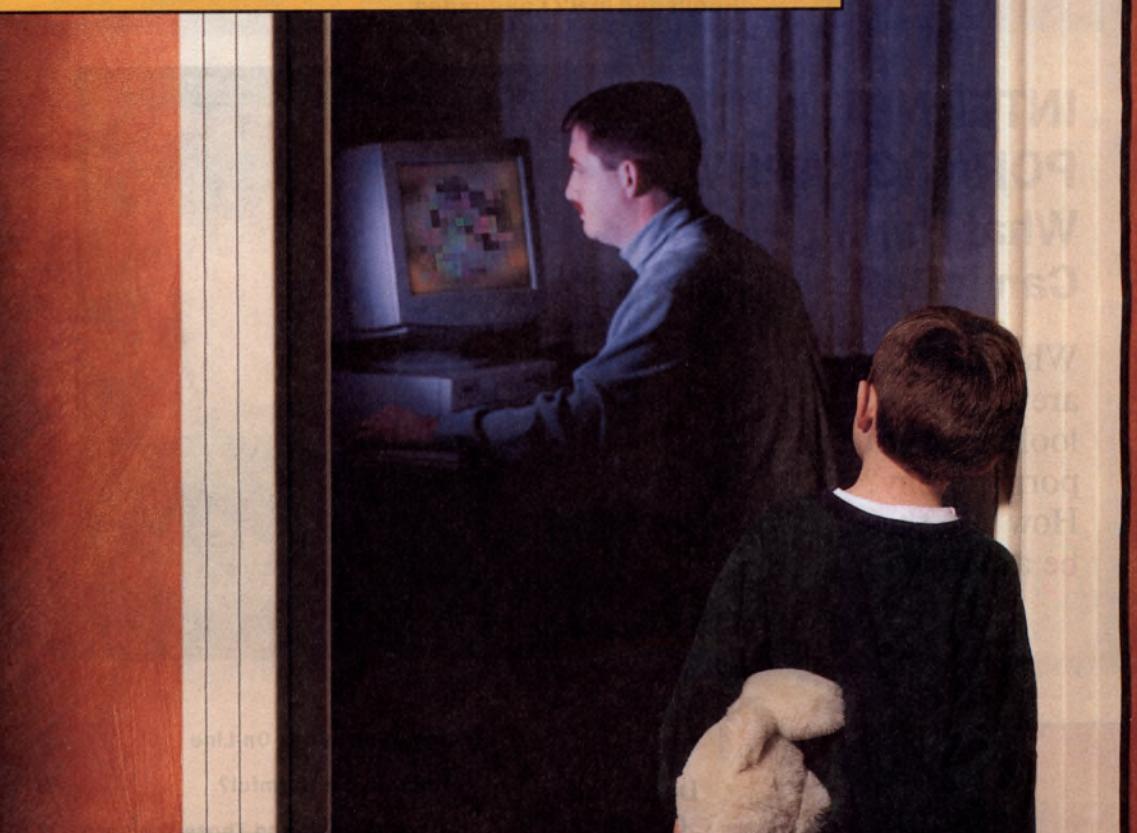


Awake!

June 8, 2000



INTERNET PORNOGRAPHY

What Harm Can It Do?

Average Printing 20,381,000
Published in 82 Languages

INTERNET PORNOGRAPHY What Harm Can It Do?

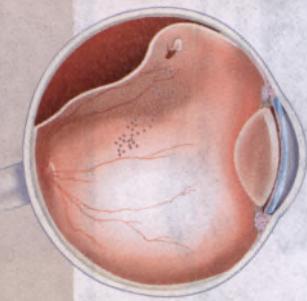
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What dangers
are there in
looking at Internet
pornography?
How can these
be avoided?



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How does the Bible
answer this question?



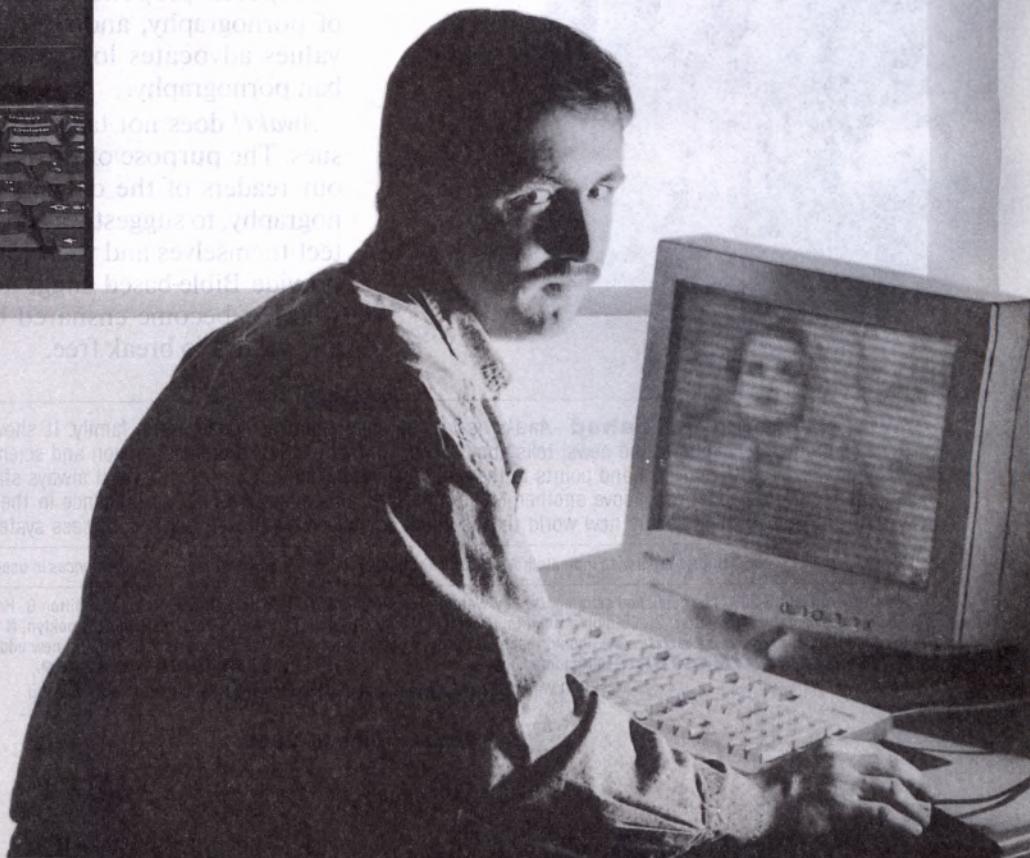
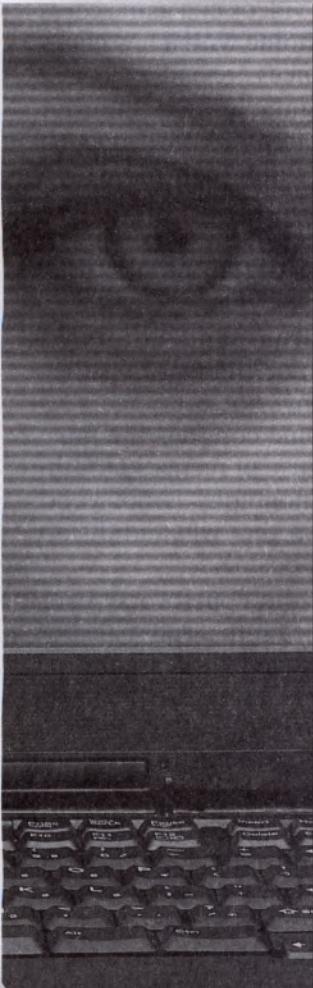
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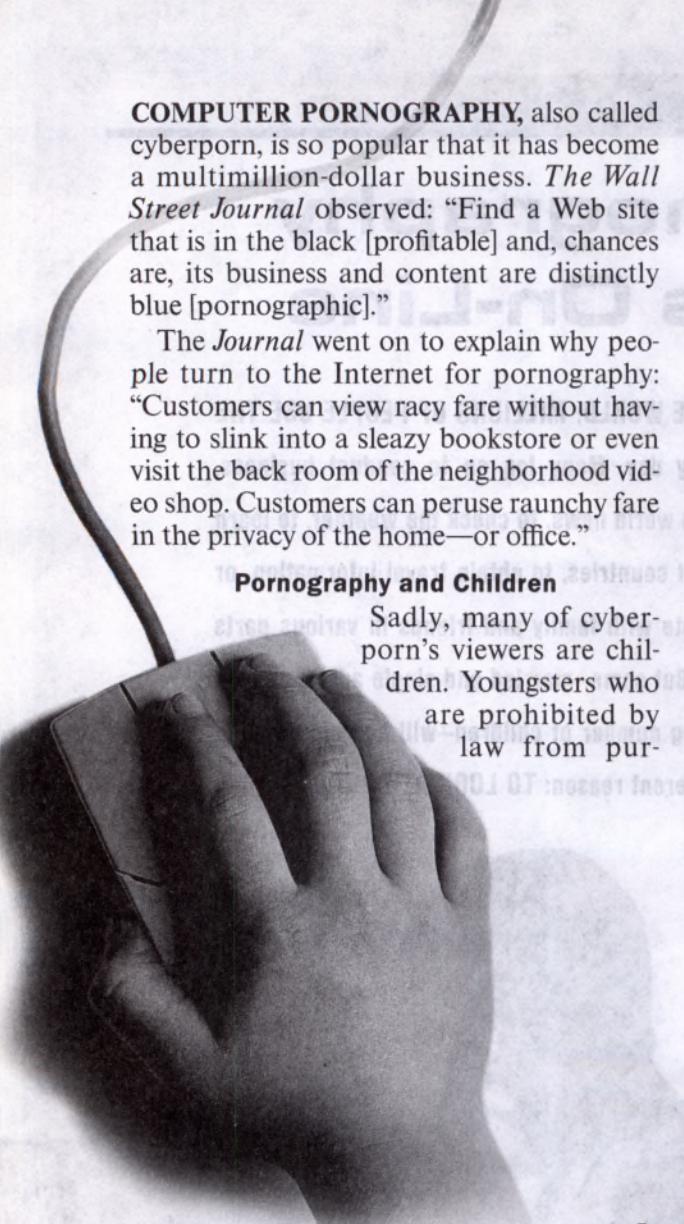
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Pornography Goes On-Line

ALL OVER THE WORLD, MILLIONS OF PEOPLE USE THE Internet every day. Many log on to conduct business, to catch up on world news, to check the weather, to learn about different countries, to obtain travel information, or to communicate with family and friends in various parts of the world. But some—married and single adults as well as a surprising number of children—will be going on-line for a very different reason: TO LOOK AT PORNOGRAPHY.





COMPUTER PORNOGRAPHY, also called cyberporn, is so popular that it has become a multimillion-dollar business. *The Wall Street Journal* observed: "Find a Web site that is in the black [profitable] and, chances are, its business and content are distinctly blue [pornographic]."

The *Journal* went on to explain why people turn to the Internet for pornography: "Customers can view racy fare without having to slink into a sleazy bookstore or even visit the back room of the neighborhood video shop. Customers can peruse raunchy fare in the privacy of the home—or office."

Pornography and Children

Sadly, many of cyber-porn's viewers are children. Youngsters who are prohibited by law from pur-

chasing pornographic literature or from renting pornographic videos can gain access to these in their own home with a few clicks of the mouse. The choices are endless.

Many children regularly visit Internet sites without their parents' knowledge. In fact, *The Detroit News* states that "more than two in five children have subscribed to a web site or other service online even though nearly 85 percent of parents have rules against doing so."

While most children—and adults as well—are careful to hide the fact that they dabble in pornography, not everyone sees the need to do so. Some consider the practice to be a harmless form of recreation. Others concede that pornography is not good for children but reason that what adults do in private is their own business.

In some countries the controversy over pornography has turned into a full-scale political battle. On one side of the argument, free-speech proponents campaign in favor of pornography, and on the other, family-values advocates lobby the authorities to ban pornography.

Awake! does not take sides in political issues. The purpose of this series is to inform our readers of the dangers of viewing pornography, to suggest ways that they can protect themselves and their loved ones, and to provide Bible-based suggestions for anyone who has become ensnared by pornography and wishes to break free.

Awake!®

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 important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things.

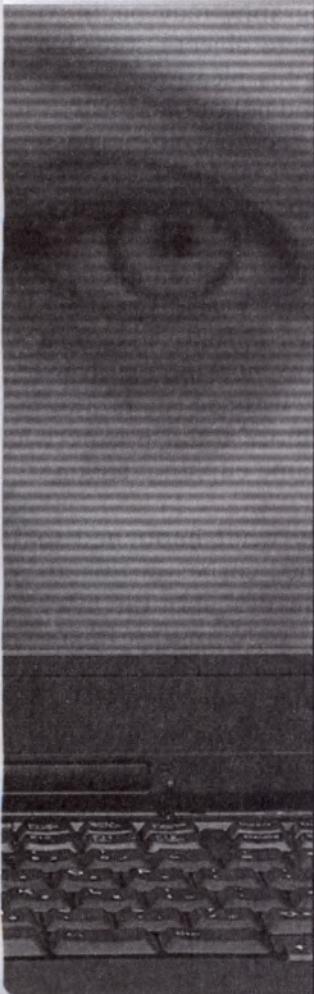
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Semimonthly ENGLISH



Is It Really So Harmful?

AS WE have seen, the Internet has made pornography readily available to both adults and children. Should you be concerned? Is pornography really harmful?

Many think that a casual brush with pornography is harmless. However, the facts show otherwise. Consider the case of a couple who seemed to have an ideal marriage. They were financially secure, and they loved to travel. Their friends thought of them as close, affectionate, and devoted, and in many ways they were.

However, problems arose when the husband started looking at pornography. Writing to a popular advice columnist, his anxious wife described her concerns: "When [my husband] first started to spend a lot of time on the computer in the middle of the night and early morning, he told me it was 'research.' I walked in on him one morning and caught him looking at [pornography] . . . He said it was only a matter of curiosity. When I took a closer look at what he was watching, it made me sick. He was embarrassed and promised to stop, and I believed he meant it. He has always been honorable—a man of his word."

Like this man, many initially become involved in pornography out of curiosity. Anxious to avoid discovery, they

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log on late at night or early in the morning. If they are caught, they often try to cover up what they are doing by lying, as this man did. Can anyone reasonably claim that a "hobby" that causes "a man of his word" to sneak around in the middle of the night and to lie to loved ones is harmless?

The practice can lead to serious personal and family problems. Some have admitted that watching pornography has prevented them from developing close relationships with others. They don't want people around while they indulge their passion for pornography. People tend to fantasize when they watch pornography, and fantasy does not equip a person to cultivate strong relationships or to deal with life in the real world. Can a pastime that alienates people from those who care the most about them be truly innocuous?

In some cases people who look at or read pornographic material even have trouble enjoying normal sexual relations with their mate. To understand why, consider God's original purpose for married people. He lovingly endowed husbands and wives with the ability to give joyous expression of their love for each other through honorable sexual relations. Proverbs 5:18, 19 shows that these were meant to be pleasurable: "Rejoice with the wife of your youth . . . Let her own breasts intoxicate you at all times. With her *love* may you be in an ecstasy constantly."

Note that love was to be the basis for sexual relations. Is the person who looks at pornography cultivating a warm bond of love and intima-

cy? No, he is gratifying his own sexual desires—alone, in most cases. A married man who looks at pornography may begin to view his mate as a mere object—someone who exists solely for his pleasure. This is far from the dignity and honor that the Creator intended men to accord women. (1 Peter 3:7) Can a practice that interferes with the most intimate aspects of marriage be viewed as desirable?

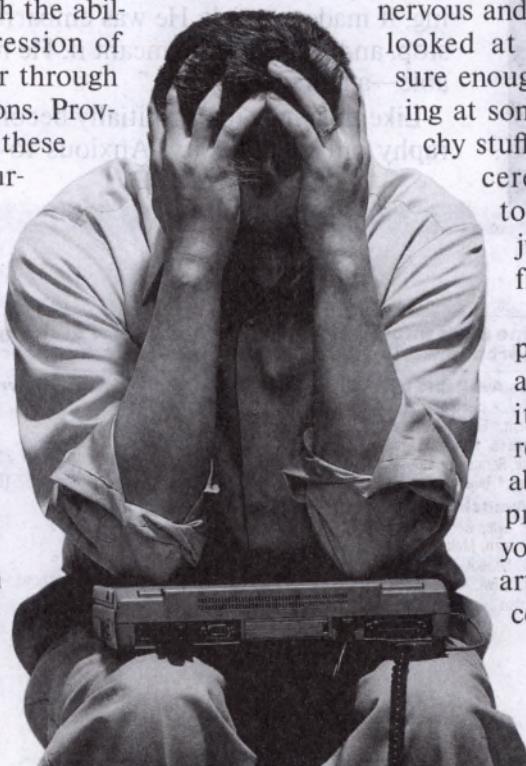
Moreover, what may have been intended as a casual indulgence can lead to a long-term addiction. One writer observes: "Just as drug addicts require more potent drugs to receive a 'high,' consumers of pornography must have a more intense experience to achieve the same euphoric feelings as before."

That is apparently what happened to the husband mentioned earlier in this article. One evening several months after he promised to stop watching pornography, his wife returned home and found him

at the computer. From his demeanor or she could see that something was wrong. "[He] appeared quite nervous and upset," she wrote. "I looked at the computer, and sure enough, he had been looking at some unbelievably raunchy stuff. He said he was sincere when he promised to give it up, but he just couldn't stay away from it."

In view of the harm pornography can cause and its wide availability, you have every reason to be concerned about it. How can you protect yourself and your children? The final article in this series will consider that question.

Pornography is demoralizing





Protect Yourself and Those You Love

THE Internet can be a useful tool. But, like most tools, it can be abused. And cyberporn—pornography on-line—is an example of such abuse.

Knowing how powerful an image can be, parents should do everything they can to make objectionable Internet sites inaccessible to children. The booklet *Teen Safety on the Information Highway* provides helpful information on the subject. It states: “There are now services that rate web sites for content as well as filtering programs and browsers that empower parents to block the types of sites they consider to be inappropriate. These programs work in different ways. Some block sites known to contain objectionable material. Some prevent users from entering certain types of information such as their name and address. Other programs keep your kids away from chat rooms or restrict their ability to send or read E-mail. Generally these programs can be configured by the parent to block only the types of sites that the parent considers to be objectionable.”—See also the box “Protecting Children From Pornography.”

It must be acknowledged, however, that parents can go only so far in filtering out undesirable sites

that their children might see. They cannot watch their children every minute. And a child or youth who has no exposure to pornography at home may be able to gain almost unlimited access to it on a computer at school or at a schoolmate’s home. So, in addition to doing what they can to block their children’s access to pornography, parents must help them develop a sensitive conscience that will move them to turn away from pornography without prompting.

It would be a mistake to conclude that adults are better equipped than children to view pornography. As we have seen in the previous article, pornography is not good for anyone!

Suppose, though, that you have been viewing pornography for some time. You realize that what you are doing does not please God, and you want to break the habit. Can it be done? Yes, it can. People break bad habits every day. If you really want to break free from pornography, you can do so.

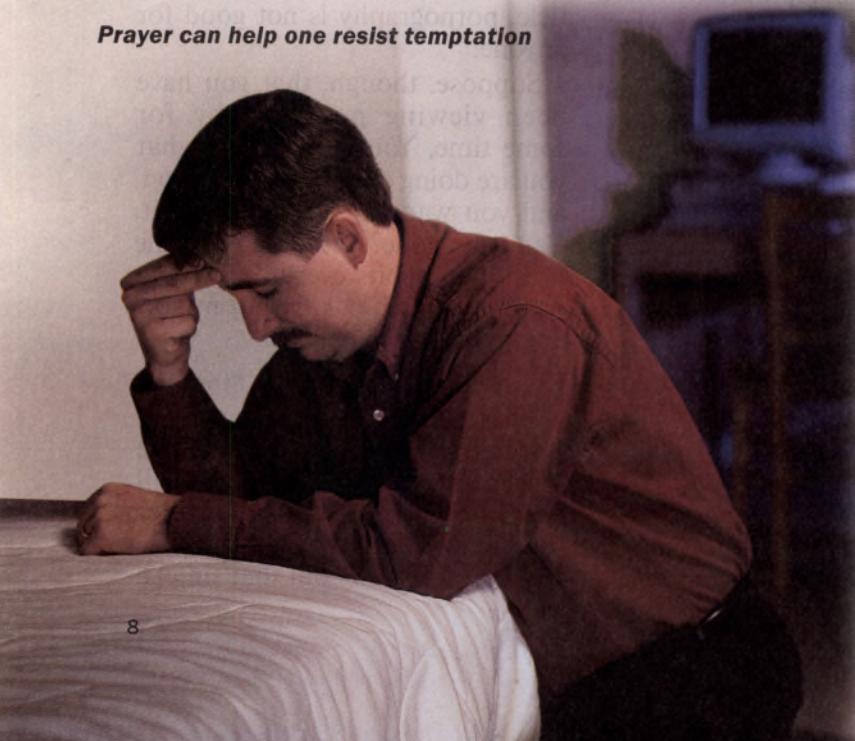
If You Want to Break Free

The first step is to stop looking at pornography—immediately! The longer you wait, the harder it will be to stop. Quitting may be easier said than done, however. The Bible realistically points out that sin can

be temporarily enjoyable. (Hebrews 11:25) But sin can also lead to death. (Romans 6:23) At first, you might find yourself making all kinds of excuses to look at pornography one more time. Don't listen to yourself! And don't give in to the temptation to keep looking!

As was mentioned earlier in this series, looking at pornography can seriously affect your quality of life. Take an honest look at the way the habit is affecting your relationship with your family and friends. Are you a husband and father? Chances are that your wife and children have noticed certain changes in your behavior. Since you have begun viewing pornography, you may have become more moody, sullen, secretive, or withdrawn—perhaps without even knowing it. You may sometimes lash out at family members for no reason. If you are looking at pornographic material, your behavior is probably telling on you. Friends and family members have noticed that something is wrong. They just don't know what it is—yet!

Prayer can help one resist temptation



If you find yourself repeatedly drawn to pornography, don't try to fight it on your own. Get help. Take an experienced friend into your confidence. True, it will take courage for you to admit that you have a problem with pornography, but a mature friend will probably admire you for taking the initiative to put a stop to it.

A strong desire to please God is certainly the most powerful reason to fight pornography. When we hold to a virtuous course, we make God's heart rejoice. (Proverbs 27:11) When we pursue a wrong one, we make him feel "hurt at his heart." (Genesis 6:6) If you are a Christian, no doubt you are concerned about God's feelings. You should also be concerned about the way you use your mind and heart, which are dedicated to God and should be kept clean for his service. (Ezekiel 44:23) The Bible urges Christians to cleanse themselves of "every defilement of flesh and spirit, perfecting holiness in God's fear." (2 Corinthians 7:1) Yes, a wholesome fear of displeasing God, who sees all things, can motivate you to break free from pornography.

Suppose, though, that while struggling to break free, you accidentally open a Web site that features pornography. Leave the site immediately! If necessary, shut down the Internet browser! If you find yourself tempted to return, turn to God in earnest prayer, begging him for help to resist temptation. "In everything," the Bible says, "let your petitions be made known to God." If you find yourself tormented by improper thoughts, pray until you

get relief. Then ‘the peace of God that excels all thought will guard your heart and your mental powers.’ (Philippians 4:6, 7) Of course, you will need to replace unwholesome thoughts with those that are ‘true, of serious concern, righteous, chaste, lovable, and well spoken of.’—Philippians 4:8.

You may find it helpful to commit to memory and meditate on Bible texts such as the following.

“O you lovers of Jehovah, hate what is bad.”
—Psalm 97:10.

“I pummel my body and lead it as a slave, that, after I have preached to others, I myself

should not become disapproved somehow.”
—1 Corinthians 9:27.

“Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite.”—Colossians 3:5.

“Each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite.”
—1 Thessalonians 4:4, 5.

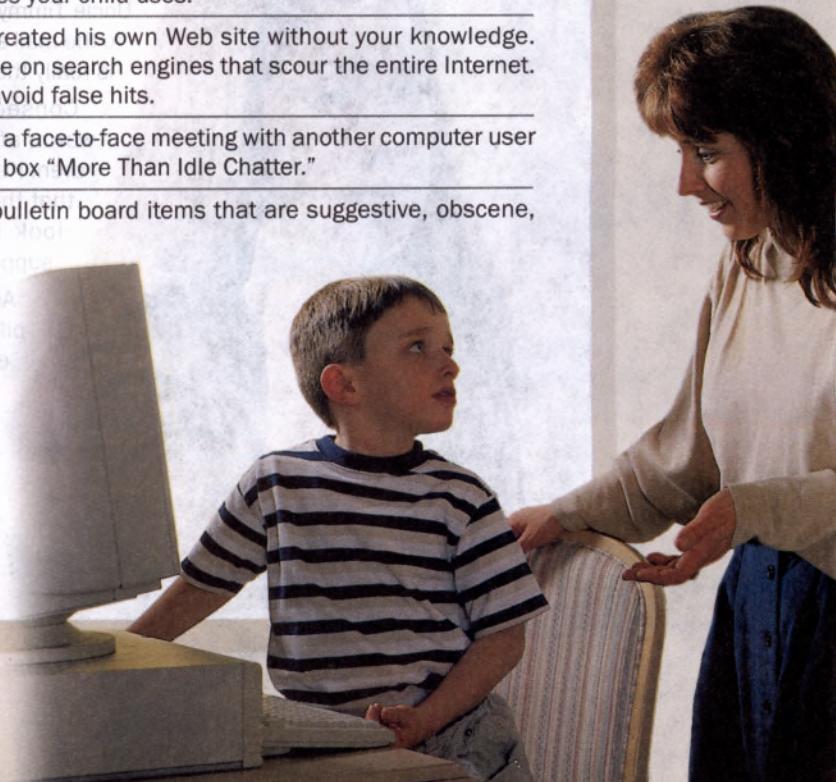
“Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart.”—Matthew 5:28.

Protecting Children From Pornography

The following suggestions may help you to protect your children from the dangers of pornography on the Internet.

- Do not allow your child to access the Internet from his bedroom. Locate any connected computers in a room that is easily accessible to all family members.
- Get to know the computer services your child uses.
- Check whether your child has created his own Web site without your knowledge. To do this, try looking for his name on search engines that scour the entire Internet. Enter his full name in quotes to avoid false hits.
- Do not allow your child to arrange a face-to-face meeting with another computer user who is unknown to you.—See the box “More Than Idle Chatter.”
- Never respond to messages or bulletin board items that are suggestive, obscene, belligerent, or threatening.
- Warn your children about accessing inappropriate materials on the Internet. Teach them to act as their own censor when you are not around. Remember that computers at school or in the home of a friend may not be childproofed against pornography.

Material based, in part, on *Child Safety on the Information Highway* and an article in the *Los Angeles Times*, July 5, 1999.



"Husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself."
—Ephesians 5:28.

There are many reasons for avoiding pornography. It can seriously affect your quality of life, warp your judgment, damage your relationships with others and, most important, ruin your relationship with God. If you haven't got into the habit of viewing pornography, don't start. If you have, stop immediately! Whether featured in a book or a magazine or on-line, pornography is not for Christians. Avoid it at all costs!

More Than Idle Chatter

Extreme caution must be exercised when using a computer chat room. A chat room is a medium that allows Internet users to communicate with one another. Of course, many people communicate with close friends via E-mail. Some who live far from family members are able to maintain regular contact in this way. But there is a difference between sending E-mail to someone you know and visiting with someone you don't. Would you consider dialing a telephone number at random and then befriending whoever answered the phone? Of course not! Then why develop a relationship on-line with a perfect stranger?

One problem with communicating with a stranger is that he may not be who he appears to be. For example, he may be a pedophile hoping to take advantage of an unsuspecting child or young person.

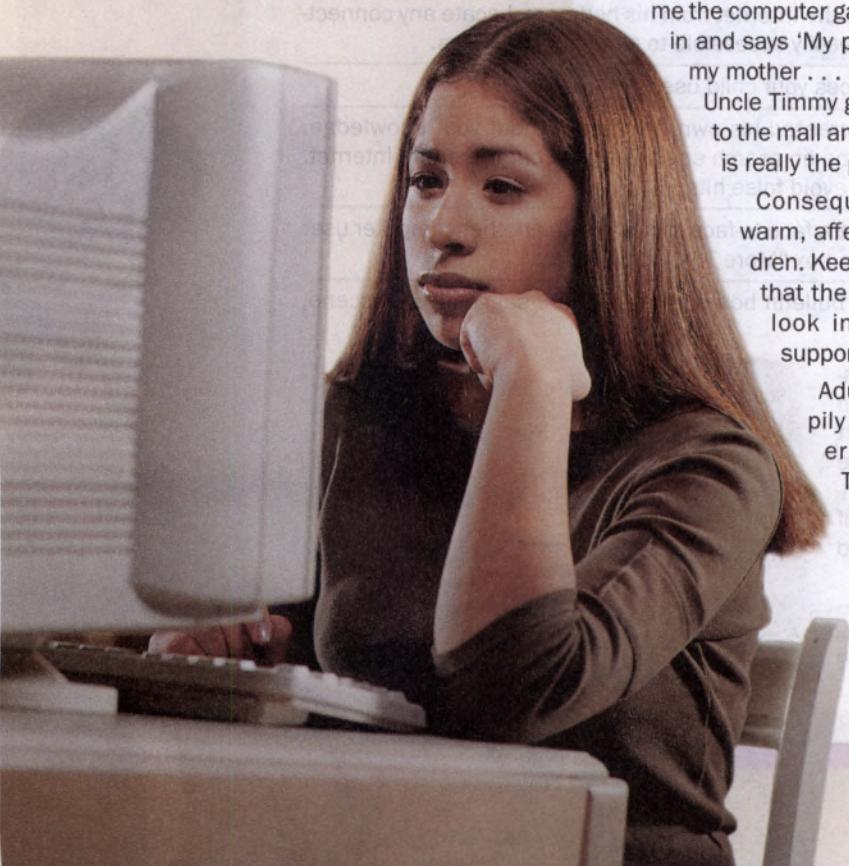
Parry Aftab, a lawyer who specializes in cases involving the Internet, explained how easy this can be. She observed: "Children normally enter chat rooms. Paedophiles take note of this, they follow conversations and track children who are lonely. One child may send messages like 'My parents are getting divorced . . . I hate my mother, she never buys me the computer game I want.' . . . The paedophile comes in and says 'My parents are getting divorced . . . I hate my mother . . . I can never get the game I want, until Uncle Timmy got it for me. . . . All you gotta do is go to the mall and meet Uncle Timmy.'" "Uncle Timmy" is really the pedophile on the prowl.

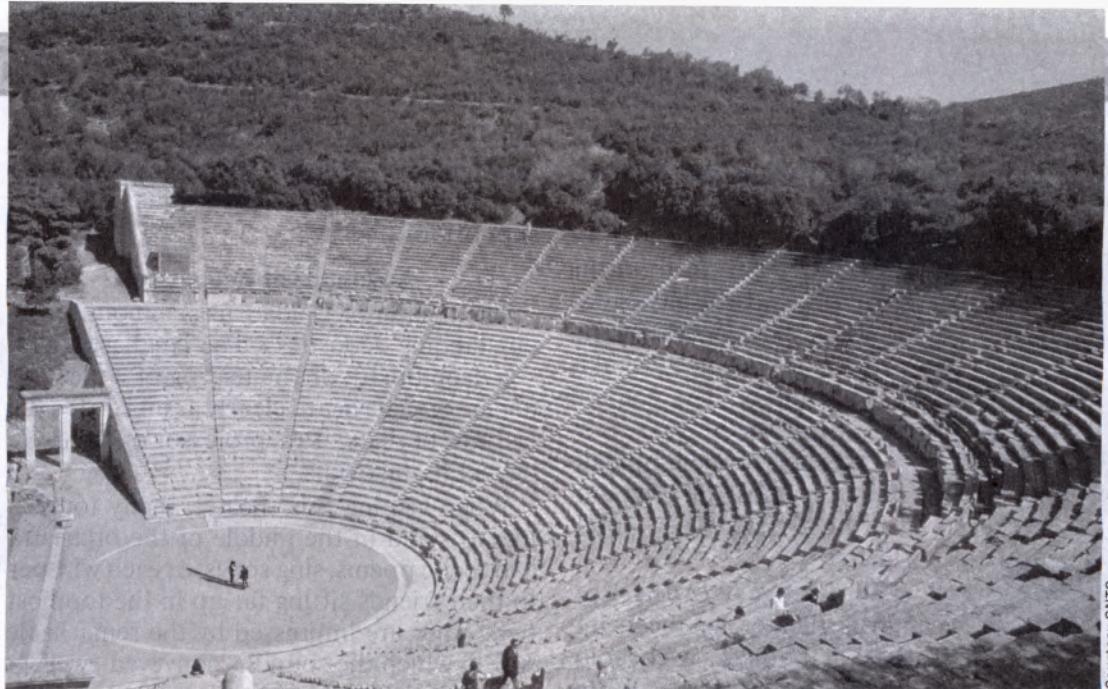
Consequently, parents should maintain a warm, affectionate relationship with their children. Keep the lines of communication open so that the young ones will not feel the need to look in the wrong places for emotional support.

Adults who are lonely or who are unhappily married should not turn to computer chat rooms for emotional support.

There is danger in turning to strangers. Some adults have left their mates for someone they "met" on-line.*

*For additional information on computer chat rooms, please see the article "Young People Ask . . . How Can I Avoid Dangers on the Internet?" in the January 22, 2000, issue of Awake!





Courtesy GNTO

The THEATER of EPIDAURUS Intact Throughout the Centuries

BY AWAKE! CORRESPONDENT IN GREECE

DO YOU like going to the theater? Do you enjoy the good laughs that a comedy can offer? Are you uplifted or even enlightened by an insightful drama that touches your emotions or teaches you about human nature? Then you might be interested to learn about the theater of Epidaurus. It is closely associated with the origins of drama in ancient Greece.

Greek geographer Pausanias, of the second century C.E., wrote that at Epidaurus 'there is the most remarkable theater of the ancient world. Although Roman theaters are more magnificent and imperial, no architect can compete with the beauty and the harmony of the Epidaurus theater.'

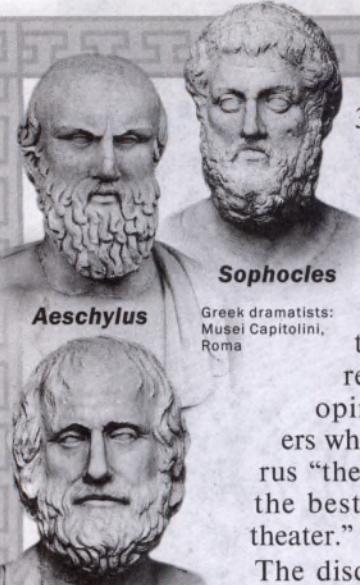
The Best Preserved

Located approximately 40 miles south of the Greek city of Corinth is the small village

of Epidaurus. Twenty-five centuries ago, it was an important commercial and religious center.

In later times, the smooth rolling hills, the cultivated fields, and the groves of olive trees gave no hint that there had been a large theater there. However, Panagis Kavadias, a prominent Greek archaeologist of the 19th century, was certain that those hills hid a well-kept secret. His curiosity had been aroused by the description of Pausanias quoted earlier, and he was confident that under this ordinary landscape, he would discover a magnificent theater. And discover it he did, in the spring of 1881.

After six years of hard work, Kavadias' excavations brought to light an imposing, almost intact theater. According to archaeologists, this theater was constructed about



Sophocles
Greek dramatists:
Musei Capitolini,
Roma

Aeschylus

Euripides

330 B.C.E. by Polyclitus the Younger, an outstanding sculptor and architect from the nearby city of Argos. Modern architect Mános Perrákis reflects the general opinion of researchers when he calls Epidaurus "the most famous and the best-preserved Greek theater."

The discovery of the Epidaurus theater has been important both for archaeology and architecture. While most of the remaining an-

cient theaters have suffered partial destruction or undergone reconstruction, the Epidaurus theater has remained intact down through the centuries because it was safely covered by more than 20 feet of soil.

The modern visitor can very clearly pinpoint the basic parts of the theater. The orchestra, a flat circular area used for dancing and the chorus, is encircled by a narrow strip of marble. Its floor is of packed earth, and it has an altar in the middle. Behind the orchestra is the scene building, of which only the foundations remain. Initially, the actors performed within the orchestra, and the sets consisted of painted panels installed on revolving triangular boards fixed on the perimeter. Later, the actors began to perform on the scene itself, leaving the orchestra to the chorus, and the sets were shifted to the walls of the scene.

Originally the Epidaurus theater had a seating capacity of 6,000. In the second century B.C.E., the upper part was extended to accommodate an additional 21 rows of seats, bringing the total number of seats to more

than 13,000. Seats in the front row, reserved for dignitaries, differed from the rest in that they were built of a reddish stone and had a support for the back.

A Wonder of Acoustics

The theater of Epidaurus is famous for its outstanding acoustics. "The smallest sound—a deep breath or the tearing of a piece of paper—can be heard clearly as high up as the last row of seats," says professor of archaeology S.E.E. Iakovidis.

When visiting this theater, many tourists like to stand in the middle of the orchestra and recite poems, sing songs, or even whisper to their friends sitting far up in the topmost tiers. They are impressed by the remarkable way in which the sound is conveyed to every corner of this large auditorium.

The amphitheater, semicircular shape of the Epidaurus theater is credited with producing such fine acoustics. This reminds us of Jesus' delivery of sermons to large multitudes of people in natural amphitheaters—often hillsides—so that he could be heard clearly by everyone.—Matthew 5:1, 2; 13:1, 2.

Moreover, the steepness of the tiers of seats at Epidaurus reduces the distance from the stage to the topmost rows. The sound waves are hardly diminished when they reach those upper rows.

Something else that contributes to such good acoustics is the appropriate length between the rows. This permits sound to be diffused everywhere with the same volume and clarity. Other factors include the reflection of the sound as it strikes the hard, compact surface of the orchestra and the tiers of seats, the good quality of marble that was used, the noiseless landscape, and the constant breeze that blows from the orchestra to the spectators.

Theater—The Home of Drama

Because the ancient Greeks used meticulous care and skill when constructing the-

aters such as this one at Epidaurus, spectators could easily see and hear dramas. The drama originated in fertility feasts to celebrate the harvest and the vintage as well as the ideas of the death and renewal of life. Such orgiastic feasts honored Dionysus, the mythical god of wine and fertility. These performances not only praised mythical gods but often told a story. Three main forms of storytelling developed: tragedy, comedy, and satire. The city rulers, realizing the popularity of those events, supported them as a means to gain greater political power.

In time, the influence of Dionysian celebrations on drama and the predominance of orgiastic spectacles diminished. In search of new themes for their plays, celebrated dramatists of the fifth century B.C.E., such as Aeschylus, Sophocles, and Euripides, turned to Greek history and mythology. It was the growing and widespread popularity of drama that created the need for large theaters, such as the one at Epidaurus. And it was the need for the audience to hear every word of the dramas—which often included subtle wordplay and repartee—that demanded a high level of care and skill in the construction of the theaters.

Each theatrical play required a chorus (usually 10 to 15 people) and actors (never more than 3 speaking characters in each scene). Actors were called *hypokritaí*, the ones who respond to the chorus. In time, this term began to be used in a metaphoric sense to describe a person who is playing false or putting on a pretense. The Gospel of Matthew used this word to describe the deceitful scribes and Pharisees of Jesus' day.
—Matthew 23:13.

Epidaurus and Ancient Drama Today

The performance of ancient drama has been revived in Greece at Epidaurus and elsewhere. Until the beginning of the 20th century, ancient Greek dramas, particularly tragedies, were an object of academic

Theater and the Early Christians

"We have become a theatrical spectacle to the world, and to angels, and to men," wrote the apostle Paul to the Christians in Corinth, who were living close to Epidaurus. (1 Corinthians 4:9; Hebrews 10:33) He meant that because of being reproached and persecuted, they were as if exposed in a theater before a universal audience. In the days of Paul, theatrical plays were a popular form of recreation. However, the early Christians were warned against immorality and fierce violence, which were often represented in the theatrical performances of that time. (Ephesians 5:3-5) Christians themselves were sometimes forcibly led to the theaters or arenas of the Roman Empire as objects of entertainment, even being made to confront wild beasts.

study only. But from 1932 onward, with the establishment of the National Theater of Greece, the works of ancient dramatists have been translated into modern Greek.

Since 1954 the Epidauria drama festival has become an annual event. Each summer the Epidaurus theater extends hospitality to many Greek and foreign theatrical companies, which present performances of ancient plays. Thousands of tourists and theater lovers visit this site to attend modern performances of plays that were written almost 2,500 years ago.

So the next time you visit Greece, you are invited to come to Epidaurus. After seeing its impressive theater, you may reach the same conclusion as Pausanias: 'No architect can compete with the beauty and the harmony of the Epidaurus theater.'



NECKTIES THEN AND NOW

FOR millennia men have been interested in adorning their throats and necks. For instance, about 1737 B.C.E., Pharaoh of Egypt gave Joseph a necklace of gold.—Genesis 41:42.

Today in many parts of the world, men wear what we call neckties. According to various sources, the forerunners of the modern necktie appeared in England and France in the latter part of the 16th century. Men wore a jacket called a doublet. For decoration they wore a ruff at the neck. In many cases the ruff, which could have a thickness of several inches, was a large platelike disk that encircled the neck. It was made of white cloth and was stiffened so that it would hold its shape.

Eventually, the ruff was replaced by what was called the falling collar. This was a white collar that covered the entire shoulder and fell down over the top of the arm. These collars were also called Vandekes. The Puritans, among others, wore these.

In the 17th century, a long inner coat called a waistcoat came to be worn under the usual long coat. The neck of the wearer was wrapped with a scarflike neckcloth, or cravat. This cloth was wrapped around the neck more than once. The loose ends hung down the shirtfront. Paintings from the latter part of the 17th century show that by then cravats were very popular.

Cravats were made of muslin, lawn, and even lace. The lace ones were expensive. James II of England is said to have paid 36 pounds and 10 shil-

lings for one for his coronation, quite a sum in that day. Some lace cravats were large. The effigy of Charles II in Westminster Abbey shows his to have been 6 inches wide and 34 inches long.

There were many types of knots used to tie the cravats. In some cases a ribbon of silk was placed over the cravat to hold it in position and was then tied in a large bow under the chin. This style of neckcloth was called a solitaire. The bow resembled a modern bow tie. It is said that there were at least a hundred ways to tie a cravat. Beau Brummell, an Englishman who influenced men's clothing styles, is said to have spent a whole morning tying one cravat to get it just right.

By the 1860's, the cravat with long ends began to resemble the modern version of neck wear and to be called the necktie. It was also called a four-in-hand. This name came from the knot used by drivers of four-horse teams. Shirts with collars had come into style. The necktie was knotted under the chin, and its long ends hung down the shirtfront. That is when the modern necktie appeared. Another type of necktie, the bow tie, came to be popular during the 1890's.

Today the necktie is considered by many to be an important part of a wearer's appearance. Some people may even form an opinion about a stranger based on the type of necktie he wears. Hence, it is wise to wear neckties that are clean and that have patterns or colors that harmonize with your shirt, pants, and jacket.

How to tie a four-in-hand knot*



1 Begin with the tie's wide end approximately one foot below the narrow end, and cross it over the narrow end, bringing it back underneath.



2 Cross the wide end over again, and bring it up through the loop.

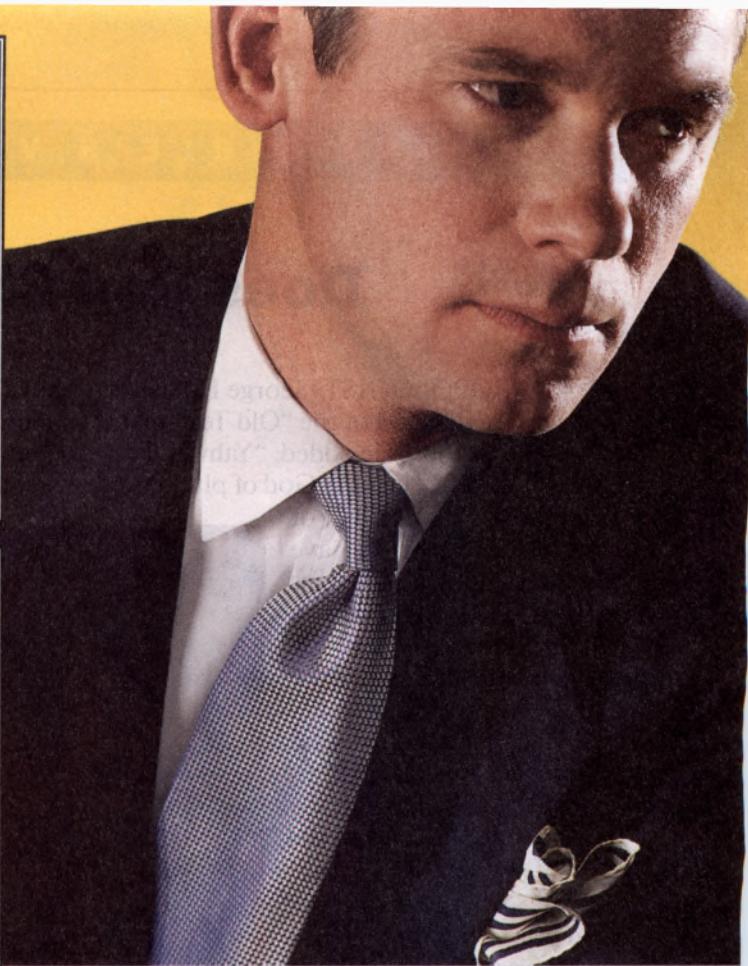


3 Holding the front of the knot loosely with the index finger, pull the wide end through the loop in front.



4 Tighten the knot slowly, holding the narrow end and sliding the knot to the collar.

* From the book *Shirt and Tie*.



Necktie styles from the 17th century to the present

The knot selected should be tied neatly. Perhaps the most popular knot is the four-in-hand. (See diagram on page 14.) It is neat and unpretentious and is widely accepted for dress occasions. Another popular knot is the Windsor knot, which is somewhat larger. A dimple is usually made in the tie just below the knot.

Many men feel uncomfortable wearing a necktie. They dislike the pressure on their throat. Yet, some who have experienced this problem have discovered that the discomfort has more to do with the size of the shirt. If this is your problem, make sure that your shirt collar is not too small. When it is the proper size, you may not even notice that you are wearing a tie.

In many lands the necktie is considered an essential part of business or formal dress. For that

reason many Christian men wear neckties when engaging in formal aspects of their ministry. Yes, a piece of cloth around a man's neck can add dignity and make him look respectable.

IN OUR NEXT ISSUE

Should You Believe Everything You Hear?

**After the Storms
—Relief Work in France**

**Daily Aspirin
—Should I or Shouldn't I?**

Does God Change?

ANTHROPOLOGIST George Dorsey described the God of the "Old Testament" as "a savage God." He added: "Yahweh is . . . utterly unlovely. He is the God of plunderers, of torturers, of warriors, of conquest." Others have reached similar conclusions regarding the God of the "Old Testament"—Yahweh, or Jehovah. Thus, some today wonder whether Jehovah was in fact a cruel God who eventually changed his character to become the loving and merciful God of the "New Testament."

Such an idea about the God of the Bible is not new. It was first propounded by Marcion, a semi-Gnostic of the second century C.E. Marcion repudiated the God of the "Old Testament." He considered that God to be violent and vindictive, a tyrant who offered material rewards to those worshiping him. On the other hand, Marcion described the "New Testament" God—as revealed through Jesus Christ—as a perfect God, a God of pure love and mercy, of graciousness and forgiveness.

Jehovah Meets the Challenge of Changing Conditions

God's very name, Jehovah, means "He Causes to Become." This implies that Je-

hovah causes himself to become the Filler of all his promises. When Moses asked God his name, Jehovah elaborated on its meaning in this way: "I shall prove to be what I shall prove to be." (Exodus 3:14) Rotherham's translation puts it this way: "I Will Become whatsoever I please."

So Jehovah chooses to become, or proves to be, whatever is needed to fulfill his righteous purposes and promises. An evidence of this is the fact that he bears

The same God who destroyed Sodom and Gomorrah . . .



a wide array of titles and descriptive terms: Jehovah of armies, Judge, Sovereign, Jealous, Sovereign Lord, Creator, Father, Grand Instructor, Shepherd, Hearer of prayer, Repurchaser, hap-

py God, and many others. He has chosen to become all of these—and much more—in order to carry out his loving purposes.—Exodus 34:14; Judges 11:27; Psalm 23:1; 65:2, 73:28; 89:26; Isaiah 8:13; 30:20; 40:28; 41:14; 1 Timothy 1:11.

Does this mean, then, that God's personality or standards change? No. Regarding God, James 1:17 says: "With him there is not a variation of the turning of the shadow." How

could God meet the challenge of varying circumstances while remaining unchanging himself?

The example of caring parents who shift roles for the sake of their children illustrates how this is possible. In the course of a single day, a parent may be a cook, a housekeeper, an electrician, a nurse, a friend, a counselor, a teacher, a disciplinarian, and much more. The parent does not change personality when assuming these roles; he or she simply adapts to needs as they arise. The same is true of Jehovah but on a far grander scale. There is no limit to what he can cause himself to become in order to fulfill his purpose and to benefit his creatures.—Romans 11:33.

For example, Jehovah is revealed as a God of love and mercy in both the Hebrew and the Christian Greek

**... will bring about
a righteous new
world**

Scriptures. The prophet Micah of the eighth century B.C.E. asked about Jehovah: "Who is a God like you, one pardoning error and passing over transgression of the remnant of his inheritance? He will certainly not hold onto his anger forever, for he is delighting in loving-kindness." (Micah 7:18) Similarly, the apostle John wrote the famous words: "God is love." —1 John 4:8.

On the other hand, in both parts of the Bible, Jehovah is presented as the righteous Judge of those who repeatedly, grossly, and unrepentantly violate his laws and harm others. "All the wicked ones [Jehovah] will anni-

hilate," said the psalmist. (Psalm 145:20) In a similar vein, John 3:36 states: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him."

Unchanging in Qualities

Jehovah's personality and cardinal qualities—love, wisdom, justice, and power—have not changed. He told the people of Israel: "I am Jehovah; I have not changed." (Malachi 3:6) This was some 3,500 years after God's creation of mankind. True to that divine statement, a close examination of the Bible as a whole reveals a God who is unchanging in his standards and qualities. There has been no mellowing of Jehovah God's personality during the centuries, since no such mellowing was needed.

God's firmness for righteousness, as revealed throughout the Bible, is no less nor his love any greater than it was at the beginning of his dealings with humans in Eden. The differences in his personality seemingly demonstrated in various parts of the Bible are in reality different aspects of the same unchanging personali-

ty. These result from the differing circumstances and persons dealt with, which called for different attitudes or relationships.

Hence, the Scriptures show clearly that God's personality has not changed over the centuries and will not change in the future. Jehovah is the supreme embodiment of constancy and consistency. At all times he is dependable and trustworthy. We can always rely on him.



Through Stormy Seas to Calm Waters

AS TOLD BY HANS STURM



OR over 200 years, men of my family had been sailors. My ambition was to follow my father, as he had followed my grandfather, in a life at sea.

In 1914, at the outbreak of World War I, my father was conscripted into the German navy to sail on a minesweeper in the Baltic Sea. By 1916, Father was assigned to a merchant ship, and his vessel was used to import iron ore from Sweden until the end of hostilities. He died in 1919, when I was only eight years old, but my memories of him spurred me on.

To fulfill my desire to advance in my chosen profession, I had to serve at sea for four years, and 20 months of that time had to be on sailing ships. Only then could I enroll in a navigation college. So when I was 15, my mother took me from Stettin (now Szczecin, Poland), where I was born, to Hamburg, Germany. We knew that the Laeisz company owned a number of sailing ships, and we hoped that I could join one as a cadet. We could not afford to pay, but because of my father's background, Laeisz took me on free of charge.

In 1927, I set sail on the *Padua*,* a four-masted steel vessel. It traveled from Hamburg to Chile to collect cargoes of nitrate. It had no motors—only sails. Those trips across the Atlantic were a thrilling experience for all of us young lads.

We often passed through stormy seas. At such times, the sails were taken in.

* In 1946 the *Padua* was handed over to the Soviet Union and renamed *Kruzenshtern*.

What was it like to climb the rigging to bring in the sails when the ship was being tossed about? I have to admit that I was scared! But when the order was given, my mind went blank and I just climbed and did what I had been told to do.

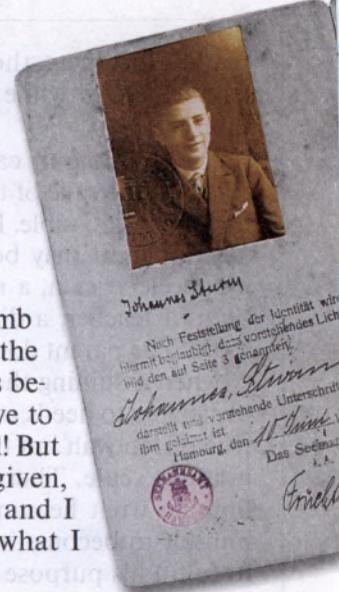
Forces Beyond My Control

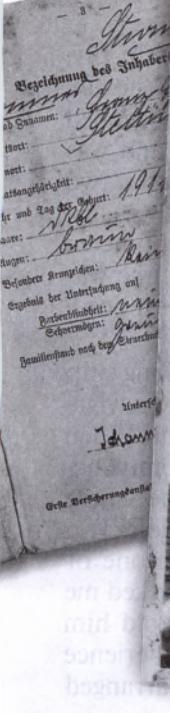
My mother was a Roman Catholic, but soon after my father's death, she started to associate with the *Ernste Bibelforscher*, or Earnest Bible Students, as Jehovah's Witnesses were then known in Germany. In 1923 she was baptized. I had never found the Catholic religion particularly attractive, and what my mother said made sense. So with my younger sister, Margot, I used to accompany Mother to her Bible study meetings.

In 1929, I left the *Padua* to spend the next three years on different steamships. These took me to northern European ports and to the Mediterranean. On one voyage, I sailed around the world. I enjoyed this life and looked forward to enrolling at the navigation college in Stettin, as my father had done. In 1933, I started an 18-month course there to qualify as a ship's mate. However, my plans were thwarted by forces beyond my control.



With my father and mother,
In 1914





**My German discharge book,
which recorded my voyages
on the four-masted "Padua"**

vah's Witnesses. I gladly accepted their kind offer. While they could not pay me a regular wage, I felt more secure with them.

After World War I, Danzig had become a so-called free city, administering a large strip of land under the direction of the League of Nations. The idea was to give Poland access to the sea, but the arrangement effectively cut East Prussia off from the rest of Germany. This situation was unacceptable to Hitler. In fact, it was his invasion of Poland and annexation of this land that precipitated World War II.

Sometime after my arrival, my uncle and aunt took care of a young man who had been in a concentration camp because he was one of Jehovah's Witnesses. He told me about the severe treatment he had received. A little later, my uncle and aunt were arrested for refusing to hail Hitler, but they were released. At this time I was also interrogated by the Gestapo, although they did not detain me.

Meanwhile, back in Stettin my mother received papers calling me up to join the German army. She immediately wrote a guarded letter, asking me to visit my aunt Naomi, who lived in northern Sweden. I realized what she meant —get out of the country!

Nazi Persecution

Things were becoming increasingly difficult. My uncle and aunt were rearrested. This time they were taken to the concentration camp at Stutthof, a two-hour bus ride from Danzig. They were held there until the end of the war, in 1945. Sadly, I learned that my uncle died on a ship taking inmates of the camp westward to escape the approaching Russian

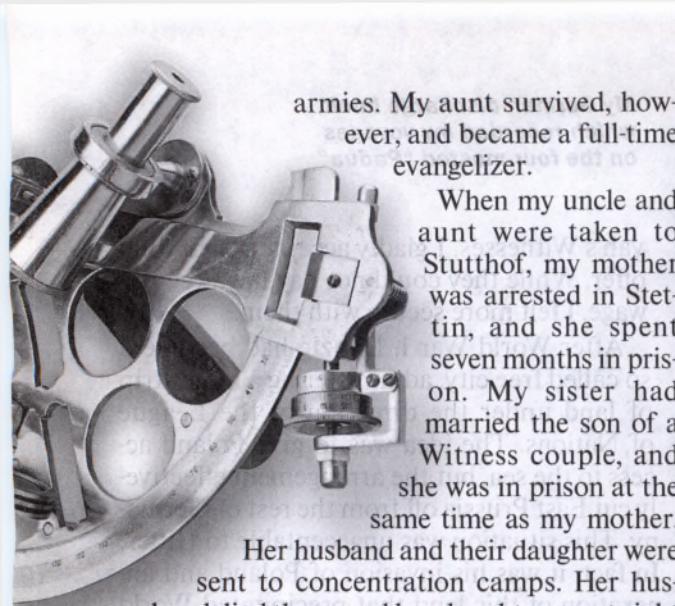
Hitler had come to power that same year, and nationalism was sweeping Germany. Students delighted in crying out "Heil Hitler!" Yet I knew from what I had learned from my mother that I could never do that. I was called upon to give an explanation for my refusal, but it was not accepted. I was expelled from school. The principal was a kind man and gave me a letter stating that I had studied for a year. As I could not complete the course, I left without any qualifications. My world seemed to collapse around me.

Pressure Builds Up

Because of my neutral stand, I was now blacklisted. Not only was I unable to sail on any ship but I could not get any employment at all, so I stayed at home helping my mother. She eked out a living by cooking for people, and I gladly washed dishes and prepared vegetables for her. In 1935, four years before World War II, my life took another turn.

My uncle Oskar lived in Danzig (now Gdansk). When he learned of my difficulties, he invited me to work for him in his restaurant. My uncle and his wife, Rosl, were both Jeho-





armies. My aunt survived, however, and became a full-time evangelizer.

When my uncle and aunt were taken to Stutthof, my mother was arrested in Stettin, and she spent seven months in prison. My sister had married the son of a Witness couple, and she was in prison at the same time as my mother.

Her husband and their daughter were sent to concentration camps. Her husband died there, and her daughter spent eight years in some of the most notorious camps, including Belsen.

On one occasion, for refusing to sew cartridge belts for the army, my niece and other Witnesses were forced to stand outside in flimsy clothing from six o'clock in the morning to six o'clock in the evening—and this was in November. Their daily rations were cut to a piece of bread and a jug of water, and they were given some hot soup every third day. They slept on a concrete floor with no bedding, not even straw. This lasted for six weeks, and the camp administrators were amazed that they all survived.

Escape—To What?

After the second arrest of my uncle and aunt, I knew that it was imperative that I leave Danzig before the Gestapo returned for me. My uncle had loaned me a small sum of money, and I eventually got passage on a Polish ship bound for Hull, on the east coast of England. On disembarking, I was given permission to stay three months, the usual period for a foreigner.

I immediately made my way to 34 Craven Terrace in London, the address of the branch office of the Watch Tower Society. There I met Pryce Hughes, the branch overseer at the time. He arranged for me to stay with a relative, Stanley Rogers, in Liverpool, on England's west coast. Stanley was very kind to me.

In the spring of 1937, I was baptized in Liverpool, symbolizing my dedication to Jehovah. However, I still wanted a life at sea, so I enrolled in the Liverpool Navigation College and was able to obtain my second mate's ticket after two months. My permit to stay in England was fast running out, so friends in Liverpool contacted their member of parliament, and my time was extended an additional three months—a needed breathing space.

Because of my experience on the sailing ship *Padua*, my seamanship instructor at the navigation college took a special interest in me. When he learned of my predicament, he recommended that I approach the Blue Funnel Line. There I met one of its directors, Lawrence Holt. Two years later when I again met him on one of the company's ships in Liverpool, he asked me if I had got my first mate's ticket. I told him that I needed just two more weeks of experience serving on the bridge of a ship, so he arranged for me to sail to Port Said, Egypt.

When I returned to Liverpool on July 7, 1939, I planned to sit for my first mate's ticket, but this proved impossible, since war was imminent. Instead, I was sent to a ship in London. When governmental authorities found out, they immediately took me off all ships and wanted to jail me as an enemy alien because I was German. But Mr. Holt intervened, and I was put to work as a gardener in Liverpool. In May 1940, however, I was arrested, and in June, I was sent to Canada on the S.S. *Ettrick*.

On to Canada

The *Ettrick* carried some 5,000 Germans, half of them refugees and half of them prisoners of war. Among the refugees was Count von Lingen, as we knew him, grandson of the former German kaiser. All our mail was checked, so when the intelligence officer saw a letter from Von Lingen addressed to Queen Mary, the Queen Mother of England, with the opening salutation "Dear Aunt Mary," he questioned it. However, Von Lingen was correct—the royal families of England and Germany were closely related. To me, this incident only served to highlight the stupidity and futility of war.

Stanley Rogers, mentioned earlier, had served as a pilgrim (as traveling overseers of Jehovah's Witnesses were then called) in Canada during the time between the two world wars. He got in touch with Witnesses there, and they contacted me and fellow Witness Tony Steffens, who had also been deported. Their letters and parcels did much to cheer us up. I was detained for two and a half years in eight different camps, where I spent most of my time making wooden tables and benches.

Back to England and Freedom!

As World War II drew to a close, I was returned to England, to a detention camp on the Isle of Man. There, John Barr, from the London branch office of the Watch Tower Society—now a member of the Governing Body of Jehovah's Witnesses—visited me, bringing along with him some local Witnesses. I was released in 1944 and rejoined Stanley. In the meantime, Stanley had married Nita Thomas and was living in Birkenhead, the port on the river Mersey opposite Liverpool. That was where I met Olive, Nita's sister, and we were married the following year.

As soon as we got permission, Olive and I traveled to Germany to see my mother. It was heartbreaking to pass through the devastated cities I had known so well. I particularly wanted to go to Hamburg to visit the Laeisz office. What a surprise to meet Captain Piening there, the master of the *Padua* on my last two voyages in 1928 and 1929! During the war he had been in active service, and both his sons had been killed in the conflict. He was a broken man. I was greatly saddened by what I heard and saw.

The Blue Funnel Line continued to take an interest in me during my years in Canada, and they willingly took me back upon my return. In 1947, I at last qualified for my first

mate's ticket. The following year, Olive became a full-time evangelizer.

Finding My Purpose in Life

I went to sea again, and during my voyages I met a number of Witness missionaries in countries in the Far East. But a convention in London in 1947 left a lasting impression on my heart, as it helped me to determine that serving Jehovah full-time would now be my goal. My employers were disappointed. But in 1952 they kindly gave me part-time office work to enable me to join Olive in the full-time preaching activity. My deep-seated desire for a life at sea had been replaced by a more compelling desire.

Olive and I greatly enjoyed preaching together and were privileged to help many people come to an accurate knowledge of Bible truths. (2 Corinthians 3:2, 3) Over the years, I have enjoyed additional privileges at district conventions and circuit assemblies. Today I continue to serve as an elder on the Wirral Peninsula, in and around Birkenhead.

My dear Olive died in 1997. Looking back, I can see that in my earlier life, I survived many stormy seas. But eventually, under Jehovah's loving direction, I sailed with a loving partner in calm waters for over 50 years in the greatest career of all—that of serving Jehovah.

With my wife, Olive, at the London convention in 1974

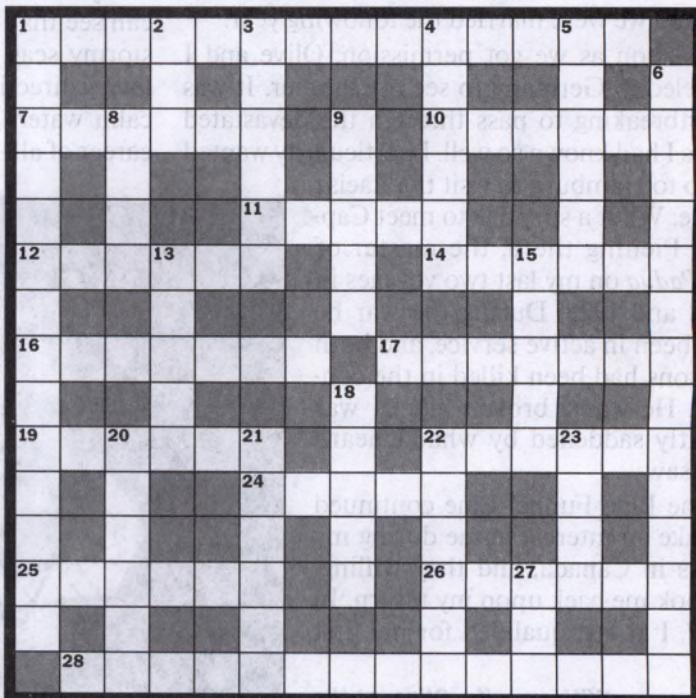


CROSSWORD PUZZLE

Clues Across

1. Jesus told the Samaritan woman that God must be worshiped with this [3 words] (John 4:24)
 7. Paul said that the power beyond this comes from God (2 Corinthians 4:7)
 10. A leading member of the tribe of Asher (1 Chronicles 7:37)
 11. One of "the sons of Gilead" and an ancestor of Judge Gideon (Numbers 26:30)
 12. Of the 70 sons of Judge Gideon, this youngest son alone escaped being slain by his half brother Abimelech (Judges 9:5)
 14. His son Ira was one of King David's mighty men (2 Samuel 23:26)
 16. Ancestor of a family of Nethinim temple slaves (Ezra 2:45)
 17. Name given the 50th year after Israel entered the Promised Land, when liberty was proclaimed throughout the land (Leviticus 25:10)
 19. The sons of Ammon hired 12,000 fighting men from this small kingdom to fight against David (2 Samuel 10:6)
 22. A son of the Horite sheikh Shobal, who lived in Edom (Genesis 36:23)
 24. In the second year of his kingship, the Babylonian King Nebuchadnezzar saw this in a dream, and it greatly disturbed him (Daniel 2:1, 31)
 25. Comes forth (Philippians 3:9)
 26. One of the Levites who helped dispose of the unclean items that Hezekiah had cleared out of the temple (2 Chronicles 29:13, 16)
 28. Samson tore this in two with his bare hands in the first recorded instance of his using God-given strength [3 words] (Judges 14:5, 6)
- Clues Down**
1. Parentage of Judean King Je-hoiachin, also known as Jeconiah [3 words] (Jeremiah 28:4)
 2. The animal that Abraham found caught by its horns in a thicket and that he sacrificed in place of Isaac (Genesis 22:13)
 3. The place where Saul numbered his forces before striking the Amalekites (1 Samuel 15:4)
 4. Name given to Ethanim, the first month of the Jewish secular calendar, after the Babylonian exile
 5. Where Jesus' parents found their 12-year-old son after searching for him for three days (Luke 2:46)
 6. She was prophetically told to rejoice over Jesus' triumphal entry on a colt [3 words] (Zechariah 9:9)
 8. Jesus said that treasure stored in heaven will not do this (Matthew 6:20)
 9. A resister that Jehovah raised up against Solomon because Solomon had turned to sacrificing to other gods (1 Kings 11:23)
 13. We are advised to safeguard it more than anything else (Proverbs 4:23)
 15. The instrument Jehoiakim first used in destroying the scroll containing the words that Jehovah directed against Israel (Jeremiah 36:23)
 18. What Jacob assumed had killed his son Joseph (Genesis 37:33)
 20. An ancestral head of a family of Nethinim temple slaves (Ezra 2:52)
 21. Prejudiced (1 Timothy 5:21)
 22. The suitable time for something (Mark 12:2)
 23. From ancient times Jericho has been associated with trees of this kind (Deuteronomy 34:3)
 27. Sick (Mark 1:32)

Crossword Solutions Page 27



SPOTS Before Your EYES?

If you have ever tried to focus on one of these flecks, you know you can't. The smallest movement of your eyes sends them racing off, and even if one slides down into your line of sight, you still can't figure out what it is.

What are these flecks? Are they on the surface of your eyeball, or are they inside? Blink your eyelids without moving your eyes. If the spots change motion or disappear, they're on the surface and are not the subject of this article.

But if there is little or no change, then they are inside, suspended in the vitreous humor, the fluid that fills the inner chamber of your eyeball. Since they are *behind* the eye's lens, they remain blurry. And since the vitreous humor is a jelly not much thicker than water, they can drift, dancing away when you try to see one directly. It is from this that they get their medical name—*muscae volitantes*, meaning “flying flies.”

Where Do They Come From?

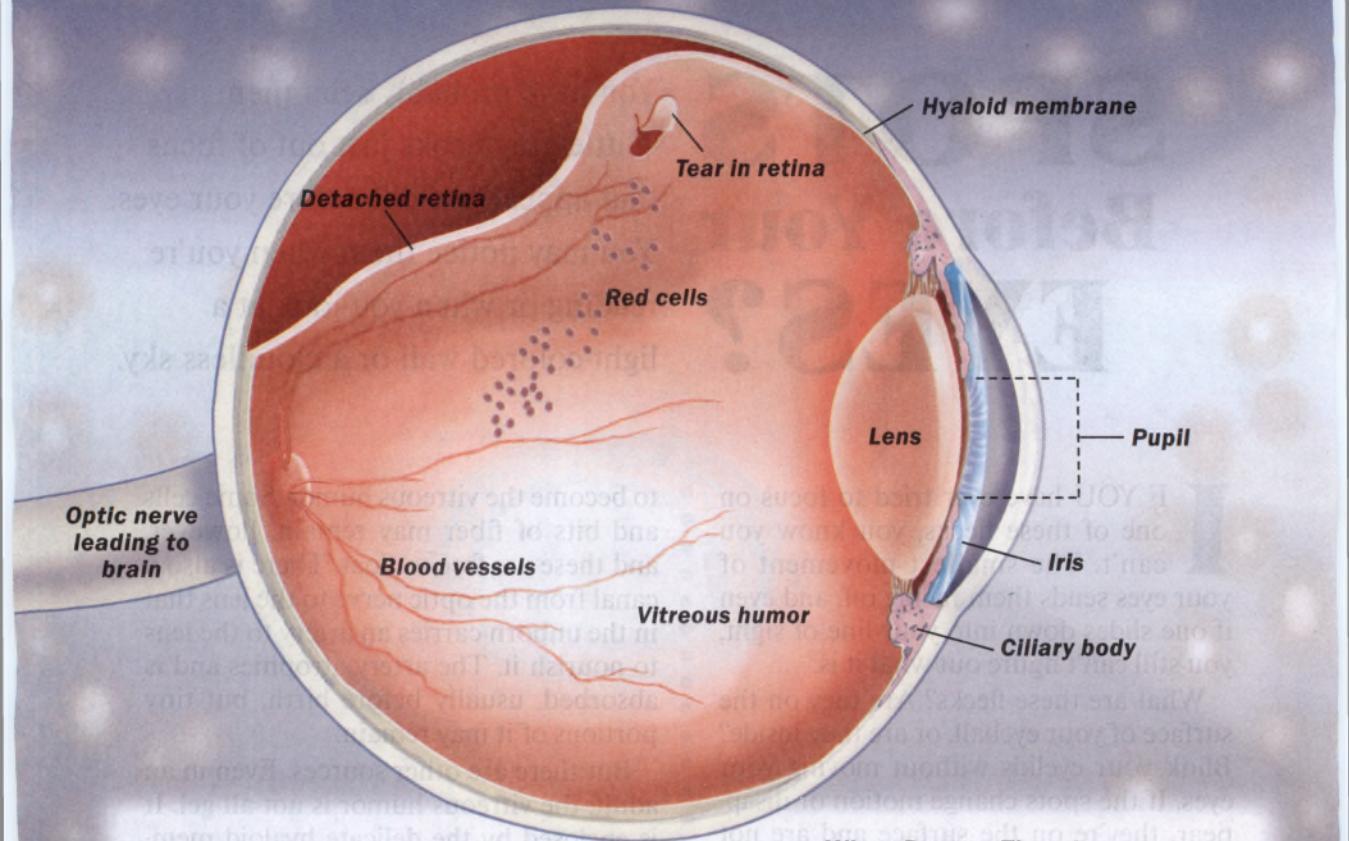
Just where do these spots come from? Some are leftovers from processes that took place before you were born. Early in a baby's development, the interior of the eye is quite fibrous. By the time of birth, these fibers and other cells have changed

You have probably seen them—little gray flecks just out of focus that appear to float before your eyes. You may notice them when you're reading or when you look at a light-colored wall or a cloudless sky.

- to become the vitreous humor. Some cells and bits of fiber may remain, however, and these are free to float. There is also a canal from the optic nerve to the lens that in the unborn carries an artery to the lens to nourish it. The artery atrophies and is absorbed, usually before birth, but tiny portions of it may remain.

- But there are other sources. Even in an adult, the vitreous humor is not all gel. It is enclosed by the delicate hyaloid membrane. This is pressed against the retina, the screen of light-sensitive tissue that lines most of the inside of your eye and that captures what you see. The hyaloid membrane attaches to the retina all around its front edge. From this seam tiny fibrils radiate throughout the vitreous humor.

- As we get older, these fibrils begin to shrink. This causes some of them to break off. The vitreous humor also becomes more liquid, so broken pieces of fiber can float in it more freely. The vitreous humor itself also shrinks ever so slightly and begins to pull away from the retina, possibly leaving other cellular debris in its wake. Thus, with age you will see more of these “flying flies” drifting and swirling about in your field of vision.



Another source of small floaters can be the blood vessels of the retina. A blow to the head or any excessive pressure on the eyeball can cause a small vessel to release a string of red blood cells. Red cells are sticky, so they tend to cluster or to form a chain. Single cells or clusters may migrate into the vitreous humor, and if they remain near the retina, they may be visible. Red cells can be reabsorbed by the body, so eventually they disappear. These are not technically *muscae volitantes*, however, since they are the result of minor injury.

Does the presence of *muscae volitantes* indicate that something is wrong? Generally not. People with normal eyes, even young people, see them, and gradually they learn to ignore them. But certain conditions can indicate danger.

When Danger Threatens

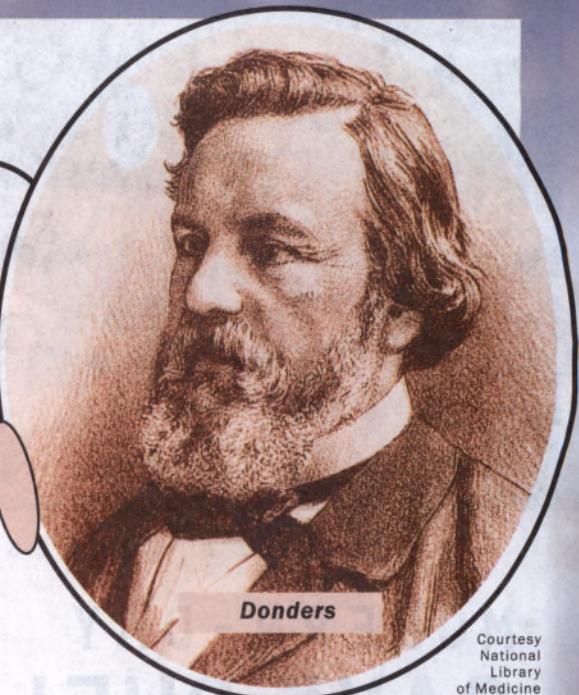
- If you suddenly notice many more specks than before, this may mean that something abnormal is happening. Especially is this true if you also see little flashes of light from inside your eyes. These phenomena come from the retina, where light is converted to nerve impulses. The shower of floaters and the light flashes are usually due to some detachment of the retina. How does this happen?

- The retina has the consistency and thickness of a piece of damp tissue paper and is just about as delicate. Its light-sensitive layer is anchored to the layer behind it and to the vitreous humor only at its front margin and at the optic nerve, with a weaker attachment at the focal center. The vitreous body helps hold the rest of the retina in place. The eye is so resilient that

Origin of Modern Refractive Correction

If you wear prescription glasses or contact lenses, in a sense you have *muscae volitantes* to thank. It was curiosity about these that led Frans Cornelis Donders, an eminent 19th-century Dutch physician, to begin scientific investigation of the physiology and pathology of the eye. In addition to identifying some of the sources of *muscae volitantes*, he discovered that farsightedness is due to a shortening of the eyeball and that the blurred vision of astigmatism is caused by uneven surfaces of the cornea and lens.

His studies made possible the development of prescription eyeglasses.



Courtesy
National
Library
of Medicine

even blows do not usually cause the retina to rip or to separate from its bed.

A blow can, however, cause damage that weakens the retina in a certain area or causes a tiny tear or hole. Such a hole can also come from an adhesion between the vitreous humor and the retina: A sudden movement or injury makes the vitreous humor tug on the retina, resulting in a small tear. Fluid from the vitreous chamber can then leak in behind the retina, lifting it from its bed. This disturbance causes the light-sensitive nerve cells to fire, and these are perceived as flashes.

Hemorrhages, small or great, sometimes accompany the separation, for the inner surface of the retina has its own network of blood vessels. Blood cells escape into the vitreous humor, and these are seen as a sudden flurry of floaters. Shortly after this, as the retina detaches, a veil, or curtain, of blindness cuts into the field of vision.

Hence, if you ever notice an upsurge in the number of flecks, especially when accompanied by flashes, go to an ophthalmologist or to a hospital at once! It could be a retinal detachment. Corrective measures may be impossible after the retina detaches extensively.

Have you seen spots before your eyes for years but without light flashes? There is probably no need to worry. Almost everyone else sees these spots too. If you ignore them, they won't go away, but the brain learns to suppress the images as you go about your daily activities. The fact that they can exist without any real detriment to vision is testimony to the resilient design of the eye and the adaptability of the brain.

However, before they can say with certainty that there is no need to worry, people with floaters should be examined by an ophthalmologist or optometrist.



BY AWAKE! CORRESPONDENT IN LESOTHO

MODERN-DAY CAVE DWELLERS

CAVE DWELLERS in our time? We found some in Lesotho, a mountainous kingdom in southern Africa. Their village, Ha Kome, is situated about 40 miles from Maseru, the capital city of Lesotho, in the foothills of the majestic Maluti Mountains. During the summer months, these mountain slopes are often covered with bright-red flowers. Commonly known as red-hot pokers, these beautiful flowers provide a striking contrast to the lush green vegetation of the area.

HA KOME*



Here several families follow a centuries-old way of life. They actually build their homes inside the caves of the mountain slope. Wooden sticks and other materials, such as reeds, form the frame of the thick front wall. The wall is insulated with a mixture of mud and cow dung. This insulation affords some protection from Lesotho's cold winters, when the temperature can fall below the freezing point. Inside, there is a lowered spot in the floor called *ifo*, meaning "fireplace," which is also used to provide some heat when it is cold.

The roof, the back wall, and often the side-walls are all formed by the rock of the cave itself. A mixture of mud and cow dung is applied to these, and it is reapplied each year. This adds color and a smoother surface to the rock. Cowhides decorate the interior and are also used as mattresses for sleeping.

The Western visitor will find the traditional way of life refreshingly different. The popular mode of dress consists of colorful blankets and conical grass hats. Barefoot shepherd boys are often seen tending their herds. The men of the village can be seen either working in their maize fields or eagerly engaging in conversation with other men.

Signs of modern technology show up from time to time. The occasional small aircraft flying overhead and four-wheel-drive vehicles bringing visitors to the caves amuse young and old in the village. Most of the cooking is done outdoors in three-legged black iron pots over open fires. Because of the lack of firewood, dried cow dung, reeds, and a few tree branches are used for fuel. Common household implements found in these cave dwellings include the traditional hand mill for grinding maize and a wooden stick for stirring maize porridge.

Lesotho is well-known for paintings by Bushmen, which are found in numerous caves and on rocks throughout the country. Bushmen are the people who originally inhabited the caves of Ha Kome. Their paint-

ings depict a wide range of activities, from fishing with boats and nets to elaborate dances where the participants apparently wore animal masks. The paintings also depict animals, such as baboons, lions, hippopotamuses, and eland, the largest of the antelope. Most of the paintings in the Ha Kome caves have vanished. Only some vestiges remain as reminders of the Bushmen's artistry.

A group of Jehovah's Witnesses engage in their preaching work in an area not too far from Ha Kome. From time to time, they visit the cave dwellers, who are known for their hospitality to visitors. The Witnesses are often welcomed with a bowl of local porridge called *motoho*. Many in Ha Kome are eager to accept Bible literature. Often they express appreciation for the literature by offering vegetables, eggs, or other items as donations for the Witnesses' educational work.

These modern-day cave dwellers have a deep respect for the Bible and like to ask many questions about life, death, and their traditional beliefs. The activity of zealous Witnesses in that area has resulted in a number of Bible studies. In this way, seeds of truth have found fertile soil in the hearts of these humble people.—Matthew 13:8.

CROSSWORD SOLUTIONS

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WATCHING THE WORLD

"We Would Do Well to Invent Them"

Professor Anatoly P. Zilber, chairman of the Department of Intensive Care and Anesthesia, Petrozavodsk University and Republican Hospital of Karelia, Russia, commends Jehovah's Witnesses, saying: "They do not abuse alcohol, they do not smoke, they are not money hungry, they do not break their promises, nor give false witness . . . It is not a mysterious sect, but law-abiding citizens." He adds: "[They] are respectable, happy people, interested in history, literature, art, and life in all its aspects." Then, after listing the positive changes that the Witnesses have brought about in bloodless surgery, the professor says: "To alter Voltaire's words, we could say that if Jehovah's Witnesses did not exist, we would do well to invent them."

The Height of Fashion?

Platform shoes, "a vital accessory for fashion-conscious young people," together with high heels are responsible for about 10,000 injuries a year in Britain, observes *The Times* of London. Steve Tyler, a spokesman for the British Standards Institution, says: "The most common injuries are twisted or sprained ankles and broken legs, but these shoes may also cause back problems, especially in young girls whose bodies are still developing." In Japan platform shoes have even been involved in the deaths of two women in recent months. In one case a 25-year-old nurs-

ery school worker wearing five-inch platform sandals tripped, fractured her skull, and died. Another young woman was killed when the car she was traveling in hit a concrete pole because the driver could not brake properly while wearing her six-inch platform boots. In a bid to avoid lawsuits, some manufacturers have taken to putting warning labels on their shoes.

Chores for Children



"Today's time-pressed parents are laid back when it comes to having their children help around the house," reports *The Toronto Star*. Although chores "will never be a top priority for kids," says Jane Nelsen, author of *Positive Discipline*, such tasks "build self-reliance and self-esteem." According to a study appearing in *Child* magazine, some realistic home chores for two- to three-year-olds could include picking up toys as well as putting clothes in the hamper. Children between three and five years of age could set the table, carry dishes to the sink, and keep their play areas neat. Those 5 to 9 years of age could make their own bed, rake leaves, and pull weeds, while 9-

to 12-year-olds could do chores such as washing and drying dishes, taking out the trash, mowing the lawn, and vacuuming. Nelsen adds that "it helps to give deadlines for completion."

Young People and Crime

A Scottish Executive survey reveals that in Scotland 85 percent of boys and 67 percent of girls between the ages of 14 and 15 say that they committed a crime during the past year. The Glasgow newspaper *The Herald* reports that out of 1,000 pupils surveyed from six schools, only 12 percent said that they had never committed any offense. Of the crimes admitted, 69 percent of boys and 56 percent of girls had damaged property. Some 66 percent of boys and 53 percent of girls had stolen from shops, and almost half had stolen from school. Other crimes included setting fire to property and using a weapon to cause injury. Young people from this age group claimed peer pressure was a major reason for their crimes, while for those over 15, a more likely cause was funding a drug habit.

Disruptive Students

Traditionally, Japan has had little teenage rebellion. But schoolteachers throughout Japan now report that it is increasingly difficult to maintain order in class because of restless and disruptive students. The Tokyo metropolitan government questioned 9-, 11-, and 14-year-old students to ascer-

tain their feelings toward other people. According to *The Daily Yomiuri*, 65 percent said that they are irritated and fed up with their friends, 60 percent with their parents, and 50 percent with their teachers. Forty percent said that they are never or rarely able to control their anger. Breaking things is how 1 in 5 students says he or she vents anger.

"Mystery Virus"

"A mystery virus is contaminating blood supplies throughout the world," reports *New Scientist*. "No one knows whether this 'TT' virus is dangerous, but there are fears that it might cause liver disease." The virus, named TT after the initials of the Japanese patient in whose blood it was first discovered, has been found "both in blood donors and in patients with liver disease undergoing transfusions." In fact, a study revealed the virus to be in 8 of 102 California donors whose blood tested negative for viruses, including HIV and hepatitis B and C. It is estimated that the infection rate is 2 percent in Britain, 4 to 6 percent in France, 8 to 10 percent in the United States, and 13 percent in Japan. Scientists "studying TT virus around the world are anxious not to cause panic," the article says, but are seeking "to find out whether the virus poses any risk to health."

Collar of Life

Stock farmers in some areas of South Africa stood to lose up to 40 percent of their newborn stock to jackals each season. Not only was this financially distressing but it also

resulted in a jackal population explosion. Efforts to remove the jackals proved unsuccessful and even harmful to other wildlife. However, a clever solution has been devised and used in recent years. It is a semi-rigid sheep collar that is adjustable and reusable and that does not restrict the sheep's movements or harm the jackal. It simply prevents the jackal from inflicting a fatal bite. According to the *Natal Witness* newspaper, farmers who have been using the collars "have reported an immediate and permanent end to kills by jackal." And because the jackals are restricted to their natural diet of insects, rodents, and carrion, their numbers are dropping.

Woodworking Wasps



The ichneumon wasp has an egg-laying structure that is "hardened with ionized manganese or zinc," reports *National Geographic*. The wasp uses its metal tool to drill deep into tree trunks to lay eggs on or in the bodies of host grubs. "Some can drill as much as three inches into solid wood," says Donald Quicke of Britain's Imperial College. When the wasps hatch, they eat the wood-boring grubs and then chew their way out of the tree using mouth parts hardened with minerals from the grubs they ate.

India's "Silent Emergency"

"Despite improvements in health and well-being in the last few years, malnutrition remains a 'silent emergency' in India," reports *The Times of India*. Malnutrition costs India more than \$230 million in health care and lost productivity. According to the report, over 50 percent of Indian children under four years of age are malnourished, 30 percent of newborn babies are "significantly underweight," and 60 percent of women are anemic. Senior social development specialist at the World Bank, Meera Chatterjee, says that "malnutrition not only blights the lives of individuals and families but also reduces the returns on investment in education and acts as a major barrier to social and economic progress."

Unhappy Priests?

Three times in the past six years, a survey has been taken on the image of priests in French society. As published in the Catholic newspaper *La Croix*, the most recent survey reveals that 45 percent of French people do not view priests as happy or fulfilled persons. People generally still regard the priest as being close to others and as someone who listens. However, the paper says that "fewer and fewer French people consider him as a man necessary to society" and that only 56 percent see him as "a witness of God on earth." Fewer than 1 in 3 of the general public and only 51 percent of regular churchgoers would encourage their son or a relative to take up the priesthood.

FROM OUR READERS

Celibacy I have to take issue with the "Watching the World" item entitled "Celibacy—Why?" (September 22, 1999) You state that the Church's argument "has no basis in the Scriptures." In view of Matthew 19:10-12 and 1 Corinthians 7:8, 26, 27, I have to conclude that there is a basis for celibacy.

M. T., United States

It is true that the Bible recommends singleness as a desirable course for some. However, the Bible does not require that Christian ministers be celibate. The apostle Peter and other responsible men in the early Christian congregation were married men. (1 Corinthians 9:5; 1 Timothy 3:2) Therefore, compulsory celibacy has no basis in Scripture.—ED.

Superstition As a linguist, I must bring to your attention an error in the October 22, 1999, *Awake!* In the series "Superstitions—Why So Dangerous?" you inferred that the German word *gesundheit* is a way of saying "God bless you" when someone sneezes. The English translation of the word is "health."

C. C., United States

We did not mean to imply that "gesundheit" was the exact translation of the English expression. It was listed, along with two other foreign-language expressions, as being "similar" in usage to the English expression "God bless you." —ED.

Cystic Fibrosis I have just finished reading the article "Living With Cystic Fibrosis." (October 22, 1999) I was moved by the way Jimmy Garatziotis copes with this terrible illness. His appreciation for his dear wife was also encouraging. I realize how much we take for granted—even our ability to breathe normally!

D. A., England

I do not have the same problem but suffer from pulmonary atresia and an interventricular defect. It was comforting for me to read

this experience. I share Jimmy's sentiments when he says that he would like to be able to run in the open fields, a desire that we hope to fulfill in the coming new world promised by God.

F. A., Italy

The Danube I want to thank you for the beautiful article "The Danube—If Only It Could Talk!" (October 22, 1999) When I was a little girl, I lived near the source of the Danube and came to love it. As a hydrologist, I get to explore rivers, and I feel that they are particularly marvelous creations of God.

D. O., Croatia

You said that the University of Vienna, founded in 1365, is the oldest in the German-speaking world. If you mean where German is spoken presently—Germany, Austria, and part of Switzerland—this statement is correct. However, the oldest German-language university was founded in 1348 in Prague, capital of today's Czech Republic. At that time it belonged to Austria.

M. E., Germany

Actually, Prague was the capital of Bohemia. Though both German and Czech were spoken there, the official language of the university was Latin.—ED.

Shyness Thank you very much for the article "Young People Ask . . . Why Can't I Be More Outgoing?" (October 22, 1999) This has been food at the proper time. I have suffered from shyness all my life. I am 17 years old and find it difficult to meet new people and associate with new ones at Christian gatherings. Because of this, I have missed out on many opportunities to widen out and enjoy association with the brothers and sisters. Your article has helped me to realize that shyness is common and that it is something I can overcome.

B. H., United States

Is Evolution LOGICAL?

TO DAY, the theory of evolution is said to be a fact by those who promote it. Yet, how logical are the assertions that they so often make? Consider the following.

Silk produced by spiders is one of the strongest materials known. According to *New Scientist*, "each fibre can stretch by 40 per cent of its length and absorb a hundred times as much energy as steel without breaking." How is this extraordinary silk made? A viscous liquid, a protein, passes through minute tubes in the spider's body, and the liquid is changed to a solid thread by a rearrangement of its protein molecules, explains *Encyclopædia Britannica*.

New Scientist concludes: "The spider has evolved techniques way beyond those of even the most skilful chemist." Is it conceivable that the spider has evolved a manufacturing technique so complex that man has yet to understand it?

An article in *The Wall Street Journal*, by Phillip E. Johnson, a University of California law professor, notes that the evidence for evolution is lacking but that its supporters still often ridicule those who question it. The article comments: "Evolution theory is having serious trouble with the evidence—but its proponents don't want an honest debate that might undermine their world view."

Another example showing the lack of logic in evolutionary thinking has to do with plants. Scientists researching in Morocco have unearthed 150 fossils of archaeopteris, "the closest relative so far discovered of the first seed plants, ancestor of most of today's trees," says *The Daily Telegraph* of London. The newspaper's science editor declares that this plant "helped to shape the modern world by inventing leaves and branches." "To invent" is "to devise by thinking." Is it logical to credit a plant with the ability to think and to invent?

Solomon, one of the wisest of men, advises us to 'guard our thinking ability,' to think for ourselves. The need to do so has never been greater.—Proverbs 5:2.





You Will Not Want to Miss It!

MISS what? The "Doers of God's Word" District Convention of Jehovah's Witnesses! This series of conventions, which began in May in the United States, will be held in hundreds of cities throughout the world for a number of months to come. In most locations the program will begin Friday morning at 9:30 with a musical program.

After opening with encouragement to heed what God's Word says, the morning program will continue with the talks "Become Radiant Over the Goodness of Jehovah" and "Continue Steadfast as Seeing the One Who Is Invisible." Then the morning program will conclude with the convention's keynote address, "Praise Jehovah—The Doer of Wonderful Things."

The first talk of the afternoon session, "Do Not Give Up in Doing What Is Fine," will be followed by a three-part symposium on how to select a marriage mate, build a spiritually strong family, and teach children to love Jehovah. The concluding discourse of the day, "Keeping in Step With Jehovah's Organization," will review the progressive development in modern times of an understanding of God's purposes.

The Saturday morning program features a second three-part symposium, entitled "Ministers of God's Word." This will provide suggestions on how to carry out our disciple-making work. Then there will be the heartwarming talk "Giving God No Cause for Shame." After that will come a talk

on baptism, and an opportunity to be baptized will be provided for those who qualify.

In the afternoon a third three-part symposium will highlight the theme "Work Hard at Cultivating Spirituality," during which practical suggestions will be provided on how to develop spirituality. The session will conclude with the enlightening talk "Walking in the Progressive Light of God's Word." It will discuss Isaiah chapters 25 and 26 and will describe how we can better understand this fascinating book of the Bible.

Sunday morning will include a final three-part symposium entitled "Zephaniah's Meaningful Prophecy for Those Doing God's Will." It will explain how that prophecy applied in ancient times to the nation of Judah and how it applies in our day, especially to the religions of this world. Afterward you will enjoy a full-costume drama entitled "Warning Examples for Our Day," which discusses the immorality of Israelite men just prior to Israel's entry into the Promised Land. A feature of the convention's final session on Sunday afternoon will be the public talk, "Why Be Attentive to God's Wonderful Works."

Make plans now to attend all three days. To find the location nearest your home, contact the local Kingdom Hall of Jehovah's Witnesses or write the publishers of this magazine. In its issue of February 15, our companion magazine, *The Watchtower*, has a list of all the convention locations in the United States, Canada, Britain, and Ireland.