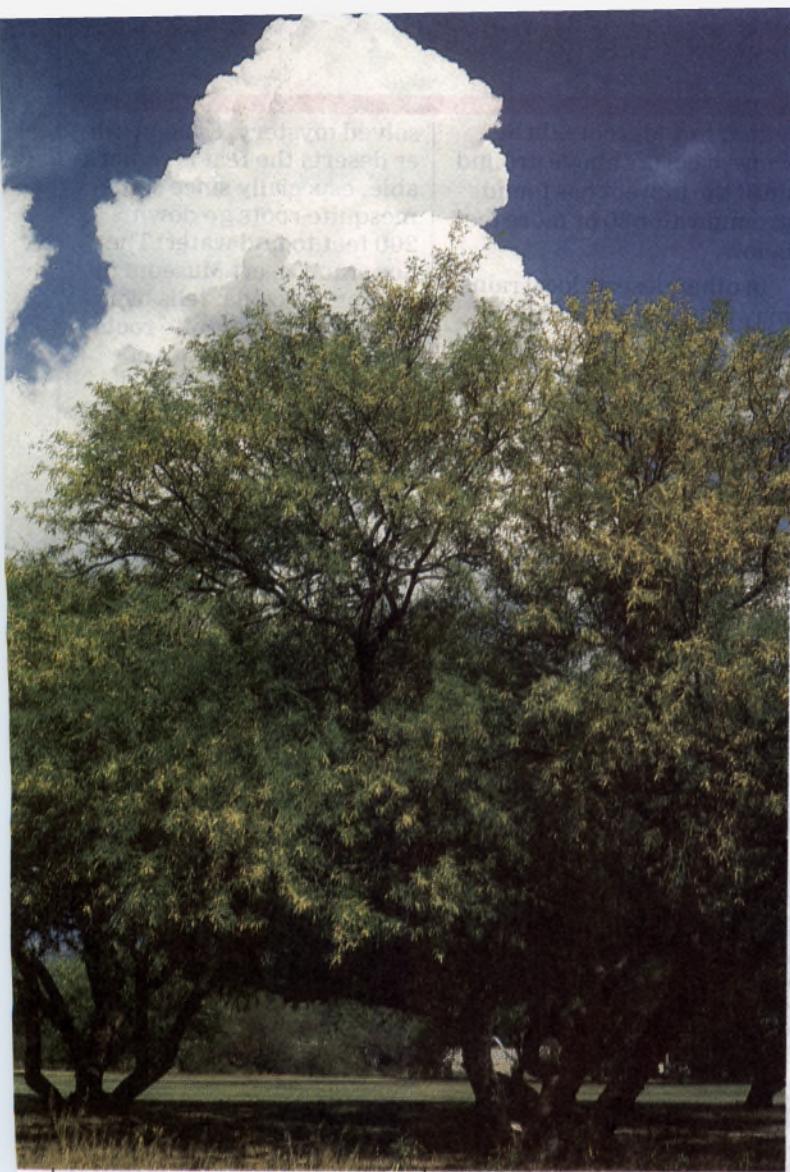
Squarely facing your problems as a couple is only a beginning. If you have invested much time and emotion in a relationship, do not be quick to call it off just because you have discovered that he or she is not perfect. "We all stumble many

times," reminds the Bible. (James 3:2) So no mate will be perfect. (Romans 3:23) Looking at matters objectively, you may well conclude that the person's flaws are ones you can live with.

On the other hand, what if you cannot live with them? A breakup may still be premature. First engage in some "confidential talk" and try to resolve your doubts. (Proverbs 15:22) Far from destroying your relationship, talking matters out may well reveal the potential it has for future growth! A successful marriage is built upon trust. Would it not be wise, then, to see if you can establish a pattern of honest communication before you become a party to a marriage? One sign of a mature relationship is the ability to work out problems.

If constant bickering is a problem, together you can thus try to figure out why you disagree. Are there fundamental differences between you in goals or viewpoints? Or have there been misunderstandings? Could it simply be a case of both of you learning how to 'restrain your spirit' and settle matters more calmly? (Proverbs 25:28) If irritating personality quirks concern you, does he or she humbly admit the shortcomings and show a desire to improve? Is there a need on your part to be less sensitive, less touchy? (Ecclesiastes 7:9) 'Putting up with each other in love' is the lifeblood of a good marriage.—Ephesians 4:2.

If discussion simply results in another frustrating standoff, do not ignore clear signs of impending disaster. (Proverbs 22:3) Things are not likely to improve after marriage. Calling the courtship off may be in the best interests of both of you. On the other hand, facing up to your difficulties could well result in laying the foundation for a mature, enduring marriage.



# The Mesquite

A Sweet Mystery  
of Life

*The mystery comes early in its life. The sweetness comes later.*

**I**T

HE mesquite is the only shrub that can reach the water table here with its roots. But a mesquite seedling must send its roots down 30 feet or more through dry sand before it reaches this water. How, then, does it get established? This is one of

the unsolved mysteries of the desert." The *Scientific American* magazine that said this was talking about the mesquite in California's Death Valley.

The mesquite seeds themselves are of some help. They rarely grow if merely

planted in the soil. But if the seedpods are eaten by animals, whole seeds that pass through the digestive tract sprout readily. Digestive juices erode the tough seed coat, allowing moisture to penetrate and start germination. When passed by the animal, the seeds have a supply of manure to aid the seedling's initial growth. Moreover, that growth is concen-

trated in a taproot—little growth occurs above ground until the taproot has found groundwater 30 or more feet below.

In other deserts local rains may help, but in Death Valley a rainfall of 1.35 inches spread out over a year's time would be negligible. How the seedlings survive there while taproots grow 30 feet or more in dry sand is the un-

solved mystery. Even in other deserts the feat is remarkable, especially since some mesquite roots go down 200 feet to find water! The Sonoran Desert Museum in Tucson, Arizona, tells of a mine where mesquite roots were found at a depth of 175 feet.

But once the roots hit water, the plant above ground takes off. Where the underground supply is plentiful, the mesquite tree may reach over 40 feet in height and 3 or 4 feet in diameter. Other desert plants may wither and die during desert droughts, but the mesquite stays green. Its deep roots drink from underground waters fed by the rains and snows of distant mountains. It also has a web of surface roots extending out from its base, and these pick up moisture from passing showers. But it is the deep-probing taproots that locate the underground reservoirs so efficiently that well diggers sink their wells nearby.

The *Docent Note Book* for the Sonoran Desert Museum offers this information as to the mesquite's usefulness:

"At one time it was of great value as a timber tree in the desert. It is still used for fence posts, charcoal and firewood. (It is slow-burning and produces a hot fire with good flavor.) Violin bows are sometimes made from the root wood. The inner bark furnished both Indians and settlers with material for basketry, coarse fabrics and medicine to treat a variety of disorders. Gum which ex-



The beekeeper points out the queen bee

udes from the stem is collected and sold for manufacture of candy (gum drops). [It provides] mucilage (for mending pottery)."

"Mesquite was of major importance to settlers and Indians. When crops failed both subsisted upon the meal (pinoole) made from the pod and seeds. In the war with the Apaches, the U. S. Cavalry considered pods so valuable as feed for horses that they would pay 3 cents a pound for Mesquite beans. . . . The pods are highly nutritious, containing 20 to 30% grape sugar (dextrose, glucose and simple sugar). They are also very high in protein (higher than soybeans)."

### Where the Sweetness Comes In

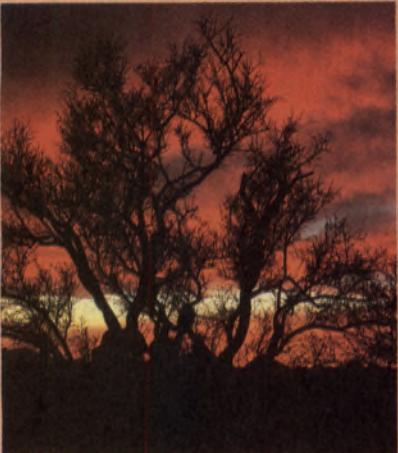
But there is another use for the mesquite shrub or tree. From spring to early summer, long, fat, yellow blooms hang from the tree like huge fuzzy caterpillars. And they are the source that adds sweetness to the mystery of the mesquite tree's life.

Ralph Lusby is a third-generation beekeeper who keeps hives where the mesquite flourishes in the Arizona desert. He was interviewed by an *Awake!* correspondent and made these comments:

"Near dry streambeds I've seen mesquite trees that get plenty of water give three full blooms in a season. On a good mesquite honey flow, my bees give 85 to 90 percent mesquite honey, mixed with 10 to 15 percent cat's-claw honey. I've tasted lots of honey in my life, but mesquite is by far the best. It's the mildest of all honey. It lacks the strong honey after-taste, so it makes a great sweetener. People who don't like honey usually like mes-



Close-up of bee on mesquite quite honey. Because it is mild, however, if it is mixed with stronger honeys it may be overwhelmed by them.



There are no doubt many unknown and untold ways the mesquite tree remains unique. But for now the sun sets on this season of honey production, and the mesquite has played out its vital role in the desert's ecology once more. The heavy rains will soon begin. Afterward this desert tree will become dormant, only to revive again next spring to help grateful bees produce exquisite honey to the joy of man and beast.

One year my father and I mixed one gallon of citrus with ten gallons of mesquite, and it all tasted like citrus honey!

"My major mesquite honey flow is from April 20 to June 10, on the average. I remember that when the national average of honey taken from a hive (about 60,000 bees) was 42 to 43 pounds of

honey a year, my bees were giving me 117 pounds per hive. Some beekeepers are stingy with their bees, not leaving them enough honey for the winter. I leave 60 pounds per hive. They also need water. In some parts of the desert, I bring several 55-gallon drums for them to use in drinking and in cooling the hive. A group of 40 hives located at an elevation of 2,500 feet will use 6 or 7 gallons a day during summer. I love my bees. They take care of me, and I take care of them!"

But it is the mesquite with its sweetness that takes care of both. It also provides a mystery for the mind of man to ponder, and inspires thankfulness in the heart of those who appreciate its Creator.

### The Futility of Idolatry

In the summer of 1986, William Murray, a writer for *The New Yorker* magazine, visited Sperlonga, Italy, a very old fishing village on the western Italian coast about 75 miles southeast of Rome. One morning, while Murray was standing at a refreshment bar sipping coffee, he met a middle-aged man named Fernando De Fabritiis. During their conversation, Mr. De Fabritiis, who has lived in Sperlonga all his life, told a rather amusing story that he has known since childhood.

"A man has a grove of pear trees, but one of these trees fails to produce, so he chops it down and he sells it to a carpenter," tells De Fabritiis. "The carpenter carves a statue of St. Joseph out of it and gives it to the local church. The man who owned the tree goes to the church one Sunday, where everyone is praying to the statue of St. Joseph. The man refuses to pray. He knows that piece of wood. 'It couldn't make a single pear,' he tells everybody. 'How will it produce a miracle?'"

Mr. De Fabritiis' tale is very similar to the illustration Jehovah God used to teach ancient Israel the utter futility of idolatry. Why not take your Bible and read it at Isaiah 44:14-20?

**B**EHIND the towering walls and tight security of castlelike Vatican City, a person gets the impression that he is entering a real treasure-house. The Vatican Library is in the courtyard of the pope's palace, and so special permission to enter is required of visitors.

Here is preserved the famous Vatican Manuscript No. 1209, or Codex Vaticanus, which usually is referred to by the symbol "B." It contains the Hebrew Scriptures and much of the Christian Greek Scriptures dating back to the early fourth century C.E., less than 300 years after the days of the apostles. It has been in the possession of the Vatican Library at least since 1481, but it was not made available to the academic world until 1889-90.

My first impression was that the writing was surprisingly clear and unfaded. Apparently the original ink faded, and a later scribe traced over every letter, thereby robbing the codex of much of its original beauty. The Vaticanus, like practically all manuscripts of the Holy Scriptures in Greek, is a codex, a book with leaves, rather than a roll. It is written on vellum (a fine grade of parchment), a writing material prepared from the skins of young animals.

'How can the age of such documents be determined?' I wanted to know. The style of the handwriting is a key factor, I learned. The secretary of the library kindly showed me the two very distinct types of handwriting in the manuscript. Genesis to Hebrews is written in handwriting that is called uncial. This is the capital-letter style that was used in writing books from the fourth century B.C.E. through to the eighth or ninth century C.E. There are no spaces between the words, and there is no punctuation. On the other hand, Revelation (not part of the original manuscript) is written in minus-

# I Wanted to See for Myself

*'Where are the manuscripts from which my Bible was translated?' I had often asked myself. How can it be determined how old they are? How have they been preserved through the ages? And after so many centuries, can we be sure that they accurately represent the original Bible writings? My own faith in the Bible is now secure, but having been brought up to believe that the Bible is a clever fraud, questions like these have always intrigued me. My curiosity led me to visit some of the most famous libraries in Europe while I was traveling there. My first visit was to Rome, Italy, where hundreds of Bible manuscripts are to be found.'*

cule handwriting, that is to say, in a cursive form with many of the letters joined together in a flowing manner. This smaller style became popular at the beginning of the ninth century C.E.

The science that studies ancient writing is called paleography. However, since the style of a person's writing normally does not change greatly during his lifetime, a manuscript can never be dated more exactly than to about a 50-year period solely on the evidence of writing style.

## **"Rubbish" in a Monastery**

Next on my itinerary was England. Here is to be found one of the greatest collections



The Codex Sinaiticus provided part of the basis for the Greek text from which the *New World Translation* was made

Courtesy of the British Museum, London

of Bible manuscripts. Climbing the steps in front of the grandiose entrance to the British Museum, London, certainly heightened my anticipation. This is the home of the famous Codex Sinaiticus. (The remarkable story of how some leaves of this manuscript were found in a rubbish basket in a monastery in Sinai in 1844 was told in the *Awake!* issue of October 8, 1979.) Along with the Vaticanus, this manuscript is the principal basis for the Greek text from which the *New World Translation of the Holy Scriptures* was translated. I found it on display alongside the Codex Alexandrinus.

The Sinaiticus has a page area that is more than twice that of this magazine. It has four columns to a page, on fine vellum. The international symbol for Sinaiticus is the first letter of the Hebrew alphabet, 'aleph, "א." It has also been dated to the fourth century C.E., but it is considered to be slightly later than Vaticanus.

The discovery of manuscripts such as the Sinaiticus is important because prior to such finds, translations had to be made from much later copies that contained many errors from being copied and even spurious passages. For example, it was the Sinaiticus and the Vaticanus that indicated

that the account at John 7:53-8:11 about the adulterous woman was a later addition, since neither manuscript contains it.

#### **Saved From a Fire**

Sharing the same display case is Codex Alexandrinus (A), which is dated 400-450 C.E. It seemed to me the most beautifully written of all the manuscripts that I

saw. It takes its name from the Patriarchal Library in Alexandria, Egypt, where it was kept before being offered to King James I of England, who sponsored the famous English version of the Bible of 1611. However, the Codex Alexandrinus did not arrive until 1627, well after the completion of that work. Charles I was then king.

It was not always well cared for in the Royal Library. In 1731 it narrowly escaped destruction. Fire broke out in the room below the one in which the codex was kept. However, some evidently appreciated the manuscript's value, for an "eye-witness tells of the learned Doctor Bentley in 'nightgown and great wig' stalking out of the building with the Codex Alexandrinus under his arm."

It was in the second half of the 19th century that the three great codices, Vaticanus, Sinaiticus, and Alexandrinus, were published separately in the form of photographic facsimiles. The first two had been written at the very time that vellum began to be used as the principal material for book production. It seemed unlikely that anything older would ever be found in view of the perishable nature of papyrus—the writing material of earlier centuries. But then,

in 1931, came the momentous appearance of 11 very ancient manuscripts on papyrus.

### Treasures in Ireland

Housed in the residential area of Dublin, among beautiful green gardens that only the cool, damp climate of Ireland can encourage, is the museum and library of the American collector Chester Beatty. Being interested in historical manuscripts, he acquired what was the most important Biblical find since the Sinaiticus was discovered. It was apparently the collection of books of a fourth-century Christian community in Egypt. They were discovered "on the site of an ancient church near the Nile."

Papyrus is quite different from vellum. It is made from the papyrus plant, which grew in the waters of the Nile in the delta region. Until the fourth century C.E., it was more widely used than vellum.

If you visit Dublin, you will be able to see on display a selection of the large collection of papyrus manuscripts. One of them, referred to as P<sup>45</sup>, though badly damaged, contains portions of the four Gospels and Acts. It is dated as coming from the early third century C.E.

Also from the third century is P<sup>47</sup>, consisting of ten leaves of a codex of Revelation, or Apocalypse. Of further interest is P<sup>46</sup>, dating from about 200 C.E. This is a codex containing nine of Paul's letters. I noticed that Hebrews is included among the letters of Paul, placed after Romans. This fact shows that Hebrews, which does not contain Paul's name, was accepted as of his

ΤΟΝ ΙΩΑΝΝΗΝ ΣΠΡΟΩΦΑ  
ΕΛΣΗΟΝ ΗΛΥΤΟΥ ΛΕΓΩΝ ΚΕΞ  
ΟΣΛΗΣ ΛΥΝΑΣ ΛΙΜΕΚΑ ΟΡΙΟΙ  
ΚΛΙΚΤΕΙ ΝΑΣΤΗΝ ΧΕΙΡΗΝ ΤΑ  
ΤΟΛΥ ΤΟΥ ΕΠΙΦΝΟΕΔΙΚΑΩ  
ΡΙ ΣΟΝΤΙ ΚΛΙΣΥΟΕΩΣ ΣΙΛΑΣ ΠΡ  
ΣΤΗ ΛΘΕΝ ΧΑΥΤΟΥ ΚΑΛΥΤΕ  
ΤΑΡΗ ΕΓΓΙΑΣ ΝΑΥΤΩΜ ΠΛΑΝΙ  
ΕΠΙΣΙΝ ΛΛΛΑΧΙ ΠΕΧΟΩΝ ΛΕΙ  
ΖΟΝ ΖΕΛΥΤΟΝ ΙΩΣΕΡΗΝ ΚΑΙ

The Codex Alexandrinus (A), which is dated 400-450 C.E., takes its name from the Patriarchal Library in Alexandria, Egypt

By permission of The British Library

authorship, a fact disputed by some modern critics.

A noticeable feature of all the Greek manuscripts that I had seen so far was that none of them contain God's name, Jehovah. So why does the *New World Translation* contain it if these texts are the oldest and most reliable? Manuscript fragments that were first studied in Cambridge, England, provide part of the answer.

### The Divine Name Uncovered

How I enjoyed my visit to Cambridge, where the cloisters of the old colleges can be seen framed by the arches of weeping willows! It was to this center of learning that much of the contents of the Cairo Genizah were brought. The genizah was a room in the synagogue, where the Jews kept old documents.

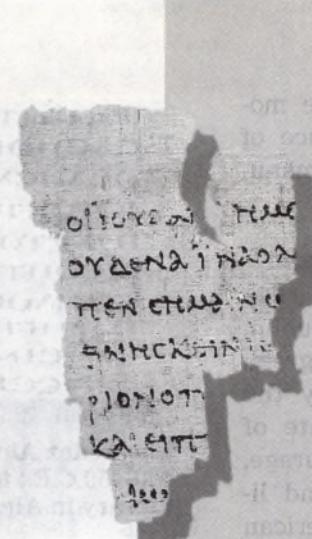
In old Cairo a superstition that a poisonous snake protected the entrance of the genizah, ready to attack would-be collectors, helped to preserve the contents until Dr. Solomon Schechter obtained permission to bring the contents to Cambridge in 1898. Documents that had accumulated over a period of nearly a thousand years were found. A librarian showed me a

photograph of the manuscripts as they arrived, stuffed into tea chests like so much rubbish.

Among all of these was found a palimpsest, or reused scroll, of great interest. "Palimpsest" means "rescraped" and refers to a document that has had the original writing removed by washing or scraping so that the costly writing material could be reused. Frequently the original writing can still be discerned.

In this case, beneath a later writing was found a copy of part of the Hebrew Scriptures translated into Greek by Aquila, a Jewish proselyte who lived in the second century C.E. I was fascinated to observe in several places in the Greek text that *Jehovah's name was written in archaic Hebrew characters*. This shows that as late as the second century C.E., Jehovah's name in Hebrew was still being written in Greek manuscripts. There is therefore no reason to doubt that Jesus' disciples would also have used it when they originally wrote the Christian Greek Scriptures under divine inspiration.

The late scholar of Bible texts F. G. Kenyon wrote that "in the case of the Bible books, as also of all works of the classical



OLYMPUS TELL  
CYDENA I NAOA  
TEN CHLUD NCU  
SHNCKHN  
PLOXOT  
KA EITT

This early second-century fragment of a portion of John 18 is considered to be the oldest known text of the Christian Greek Scriptures

Courtesy of The John Rylands University Library, Manchester

authors and of nearly all mediæval works, the original autographs and all early copies of them have disappeared." Nevertheless, which is the oldest known manuscript of the Christian Greek Scriptures?

#### A Tiny Treasure in Manchester

It is but a fragment of John 18:31-34, 37, 38 and measures three and a half by two and a quarter inches. The Gospel of John was originally written about 98 C.E. This fragmentary copy was made only shortly afterward. It is dated 100-150 C.E. Where is it to be found? In the 19th-century boomtown of England's cotton industry, Manchester. There in The John Rylands Library this fragment is displayed to the public only on rare occasions.

The librarian kindly explained to me how the original dimensions of the book could be calculated from such a fragment. It is estimated to have come from a codex of 130 pages of the Gospel of John, with a page size comparable to that of this magazine. Mounted between two glass plates, the fragment appears like an extremely fragile wafer. I was told that even so, many pieces of papyrus are surprisingly flexible.

## In Our Next Issue

- Should Your Birthplace Determine Your Religion?
- Wonderfully Made to Stay Alive
- Why Bible Prophecies Are Valuable to You

How is its age determined? I learned that the type of papyrus used, its general appearance, and also the style of writing give clues. Even I could see that the hand, which is not considered to be that of a professional scribe, was different from the writing on the vellum manuscripts I had seen, in which the vertical strokes were thicker and the horizontal strokes had heavy dots on the end.

What is the significance of this tiny fragment? It disproves the theory of some critics that the Gospels are actually forgeries from the second century, not written by Jesus' disciples at all. However, since it is universally agreed that Matthew, Mark, and Luke were written before John, here we have evidence that they were all written in the first century. No group of frauds could possibly have produced them in the

first century when eyewitnesses of the events they related could have refuted any false stories.

How remarkable that after so many centuries, we have accurate copies of God's Word coming from such a short time after it was written! As noted scholar Sir Frederic Kenyon wrote concerning the Bible: "No other ancient book has anything like such early and plentiful testimony to its text, and no unbiased scholar would deny that the text that has come down to us is substantially sound."

As a result of my visits, I felt an even greater confidence in the words that David was inspired to record: "The sayings of Jehovah are pure sayings, as silver refined in a smelting furnace of earth, clarified seven times." (Psalm 12:6)—Contributed.

WELL-MEANING persons have been heard to say: "I don't want to say good-bye. It sounds so final—almost depressing!"

True, a person often says good-bye when he sadly feels that he might never see a loved one or a dear friend again. Nevertheless, it is still an appropriate term to use, not only on such occasions but at other times as well. Why? The answer is found in its origin.

"Good-bye" is a present-day contraction of the 16th-century English "God be with you." This remark, when parting, was a warm way of wishing God's blessing to go with the individual. It expressed interest and concern for the well-being of another, a form of love for fellowman. "Farewell" is also a term that expresses "a wish of well-being at parting." Other languages use similar expressions. *Adieu* in French and *adiós* in Spanish both have the basic idea of committing the other person to God.

## WHY NOT "GOOD-BYE"?

True, these remarks may be used unthinkingly by some, with no purpose other than to say the customary thing. But

that should not discourage the informed person from using them in a sincere and meaningful way to express his honest feelings.

The Bible itself has devout persons appropriately using good-bye. Jesus said good-bye to a crowd of people he had been teaching when it came time to dismiss them, so that he might devote time to private prayer. (Mark 6:46) "Paul said good-bye to the brothers" when he "proceeded to sail away for Syria." (Acts 18:18) At Ephesus he also said good-bye when departing from his brothers there, even though he told them: "I will return to you again, if Jehovah is willing." (Acts 18:21) Thus, it is not always used with a sense of finality.—See also Acts 21:6 and 2 Corinthians 2:13.

# A Jazz Drummer Finds True Happiness



**B**OOM! Boom! Boom! In the glare of the theater's stage lights, the drummer beat out the rhythm. My eyes were glued to the drums, and my heart pounded violently at the sound.

In January 1945, when World War II was in its final stages, my family took refuge with my mother's parents in Katsunuma, Japan. After the war, Father became conductor of the town's youth band. Watching their practice sessions, I became enthralled with the heavy booming of the drums.

When I entered high school, I set my goal to become a jazz drummer. My music teacher encouraged me to go to a music university, and my parents helped me prepare for the entrance examination. In 1964, out of the many examinees from all over Japan, I was one of the three admitted to the Percussion Instruments Department

of the Tokyo National University of Fine Arts and Music.

Even though the university was the best in Japan, I was disillusioned. Why? Because it provided no training for a student to become a jazz drummer, nor did the students play jazz. Yet I worked hard at mastering the percussion instruments and developed various techniques. Gradually I abandoned my dream of becoming a jazz drummer and began to think about joining a famous orchestra. But I was in for a shock.

"However hard you try, you won't make it," a member of an orchestra confided to me. "The new members have already been selected, even before you entered the university."

I felt depressed and beaten and so returned to my passion for the jazz drums. I told myself, 'In the world of jazz, drumming ability is what counts, not the connections or pull you have.' As graduation drew close, I was joining practice sessions of jazz clubs of various universities.

## ***Childhood Dream Realized***

Then, in 1967, I met a pianist by the name of Yosuke Yamashita. Not only did he play jazz but he was a master innovator and student of the music. We formed an unusual trio of piano, saxophone, and drums. At first neither critics nor audiences understood the eccentric and pow-

erful jazz we were developing. Our performances were poorly attended. Yet I was satisfied. Yosuke was happy with my performance, and in time, our response to each other became sharper and rich in variation.

My drumming became unique. By constantly beating cymbal, snare drum, bass drum, and tom-tom in balance, the drum section kept resounding all the time. The swift and powerful movement of my limbs astounded audiences and gained notoriety. Once we played to an audience in the basement of the well-known Kosei Nenkin Hall in Tokyo while Japan's Yomiuri Symphony Orchestra was giving a concert in the main hall on the floor above.

The next day's newspapers carried the announcement from the orchestra: 'We are sorry for the trouble last night in listening to our concert because of the noise from the basement hall. We wish to express our heartfelt apology.' Later the hall was renovated in order to reinforce the soundproofing. After that I became known as the Monster Drummer.

### **Genuine Happiness?**

As our group became more successful, I began living a life of doing whatever I pleased. I traveled all over Japan, gadding about with friends whenever I wanted. By now I was married. But I had little concern for my wife, Yukiko, who was a percussionist in The Ladies' Orchestra.

I was not happy. I was jealous of any rival drummer, and my frustration grew as my popularity and income fell short of my ideal. A feeling of emptiness stirred within me. I would ask my companions: "What's the point in working, drinking, and going on sprees like this?" "Don't bother yourself with such foolish thinking," they would reply. "What counts

is pleasure." Pursuing a pleasure-oriented life, however, led to my being hospitalized with liver trouble in the summer of 1972. Experiencing severe nausea and weakness, I feared dying. 'Even if I have to give up drumming,' I thought to myself, 'I want to live!'

At the time, my wife was on tour with her orchestra. She finally returned and saw how sick I was, which led to her quitting the job. She had just started studying the Bible with Jehovah's Witnesses, and as I appreciated her care so much, I consented to her continuing her study. I recovered steadily and, after three months of recuperation, joined our musical group again. We appeared on television and radio from time to time, and our audiences and income both increased.

### **Success in Europe**

In 1973 we made our first concert tour to Europe. On the first day, we played at the Mörs Jazz Festival in Germany. When we finished, there was a hushed moment, then a storm of applause. The festival sponsor asked: "Hey, everybody! Do you want this group to come again next year?" The audience replied with more applause. The next day a newspaper carried my picture with the bold-type heading: "Kamikaze Drummer From Japan."

The following year our fee and requests for performances increased. We played at the Berlin Jazz Festival, Donaveschingen Modern Music Festival, Heidelberg Jazz Festival, Ljubljana Jazz Festival, North Sea Jazz Festival, and so forth. Audiences demanded encores again and again, and at some festivals, police lined up in front of the stage to protect us from admirers. Yes, I was now a highly successful drummer, even surpassing my childhood dreams.



My wife (with our daughter Saori) and I look forward to enjoying genuine happiness forever on a paradise earth

### **My Wife's Example**

My wife's involvement in music had not bothered me at all, but now the thought of her being away for Christian meetings and preaching upset me terribly. I thought: 'Those who rely on religion are weak. Religion is a racket capitalizing on the weak.' Although I did all I could to talk her out of her new religion, she refused to quit.

Once she followed me on one of my drinking escapades, sitting quietly beside me at a bar. Infuriated, I dashed whiskey on her. "Get lost!" I said. Calmly she wiped her hair and clothes with a handkerchief, acting as if nothing had happened. The bartender and customers gave me accusing looks. I kept drinking till I passed out, after which she took me home.

Another night I forced her out of our apartment, locked the door, and secured it with the door chain. Instead of going away, she unlocked the door, obtained a hacksaw, and started sawing the chain. The sound echoed through the building where people were sleeping. I had to let her in.

In desperation I regularly got drunk. I thought I might as well die. On the other hand, my wife did not get upset nor did she

fear my harassment. As I watched television in the evenings, she would beg me to listen as she read the book *From Paradise Lost to Paradise Regained*. She would read to me every night. My reaction gradually changed from "Be quiet!" to "Keep on reading."

She also slipped the *Watchtower* and *Awake!* magazines into my suitcase when I went on concert tours. My curiosity overcame my fear of being converted, and I started reading first-person accounts in the magazines about those who adopted the way of Christianity. Often I ended up wiping tears from my eyes, although I felt that I shouldn't be carried along by such stories.

One night I felt unusually calm and decided to put myself in my wife's position. I asked myself: 'What's wrong with her studying the Bible? What do I have to offer her that could replace the Bible?' The next day I put her to the test. "Give up the Bible altogether, or we will be divorced," I challenged.

After a long silence, she said, with tears in her eyes: "I am not going to be divorced. Neither will I quit my Bible study."

Relieved, I replied: "I will stop opposing you."

Soon after this, I accompanied my wife to a meeting of Jehovah's Witnesses. But I still didn't let down my guard. Yet, the good conduct of the children and the rea-

sonableness of what was taught impressed me. I continued attending meetings and gradually my guard against the Witnesses lowered. I began to realize vaguely that the solution to my feelings of emptiness might be found in the Bible. But as my realization deepened, I could also see that if I did study the Bible, I would need to make changes in my life.

### **Struggle Within Myself**

Thus started an inner struggle. Even though I knew what was right, I could not put it into practice. I was tormented by desires to smoke and commit immorality. But I did not want to give in to those desires anymore. (Romans 7:18-24) To strengthen myself, I attended Christian meetings as often as possible.—Hebrews 10:23-25.

The meetings began to influence my thinking. Glory, wealth, and worldly pleasures no longer seemed worth while. I could clearly see worldly desires as enemies. As I walked home from the Kingdom Hall, I felt a peace of mind that I had never before experienced. For the first time, I was able to say, "I am happy."

### **Leaving the Group**

In 1975, right after asking for a Bible study, I took off for our fourth concert tour to Europe. Just as before, audiences applauded wildly. My heart, however, did not glow as before. Even though the sponsor again said, "Please come back next year," I had made up my mind to leave the group.

Back in Tokyo I immediately resumed my Bible study, and soon afterward started telling others about the genuine happiness I was enjoying. On my last domestic concert tour, I felt the urge to share my new hope with one of our sponsors to whom I had always felt a special closeness. I prayed

to Jehovah to give me an opportunity to speak to him. But how would I start the conversation?

"What comes to your mind when you hear the word happiness?" I asked.

"I imagine conditions where sickness and death have been wiped away, and everybody dwells together in peace," he replied. I was delighted with this ideal response and told him right away: "That is why I am leaving this group." As I continued to talk, Jehovah kept making the seed in his heart grow. He later became the first baptized witness of Jehovah in his locality. The joy from this experience was deep and long lasting, far surpassing the joy I had experienced from beating drums.

### **Enjoying Genuine Happiness**

After I left the group, a man told a Witness who visited him: "You people killed Moriyama." True, Moriyama the jazz drummer died, but Moriyama the Christian minister was born. I was baptized in June 1976 in symbol of my dedication to Jehovah.

In 1979 my wife and I began serving as full-time pioneer ministers. Since then we have experienced the joy of helping a number of people to find genuine happiness. I have also had the privilege of serving as an elder in congregations in Tokyo and Nagoya.

When I was young, I thought happiness was bound up with drums. Although I still play drums from time to time, I have found that genuine happiness comes, not in pursuing a musical career, but in serving the Creator, Jehovah. My whole life is now centered around my hope of enjoying genuine happiness forever on a paradise earth with my wife and our daughter, Saori, who was born two years ago.—*As told by Takeo Moriyama.*

# From Our Readers

## Drug Abuse

I am an avid reader of your informative journal. However, in the November 22, 1987, copy it contained an article about a person who turned from a life of drug abuse to that of a God-fearing live-happily-ever-after type ("I Sought a Simpler Life Through Drugs"). It's my understanding that persons involved in drug and/or alcohol abuse experience (1) symptoms of withdrawal, (2) long-range recovery with proper treatment; [it is] also considered a family disease because the whole family is affected. None of these issues were discussed in that article.

T. F., United States

*Of course, one person's experience does not cover all facets of the drug problem. Issues mentioned by our reader have been considered in earlier articles, such as: "Young People Ask . . . How Can I Recover From Drug Abuse?" (July 8, 1986) and "Young People Ask . . . How Can I Break Free From Drugs?" (September 22, 1985).*  
—ED.

## Infant Death

I would like to express our [National SIDS Foundation] appreciation for the excellent, accurate and extensive coverage which you produced about 'Sudden Infant Death Syndrome' in your January 22, 1988, issue of *Awake!* The numbers which your publication reaches is astounding and certainly enhances our efforts at public education . . . I am wondering if you could send me copies of the January 22nd issue in Danish, Dutch, French, German, Italian, Swedish, Norwegian and Russian.

C. S., Western Regional Director,  
United States

On January 18, 1988, my husband and I were faced with the death of our beautiful

three-and-a-half-month-old daughter from sudden infant death syndrome. Imagine our disbelief that this actually happened to us right at the time *Awake!* (January 22, 1988) printed an article about it! Even though such a terrible tragedy occurred, it has drawn all of us closer together, and so many friends told us they went back and *reread* that article about SIDS so that they would know what to do for us and say to us. Meals were prepared; they did cleaning, yard work, and tree trimming; generous contributions were given to help us cover expenses, and so forth. Please continue with those timely articles.

L. G., United States

In the January 22 *Awake!*, page 4, paragraph 2, it says that the baby [in a case before King Solomon] who died was only three days old. I'm not sure that's correct. It seems to me that the Bible (1 Kings 3: 18, 19) says that the babies were born three days apart and that at some unspecified time "later," the one baby died.

M. B., United States

*You are correct. The conclusion that the child was three days old was reached by the pathologist quoted in "Awake!" and was inadvertently included in the material.*  
—ED.

I am 12 years old and would like to thank you very much for the article in *Awake!* of December 8, 1987, "Young People Ask . . . How Can I Face My Grief?" Just six weeks earlier I had lost my little brother, who was stillborn. Although I never got to know him, it still hurt as much as if I had lost my eight-year-old sister. The article helped me understand that crying is normal and not a sign of weak faith.

P. K., Federal Republic of Germany

# Watching the World

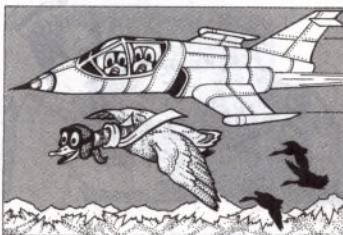
## "Crime Against the Future"

"We are living on borrowed resources: borrowed air, borrowed water, borrowed everything," says Professor Keith Cole, foreign secretary of the Australian Academy of Science. "There's virtually no industry that does not generate a significant amount of wastes, and the cost of repairing the environment is going to have to be paid sooner or later." As noted in *The Sydney Morning Herald*, Cole pointed out that mankind is fast running out of time to understand the global consequences of its unbridled pollution of the environment. Professor Cole is not alone. Last January, 75 Nobel prize winners, in a joint declaration issued at a meeting held in Paris, denounced the "destruction and plundering of the environment" as "a crime against the future." According to the Swiss newspaper *Basler Zeitung*, an appeal was made to scientists everywhere to exercise moral responsibility in the application of their discoveries.

Can the earth's declining environmental health be reversed? Yes, says Worldwatch Institute, a Washington-based research organization, but only by cooperation and substantial investment by the nations. However, the institute's president, Lester R. Brown, noted: "Putting the world on a sustainable footing will not be easy, given the environmental degradation and economic confusion that now prevail."

## High-Flying Geese

Radar equipment has enabled ornithologists to pinpoint the altitudes of birds flying as much



as 62 miles away. According to the German magazine *Das Tier*, storks "venture to a height of 20,000 feet." In Europe storks have been registered as high as 16,000 feet, winging their way over the summit of Mont Blanc. The altitude record for wild geese, which are known to cruise over the towering peaks of the Himalayas, has been raised to 33,000 feet!

## Health Scents

Do certain scents affect our health? Yes, say researchers who have found that scents "can ease such common problems as anxiety, depression, fatigue and insomnia," reports *The Toronto Star*. Explaining why, Susan Schiffman, a Duke University professor, notes that "the part of the brain that registers smells overlaps with that which is responsible for memory and emotion." Thus, "scent and emotion are closely connected physiologically."

Gary Schwartz, a Yale University professor, has found that the aroma of spiced apple helps lower blood pressure. Other research indicates that the smell of "cypress often relieves anxiety, while basil, lavender and rose may ease depression." The smell of other plants may be used to fight fatigue and insomnia. However, psychologists are still puzzled over why only odors associated with pleasant memories produce positive results.

## Gray Hair and Red Ink

Roman Catholic officials are concerned about their aging priests. Figures released by the Vatican Bureau of Statistics show that the average age of some 400,000 priests worldwide is now 54.2 years—a rise of 2.6 years over the past 10 years. When divided by continents, notes the Dutch Roman Catholic newspaper *De Bazuin*, priests in Europe have the highest average age, 56.1 years, while those in Africa have the lowest, 43.1 years. Of most concern was the rise in the countries of France, Luxembourg, Switzerland, and the Netherlands, where priests average over 60 years of age.

While Vatican statisticians were counting "gray" priests, Vatican bookkeepers were adding "red" figures. According to *De Bazuin*, the Vatican's deficit for 1986 and 1987 amounted to over \$50 million (U.S.). Giuseppe Caprio, secretary-treasurer of the Vatican, placed the blame on the devaluation of the lira

and the cost of the bishops' synods, increasing office personnel, and the pope's travels.

## "Phantom AIDS"

"Phantom AIDS" cases, "in which sufferers are convinced they have AIDS and develop classic symptoms of the disease," are increasing, reports *The Star* of Johannesburg, South Africa. It is claimed that campaigns to fight the disease and the life-styles that transmit it have this effect on some persons who have had extramarital relations or sexual partners in the "high-risk categories" and who are susceptible to phobia. Guilt, shame, and the stigma of the disease have made them so fearful that they even doubt the validity of tests that prove negative. "Fear of cancer can also produce phobia and phantom symptoms," says a Johannesburg psychiatrist, but "a man who fears he has AIDS shies away from telling his wife, or anyone else." Thus, he is left without support and is ashamed, and the symptoms he experiences "strengthen the conviction he has the disease."

## Soviet Library Fire

The library of the National Academy of Sciences in Leningrad, one of the world's largest, with 17.5 million volumes, was hit by a devastating fire in February. Of the 12 million books stored in the building ravaged by the fire, reports *The New York Times*, "library officials said 400,000 books were destroyed, 3.6 million were damaged by water, 10,000 were damaged by mold and 7.5 million are in need of preventive care to block the spread of fungus." Thousands of volunteers assisted in the job of sorting through the debris and in "drying millions of volumes damaged by water that was poured into the library for 19 hours by 40 fire brigades." Some of the oldest collec-

tions, irreplaceable medical and scientific works from the 17th, 18th, and 19th centuries, were among the books destroyed. However, the 1,500 books donated by Peter the Great when he founded the library in 1714 were not damaged.

## Baby-Check

A two-month-old native Canadian Indian baby girl was passed through the hand baggage X-ray device at the Winnipeg airport. According to *The Toronto Star*, a secu-



rity guard insisted that a *tikinagan*—traditional native carrier—be put through the X-ray machine, later claiming that he did not realize a baby was wrapped up inside. The machine is designed to detect weapons, and it emits 3 units of radiation compared with 15 units used for chest X rays. The parents of the child were relieved that the low dose posed no great risk to the baby. The security check verified that the baby was unarmed.

## Helping Others Brings Health Benefits

"Exercise regularly, eat a well-balanced diet and do something nice for someone. That's the advice you're apt to get from your doctor in the near future," states the magazine *American Health*. Why? Evidence has been mounting that altruists—those who help others—derive definite health benefits from doing so. "The researchers found that doing regular volunteer

work, more than any other activity, dramatically increased life expectancy (and probably vitality)," reports the article. "Several studies have shown that people need other people for their health's sake." The heart, nervous system, and immune system are all benefited by doing good to others. On the other hand, hostility—which cuts people off from one another—multiplies the risk of heart disease. "The notion that altruism is good for people could have a profound social effect," the magazine observed. "Good Samaritans might cease to be a rare breed."

## Atom Analysis

The Position Sensitive Atom Probe, developed at the Metallurgy Department of Oxford University, England, uses a laser to peel off successive layers of atoms from source material. These atoms are then propelled to a detector arrangement where each atom is identified by weight and can be mapped in three dimensions by computer. In this way, the effects of trace impurities in metals can be understood more clearly. The creation of "designer" steel from scratch to meet specific needs is now a distinct possibility, reports *The Daily Telegraph* of London.

## Patented Mouse

"A mouse specially developed by researchers at the Harvard Medical School through techniques of genetic manipulation" has been patented. As reported in *The New York Times*, it was the first time the U.S. Patent and Trademark Office issued a patent "for a higher form of life." The mouse's attributes? Half of the genetically altered females develop breast cancer, which scientists say makes them ideal for use in studying cancer and testing new drugs and treatments.



Merlin D. Tuttle, Bat Conservation International

# Made for Each Other

THE bat has a nose for nectar, the century plant has a need for pollen, and both aim to please. Each would find life difficult without the other.

Sanborn's Long-nosed Bat migrates into Arizona and New Mexico for the summer months. At that time the century plant shoots its stalk up some 20 feet, with branchings of yellow flowers. The bat feeds at night; the yellow flowers produce nectar only at night; birds get only leftovers during daytime. When the bat lands on the blossom, its tongue fills with blood and extends out a third of its body length to take in the nectar. When it leaves, it takes pollen to the next plant it visits. The bat relies on the plant for survival during the summer months; the plant depends on the bat for cross-pollination.

But man's indiscriminate killing of bats and his destruction of their habitats bode ill for the wild century plants as well. Will man ever learn to live and let live?

# Mobile Office

of my blood type, allowing for both fast diagnosis and a quick fix. I am a member of the monthly running club at my local park, and we have a team of runners who are always looking for new challenges. We recently completed a 50-mile relay race across the state, which was a great way to keep our spirits up during the winter months. We also have a group of friends who enjoy hiking and exploring the outdoors. We recently went on a backpacking trip to a nearby national forest, where we hiked through dense forests and over rocky terrain. It was a challenging but rewarding experience.