

Awake!

JANUARY 8, 1984



**WHAT IS RELIGION
DOING FOR MANKIND?**

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Awake! (ISSN 0005-237X) is published semimonthly for \$3.50 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.

Printed in U.S.A.

Feature Articles

You often hear that interest in religion is on the decline. Yet it is claimed that worldwide there are about 20,000 different groups claiming to be Christian, and thousands upon thousands of non-Christian religions. It has been stated that 80 percent of the world's population has some connection with one religion or another. Why are there so many religions? What is their fruitage? How does this affect each of us? The following articles will provide interesting information

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Fifteen cents (U.S.) a copy

Watch Tower Society offices

Yearly subscription rates

Semimonthly

America , U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50
Australia , Box 280, Ingleburn, N.S.W. 2565	A\$5.00
Canada , Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4	\$4.00
England , The Ridgeway, London NW7 1RN	£4.00
New Zealand , 6-A Western Springs Rd., Auckland 3	\$5.00
Nigeria , P.O. Box 194, Yaba, Lagos State	N2.50
Philippines , P.O. Box 2044, Manila 2800	P30.00
South Africa , Private Bag 2, Elandsfontein, 1406	R4.80

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Published by

**Watchtower Bible and Tract Society
of New York, Inc.**

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

Frederick W. Franz, President

Grant Suiter, Secretary



Many Religions

-Their Influence Today

FROM the meditation of a Zen Buddhist in Japan to the self-inflicted torture of a Hindu holy man in India, from the chant of an Islamic muezzin in the Middle East to the ecstatic utterances of a Pentecostalist in Central America, from the mass suicide in Jonestown, Guyana, to the mass wedding in Seoul, Korea, the diversity of religious beliefs and practices throughout the world is truly astounding. No matter who you are or where you live, in one way or another your life is touched by religion.

Just how many religions are there? There seem to be as many answers to this question as there are researchers and statisticians who have tackled the problem. Counting all the denominations, groups, subgroups and cults, the total number must be in the tens of thousands.

Do you live in a land of Christendom? It has been stated that there are 10,000 denominations and sects. However, the recently published *World Christian Encyclopedia* claims that there are 2,050 denominations of Christian churches in the United States alone, and worldwide that number runs up to 20,000. Claiming a total membership of nearly one and a half billion, or about a third of the world's population, it is the largest religious body in the world.

Perhaps you live in a country where Islam, Hinduism or Buddhism predominates. With their many groups and divisions, they also claim members in the hundreds of millions. Then there are the Shintoists, the Sikhs, the Jains, the Zoroastrians, the Taoists, the Confucians and the Baha'is, to name but a few of the better-known religions. In fact, according to the above-mentioned publication, all but about 20 percent of the people of the world claim to belong to one religion or another. (See the accompanying diagram.)

Dwindling or Flourishing?

But perhaps you feel that in our modern 20th-century society religion is no longer an important factor in people's lives. In certain parts of the world this may appear to be the case. People seem ever so busy pursuing a materialistic way of life. They show little or no interest in religious matters. Perhaps you know of people like that. And you may also have seen large, centuries-old, historic churches being closed or converted to theaters, dance halls, markets or other commercial uses. It appears as if religion is on its way out.

On the other hand, you may live where there is much talk of a religious revival. For example, a report from Nairobi,

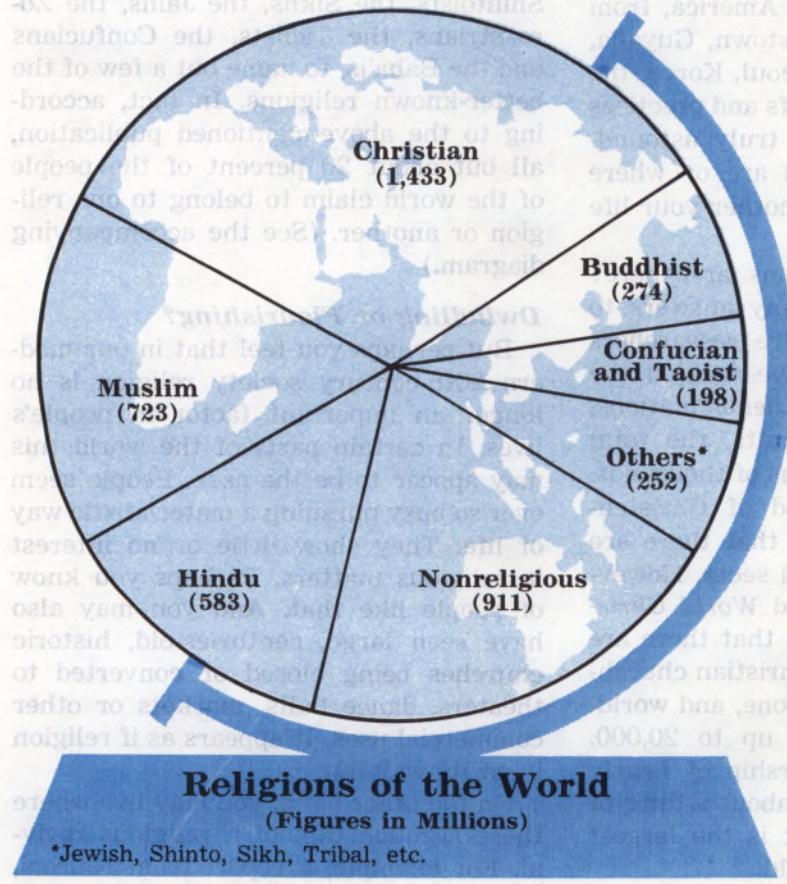
Kenya, dealing with the expansion of the churches in Africa, says: "There is no doubt that Christianity is extraordinarily successful here. Every year, 6 million new believers join the 180 million Christians who now make up about 40 percent of the continent's population. Christians, outpacing their Moslem rivals, are making so many converts and raising so many children that Africa could contain the world's biggest body of church members within 20 years."

Even in communist lands like Russia and China, reports show that after decades of official atheism, religion still has a strong hold on the people. "It is

estimated that up to 77 million Soviet citizens, out of a population of 267 million, consider themselves believers—mostly in the Russian Orthodox, Moslem, Roman Catholic, Baptist, Jewish and Lutheran faiths," says *U.S. News & World Report*.

In China, besides the official count of some four million people who pack out the few churches that have been reopened since the late 1970's, "there are between 25 and 50 million believers in house churches," according to the China Church Research Center in Hong Kong. And a report from Peking appearing in New Zealand's *The Auckland Star* says: "The official Chinese press describes the countryside of 800 million peasants as a macabre, medieval world where 30 years of communism have had virtually no impact on abiding folk religion."

Clearly, then, even in the last quarter of the 20th century, there are still many religions around the world and they continue to exert a profound influence on the lives of millions of people. Inevitably, the questions come to mind: Why are there so many religions? Throughout the world, what kind of fruitage have they produced? And, most importantly, how is all of this affecting each of us?



WE SMILE today at Pueblo Indian rain dances. . . . But what do we do when we are desperate? . . . On the two occasions when my life was shattered by the anguish of personal crisis, I did as those Indians did—I prayed for help." Thus wrote philosophy professor Huston Smith in the introduction of the book *Great Religions of the World*.

Man's need to reach out to something higher and mightier when he is under stress appears to be both basic and universal. Anthropologists and historians tell us that from the beginning, man felt this need when mystified by the forces of nature, threatened by ferocious wild beasts and perplexed by death and the hereafter. This, they say, coupled with fear of the unknown, brought about the birth of religion.

For example, commenting on the beginning of the Shinto religion, the book *Religions in Japan* says: "Anything which evoked a feeling of awe was revered as being particularly imbued with divine or mysterious power; therefore, the forces of nature, especially awe-inspiring trees, rocks or mountains, and other inexplicable natural phenomena became objects of worship. These were given the name *kami* (god)." In time, legends, rites, rituals and shrines developed. These were passed on from generation to generation. And thus was born the Shinto religion.

According to this idea, the Sumerians, the Egyptians, the Hindus, the Chinese and all the other ancient civilizations devised their own forms of worship, their



Many Religions

-Why?

own religions, independently. These were then influenced by the people's way of life—their foods, their customs, even the climate and the geography of their land. The result is the diversity of religion we see today.

Independent or From One Source?

Such an explanation is satisfactory only to a degree, however. Though accounting for the great diversity seen among religions, it leaves some basic questions unanswered. For example, if all the different religions developed independently of one another, then how are we to account for the many fundamental similarities among them that cannot simply be attributed to natural human response?

Take, for instance, the stories and legends regarding the origin of man. Although details vary, the belief that man was made from the dust of the earth is widespread. One Greek legend says that Prometheus molded the first humans from clay and Athene breathed life into them. The Peruvian Indians used the term *alpa camasca* (animated earth) to describe the first man. A North American Indian tribe, the Mandan, believed that the 'Great Spirit' made two figures

from clay and brought them to life by the breath of his mouth. One ancient Chinese legend says that P'an-ku made human figures from clay with elements of yin and yang; another legend tells of Nu-kua, a mythical figure, modeling men and women from yellow clay. The list goes on and on, including legends among the tribesmen of Africa and inhabitants of the islands of Micronesia.

Even more amazing is the universality of legends dealing with the destruction of wicked ancestors in a deluge and the survival or reappearance of the human race thereafter. Peoples and tribes in far-flung places of the earth recount varying versions of the same story.

What Was the Source?

Anyone who is even vaguely familiar with the Bible will recognize right away the similarity of such legends with the accounts in the Bible of creation and the Noachian Flood. But what, you might

ask, does the Bible have to do with the legends of the Greeks, the American and the Peruvian Indians, the Chinese and all the rest? Not that these religions were inspired by the Bible. Rather, the Bible outlines the way the many religions came into being in a manner that accounts for both their diversity and their similarity.

In his book *The Outline of History*, H. G. Wells wrote: "Wherever primitive civilization set its foot in Africa, Europe, or western Asia, a temple arose, and where the civilization is most ancient, in Egypt and in Sumer, there the temple is most in evidence. . . . The beginnings of civilization and the appearance of temples is simultaneous in history. The two things belong together."

This is what the Bible book of Genesis tells us: "Now all the earth continued to be of one language and of one set of words. And it came about that in their journeying eastward they eventually discovered

a valley plain in the land of Shinar, and they took up dwelling there." (Genesis 11:1, 2) Shinar is in Mesopotamia, the so-called cradle of civilization.

The account goes on to tell us that as the people settled in the plains of Shinar they rallied together for a building project: "Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves,



From Babylon religious ideas and myths spread to all parts of the world

for fear we may be scattered over all the surface of the earth."—Genesis 11:4.

What kind of city and tower were they building? The city, called Babel, or Babylon, was primarily a religious city. No fewer than 53 temples have been found in its ruins. Its worship featured triads of gods, belief in the immortality of the human soul, belief in the underworld, or hell, and astrology. Idolatry, magic, sorcery, divination and the occult all played a major role. The infamous Tower of Babel was not merely a monument or a landmark; other similar structures unearthed in the area indicate that it probably was a ziggurat with several stages, as well as a temple at the top. It would rise above and dominate the city.

What happened to the building project? The Bible record says: "That is why its name was called Babel, because there Jehovah had confused the language of all the earth, and Jehovah had scattered them from there over all the surface of the earth."—Genesis 11:9.

No longer able to communicate with one another, the builders left off their project and began to move out in different directions. Wherever they went, they brought with them their religious beliefs, ideas, legends and myths. Millennia of local development have resulted in the great diversities seen on the surface of the world's religions. But underneath there are the unmistakable similarities, evidence that they came from the same source—Babel, or Babylon.

Referring to this common source of false religion, Colonel J. Garnier observed in his book *The Worship of the Dead*: "Not merely Egyptians, Chaldeans, Phoenicians, Greeks and Romans, but also the Hindus, the Buddhists of China and of Thibet, the Goths, Anglo-Saxons, Druids,

Mexicans and Peruvians, the Aborigines of Australia, and even the savages of the South Sea Islands, must have all derived their religious ideas from a common source and a common centre. Everywhere we find the most startling coincidences in rites, ceremonies, customs, traditions, and in the names and relations of their respective gods and goddesses."

Corroborating the above is this comment by Joseph Campbell in his book *The Masks of God: Primitive Mythology*: "The archaeology and ethnography of the past half-century have made it clear that the ancient civilizations of the Old World—those of Egypt, Mesopotamia, Crete and Greece, India and China—derived from a single base, and that this community of origin suffices to explain the homologous forms of their mythological and ritual structures."

The Outcome

The Bible not only provides the background of the great dispersion but also foretells the outcome—the establishment of a world empire of Babylonish false religion. In strong and vivid language she was described as "the great harlot who sits on many waters, with whom the kings of the earth committed fornication . . . Upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.'" (Revelation 17:1, 2, 5) She wields a tremendous influence over not only the masses but also the political, military and commercial systems of the earth.

What has been the result of Babylon the Great's long domination over the nations and peoples? Under the influence of her many forms of religion, what kind of fruitage has been produced? This we shall consider in the next article.

THREE is some good in all religions.' That is a widely accepted belief among many people today. They feel that a little religion will make a better person out of anybody.

Is that how you feel about it? Do you think that religion, as a whole, has been an influence for good on mankind in general? Do you feel that the different religions have produced positive, wholesome fruits in the lives of their followers?

Such questions, of course, should not be answered on the basis of personal feelings alone nor, in fact, should they be answered just by the claims made by religious organizations. Rather, we must examine the facts, doing so as objectively as possible.

Examine the Facts

In these days of rapid communication and mass media, it is not difficult to get to the facts. But what should you look for? Well, what kind of fruits would you say religion should produce? In this respect, most people would agree that religion should make people more loving, honest, moral, peaceable, spiritual, and so forth. This is certainly true. In fact, almost all religions have as their basic tenet something similar to the Bible's teaching of "love thy neighbour as thyself."—Matthew 22:39, *Authorized Version*.

While nearly all religions teach such a concept in theory, what about in practice? Do we see a higher standard of morality among their members? Are they more loving, more peaceful, more honest? Yes,



Many Religions

—What Are Their Fruits?

what kind of fruits are the many religions producing?

Religion and Morals

Threatened by the tide of divorce, venereal disease, unwanted pregnancies, pornography, homosexuality and sexual permissiveness, many people are looking to religion for help. They may reason that if governments and schools are not providing the moral guidance they need, then religion must. The push to bring back prayer and 'scientific creationism' in public schools in the United States is an indication of this. But what kind of guidance is being offered by religion today? Consider some examples.

- The United Church of Canada (that nation's largest Protestant denomination) sent out a report entitled *In God's Image... Male and Female* to all its member congregations as suggested guidelines on marriage and sex. According to the newsmagazine *Maclean's*, the report "recommends considering the acceptance of homosexuals for ordination; says sex outside marriage may be acceptable under certain circumstances and when the relationship is 'joyous, caring, liberating, mutually supportive and socially responsible'; and suggests that marital fidelity

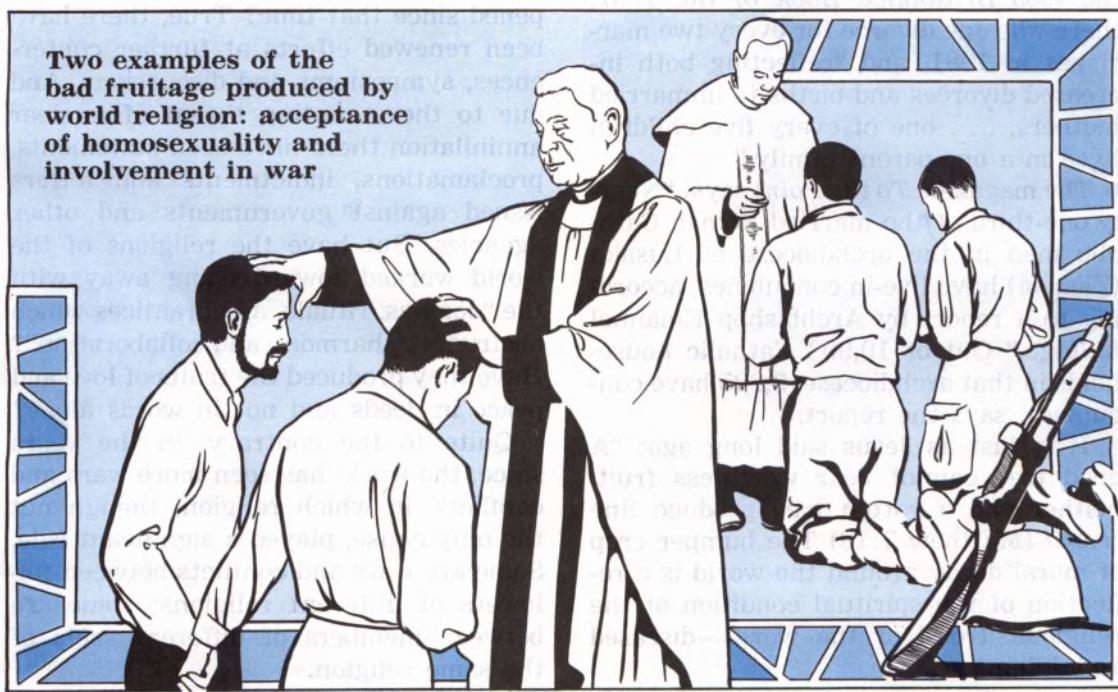
need not necessarily include sexual exclusivity." Final decision on this resolution has been postponed until later this year.

- In an article entitled "Born-Again" Christians Are Discovering the Sexual Revolution," Russell Chandler, *Los Angeles Times* writer on religion, reports: "Study panels of several major Protestant denominations and the Roman Catholic Church have concluded that . . . under certain circumstances . . . sexual intercourse between unmarried persons may not be sinful, homosexual practice may be an acceptable alternate life style for Christians and masturbation or self-stimulation may be normal and appropriate."
- While reporting on "Homosexuals in the Churches," particularly those in the Roman Catholic archdiocese of San Francisco, *Newsweek* magazine points out

that "over the last decade homosexual caucuses . . . have sprung up in mainline Protestant denominations and inspired similar organizations among Mennonites, Pentecostals, Mormons, Christian Scientists, Seventh-day Adventists and Jews. In many cities gays have organized their own churches, synagogues and even Zen Buddhist centers."

- The National Clergy Council on Alcoholism estimated in 1977 that at least 10 percent of American priests and nuns are alcoholics, according to an Associated Press report from Los Angeles. But a separate report published in the Baltimore *Sun* says: "While alcoholism among the clergy has been cited as a problem of world dimensions by superiors of Catholic religious orders, it is no longer the most pressing problem. . . . What was true in the Fifties and Sixties about alcoholism is now true about homosex-

Two examples of the bad fruitage produced by world religion: acceptance of homosexuality and involvement in war



uality. Certainly the whole problem of homosexuality looms now."

With this kind of guidance and example, it is not surprising that the moral climate among church members is no better, if not actually worse, than that among the population as a whole. Here are just a few examples:

- The London *Times* reports: "Official statistics indicate that about a quarter of the prison population of England is designated Roman Catholic, although only one in 10 of the population is." A conference was arranged to discuss "why Roman Catholics comprise such a large proportion of drug addicts, alcoholics, prostitutes, and criminals in prison," says the report.
- In the United States, a recent Gallup poll shows that 70 percent of the adult population claim church membership and 40 percent actually attend religious services in a given week. Yet, according to the 1983 *Britannica Book of the Year*, there was one divorce for every two marriages in 1981, and "reflecting both increased divorces and births to unmarried mothers, . . . one of every five children lived in a one-parent family."
- The magazine *To the Point* says: "Nearly one-third of the married Roman Catholic men in the archdiocese of Lusaka (Zambia) have live-in concubines, according to a report by Archbishop Emanuel Milingo." Out of 10,903 Catholic households in that archdiocese, 3,225 have concubines, says the report.

It is just as Jesus said long ago: "A good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit." (Matthew 7:18) The bumper crop of moral decay around the world is a reflection of the spiritual condition of the religious 'trees' of the world—diseased and dying.

Religion and War

Realizing that "the world is on the brink of great peril, perhaps the suicide of the race in a nuclear war," Zakir Husain, former president of India, appealed to a panel made up of leaders of all the major religions of the world "to play a fuller and more conscious part in the future than they have in the past" in working for world peace. To achieve this end, Husain urged, "they will have to look beyond dogmas, rituals, and practices which obstruct the flow of life from different religious circles towards a new sense of harmony and collaboration."

That was in 1968, at the International Inter-Religious Symposium on Peace held in New Delhi, India. In attendance, and apparently in agreement with what was proposed, were leaders representing Buddhism, Catholicism, Hinduism, Islam, Jainism, Judaism, Protestantism, Sikhism and Zoroastrianism. What has happened since that time? True, there have been renewed efforts at further conferences, symposiums and discussions. And due to the mounting threat of nuclear annihilation there have been statements, proclamations, indictments and letters issued against governments and other agencies. But have the religions of the world worked toward doing away with the "dogmas, rituals, and practices which obstruct . . . harmony and collaboration"? Have they produced the fruits of love and peace in deeds and not in words alone?

Quite to the contrary, in the years since, the world has seen more wars and conflicts, in which religion, though not the only cause, played a significant role. Some are wars and conflicts between followers of different religions; some are between members of different sects of the same religion.

Among more recent examples can be listed the violent outbreaks in the Indian state of Assam, in which Hindus battled Muslims; the ongoing war between Iran and Iraq, in which Shiite Muslims fight Sunni Muslims; the by now notorious conflict in Northern Ireland, in which Protestants slaughter Catholics and Catholics slaughter Protestants; the war and massacre in Lebanon, in which Christians, Jews and Muslims are entangled; and even the Falklands war, in which "army chaplains urged Argentine conscripts to fight to the death because it is God's will," according to the *San Francisco Examiner*.

This list by no means exhausts the current state of affairs, nor does it include the countless instances in the past of conflicts between nations and peoples fanned by religious fervor.

Such wars may be touched off by political or territorial disputes. Sooner or later, however, religion is found deeply involved in them. Time and again members of the clergy on both sides are found appealing to the same God for blessings over their troops, calling their efforts 'just' or 'holy' wars, and promising instant heavenly reward to those who may be killed in such battles.

Does this not make you wonder if there is something inherent in the religions of the world that contributes to the violent nature of their followers? In a *Time* magazine essay entitled "Religious Wars —A Bloody Zeal," senior writer Lance Morrow stated: "Men who have fought in the name of religion and journalists who have observed them detect an eerie difference from more conventional warfare—a note of retribution and atonement, a zealotry that exists outside time and immediate circumstances, an impla-

cability that is directed from within. . . . The paradox of religion-at-war remains shocking."

This "paradox," or contradiction, is perhaps the strongest indictment against religion. Speaking about Christendom's role in wars past and present, Reo Christensen, a political science professor, wrote in a recent issue of *The Christian Century*: "Perhaps nothing has done more to discredit Christianity than its practice of taking a stand virtually indistinguishable from that of non-Christians on the practice of war. That Christians on the one hand espouse the faith of the gentle Savior while on the other they warmly support religious or nationalistic wars has gone far toward damaging the faith and promoting the kind of cynicism about religion that has been pervasive among thinking people for centuries."

What Do You Think?

We have examined the fruits produced by the world's religions in just two areas—morals and war—and what we have seen is nothing less than shocking and disgusting. They have fallen far short of what should be expected. The same ugly kind of fruitage can be seen in many other areas—racial prejudice, involvement in politics, dishonest commercial dealings, enslaving superstition, and so forth. Yes, religion has indeed filled the earth with rotten fruitage, all to the hurt of mankind.

Perhaps these very things have turned you away from religion. If so, you are not alone. Many people today have given up on religion on account of its bad fruitage. But is that the wise course? Is that the course that will bring the greatest satisfaction and happiness? Or is there something better? We invite you to consider the next article.

PERPLEXED by the vast array of religions with their confusing dogmas, rituals and practices, and their hostility toward one another, the tendency of many is to shun all religion. Others no longer have faith because of certain personal tragedies that they feel God could have prevented. Still others, on seeing the suffering and injustices among people in the world, decide that there is no use believing in anything. And many others, influenced by evolution, turn to atheism and agnosticism. Do you identify with any of these people and how they feel about religion?

Does Disbelief Satisfy?

Though many today have turned away from religion, does their course of disbelief bring them satisfaction and happiness? Perhaps freeing oneself from the entanglement of the world's religions does bring a measure of relief. Yet, sooner or later, one comes to realize that man has a spiritual side to him that has to be satisfied. He often wonders: 'How did we get here? Why are we here? What is the meaning of life? What does the future hold?'

That was the experience of one-time agnostic Masao Fujimaki, who said: "From my youth on I used to think about life and death. Death seemed to me to be such a tragedy, a waste. It made any goal in life seem futile and empty."

To fill this void, people who reject organized religion or the belief in a Creator often turn with religious passion to some substitute god. Science, politics, philoso-



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—What Does It Mean to You?

phy, and even agnosticism and atheism become their fervently held religion.

The popular scientist Carl Sagan, for example, once stated in an interview: "If you look into science you will find a sense of intricacy, depth, and exquisite beauty which, I believe, is much more powerful than the offerings of any bureaucratic religion." Then he added: "I would not even object to saying that the sense of awe before the grandeur of nature is itself a religious experience."

But do such 'experiences' really satisfy man's spiritual needs? Fujimaki, quoted above, answered: "I became quite wrapped up in the study of electricity, feeling that the laws controlling electricity were the only things I could trust. But still something was lacking in my life. I needed to know God's name and his purpose for me."

Similarly, Alexander Solzhenitsyn, the noted Soviet exile and author who considered himself a Marxist in his younger years, took a dim view of atheism when he said recently in an award-acceptance speech: "The entire 20th century is being sucked into the vortex of atheism and self-destruction. We can only reach with determination for the warm hand of God, which we have so rashly and self-

confidently pushed away . . . There is nothing else to cling to in the landslide." That surely does not sound as if disbelief or atheism is the answer, does it?

Finding the Way

Does this, then, mean that any religion is good as long as it fills a void and satisfies some yearnings of the soul? This, surely, would not be the case, for, as we have seen, not all religions produce the right kind of fruit even if they have an outward appearance of holiness. So, then, how does one go about finding real satisfaction among so many religions?

Abraham Lincoln, when explaining why he had never joined any religion, said: "When any church will inscribe over its altar as its sole qualifications for membership the Savior's condensed statement of the substance of both the law and the gospel, 'Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself—that church will I join with all my heart and all my soul."

The words quoted by Lincoln were spoken by Jesus Christ and are found in the Bible at Luke 10:27. They clearly point to love—for God and for fellowmen—as an identifying mark of true religion. It is no wonder that people are turned away when they see so-called Christian folks and other religious people fighting and killing one another in sanguinary wars, or pursuing and promoting immoral ways of life that bring harm to themselves and others.

On the other hand, throughout the world Jehovah's Witnesses have become well known during this century as the people who maintain strict neutrality toward the nations' conflicts. During World

One fruit of
true religion is
peace between
men of all
nationalities
and races



War II, hundreds of them were executed because of their refusal to compromise their Christian principles. In some countries young Witness schoolboys today know that upon graduation they face many years of imprisonment for their refusal to comply with compulsory military service. In some other countries, where education is highly regarded, schoolchildren are willing to give up graduation prospects rather than take part in martial arts training. Why? Not because they are antigovernment or antisocial, but because their love for God and for fellowmen moves them to nonparticipation in the world's violent ways.

What about good morals in words and deeds? Some may say: 'Aren't there nice people in all religions?' Yes, but such "niceness" may have very little to do with love of God, and very often it is swayed to badness in times of crisis. The words of Jesus Christ quoted above show that love of neighbor is secondary to love of God. True neighbor love must be based on, or motivated by, love of God.

Thus, besides endeavoring to live a good and moral life, Jehovah's Witnesses demonstrate this kind of love when they volunteer their time and energy in calling from house to house to share with others something unique—a Bible-based hope of living forever here on earth in peace and harmony with men and with God.—Isaiah 45:18; Revelation 21:4.

The Choice Is Yours

In this series of articles we have considered several aspects of the world's religions. On the one hand, we have seen that although there are so many religions today, they have developed from the same source of false Babylonish religion and thus are producing fruitage that is disappointing. On the other hand, we have investigated the alternatives,

namely, disbelief, agnosticism and atheism, and found that these and other substitute "religions" cannot truly satisfy man's needs.

Being confronted by this situation in world religion, what will you do? Will you be like the person described in Psalm 10:4, who "makes no search" because "all his ideas are: 'There is no God'"? Or will you be willing to accept the invitation extended to you by Jehovah's Witnesses and search for the true God and the religion that he approves?

Masao Fujimaki, who was torn between his faith in science and his need to know God and the purpose of life, made the choice. "When a missionary of Jehovah's Witnesses called at my door, I readily accepted a Bible study," he said. As the study progressed, he began to see how reliable and accurate Bible prophecies are as they undergo fulfillment. "This had a great impact on me," he recalled, and it led him to conclude that Jehovah God and his promises are trustworthy.

Through later association with Jehovah's Witnesses, he saw the same quality reflected among them, and he decided that he wanted to become one of them. He was baptized after studying for about one year, and he eventually became an elder in the local congregation.

He saw the situation and made the right choice. It is just as Moses told the Israelites when they camped on the Plains of Moab prepared to enter the Promised Land: "I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him." (Deuteronomy 30:19, 20) Yes, there is a choice, and it is up to you. What will you do?

'Selling Souls'

According to the Swedish newspaper *Stockholms Tidningen*, during the last few decades a certain company in Sweden has thoroughly studied church registers, state archives, records of court proceedings, and so forth, to collect as many names of deceased people as possible, about 15 million, some dating back to the 16th century. The records holding such names have

been microfilmed and the films sold to the Mormons in the United States. To help the deceased generations, and especially their own forefathers, to get saved, the Mormons get baptized on behalf of the dead ones. The Swedish company involved, called *Recolid*, is said to have made nearly a million dollars by this productive 'selling of souls.'

Word-Search Game

In the puzzle are to be found the names of 37 well-known prophets and prophetesses in the Hebrew and Greek Scriptures. They are found spelled forward, backward, up and down as well as diagonally.

CLUE: Not all are best known as prophets or prophetesses. Scripture clues are found below.

1. 2 Kings 20:14
2. Matthew 2:17
3. Ezekiel 1:3; 2:1, 2, 5; 24:24
4. Matthew 24:15
5. Romans 9:25
6. Acts 2:16
7. Amos 1:1; 7:12
8. Obadiah 1
9. Matthew 12:39
10. Jeremiah 26:18
11. Nahum 1:1
12. Habakkuk 3:1
13. Zephaniah 1:1
14. Ezra 5:1
15. Ezra 5:1
16. Malachi 1:1
17. Exodus 7:1
18. Deuteronomy 18:15, 17, 18; Acts 3:22
19. Genesis 20:7
20. Jude 14
21. Matthew 21:11
22. Matthew 14:4, 5; Mark 11:32
23. Malachi 4:5
24. Luke 4:27
25. Acts 13:20
26. Acts 21:10
27. Judges 4:4
28. Exodus 15:20
29. Luke 2:36
30. 1 Kings 14:18
31. 2 Chronicles 13:22
32. 1 Kings 1:22, 23
33. 1 Samuel 22:5
34. 1 Kings 16:7
35. 1 Kings 16:12
36. 2 Chronicles 12:5
37. 1 Kings 22:7, 8



Solutions on page 27.

Young People Ask...

Do I Have to Go to School?

JACK has been a school attendance officer for over 25 years. A truant youth is therefore hard pressed to come up with an excuse Jack has not already heard. "I've been told everything by the kids," he says, "such as 'I thought I was going to be sick today' . . . 'My grandfather in Alaska died.'" Jack's "favorite" excuse? It was from three boys who claimed they "couldn't find the school because it was too foggy."

It would be hard to top these shaky alibis in either "creativity"—or sheer nerve. They do, nevertheless, echo a seemingly universal aversion toward school. When asked how they feel about school, youths frequently express either indifference ("It's all right, I guess") or outright hostility ("School stinks! I hate it"). How, though, do *you* feel about school? Do you, at least occasionally, join the chorus of teenagers who cry, "Do I have to go to school?"

If so, you probably manage to restrain your feelings and attend anyway. Nevertheless, a growing number of youths have defiantly decided *not* to go (which, of course, keeps men like Jack busily employed). In the United States alone, *every day* some two and a half million students of elementary and secondary schools are absent! A recent article in *The New York Times* added that so many (about one third!) are "chronically absent" in New

York City high schools "that it is nearly impossible to teach them."

There are, however, those who do go to school but reveal their dislike of it in more subtle ways.

Schulangst

Jennifer did well in elementary school, but upon entering junior high, she could barely pass her courses. "She doesn't seem to care," her mother complains. "She procrastinates, sleeps a lot and then frantically rushes to get assignments done at the last minute—if she does them at all."

Gary would get up for school and immediately feel sick to his stomach. Said he, "I'd get close to the school, and I'd get so sweaty and nervous . . . I just had to get back to my house."

Both youths were reacting to the stresses and strains of school. The Germans even have a word for it—"schulangst," or school anxiety. And what causes it? Some, like Jennifer, find junior high school a bewildering experience. The change from elementary school to a large impersonal institution with an array of instructors is just too much for such youths. As a defensive strategy, they lose motivation and block out school. Shifting their minds into neutral, they coast through school, doing only enough to get by.

For others, like Gary, school violence, peer cruelty and pressure to get

good grades trigger an obsessive dread of school—something doctors call school phobia. Such ones may (with a bit of parental persuasion) go to school, but they suffer constant turmoil and even physical distress until the fear is conquered. Dr. Jonathan Kellerman of the University of Southern California estimates that “school phobia” affects “one child in 60” in the United States. And how serious can school phobia get? Robert, for example, was only ten years old. A fireman had to talk him out of jumping from his perch on the roof of the school. The reason for his perilous climb? “He hated school,” reported the *New York Post*.

Another report is that in 1978 roughly one out of every three German youths under 16 years of age suffers symptoms that may indicate *schulangst*. Many of the 14,000 suicide attempts by German youths that year were attributed to this anxiety. And in 1978, according to another source, “more than 800 Japanese students between the ages of 5 and 19 committed suicide . . . because of school-related problems.”

But receiving an education has not

always been a dreaded ordeal. In fact, youths in Bible times were highly motivated to learn. What made the difference?

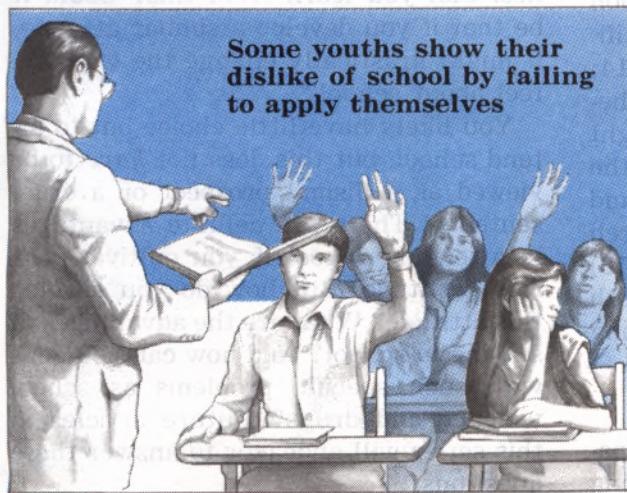
Education—Patriarchal Style

The first man, Adam, received a delightful education directly from God. (Genesis 1:28-30) The perfect curriculum God provided not only gave moral guidance but likely included information on the command to cultivate and care for the garden of Eden. Adam was also assigned to name the animals, and this prodigious task required keen powers of observation and a knowledge of language.—Genesis 2:15-19.

Adam passed such knowledge on to his offspring. And for centuries patriarchal family heads likewise schooled their own young. The nation of Israel, for example, practiced parental instruction throughout their years of slavery in Egypt. Generations of youths raised there could not attend the fine Egyptian schools that instructed Moses “in all the wisdom of the Egyptians.” (Acts 7:22) Yet, the Israelite nation was literate—able to read and write!—Deuteronomy 6:9.

Later, God instructed parents:

Train your children “when you sit in your house and when you walk on the road and when you lie down and when you get up.” (Deuteronomy 6:7) Jewish youths were thus treated to a superb education. Exciting trips to the capital city, Jerusalem, for three yearly festivals not only gave youths first-hand geography lessons but also provided them a chance to meet people from all over the country! (Deuteronomy 16:16) Boys further received on-the-job training and were taught a trade. Wom-





In ancient Israel, love of God motivated youths to apply themselves to what they learned

en became skilled not just in household chores but in buying and selling. (Proverbs 31:10-31) There was no *schulangst* or school phobia for Israelite youths!

But what really made education in Israel a success? True, the involvement of parents added a delightful dimension to education. More important, however, was the fact that education in Israel had a clearly defined goal: to help youths *know and love Jehovah God*. (Deuteronomy 6:4-7) Everything they learned was thus related to their *worship*. Solomon, for example, apparently studied such things as the earth's water cycle, the traits of animals, insect behavior and the body's circulatory system. And under inspiration he made observations that are scientifically accurate! (Ecclesiastes 1:7, 12-14; 12:6; Proverbs 6:6-8; 30:24-28) Nevertheless, Solomon used his scientific insight to promote not atheistic science but the worship of God! "Fear the true God and keep his commandments," his research led him to conclude. (Ecclesiastes 12:13) Education back then therefore had both a real purpose and a strong motivating power.

Learning From the Past

Life has changed drastically since patriarchal times. Of course, God-fearing

parents still endeavor to give their children moral guidance. Most parents, though, admit they have neither the time nor the expertise needed to give their children a formal education. And they would be hard pressed to teach their children the technical skills necessary to survive in today's world. So the schools have shouldered much of the responsibility of providing secular training for children.

Admittedly, schools cannot provide the warmth of loving parents. Also, many problems now plague school systems around the world: violence, drugs, peer abuse, sagging educational standards and immorality, to name just a few. So you may resent the whole idea of being compelled to attend a school. Remember, though, what made education enjoyable to youths in Bible times: It was their desire to worship God. They learned to read—and read well—so they could read and understand his Word. They studied nature so as to deepen their appreciation of the Creator. They learned a trade so they could carry out their God-given responsibility of caring for their families. Can you learn from this? Could it be that if you develop a similar attitude, it might drastically change the way you feel about school?

You likely have little choice but to attend school, but this does not *have* to be viewed as a dismal prospect or a cruel sentence! There are definite advantages in attending school if you cultivate the right attitude. But how do you develop this attitude? What are the advantages of staying in school? And how can you cope with such specific problems as school violence and drugs? Future articles in this series will endeavor to answer these questions.

EGGPLANT

—The Philippine Way

IN SOME lands eggplants (or aubergines) are uncommon. In other countries they are so common that many find them uninteresting. That was how I felt until I tasted the Filipino favorite, *rellenong talong* (stuffed eggplant). Why don't you try it too. It may change your opinion of this vegetable.

To prepare it you will need six medium-sized eggplants. Here in the Philippines eggplants are not as big as they are in some places. We use ones that are about 15 to 20 centimeters (6 to 8 in.) long and 4 to 5 centimeters (1½ to 2 in.) thick. Larger varieties can also be used if you cut them into thin slices. In addition to the eggplants, you will need ¼ kilo (a half pound) of lean ground beef, six eggs, three cloves of garlic, one medium-sized onion and 45 milliliters (3 tbs) each of tomato sauce and cooking oil.

When you have collected all of that, wash the eggplants with the stems still on (this makes for easier handling later), then boil them together until they are tender. When they are cooked, remove the outer skins and set the eggplants aside while the other ingredients are prepared. (An alternative is to remove the skins at the start and just steam the eggplants until they are tender.)

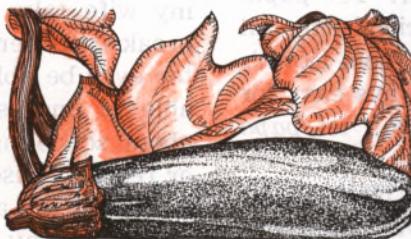
To prepare the ground beef, first pound the garlic in a mortar and mince the onion. Heat the cooking oil in a frying pan, and when it is hot, sauté the

garlic and the onion with the ground beef. As it cooks add the tomato sauce. Also add salt and pepper to taste. All of this should be cooked until tender and dry and then set aside to cool.

Are you wondering what the eggs are for? They will serve as a batter so that the ground beef will stick to the eggplant. So now, beat the eggs together and mix half of them with the ground beef. Next, hold each boiled or steamed eggplant by the stem and flatten it with a fork to make a base for the ground beef. After you have done this to all of them, you are ready for the final step in your preparation.

Now you can proceed in different ways, depending on your equipment. If you have an oven, dip each of the flattened eggplants in the remainder of the beaten eggs and place them on a flat cooking sheet. Then, spread a thin layer of ground beef on top of each one, and bake it in the oven until it is firm and cooked. If you are using a griddle, the eggplant can be cooked right on top of it, much like a pancake. Or it can be cooked in an ordinary frying pan with a little oil. Serve the eggplant while it is hot, and be prepared for a pleasant surprise. Incidentally, some enjoy eating it with tomato catsup.

In these days of high prices for meat, you may find that this recipe will help stretch your food money while your family is nourished with wholesome food.



Meet Valérie— A Little Girl With an Extra Chromosome

“CONGRATULATIONS! Not a single mistake in dictation! Your arithmetic is coming along too! If you continue to progress like that, you'll move up a class next year.”

“What's so special about that, especially for a 12-year-old girl who's already two years behind in school? Yet *papa*, *maman*, my brother and friends are all overjoyed. You see, I suffer from Down's syndrome,* so life is not always easy for my family and me. But I will let *papa* tell the story.”

On February 6, 1971, the birth of our little daughter went off well in a private hospital in Meudon-la-Forêt, a suburb southwest of Paris, France. We were particularly happy to have a baby girl, for we already had a boy of nearly four. The baby, however, was small and underweight. The doctor decided to send her to a pediatric hospital in Paris.

The next day a doctor in this hospital asked to see me. What did he want? Although 13 years have gone by, his opening words are still engraved on my mind: “Your baby daughter is afflicted with Trisomy 21 [Down's syndrome] and may not live very long. Many such children die within their first five years. Whatever

* Down's syndrome is a disease caused by the presence of an extra chromosome. It is also called Trisomy 21, because chromosome 21 is mostly in threes rather than in twos, like the other chromosomes. Down's syndrome is characterized by such physical features as upward-slanting eyes, a short, flat-bridged nose and a small head, with moderate to severe mental retardation.

the outcome, she will be handicapped for life.”

Our Reaction

In the bus on the way to the maternity hospital to see my wife, the realization of what all of this would mean in our life began to dawn on me: How would my wife take the news? How would I break it to her? Would my little daughter ever be able to walk? Would she be able to understand me one day? What about schooling? How would her brother react? These and other thoughts only increased my anguish.

I must say, my wife took the news very bravely. But we wondered just how our family and friends would react. After all, when a new baby is born, what's the first thing relatives, friends and neighbors do? Why, they come to visit and admire the baby. And the father and mother are so proud to hear exclamations such as: “What a beautiful little baby!” But suppose the baby has Down's syndrome? Imagine how the parents feel when they take the baby out and well-meaning people lean over the baby carriage all ready to compliment them on their offspring . . . and then just give an understanding smile.

My wife and I must admit that for a short while we suffered from feelings of shame, even failure. Every time other parents would talk to us about their baby's progress it just added to the pain. The unrelenting reality constantly hit



home: Our child would never be exactly like other children. However, we knew that the Bible says that children "are an inheritance from Jehovah; the fruitage of the belly is a reward." (Psalm 127:3) We were determined to do everything in our power to help our little girl Valérie, and she has truly proved to be a "reward"—thanks to her fine qualities and the love she has shown us.

Adjustments

Needless to say, Valérie's birth brought great changes in our family life. This was definitely not a time for self-pity. We were determined to do all we possibly could for Valérie. First, my wife gave up her job. The extra time she spent at home proved to be a blessing for both our children.

Apart from her facial traits, Valérie had other characteristics of Down's syndrome that can cause problems. Her ear and nose passages were very narrow, but after a thorough examination the doctors assured us that her hearing would be normal. We also feared a heart ailment, for this too is a frequent complication. But Valérie's heart was fine and we were told that she would be able to run, play games and take part in sports like other

children. How relieved we were to hear that!

Nonetheless, when Valérie was nine months old, we noticed that she could hardly move her arms or legs and she couldn't sit up on her own. We realized that we couldn't just wait for things to happen. We had to do something. So my wife started short gymnastics sessions, teaching her to stand and to hold her head straight. This proved most effective, for Valérie learned to stand straight, and by 18 months of age she was able to walk!

Valérie had also developed, although innocently, the bad habit of sticking her tongue out, which was hardly attractive for a young lady! So we took steps to remedy this, giving her a little tap under the chin each time she did it. As a French proverb puts it: "You have to suffer if you want to be beautiful." Before long, a mere look sufficed for her to put her tongue in. Although simple, our method proved effective, for she no longer sticks her tongue out—unless she does so deliberately, in which case she gets a scolding!

"I Will Do It!"

After a while the gymnastics sessions were no longer enough, for Valérie lacked balance and was unable to run properly. Skipping was a real challenge for her too. She tried and tried without success. We would often hear her in a corner of the yard saying to herself, "One, two —no, that's not right!" Sometimes she would throw the skipping rope on the ground and start to cry. Then, picking it up again, we would hear her say, "I

will do it!" With our help, her courage and perseverance won out in the end. Now she regularly plays with other little girls, skipping with an elastic loop held by two playmates.

Psychomotility courses have also helped Valérie to synchronize her move-

'Your baby daughter is afflicted with Down's syndrome and may not live very long'

ments. However, after two years we replaced them with ballet lessons at a dancing school. This further taught her to develop her sense of balance. She enjoys dancing and even took part, along with the other pupils, in a public ballet given at the end of the school year. Several doctors and psychiatrists were present, unbeknown to us, to witness her feats.

Now she's learning to ride a bicycle and is getting on fine. Her physical appearance is also improving as her mental capacities progress. In fact, now her handicap sometimes even passes unnoticed by strangers!

Schooling

When the time came to send Valérie to school, a question arose: Should we send her to a regular school or to a specialized institute? Some specialists advised the latter, backing up their opinion with seemingly justifiable arguments: She would be better taken care of and would mix better with classmates who were similarly handicapped.

This may be true for some children, but we chose to send Valérie to a regular school. You see, we felt that, like other

youngsters, our handicapped child would imitate those around her. So we thought that contact with normal children would be beneficial for Valérie, and this turned out to be true.

We also wanted her to be in a regular school in order to make the most of an advantage that many children with Down's syndrome have—a good memory. Valérie's memory for names is astonishing. In fact, when we can't remember someone's name, we often turn to Valérie! She can usually remember, even if she hasn't seen the person for months or years. Her good memory proved to be an asset to her in school.

Of course, it has been necessary for us to win the teachers' cooperation, and this hasn't always been easy. Twice Valérie has had problems adjusting, which explains why she's two years behind in her schooling. On the whole, her teachers have cooperated, and this has proved invaluable.

For example, at the end of nursery school, we asked Valérie's teacher if she would be so kind as to concentrate on Valérie's reading. She was an experienced

Sometimes she would throw the skipping rope on the ground and cry. Then, picking it up again, she would say, "I will do it!"

teacher nearing retirement age, and she kindly replied: "I will do all I can. If Valérie doesn't make it this year, she will do so next year." How happy we were when our daughter learned to read in a few months, catching up with the other children in her class! Such devo-

tion on the part of teachers is, oh, so appreciated!

Parents Are in the Best Position to Help

From our own experience we learned that the parents are the best ones to decide what is appropriate for their children. With Down's syndrome, children are retarded—to a greater or lesser degree. No one is able to detect from the outset the extent of the handicap, so it is up to the parents to start giving a good general education *early*, as they would with other children. As the child develops, its weaknesses become evident, and the parents can then act accordingly. In Valérie's case, we found it very advantageous to enlist the help of a qualified speech therapist. This lady helped Valérie to pronounce words correctly and to speak clearly. She also helped her to put her thoughts and feelings into writing and showed her how to follow a normal conversation, which, for Valérie, was no easy task.

It was obvious to us that, above all else, our daughter needed a loving home rather than a specialized institution. As the *Grande Encyclopédie* explains: "Later acquirements [in both mental and physical fields] are largely dependent on the care and attention the handicapped child receives." How true! The family circle is, in our opinion, the very best place for this "care and attention" to be given.

Life at Home

Every evening we check on the day's schooling, going over Valérie's progress in arithmetic, French grammar (especially the verbs) and reading—where she now excels!

Our older son, Laurent, has done much to help his sister. From the age of four he

realized that Valérie didn't have the same reactions as other little girls did, and she behaved differently. We explained the problem, and he quite understood. This strengthened him in his determination to show her even more love.

When his sister mispronounced a word, Laurent would hasten to repeat it correctly. Or when she didn't understand something, he would explain it in great detail. He always included her in group games with others, and if anyone made fun of Valérie, he promptly tried to put things right for her!

One day the children at school started making fun of Valérie's slanting eyes.

It was obvious to us that, above all, our daughter needed a loving home, not a specialized institution

Laurent promptly went to see them and explained that they wouldn't appreciate that sort of treatment if they were in her place. Although only ten years old at the time, he explained to them that Valérie's situation could not be changed, "just like black, white or yellow people can't change their skin color, but no one should make fun."

Today the children are older and home-life seems a little easier. Everyone shares in the household chores. Valérie can make her bed, sweep the floor and set the dinner table as well as any of us. She even bakes cakes, carefully following recipes to the letter.

We have endeavored to put the Bible's good counsel into practice, giving our children Bible education from a very early age, as the Scriptures recommend.

Valérie regularly studies along with her mother and prepares for the Christian meetings that we attend each week, like all of Jehovah's Witnesses worldwide.—2 Timothy 3:15; Hebrews 10:24, 25.

Christian Activities

Valérie is enrolled in a school designed to train Jehovah's Witnesses in their

Valérie's goals are to learn to be a good cook and to become a full-time preacher

public Bible educational work. When her turn comes around, she holds a five-minute conversation on a Bible theme with another person. Afterward, a Christian elder gives her helpful counsel, which has helped her to express herself better. Valérie accompanies us in preaching the good news of God's Kingdom to others. (Matthew 24:14) My wife and I have been full-time ministers for several years now, and Valérie regularly comes along with us when she's not at school.

One of the areas where we carried out our preaching activity was in the region of the Pyrenees Mountains, near the border between France and Spain. Valérie was a great help in encouraging people to study the Bible with us. As they warmed up to her, their distrust for us strangers gradually went away. In this way we were able to start a number of productive Bible studies. One was with Valérie's speech therapist. Another was with one of her schoolteachers and her family. All of these now share Valérie's hope of living forever in God's New Order, where all disabilities will disappear.—Revelation 21:3-5.

I must add that Valérie herself loves this Christian activity. Her main goals at present are to learn to be a good cook and to become a full-time preacher like her mother and me.

Thirteen years have passed by, but I haven't forgotten my prayer to Jehovah upon learning that our daughter was born handicapped. I prayed for the necessary strength to break the news to my wife and to face up to this challenge in the years to come. Jehovah didn't hold back his loving aid. Of course, he didn't miraculously heal our little girl, nor did we pray for such healing. But he has constantly been our Guide.

We realize that we have simply passed the halfway mark as far as the children's education is concerned. They are now in the delicate teenage years. So we pray that Jehovah will continue to help us as he has done up until now, in order that we may prove equal to the important task ahead. Now I'll let Valérie conclude our story.

"Well, *papa* has finished our story, but I would like to say that I too am looking forward to Jehovah's Kingdom. I can't wait for the time when handicaps like mine will be no more, and we will be happy in God's Paradise!"—*Contributed.*

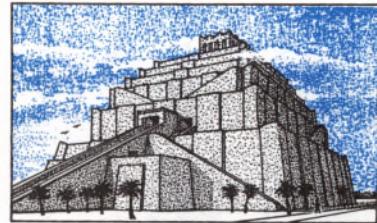
In Our Next Issue

● ***Big Business and You***

● ***Can Our Forests Be Saved?***

● ***Can Statistics Mislead You?***

Why They “Scrape” the Sky



DO YOU know which is the highest building in your town or city? In your country? In the world? It probably is a skyscraper. Skyscrapers are now a worldwide phenomenon. Tourist hotels scrape the skies of hundreds of popular beach resorts. Cities vie for the distinction of having the tallest skyscraper. But here's a question that affects all of us: Are skyscrapers really beneficial to our life-style?

To satisfy your curiosity on one question, where would you expect to find the world's tallest structure? In the United States of America? Or maybe Russia? In fact, the answer is Canada. It is the Canadian National Tower in Toronto. At 1,821 feet,* it is the tallest freestanding structure in the world. But, of course, it is a tower, not a habitable building in the normal sense of the word. In that case, which is the highest building or skyscraper in the world?

For that we have to go to the United States. But to which city? To New York, perhaps? No. To Chicago, where the Sears Tower reaches a height of 1,454 feet. Although it tops the New York World Trade Center by more than a hundred feet, both giants contain the same number of floors—110!

Speaking of heights, have you noticed how many people are fascinated by altitude? So much so that many of the

highest buildings in the world have special elevator service for the tourists. And here is a question to ponder: If Elisha Graves Otis had not invented the world's first safe elevator in 1853, would skyscrapers have become practical?

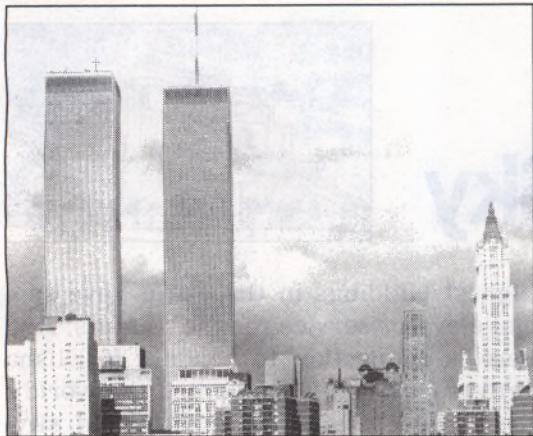
Why Have Tall Buildings?

Man's fascination with heights goes way back into history. For example, the oldest extant historical record tells us that in the third millennium before our Common Era men got together on a valley plain in the land of Shinar, Mesopotamia, and said: "Come on! Let us build ourselves a city *and also a tower with its top in the heavens*, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth." (Genesis 11:1-4) In effect, they wanted a tower that would "scrape the sky"—a "heavens" scraper! The result was the famous Tower of Babel.

Did you notice the motive for building that tower of long ago? "Let us make a celebrated name for ourselves." Yes, they associated a tall building with making a reputation for themselves. In a way, they were thinking like modern-day publicity agents and commercial magnates. Why so? Because a 20th-century tendency is to think that 'biggest is best'—and if you can have your name attached to it, even better.

In this respect, note what Frank W. Woolworth, international chain-store

* One foot = 0.305 meter.



Two former world-title holders—the 60-story Woolworth Building (1913) and the 110-story World Trade Center (1970), New York City

owner, said with regard to New York City's 60-story Woolworth Building, constructed in 1913. (At 792 feet it was the tallest building in the world.) "I wanted to build something bigger than any other merchant ever had. The Woolworth Building is the result." At the same time, he made an even greater name for himself as a businessman. However, in 1930 his "tower" was superseded in the skyscraper league by the 77-story Chrysler Building, rising to a height of 1,046 feet. The Chrysler reign was soon cut short by a yet higher structure, the 1,250-foot-high Empire State Building, completed in New York City in 1931.

Two major factors have influenced the worldwide proliferation of skyscrapers: the desire to exploit to the maximum the limited ground space; and on some occasions the psychological need of the financial backers to glorify themselves. As writer James C. Giblin stated: "Skyscraper design in New York was also influenced by the ambitions and desires

of the people who financed the buildings. These real-estate developers, industrialists, and merchants wanted their names connected with magnificent-looking buildings that would proclaim their wealth and power to everyone who looked up at them."

What Inspired the Architects?

From where did the modern architects get their inspiration? Mr. Giblin continues: "[They] thought that the best way to satisfy their clients was to borrow design ideas for their skyscrapers from the temples of the ancient Greeks and Romans, and from the great Gothic cathedrals of Western Europe. Those structures had been built as monuments to emperors or gods; why not use them as models for skyscraper monuments to 20th-century millionaires?"

Curiously, several modern skyscrapers have been called cathedrals. For example, the Woolworth Building, an outstanding example of modern Gothic architecture, was called by a clergyman the Cathedral of Commerce. The University of Pittsburgh skyscraper, also of Gothic style, is known as the Cathedral of Learning. And author Giblin suggests that the 36-story skyscraper of the *Chicago Tribune* newspaper could also rightly be called the Cathedral of Journalism.

Where Was the First Modern Skyscraper?

Where and when was the first modern skyscraper built? Since the most famous skyscraper horizon is Manhattan, it would be natural to think that New York was the first city to have a skyscraper. However, there are three North American cities that contend for that "honor"—New York, Chicago and Minneapolis. Which can rightly claim the crown?

If the definition of a skyscraper were

any building over ten floors high, then New York would win with the Equitable Life Assurance Society Building, erected during 1868-70. But to architects and engineers a skyscraper is not just a building that "scrapes the sky." The true skyscraper is based on an iron or steel framework, which was the revolutionary design innovation of the 19th century. That permitted buildings capable of sustaining great height and weight. Therefore, which city wins the accolade?

The authoritative answer is given in *Space, Time and Architecture* by the Swiss art historian Sigfried Giedion: "It is well known that the first skyscraper actually built . . . along modern principles of construction was the ten-story building of the Home Insurance Company of Chicago (1883-85)." Yes, Chicago was the first city to have a genuine skyscraper.

Now there appears to be a running feud between Chicago and New York as to which will have the tallest building in the world. For a long time, New York held that distinction. Then in 1974 it lost it to Chicago's Sears Tower. But for how long? Will someone finance the construction of a yet taller skyscraper in New York? If so, what will be the motive? Will another skyscraper actually benefit New York?

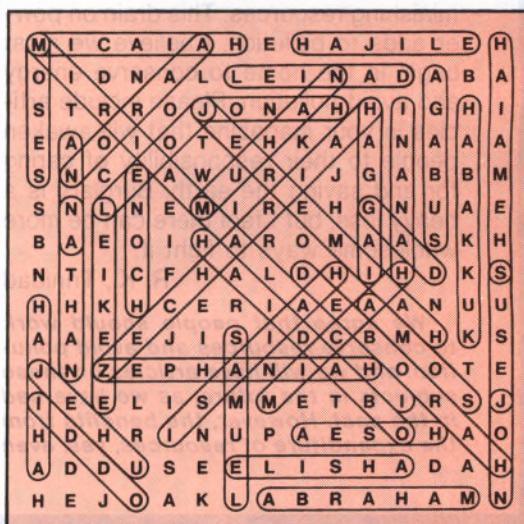
Are Skyscrapers Beneficial to Man?

This leads to more far-reaching questions. Do skyscrapers and high-rise buildings really favor the man in the street? Is it conducive to good human relations to have so many people crammed into such limited areas? What about the strain on public transportation systems and the city's sanitation facilities? Fire hazards are another factor to be taken into account.

Serious doubts are being raised about the overall efficacy of skyscrapers, especially by persons concerned about the threat to the environment and ecology. As Lewis Mumford put it: "Actually, the skyscraper, from first to last, has been largely an obstacle to intelligent city planning and architectural progress. Its chief use has been to overcrowd the land for private financial advantage, at no matter what cost to the municipality, and to provide a costly means of publicity and advertisement." So the question is valid, Why "scrape" the sky?

Word-Search-Game Solutions

- | | | |
|---------------|---------------|--------------|
| 1. Isaiah | 14. Haggai | 26. Agabus |
| 2. Jeremiah | 15. Zechariah | 27. Deborah |
| 3. Ezekiel | 16. Malachi | 28. Miriam |
| 4. Daniel | 17. Aaron | 29. Anna |
| 5. Hosea | 18. Moses | 30. Ahijah |
| 6. Joel | 19. Abraham | 31. Iddo |
| 7. Amos | 20. Enoch | 32. Nathan |
| 8. Obadiah | 21. Jesus | 33. Gad |
| 9. Jonah | 22. John | 34. Hanani |
| 10. Micah | 23. Elijah | 35. Jehu |
| 11. Nahum | 24. Elisha | 36. Shemaiah |
| 12. Habakkuk | 25. Samuel | 37. Micaiah |
| 13. Zephaniah | | |



From Our Readers

Teenage Marriages

I thoroughly enjoyed the articles on teenage marriages. (September 22, 1983) It brought back thoughts from when I was married two years ago. I am 19 now. Personally I don't recommend marrying that young, because it takes a lot of maturity physically, mentally and emotionally to make a marriage work. Our marriage has been a success due to our putting a high value on spiritual guidance. Daily we try to apply the scripture: "There is more happiness in giving than there is in receiving."—Acts 20:35.

A. D., Canada

TV as Robbery Prevention

In "There Are Ways to Avoid Robbery" (January 22, 1983) you advised "A television set playing in the living room or den may also serve as a deterrent." This makes sense, but I feel it is a heavy drain on earth's limited and diminishing resources. This drain on power adds to pollution. I believe we must begin in the home to conserve energy and avoid pollution. Please include articles in your magazine that will awaken people to their responsibility of caring for and saving the earth. Burglary is a heavy loss, but I feel there can be more wholesome ways to fight it.

R. K., Trinidad

We agree that people should work to conserve resources and avoid pollution, and we will have articles on these subjects in the future, as we have had in the past. However, the benefits from the expenditure of resources, yes, even

the need for it, must be weighed against any harm done. For example, a person may travel by means of an energy-consuming and polluting automobile to get to work. He may view doing so as a legitimate need. Similarly, a person living in an area where burglaries are common may view leaving the TV on for a few hours in an evening as justifiable to protect his property, even though a little energy is consumed and there may also be a slight risk of fire involved.—ED.

Help With Ulcers

I have been a subscriber to *Awake!* since 1979 and want to congratulate you on the thorough and comprehensive articles published. Just a few days ago my wife consulted her doctor because of stomach pains. He said it could be an ulcer, but that in order to make sure it would be necessary to use a modern technique. I remembered reading the article "So You Think You Have an Ulcer?" (September 8, 1982) and asked him if he was referring to endoscopy. He replied yes and added that it was rather expensive. I then asked about the screening test whereby the patient drinks a milklike substance that outlines the esophagus, stomach and duodenum. He was very surprised and asked where I, a factory hand, had obtained the information. I was happy to tell him it was from *Awake!* At the hospital where our children were born I have had similar experiences with our dentist and our pediatrician in connection with other articles. Thank you for publishing helpful and useful information.

R. S., Brazil

Watching the World



Drug Profits

● International profits from the sale of illegal drugs now exceed one trillion dollars, says a report in *The Toronto Star*, although a "worldwide recession leaves millions jobless, homeless and even starving." Officials are at a loss to explain just where the money comes from. "The economy doesn't account for it," says Ted Swift of the U.S. Drug Enforcement Administration in Washington. "But one thing's sure—there's more of it all the time."

According to the report, drug trafficking has "filtered through every layer of society in the past decade, and escalated in the 1980s." Some deal in drugs to pay for their own supply, while others are lured in by the huge profits that can be made. There is also the "high society" trade by wealthy persons "protected by their names and connections." The huge profits, says the *Star*, are "at the end rather than the beginning of the production chain." Third World farmers, who grow the plants, still live at subsistence levels. It is in the cities, particularly of Western countries, that large markups are made in drugs that are cut, or di-

luted, many times. Heroin, for example, with a purity of from 2 to 10 percent, fetches "\$200 a quarter-gram, and about \$12,000 an ounce."

Earth Heating Up

● The U.S. Environmental Protection Agency has issued a report that "a global greenhouse warming" will begin in the 1990's. According to *The New York Times*, "this report is the first warning by the Federal Government that the 'greenhouse effect' is not a theoretical problem but a threat whose first effects will be felt within a few years." Estimates indicate that average global temperatures will increase 2 degrees Celsius, or 3.6 degrees Fahrenheit, by the year 2040, and 5 degrees Celsius, or 9 degrees Fahrenheit, by the year 2100. Even higher temperature increases expected in the polar regions could result in rapid melting of the polar ice caps.

The warming trend is the result of the buildup in the atmosphere of carbon dioxide, which lets sunlight heat the earth but prevents the escape of heat. It is expected to bring "major changes in climate patterns, with disrupted food production and with significantly higher

coastal waters." This "threat," says the EPA report, should be met with a "sense of urgency."

Three days later, the National Academy of Sciences issued a report agreeing that the warming trend is inevitable and is "cause for concern." But the academy's statement asserts that there is sufficient time and there are ways to cope with it. "The tone of the academy's warning is less urgent," says the *Times*, "and the latest report stresses the need for more intensive research."

Childhood Disappearing

● "The idea of childhood," says Professor Neil Postman of New York University, "is disappearing at a dazzling speed. The dividing line between childhood and adulthood is rapidly eroding." According to the American sociologist, the "charm, malleability, innocence and curiosity of children" are being degraded and transformed into the "lesser features of pseudo-adulthood." Change has also been observed in children's clothing. "Children are very materialistic now, and so much more interested in fashion," says the headmistress at an English school. "They come in the most sophisticated outfits. Little girls of 12 are wearing makeup." Whatever the reason, says the report in Toronto's *Sunday Star*, "there is an undeniable physical fact that must be taken into account: Children are certainly reaching puberty earlier—on average four months per decade for the past 120 years."

Oil Eater

● "Ordinarily," says Claude Georges, spokesman for a French oil company, "it would take six to nine months for an average slick, say 60,000 tons, the contents of a middle-size tanker, to be absorbed by sea bacteria. We have isolated the

oil eating bacteria, and devised a chemical which fortifies them, makes them reproduce faster—and makes them hungry." The product, called Inipol Eap 22, is said to make 80 percent of any oil slick disappear in just four days. However, a quantity of up to 10 percent of the weight of the oil slick is needed, and at \$2.40 a kilo (\$1.10 a lb) the cost could easily run into the millions. What happens to the bacteria when the oil is gone? "That's the beauty of it," says Georges. "They eat each other and just disappear."

Fortune Brings Grief

● Eric DeWild, a shy 16-year-old high school student, is now a millionaire—and scared. Six months ago, while playing hooky from school, he stumbled across a bag of jewels by the Florida East Coast Railway tracks. Estimated to be worth one million dollars (U.S.), the jewels were held by police pending claim by their owner. Meanwhile, the teenage orphan has been hounded by reporters and jewelers from around the world, plagued by strange phone calls, threatened, teased and taunted at school and knocked off his moped by a hit-and-run driver. Said police spokesman Tony Alderson: "We're honestly concerned about the kid's safety." He and the aunt he lives with have gone into hiding.

Marriage Fattening

● Do you really gain weight after marriage? Yes, says a poll of 15,000 readers of *Weight Watchers* magazine. During 13 years of marriage, wives gained an average of 23 pounds (10 kg), while husbands gained 18 (8 kg). However, how one felt about the marriage made a difference. Wives who said they were unhappily married averaged 54 pounds

(25 kg) overweight, while those who considered themselves happily married averaged only 24 pounds (11 kg) overweight.

Books Affect You

● "What book made the greatest difference in your life?" was a question put to 1,400 famous and not-so-famous Americans by professor of journalism Gordon Sabine and his wife, Patricia, an English instructor, both at Virginia Polytechnic Institute. Which book came out on top? The Bible. It was mentioned most often—15 times—among the 165 books listed in *Books That Made the Difference*, by the Sabines. After conducting interviews throughout the United States, they discovered that books can profoundly influence the personal lives of people. The Sabines state that the reading experience is so personal that "it borders on the intimate," and they add, "In a time when identity increasingly is lost, the reading of books may remain as one of the few truly personal acts left to us."

Crime Clothes

● "Lightweight, comfortable and with an added feature—the inner lining is tough enough to stop a bullet. A bullet. Go with the fashions that can stop a bullet . . . fashions you can live with," states the narrator of a TV commercial for bulletproof designer clothing. "Last year, we ran commercials in 12 American cities, and we got 10,000 calls in three weeks," says the representative of the manufacturer who sponsored the TV commercial, Ruth Rom, in the *New York Daily News*. "We were very surprised. We didn't expect to have such a response." What does bulletproof garments for the average citizen indicate about the quality of life in many large cities?

Lieutenant Thomas McTernan, of the N.Y. City Police Department, says: "It's a pretty sad state of affairs when the public is so concerned about crime in the street that people are thinking of wearing bulletproof clothes."

German-Americans

● Germans are the largest ethnic group in the United States. A Census Bureau study shows that 28.8 percent of Americans can trace at least part of their ancestry to Germany. For more than 300 years Germans have immigrated to the United States, seven million in all. This large influx of Germans has influenced American culture. "It was Germans . . . who brought the tradition of a festive Christmas to America and Germans who gave children the Easter egg hunt," reports *The New York Times*. The 1683 arrival of 13 families from Krefeld in the Rhineland to the city of Philadelphia was recently celebrated in that American city's section named Germantown.

Avoid Jet Lag

● Jet lag can be avoided, says *Executive Fitness Newsletter*, by changing your eating and sleeping pattern before the time of your flight. Called the feast/fast cycle, the plan calls for eating well on the third day before departure—plenty of protein foods at breakfast and lunch, and carbohydrates at dinner. Portions for the next day—the "fast" day—are to be cut down to a total of perhaps 700 or 800 calories. The last day before departure is another "feast" day, followed by fasting on the departure day. Beverages with caffeine should be taken only in the evenings on fasting days when eastbound and only in the mornings on the reverse. It is claimed that

one's internal body "clock" can be more easily adjusted on fasting days.

Computers Prefer Japanese

● "Computers find Japanese far easier to listen to than European languages," states an article in *South* magazine. The reason? Unlike humans, whose ears are more effective and who can watch lips and detect meaning in the manner in which words are spoken, computers depend on microphones and recognize but few of the sounds that make up a word. The rest they have to guess. "Japanese," says *South*, "has a simpler set of basic sounds and much less inflection than European languages, so computers have fewer choices of sounds

to guess and are more likely to guess correctly."

Raising Children Costly

● "Most people think the house is their most expensive outlay," says manager Andy Small of the British insurance company Legal and General. "But even in purely financial terms, a child is the biggest commitment the average couple will ever have to make." A Gallup survey commissioned by the company has shown that it costs British working parents almost £70,000 to raise their first child to the age of 16—almost three times the cost of the average house in Britain. The greatest part, £47,500, is based on the loss of the wife's average net earnings. At the age of one year, a first child is said to cost its par-

ents 8 percent of their income, increasing to 26 percent when the child reaches 16. Half of the parents surveyed said that children proved to be more expensive than expected.

Young Drinkers

● A report from Spain's Central University Institute of Education shows that most children in Barcelona become regular drinkers by the age of 12. When groups of schoolchildren, aged 12 to 15, were interviewed, 91.5 percent admitted that they drank daily. As reported in London's *Daily Mail*, "most of the youngsters said they acquired the taste after exam nerves drove them to drink and hearing parents talk about its relaxing effect." A pint of wine is said to cost less than a bar of chocolate.

