

Awake!

Obstacles Affecting the Jewish View of Jesus

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What It Is Like to Be a Big-City Firefighter

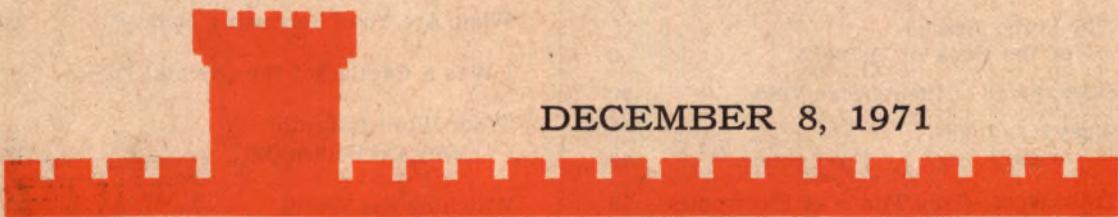
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DECEMBER 8, 1971

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume LII

Brooklyn, N.Y., December 8, 1971

Number 23

OBSTACLES AFFECTING THE JEWISH VIEW OF JESUS

MANY Jews living today accept as fact that a man by the name of Jesus lived in the first century C.E. Even the *Jewish Encyclopedia* of 1904 identifies Jesus as the "Founder of Christianity" and places the time of his birth at about 2 B.C.E. Nevertheless, comparatively few Jews believe that Jesus is the promised Messiah or Christ. To some the very thought of becoming a member of a church of Christendom is repulsive. Could it be that the churches bear some or much of the blame for this?

Attitude of Christendom's Churches

It should be remembered that the Jews have for centuries been subjected to suffering at the hands of persons professing to be followers of Jesus. Writing in *We Jews and You Christians*, Samuel Sandmel observes: "When in the past you persecuted us in his name, we could scarcely be expected to honor and cherish that name. . . . In parts of Europe, many of us completely abstained from letting the name Jesus come to our lips."

In view of this, Jacob Jocz notes in *The Jewish People and Jesus Christ*: "The Church has, therefore, been the first and

foremost stumbling-block in the Jewish appreciation of Jesus. . . . Between Jesus and the Jews stands the *Christian Church*," that is, Christendom.

The twentieth century has not changed matters. In fact, this century witnessed the brutal murder of about six million Jewish men, women and children in the concentration camps established by Nazi Germany. On the attitude of Christendom's clergymen toward such mass murder, Dagobert D. Runes observes:

"Innumerable photographs of Christian men and women led by Catholic priests and Protestant ministers are available to those seriously interested, giving irrefutable evidence of the thunderous enthusiasm rendered Hitler and his gang. These pictures show the benign and cheerful countenances of Christian churchmen not only blessing the arms of the murderous Hitler storm-troops, but welcoming them at the Nazi festivals, Nazi-sponsored church affairs, Nazi public gatherings, Nazi receptions, Nazi-sponsored musicals and Nazi-arranged victory celebrations. In fact there is no public event during the Hitler decade in Germany and in Austria in which the Christian churches did not cheerfully participate. The Cardinal of Vienna, Innitzer, during that era signed all his correspondence with 'Heil Hitler!' And the Bishop of Rome himself, Pope Pius XII, a

former papal nuncio in Berlin, refused even to utter a plea of pity in behalf of one million Jewish children being put to death in airtight trains and gas chambers.

"... Austrian and Italian clergymen who failed to see the bleeding children at their doorstep lived on to praise Jesus. Indeed, if you raise this issue now, as I do and others did before me, these clergymen become rather annoyed with our unwillingness to forget."—*The Jew and the Cross*, pp. 50-52.

But were the members of the various religious organizations and their clergy thereby imitating Jesus? Not at all. Jesus encouraged his followers to display genuine neighbor love, citing this as the second greatest commandment in the Law. (Matt. 22:39) He directed that even enemies be shown love, saying: "Continue to love your enemies . . . that you may prove yourselves sons of your Father who is in the heavens."—Matt. 5:44, 45.

False Teachings, Another Obstacle

Besides being guilty of dastardly actions toward the Jews and others, Christendom's churches have taught doctrines that make it difficult for Jews to accept Jesus as the Messiah. Believing in only one God, the Jews cannot see how Jesus could be equal to God as the second person of the Trinity. But did Jesus himself ever teach what is commonly believed about him in most churches of Christendom?

An examination of the words of Jesus clearly shows that he never claimed to be God but referred to himself as "God's Son." (John 10:36) Jesus spoke of his Father as his "God" (John 20:17) and attributed superior authority, knowledge and greatness to him.—Matt. 20:23; Mark 13:32; John 14:28.

There is unmistakable evidence that the actions and teachings of Christendom's churches stand in opposition to those of Jesus. This shows that a person should not base his view of Jesus on what Christendom's churches have done and taught.

Examine the Evidence

So if you are Jewish, would it not be an indication of wisdom on your part to examine the evidence about Jesus personally? Surely you would not want prejudice to hinder you from examining it with more than the usual care and thought, since the identifying of the Messiah is the real issue involved. From what has befallen the Jews throughout the centuries at the hands of others, you can appreciate that prejudice tends to becloud sound thinking. It can cause otherwise intelligent people to act contrary to good reasoning and logic. Knowing of this danger, you can protect yourself from drawing wrong conclusions about Jesus.

Jewish testimony concerning Jesus is readily available to you. The Gospel accounts written by the Jewish evangelists Matthew, Mark, Luke and John relate the events of Jesus' earthly ministry, and the rest of the Christian Greek Scriptures (commonly designated as the New Testa-



Clergy cooperation with murderous Hitler, attested to by many photographs, stands as an obstacle to many Jews' accepting Jesus

ment), also written by Jews, sets forth Christian teaching. Have you read and studied this information?

Doubtless you are aware of the fact that the Christian Greek Scriptures set forth the claim that Jesus is the Messiah. "Even in the Talmud it is admitted that Jesus of Nazareth was of the family of David," says author David Baron. He continues: "In 'Sanhedrin,' folio 43, Jesus is spoken of as One 'that is akin to the kingdom.'" The Talmud even admits the truthfulness of major events of Jesus' life, although portraying them in an unfavorable light. Notes Jewish scholar Joseph Klausner:

"These *Talmud* stories seem as though they are deliberately intended to contradict events recorded in the Gospels: the selfsame facts are perverted into bad and blamable acts. For example, the Gospels say that Jesus was born of the Holy Spirit and not of a human father; the *Talmud* stories assert that Jesus was indeed born without a father, yet not of the Holy Spirit but as the result of an irregular union. The Gospels say that he performed signs and wonders through the Holy Spirit and the power of God; the *Talmud* stories allow that he did indeed work signs and wonders, but by means of magic."

Thus the question of Jesus' identity narrows down to which is the correct testimony concerning him, the writings of his Jewish disciples as contained in the Christian Greek Scriptures or what was said by Jews who did not accept him as the Messiah. If the claim set forth in the Christian Greek Scriptures is true, the sincere investigator should be able to find convincing evidence within the pages of this record. Of course, wrong and unreasonable conclusions could easily be reached by persons who investigate with certain preconceived ideas or by individ-

uals who are merely trying to justify their personal views in reading the Biblical evidence.

On the other hand, if Jesus is not the Messiah, the Jews who accepted him as such must have been deluded in some way. But was this the case? Why did they believe that Jesus was the Messiah?

Jesus' Role as a Prophet

In speaking to his disciples, one of the things that Jesus himself pointed to as evidence of his messiahship was his role as a prophet. At John 13:19 we read: "I am telling you before it occurs, in order that when it does occur you may

believe that I am he."

Accordingly, if Jesus was indeed a true prophet, there should be some evidence to this effect. Also, heeding his prophetic words should have brought benefit to believing Jews. Did it?

Well, consider as just one example what Jesus said concerning the destruction of Jerusalem and the possibility of escaping that calamity:

"When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; because these are days for meting out justice, that all the things written may be fulfilled. Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:20-24.

Just as Jesus had foretold, an opportunity to escape from Jerusalem came even



A symbol of the Trinity, a doctrine that Jews cannot accept, since they believe in only one God

after the Roman armies, under the command of Cestius Gallus, surrounded the city in 66 C.E. Reports the first-century Jewish historian Flavius Josephus:

"Cestius . . . suddenly called off his men, abandoned hope though he had suffered no reverse, and flying in the face of all reason retired from the City."

Did Jewish Christians seize the opportunity to leave Jerusalem or did they get involved in the war with Rome? Writes Jewish scholar Joseph Klausner:

"While even the Essenes, in spite of all their asceticism, joined with the fighters for freedom . . . , the Christians forsook Jerusalem immediately after the outbreak of the rebellion and fled to Pella in Transjordania, a city which was for the most part foreign. . . . The Christians, and even the Jewish Nazarenes [Christians], did not accept the political aspect of Jewish Messianism at all. And the religious and spiritual aspect had for them already been realized in Jesus—so what interest had they in a war between the Jews and the Romans?"—*From Jesus to Paul*, pp. 598, 599.

Of course, Jewish scholars like Klausner may not admit that it was a prophecy uttered by Jesus that prompted Christian Jews to leave Jerusalem. But such scholars do acknowledge that the Jews participating in the war against Rome included no followers of Jesus. Thus it becomes evident that acceptance of Jesus as the Messiah spared Christian Jews from the

terrible suffering that came upon the Jews when the Romans destroyed Jerusalem in 70 C.E. Heeding Jesus' prophetic words resulted in the preservation of life.

Hence there is good reason to make a thorough investigation of Jesus' messiahship so as not to bring unnecessary harm to oneself. (Deut. 18:18, 19) Also the sincere investigator would want to find persons who are truly living in harmony with the teachings of Jesus so as to ascertain whether Christianity has had a wholesome effect on their lives. This does not require an extensive examination of all the various religious organizations claiming to be Christian. The bloodguilt in which the churches of Christendom have shared is sufficient proof of their misrepresentation of Jesus and his teachings.

However, there is one group of Christians that is known earth wide for its freedom from nationalistic pride and hatred. In fact, because of this, these Christians, known as Jehovah's witnesses, have experienced bitter persecution in the twentieth century. But they have not allowed persecution to silence their exposure of violations of God's righteous laws or change their moral stand. They have not shared in the bloodguilt of any nation. So why not let Jehovah's witnesses assist you in your investigation of Jesus and his teachings?

Who is the MESSIAH OF THE BOOK OF DANIEL?

ABOUT twenty-five centuries ago the angel Gabriel revealed to Daniel a vital truth. It was that an "anointed one"

or "messiah" would come at the expiration of a prescribed number of "weeks," not ordinary weeks but "weeks of years."

The fact that an angel conveyed this message of itself suggested that the arrival of this "anointed one" would be an event of highest importance, an event that could have a profound effect upon mankind.

What did Gabriel tell Daniel? According to the translation of the Jewish Publication Society of America (copyright 1917), he said:

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place. Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary."—Dan. 9:24-26.

The rendering of this translation makes it appear that the "one anointed, a prince" would come after "seven weeks," whereas another "anointed one" would be "cut off" after sixty-two "weeks." Does history confirm this understanding of matters?

Jewish Views

According to Jewish commentators, the "word to restore and to build Jerusalem" went forth when the prophet Jeremiah foretold that the city would be rebuilt after having been desolated by the Chaldeans. For example, Jeremiah 30:18 states: "The city will actually be rebuilt upon her mound." This allows them to interpret the "seven weeks" as designating the seventy-year period of desolation that ended with the return of a Jewish remnant from Babylonian exile. Proceeding further, certain Jewish commentators would link the "one anointed, a prince" with King

Cyrus, who issued the decree that permitted the Jewish exiles to return to Judah and Jerusalem. Others favor identifying the "one anointed" with Governor Zerubbabel or High Priest Jeshua, both of whom returned from Babylonian exile after Cyrus' decree was issued.

And what of the "threescore and two" or sixty-two "weeks"? Jewish commentators apply these to a period of 434 years, during which time Jerusalem was to be fully restored. Some believe that the "anointed one" that was to be "cut off" (Dan. 9:26) designates King Agrippa (II), who lived at the time of Jerusalem's destruction in 70 C.E. But others consider the "anointed one" to be High Priest Onias, whom Antiochus Epiphanes deposed in 175 B.C.E.

So Jewish commentators are by no means certain about the significance of Gabriel's words. In fact, there are inconsistencies in the explanation. Whereas the "seven weeks" are understood to be of *ten years each*, totaling seventy years (7×10), the 'sixty-two weeks' are considered to be of *seven years each*, totaling four hundred and thirty-four years (62×7). Thus these Jewish commentators have actually manipulated the time features in an effort to force an explanation of Gabriel's words.

An Added "Stop" Changes the Meaning

Surprising as it may seem to some, Jewish copyists and a number of Jewish translators have made additions to the original text of Daniel 9:25. The scribes known as Masoretes accented the Hebrew text at Daniel 9:25 with an '*Ath-nahh*' or "stop" after "seven weeks," thereby dividing it off from the 'sixty-two weeks.' Additionally, a number of Jewish translations add "for" or "during" before the 'sixty-two weeks' of years to make it appear that Jerusalem would be fully re-

stored in that period. If it were not for these adjustments in the text, Daniel 9: 25 would read: "You should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times." A similar rendering is found in many non-Jewish translations.

This rendering makes it quite plain that a "messiah" or "anointed one" was to arrive, not at the end of seven "weeks," but at the end of seven plus "sixty-two weeks," that is, at the end of sixty-nine "weeks." Therefore, the "messiah" that was to be cut off sometime after the "sixty-two weeks" would be the same one as was foretold to arrive at the end of "seven weeks, also sixty-two weeks." Did an "anointed one" make an appearance at that time?

Time for Messiah's Appearance

To determine the answer to this question, we must ascertain when the command went forth to restore and rebuild Jerusalem. Reasonably we should expect such a command to go forth when action could be taken to follow through on the command rather than in the time of Jeremiah's prophesying before the city was destroyed.

Although a Jewish remnant returned to Judah and Jerusalem from Babylonian exile in 537 B.C.E., the wall of the city and its gates were not rebuilt or repaired until years later. In describing the city, a delegation of Jewish exiles told Nehemiah, the Jewish cupbearer of Persian King Artaxerxes (Longimanus): "Those left over, who have been left over from the captivity, there in the jurisdictional district, are in a very bad plight and in reproach; and the wall of Jerusalem is

broken down, and its very gates have been burned with fire." (Neh. 1:3) Some months after receiving this report, Nehemiah was commissioned by King Artaxerxes to rebuild Jerusalem. This was in the month of Nisan in the twentieth year of Artaxerxes' reign. (Neh. 2:1-6) The best historical evidence indicates that the Nisan of that twentieth year fell in 455 B.C.E.* So it was with Nehemiah's arrival at Jerusalem a number of months later in 455 B.C.E. that the word to restore and rebuild Jerusalem could take effect.

Using 455 B.C.E. as a starting point for counting the sixty-nine weeks of years (483 years), we find that a "messiah" or "anointed one" was scheduled to arrive in 29 C.E. Were the Jews expecting a "messiah" at that time? Did a "messiah" make his appearance then?

Alluding to Daniel chapter 9, a well-known rabbi of the seventeenth century C.E., Manasseh ben Israel, stated: "There are some who would accept those 70 cycles of seven as saying that after their end the Messiah would come. . . . Indeed, all of the Jews who took up arms against the Romans at that time were of that opinion." Jewish scholar Abba Hillel Silver observes: "The Messiah was expected around the second quarter of the first century C.E." The Babylonian Talmud, in its Tractate Sanhedrin, folio 97a speaks of the "seven year cycle at the end of which the son of David [the Messiah] will come." So the Jews were expecting, not just any "messiah," but *the* Messiah, the "son of David," to appear at the very time indicated in Daniel chapter 9.

Messiah Identified

The only person who appeared as this Messiah in 29 C.E. was Jesus, a descendant of King David. The Bible, along with

* See the book *Aid to Bible Understanding*, pp. 137, 328-330.

secular history,[†] gives evidence that Jesus, in the fall of 29 C.E., came to John and was baptized. Immediately after his baptism "the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " (Matt. 3:16, 17) Upon his being anointed by God's spirit, Jesus became the Messiah or Christ, which words mean "Anointed One." From that time onward, the words of Isaiah 61:1 applied to him: "The spirit of the Lord GOD is upon me; because the LORD hath anointed me to bring good tidings unto the humble." (Jewish Publication Society) Three and a half years after his anointing Jesus was "cut off" in death.

Thus the evidence of Daniel 9:25 unmistakably points to Jesus as the promised Messiah. Acknowledged Rabbi Simon Luzzatto (of the seventeenth century C.E.):

"This most outstanding text . . . has rendered the Rabbis so perplexed and uncertain that they *know not whether they are in heaven or on earth*. The result of continued investigation of this prophecy on our part could easily turn out that we would all become Christians. It cannot, indeed, be denied that Messiah's advent has been clearly set out in it and that the time should be accepted as already having gone by."

Evidently, therefore, because of their rejection of Jesus, the Masoretes added a "stop" at Daniel 9:25, thereby endeavoring to conceal the time factor that definitely identified Jesus as the promised Messiah. Professor E. B. Pusey, in a footnote on one of his lectures delivered at the University of Oxford (published in 1885), remarked on the Masoretic accenting:

"The Jews put the main stop of the verse under [seven], meaning to separate the two numbers, 7 and 62. This they must have done dishonestly, . . . (as Rashi [a prominent Jewish Rabbi of the twelfth century C.E.]

[†] See the book *Aid to Bible Understanding*, pp. 920, 921.

says in rejecting literal expositions which favored the Christians)."

It should not come as a surprise that most Jews continue to reject Daniel 9:25 as applying to Jesus Christ. Their views have been greatly influenced by the Jewish scholars and thinkers who flourished between the eleventh and fifteenth centuries C.E. This period was a time when Jews suffered due to extreme anti-Semitism, the bulk of the hatred being fomented by persons claiming to be followers of Jesus Christ. This caused the name of Jesus to become a stench to most Jews. It is no wonder, then, that rabbinic Bible commentaries from that period deny the Messianic application of many prophecies that had obvious fulfillment in Jesus.

Numerous sincere Jews, however, have not let the evil carried on by persons hypocritically claiming to be "Christians" prejudice them against the name of Jesus. They have examined the evidence for themselves by reading the accounts concerning Jesus' earthly ministry that were committed to writing by the Jewish evangelists Matthew, Mark, Luke and John. They have also examined the Hebrew prophecies that identify Jesus as the promised Messiah. Their investigation has led them to believe that Jesus is indeed the Messiah.

If you are among the millions of Jews who do not believe that the promised Messiah has come, why not take the time to investigate the matter thoroughly? Certainly if Jesus is the Christ, as clearly set forth prophetically in Daniel chapter 9, you would not want to place yourself in opposition to him, with loss of blessing to yourself. So that you might be a recipient of the blessings of Messiah's righteous rule, Jehovah's witnesses will be happy to assist you in your examination of additional facts that point to Jesus as the Messiah.

TALLEST animal in the world—this is the distinction that the giraffe enjoys. One of these skyscrapers of the African veld may stand up to nineteen feet high. Why, even a newborn giraffe is six feet tall! Yes, next to trees, these skyscrapers of the African open, dry country are the tallest living things on earth.

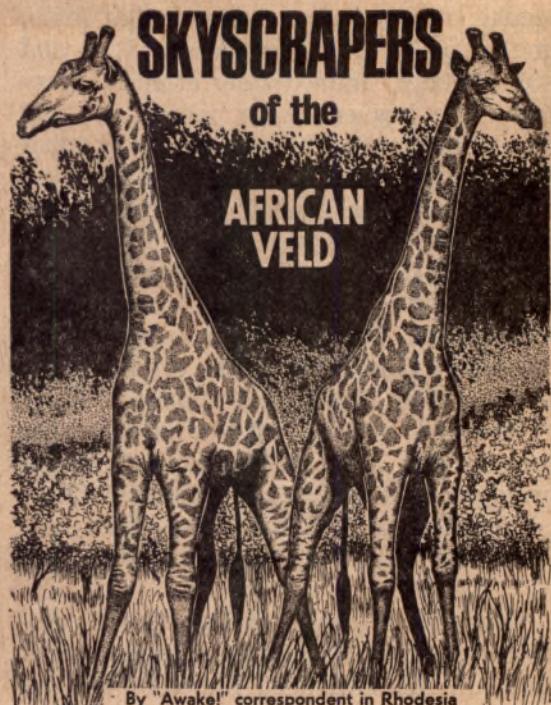
What most persons notice when they first see a giraffe is its very long neck and its thin, long legs. The neck seems to look all out of proportion to the rest of the animal, but it is not so much the long neck that causes this appearance as the animal's very short backbone.

The Long Neck

The neck, which can be from six to eight feet long in a mature animal, has the same number of vertebrae as do those of other mammals such as the hippopotamus, that is, seven. Of course, these seven neck vertebrae are of enormous size compared with those of other animals. Nonetheless, the giraffe's neck is surprisingly flexible.

Just looking at the giraffe, you would think that it needs a powerful heart to pump blood all the way up that long neck to the brain. The heart is indeed large, up to two feet long with walls three inches thick and weighing as much as twenty-five pounds! The giraffe's heartbeat is unusual too for such a large animal, beating 150 to 170 times per minute, compared to about seventy-two times a minute for an adult human.

Something that puzzled people for a long time was why the giraffe did not burst the blood vessels in its head when it suddenly lowered its head to the ground, and why, when it suddenly lifted up its head again, it did not get giddy. The reason is that the giraffe is well equipped



By "Awake!" correspondent in Rhodesia

with valves in the arteries and veins. Moreover, the giraffe has a spongy network called the "wonder net" that protects the brain from forceful surges of blood. This wonderful "power transformer," as it were, interrupts the blood flow through the carotid, the main artery to the brain. It disperses it into fine streams that finally reach the brain without damaging pressure. Marvelous design indeed!

Because the giraffe has such a long neck you would think it could reach the ground easily, but this is not so. The muscles and ligaments of the neck are attached to long spines on the dorsal surface of the thoracic vertebrae, which makes it difficult for the giraffe to reach the ground without spreading its front legs apart or bending its knees. This is extremely awkward and makes the giraffe vulnerable to attack. So whenever the giraffe gets into this position to drink, or to lick salt, it bobs up

and down to see that there is no danger about.

Treetop Eaters in Open Country

The giraffe's amazing height is just fine for the kind of food it prefers. You see, these skyscrapers of the African veld like to browse on the uppermost leaves of thorny acacia trees, which are from fifteen to twenty feet above ground. Mr. Giraffe is well equipped to dine on these tasty leaves, for his eighteen-inch-long tongue easily tears twigs and leaves from trees. But what about the sharp thorns of the acacia tree? Mr. Giraffe does not seem to mind them, probably because his lips are quite hairy, with a rough inside surface.

These cud-chewing skyscrapers of the African veld are one of the few wild animals that have not come into conflict with cattle and sheep farmers. Cattle and sheep cannot feed on treetop leaves!

As much as it likes its leafy diet, the deep forest is distasteful to the giraffe. And so it is found in the open, dry country called "veld" or "veldt." Its preference for open country is understandable when you consider the giraffe's great height and its remarkable eyesight. "The giraffe has the keenest sight of any game animal in Africa," says zoologist George G. Goodwin, and its eyes can see in almost all directions without turning its head. So Mr. Giraffe can see danger approaching from a long way off and then speedily moves away. It has been noted that when lions, attempting to attack a giraffe, realize that they have been seen, they give up the attempt. When lions do kill a giraffe, it is usually in forested country where the animal's vision has been obscured.

Fascinating Facts

Many are the fascinating facts about these towering creatures. For example, the

giraffe can speed along at thirty-two miles an hour in open country. Even if there are quite a number of trees in the way, the giraffe still speeds along, avoiding collision by swaying its head and neck under branches and between trees. Swift Mr. Giraffe is not easily overtaken, even by a horse. It covers ground in a long loping gallop with great strides, traveling with what has been described as "marvelous grace of form and rhythm of action."

It is notable that baby giraffes come into the world with a bang! For they have a five-and-a-half-foot drop at birth. Experience in zoos has shown that they suffer no ill effects from this and are able to stand five minutes after birth, and to feed twenty minutes later. When grown, a large bull giraffe weighs between 3,000 and 4,000 pounds.

Sleeping is not such a simple matter with giraffes. Because of their height they often prefer to sleep standing up. Some giraffes, however, do lie down to sleep.

Mr. Giraffe has an appealing expression, with large, dark-brown eyes shaded by long black lashes. On his head are two horns. They are unique to the giraffe. They are solid bone, of a hardness akin to the ivory of an elephant's tusk, and remain skin-covered throughout the giraffe's life. There is always at least one pair, and some species have a third horn, between the eyes, in front of the usual pair on the forehead.

Another unusual feature about these tree-high creatures is their blood pressure —the highest in the world, about three times that of man. But that is only one of many remarkable things about giraffes. These skyscraping creatures of the African veld bespeak a wonderful Designer: "For his invisible qualities are clearly seen . . . because they are perceived by the things made."—Rom. 1:20.

WHAT IT IS LIKE TO BE A BIG-CITY FIREFIGHTER

As told to an "Awake!" staff writer



must be done by the sense of touch. It is a helpless feeling—blindly groping inside an unfamiliar building.

Quickly the firefighter reaches for a wall and crawls along it. He feels for bodies and searches for a window that he can break to let out poisonous smoke. Coughing and choking, he struggles for air. At times he must hold his face within inches of the floor to breathe. With each painful breath he sucks in more irritating smoke laden with deadly carbon monoxide and other toxic gases. His eyes burn. His body temperature rises as stifling heat saps his strength.

At times firefighters are overcome by smoke and heat. Then they must be pulled or carried to safety. But some are not so fortunate—about eight New York city firemen die each year in the line of duty. The rest face the prospects of a shortened life-span due to the toxic products of combustion they inhale week in and week out. Since even regular city air pollution is hazardous to health, you can imagine the damage done to firefighters who repeatedly enter buildings so filled with smoke that even vision is obscured!

But besides personal hazards, there is the sick, helpless feeling when one is too late to help. I have had victims burned so badly they practically fell apart in my arms. There is no glamour in death, or in watching sobbing, hysterical mothers clutch at the remains of their children. Nor is the sadness in the faces of those who have lost everything they owned exciting. I have seen these things time and again, and it is despairing.

PERSONS have said to me, "It must be exciting to be a fireman." They consider climbing ladders, rescuing people and battling flames to be glamorous work. So they are surprised when I give them quite a different impression.

In my eighteen years as a New York city firefighter I have raced to thousands of fires. I have jumped from the engine and rushed into hundreds of burning buildings. However, inside, in a smoke-filled room or hallway—unseen to others—there is no glamour or excitement. Here the fireman struggles for his life and perhaps the lives of others.

Hard, Hazardous Work

The smoke is often so thick nothing can be seen—a bright light a few feet away may be barely visible. Everything

What Fire Can Do

Firemen, I believe, have an entirely different view of fire and its hazards than other citizens. We know

what fire can do—how unpredictable it can be. I have seen fires that had smoldered for hours suddenly burst into flames and engulf a room. I have been to fires that within minutes from being set had involved a multistory building. I have seen how the fumes of a smoldering mattress can kill. Even people many floors above the actual fire have died from smoke inhalation!

I would like to convey to you what fire can do—not with the intent to scare or shock you—but so that you will take measures to protect yourself and your loved ones. Think: Fires claim 12,000 victims a year in the United States alone! Think, too, of the tens of thousands of persons who survive but who are painfully burned, some maimed for life.

Statistics are cold and lifeless. But when one is personally involved, an indelible impression is made. I have many memories that give a more vivid picture of what fire can do than can any statistic.

It Can Break Your Heart

A few years back I responded to a call, arriving at an apartment in Brooklyn where everything seemed under control. The fire was out. About the only sign of it was a partially burned curtain. The little girl of about seven, however, was hurt. She had set fire to the curtain, and apparently in trying to put it out pulled the curtain down and ignited her dress. Her parents beat out the flames.

They did not seem to think their little girl was seriously hurt. But when I looked at her closely, my heart sank. The entire inside of her legs was badly burned, also part of her back. She was in shock, and so felt no adverse effects. In fact, she appeared normal. She was sitting up, and at her request her favorite TV program was turned on. I felt so helpless waiting for the ambulance to come, so awkward

and useless. The next morning I called the hospital. The girl had died during the night.

It does not take much fire—a moment of carelessness and in a few seconds one can be fatally injured. It happens regularly! The average person simply does not realize how dangerous fire is, how quickly it spreads.

On another occasion we were just sitting down for lunch at the firehouse when the alarm came in. A two-story house in Brooklyn was on fire. When we arrived, the fire had involved the kitchen and the whole first floor. Since it was the middle of the day, we assumed that everyone would have gotten out. But after knocking down the fire, we discovered a boy's body in the kitchen. And moments later, behind the kitchen in the smoke-filled bathroom, I practically stumbled over another child, dead. How quickly they were overcome!

The mother had punished her boy and sent him to his bedroom. Somehow the fire started there, but she was not aware of it until the flames were visible and her son rushed out. Her first reaction was to get upstairs and help down a cripple who lived with them. By the time she got him outside, the first floor was in flames. She assumed that her boys, about eight and five years old, had also gone out. She was looking for them. But they apparently hesitated too long or panicked.

I picked up the body in the kitchen, and carried it to the hospital across the street. It was so badly burned it hardly held together. The mother was hysterical. The doctor looked at the charred remains and quickly turned his head in dismay.

About that time schoolchildren were coming home for lunch. Some were saying excitedly, "Hey, there was a fire up there!" And as they got closer, "It's on my block!" Then I could hear one say in

an entirely different, anxious tone, "Oh, it's my house." This really hit me. For a youth was about to learn that his younger brothers had just died horribly. I will never forget the despair I felt.

What hurts when I see these tragedies is that they do not have to happen. They could be avoided. Sometimes it is simply a foolish act, or carelessness. An example comes to mind, one that is actually rather common.

A mother living in a city project building went to the store and locked her two preschool youngsters in the apartment. She no doubt had done it many times before. But this time a fire started; probably one of the young ones was playing with matches. When we arrived, only a little smoke was seeping out. We ran up the stairs to the apartment, but the locked fireproof door delayed us in getting in.

Inside, the smoke was thick. We could not see a thing. So it was a matter of getting down and crawling, feeling our way. Most of the time a fireman finds someone by tripping over him, or by feeling him. We found the two boys, and quickly got them out.

One was dead, killed by the smoke. The other seemed to have some life. So I immediately began mouth-to-mouth resuscitation. Then they brought the resuscitator from the engine. We worked until the ambulance came, but this child died too.

About that time the mother came back. You can imagine how she felt, especially knowing that she was partly responsible, since she had left her children alone. When a fireman sees these things, he can only wish that people would use better judgment. There is simply no reason why fire should take 12,000 American lives a year.

Giving It Forethought

I have given many talks to student and other groups on fire protection. I would

try to level with them, saying pointedly: "The reason I am here is to try to save you—to help you to know what to do in case of fire. A little forethought, having a plan to follow, can mean the difference between living and dying."

Anytime I go into a building, I automatically think, "How would I get out of here in case of fire?" Especially should one think about this in connection with his own home. Do you know every way of exit from your home? How about exits in other buildings you use? In an emergency people almost invariably try to leave the way they came in, resulting in a jam-up. In Chicago's Iroquois Theater disaster many years ago, of ten available exits, only three were used—575 died!

Forethought is vital, for fire usually comes at night when people, upon suddenly being awakened, may be somewhat disoriented. If they are undecided, not knowing exactly what to do, they may panic. They may remain motionless, crawl under a bed, run into a closet, or do some other foolish thing. This often happens, and costs many lives. It is interesting, however, that in fire raids on cities during World War II there was almost no sign of panic, for everyone knew what to do.

To encourage planning, I would ask groups: "What would you do tonight if you had a fire? How would you get out? Where would you go? Suppose your bedroom door was closed and you went over and felt the doorknob and it was hot. Would you go out that door?"

That would be the worst thing to do. Opening the door would feed oxygen to the fire and probably cause it to rush into the room before you could escape. So never open a hot door.

It is also generally dangerous to go out to a stairway. This is because heat and flames rise, and will swiftly ascend a stairway. Realizing this fact would have saved

a father and son I took from a fire a few years ago.

The fire was in a three-story multi-family house. It started on the first floor. When smoke began filling their apartment, the mother took one child and climbed to safety out the bathroom window. But the father grabbed his son and ran out the door. With flames cutting off the front entrance, he rushed upstairs toward the roof. When I came through the roof moments later, I found the man and his son near the top of the stairway, both dead. The heat and fumes overcame them before they could reach safety.

Home Fire Drills

In an emergency one needs to know what to do automatically, otherwise a wrong, possibly fatal, move is likely. So I have recommended to student groups to have fire drills at home. They have fire drills at school, so why not have them at home where far more persons are hurt and lose their lives in fires?

A window is often the best escape route, especially when awakened at night. But practice is needed, for in a smoke-filled room vision is gone, sense of direction is gone—everything is by touch. You can hardly appreciate what it is like unless you have experienced it. Usually it is best to find a wall and follow it to a window. I would encourage students: "When you get to your room tonight, close your eyes or put on a blindfold and try to find your way over to the window. Then see if you can open it."

It is surprising how difficult this can be,

especially if there are storm windows or screens. But knowing how to get them open quickly can save your life. I also would suggest getting a rope drop ladder, having children practice using it, and keeping it where it can be located quickly in case an emergency should arise.

Thousands of victims would be alive today if they had drilled in such procedures. Just recently in Jamaica Estates, a New York city suburb, a fire broke out on the first floor after the family had

gone to bed on the second floor. The father, a lawyer, ran to the children's bedroom to try to save them—as a result they all died. If each one would have gone out his own window, they would have lived. Even from the second floor one can hang by his hands from the windowsill, and drop. Possible bruises from the fall are better than almost certain death!

It is also vital that families have a meeting point outside, after escaping from the house. Often we go on fires, and parents cry, "My child is in there. Get him out! Get him out!" Frequently the child has already gotten out, but we rush in looking for him. We have lost men doing this. Just this spring Fire Captain John Dunne battled his way through flames to a third-floor Brooklyn apartment. He was told that four children were in there, when actually they had escaped earlier. Dunne was trapped by the flames and died.

Another thing I often emphasize is not to go back into a burning building to get belongings. This has cost so many lives. I recall a business building where all the

- **Did Jesus Have a Human Father?**
- **Should Calling at Homes Without an Invitation Be Forbidden?**
- **An International Language in the Making.**

—In the next issue.

workers got out. Then, when the flames did not seem so bad, they ran back to get some things, and were killed.

What most people in such circumstances do not understand is the danger of smoke; it is extremely poisonous. The fire itself seldom kills them, the smoke does. And its effects are cumulative, shortening the life expectancy of the firefighter who is repeatedly exposed to it.

Despairing Work Load, Harassment

Some things make especially despairing the increased work load the big-city fireman must carry. It is unbelievable! When I started with the department nearly twenty years ago I was with one of the ten busiest companies in the city, Ladder 17, South Bronx. We had about 1,800 runs a year. Now some companies respond to nearly 10,000 alarms a year! From just 1966 to 1968 total city alarms went up 44 percent, with essentially no increase in personnel or fire-fighting capacity.

It is true that many alarms are false—about one in three. But we never know that one is false until we answer it. So it often means running practically all the time, with hardly a moment to grab a bite to eat. For eight years I was in Brownsville, Brooklyn, but the work there was getting to be too much—it is really only for a young man. Fortunately I was able to get a transfer to a less busy area—to Ladder 143 in Queens.

Brownsville now has the staggering rate of 10,000 alarms per square mile per year! It is fire, fire, fire, day in and day out. Often a man must fight several blazes a day. I think an experience of fireman Bob Daily shows how commonplace fires have become there.

A fire had started in a tenement apartment, and Bob went next door to see if that apartment was affected too. The door was locked, and, assuming the people had

gotten out, he knocked down the door to get in. There in the smoky room was an elderly lady. He apologized profusely, asking why she had not opened the door. "Oh," she said, "we have so many fires around here, I don't pay much attention to them anymore."

Sometimes practically the whole area is aflame—literally! I will never forget when Martin Luther King was killed. The night of his funeral, companies from all over the city were called into Brownsville. I recall being atop a factory building pouring water onto a fire. And I could see blazes starting up all over the area, everywhere I looked.

But such a situation is no longer unique. It has occurred a number of times since. For example, it did this spring when the city cut welfare payments. The papers said that Brownsville had more than 120 fires that day! Sometimes notices are even posted that tell the day a section will burn, and it does. As a result Brownsville, South Bronx and other sections of New York resemble the bombed-out, fire-scarred cities of Europe after World War II.

It is despairing enough fighting so many fires, but now we firemen also have to defend ourselves against the arsonists. In some areas barrages of stones and bottles regularly assail firemen trying to put out blazes. Last year there were over 800 incidents in which city firefighters were attacked, and 343 were injured.

Why does this occur? Well, underprivileged people in these areas are completely frustrated. Their buildings are old and in disrepair, and they see little improvement despite promises of urban renewal. So I believe they are thrashing out in anger, burning vacant and condemned buildings in hopes of getting speedier action. And since we are preventing them from accomplishing this, they attack us. I think, too, they fight us because they

identify us with the "Establishment" they hate.

Perhaps some persons dislike firemen themselves. I know a frequent complaint is that we are malicious—that we do damage unnecessarily to homes. But the reason people think this way is because they really do not understand the hazards of fire, how it can spread, or the way buildings are constructed. Let me explain.

Putting Out a Fire

When we pull up, say, to a six- or seven-story tenement building on fire, each man knows his assignment and rushes to carry it out. He realizes that the lives of his fellows may depend on fulfilling it. One man quickly gets to the roof, opening the bulkhead door, removing skylights—doing anything to ventilate the building so that toxic fumes from the interior hallways and stairwell can escape. He then descends a fire escape, opening windows for further ventilation.

In the meantime two men may grab a fire extinguisher and rush to locate the fire itself. Inside a smoke-filled room their lives and those of any others who may yet be there are at stake. So, as you can appreciate, there is no time for gently opening windows. When found, they are smashed with whatever is available, permitting a breath of life-sustaining air. Often we are able to get children out alive as well as others who may have been trapped or overcome by the poisonous smoke.

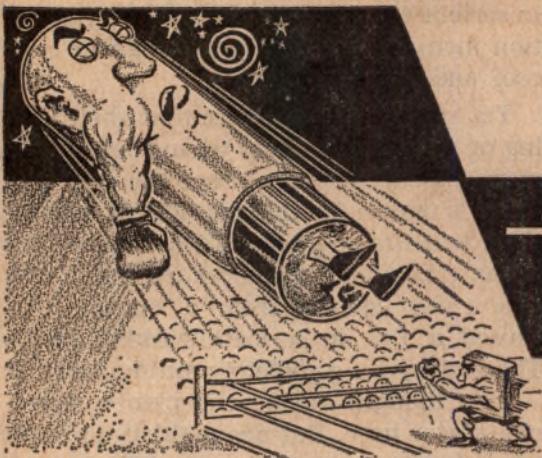
This ventilation work also permits the men that follow to drag their heavy water hose to the fire. If the smoke had nowhere to escape, when it was driven before the spray of water, it would be compressed tighter and tighter in a room or hallway. Then it could go right back up over the heads of the hose men and start a fire behind them. They would then be

in serious trouble—all because the ventilation men did not quickly enough get the roof and windows open.

Yet some persons object that their ceiling or walls are torn up when their apartment is some distance from the fire. But there is reason for this too. Firemen know the route fire can take. They realize that it can travel long distances unseen. Years ago a few sparks from a cutting tool caused a fire in a metalworking plant. The employees completely extinguished it—they thought—using the plant's standpipe water hose. But about thirty minutes later the flames, having traveled through the hollow walls, burst from the roof. It was a catastrophe.

Firemen understand fire, and so search in adjoining rooms and apartments for it. I take my glove off and feel the wall; if it is hot, there may be fire there. So a hole has to be torn in the wall to find out. Fire especially can travel undetected horizontally. If we pull a ceiling in one apartment and there is even the least sign of fire, we do not feel safe until we have pulled the ceiling in the next apartment to be sure it did not travel any farther. Thus damage may be done to an apartment when fire has not even reached it. But it is not done maliciously, as some may assume, but rather to protect people.

Misunderstanding, harassment, the increased work load, frequent smoke inhalation, searching for trapped victims, the hopelessness in the eyes of victims who have lost everything, seeing fellow firemen and others die—all this is the despair of a big-city firefighter. Ours is hard, hazardous work. Yet we enjoy a reward rarely matched by any other occupation. It is being able to assist persons in trouble, being present to do something when they cry out for help. This, to me, outweighs all the despair.



TRANSISTORS

-TINY TITANS OF ELECTRONICS

MINIATURE radios, TV sets, hearing aids—these owe much of their existence to those tiny titans of electronics called transistors. What is behind these electronic marvels? The ideas have much to do with a branch of physics called quantum mechanics, which deals with very small objects such as atoms and electrons.

Just what do transistors do? What are their advantages? How are they made?

Basically a transistor does the same jobs that a vacuum tube does. Many of its applications center around its role as an amplifier. That is, the transistor strengthens the signals picked up, for example, by the antennas of radios and TV sets.

This amplifying device can be thought of as taking a small amount of an electrical signal into one side of the transistor, copying it and putting out large amounts of the electrical pattern on the other side. The transistor used as an amplifier takes in an electrical image in the form of current and emits perhaps twenty times the input current having the same electrical pattern.

Advantages

One might wonder, If transistors do basically the same thing as a tube, why bother with them? Because the transistor

has advantages over its ancestor, the vacuum tube.

The first advantage is the transistor's tiny size. It is about one one-hundredth the size of a vacuum tube of similar performance; in other words, a tube may be as large as a man's thumb, but a transistor is about the size of a pea. Because of transistors, all kinds of electronic devices can be miniaturized.

Another advantage of these tiny titans of electronics is that they can operate on much less power than tubes. This is because transistors have no filament or heater. In order for a tube to work, it has to have a heater called the filament (like a burner on an electric range only much smaller) to "boil" off electrons from the cathode or the electron-emitting region in the tube. The transistor does not need such a heater. And since the transistor produces almost no heat, it does not become hot. Anytime a tube becomes hot, it is using up energy.

Other advantages are: the transistor, not needing a warm-up period as tubes do, starts to work instantly. The transistor also is more durable, since it has no fine wires suspended in it as the tube does. As a result the transistor has a higher reliability. Some persons have estimated that a transistor operating all day and all night, every day of the year, would last eight to ten years. Actually there is little reason

for these tiny titans of electronics to wear out; however, bumps, temperature changes and moisture do have an adverse effect on them.

Because of their many advantages, one of the things that transistors have made possible is the communications satellite. On July 3, 1962, the Telstar communications satellite was used in transmitting live television from the United States to Europe. The Telstar received signals from a ground station in the United States, amplified these signals and then retransmitted them so they could be detected at another distant ground station. Since transistors operate on very little power, batteries energized by the sun's light could be used for power. The Telstar satellite uses one vacuum tube, 1,064 transistors and other solid-state devices. Communications satellites that have been launched since Telstar have all used transistors. But of what are transistors made?

Made of Semiconductor Materials

Materials that conduct electricity very easily are called conductors. Silver, aluminum and copper, for example, are conductors. Now, why is it that a certain material is a good conductor? It is because of the large number of free electrons in the material. Just what is meant by "free" electrons? Well, the electrons are free in these materials in that they can wander easily from one atom, which comprises the conductor, to another.

In contrast with materials that are good conductors of electricity, some materials are called insulators. These materials have no free electrons. As a result, electricity will not flow easily through them. Understandably such materials are used on home appliances to prevent shock. Thus we have rubber-covered electrical plugs and plastic light switches.

There is still a third class of materials

—a type of solids known as semiconductors. Materials of this class do not conduct electricity very well, and they are not good insulators either. Hence such materials are called semiconductors. Germanium (discovered by a German chemist and named after Germany) and silicon are the most widely known semiconductor materials.

Now, why is it that the third class of materials are not good at serving as either conductors or insulators? The reason they are only halfway good conductors is that they lack free electrons. And they are not good insulators either because it does not take much energy to produce free electrons. In fact, the number of free electrons increases about a million times when the temperature is raised from 0° F. to about 350° F.

Transistors start with pure crystalline semiconductor material, and because this material is in the solid state of matter, contrasted with the liquid and gaseous states, transistors are spoken of as "solid-state" devices.

Impurities Need to Be Added

Strangely enough, semiconductor material cannot be put to work very hard in its pure state; but when the right amount of impurities are added, it can be made to work very hard indeed.

But why do impurities need to be added? Because a slight trace of certain impurities produces a few free electrons or a lack of electrons. Thus some impurities do not produce free electrons but rather take electrons away from a few atoms of the semiconductor. The result? Lack of an electron in an atom. This is called a *hole*. Now, the advantage of a "hole" is that it can move from one atom to another. And a flow of these "holes," moving from atom to atom, forms an electric current. The "hole" becomes a carrier of positive elec-

tricity, which is the opposite of the negatively charged electron.

Semiconductor material that has free electrons is called *n-type* (because of the negative charge). When the material has "holes" or electron deficits it is called *p-type* (because of the positive charge).

To illustrate: If arsenic is dissolved in very pure molten silicon or germanium, then there is an abundance of electrons that can be considered as almost free electrons. The result is *n-type* material because the arsenic atom has five outer electrons per atom whereas germanium has only four, so there is an abundance of electrons. These electrons are very easily excited to become free electrons.

Now, what if boron or aluminum is added to the semiconductor material? Well, these two elements have only three outer electrons. So there is a shortage of electrons compared to the germanium; thus a "hole" exists. The result is *p-type* material.

Made of Layers of Material

The transistor, then, consists of a layer of *p-type* material sandwiched between two *n-types*. This is called a *n-p-n* transistor. Or a transistor may consist of a layer of *n-type* material between two *p-types*. This is called a *p-n-p* transistor.

The junctions where these materials meet are where the amplifying action takes place. They can be thought of as valves that pass current freely or not, depending on which way the electrical potential or voltage is placed across these two junctions.

Microminiaturization

Even though the transistor is small in size and uses little power compared with

the tube, new developments have made smaller electronic packages than is possible even with the transistors. These are called *integrated circuits* or simply *ICs*.

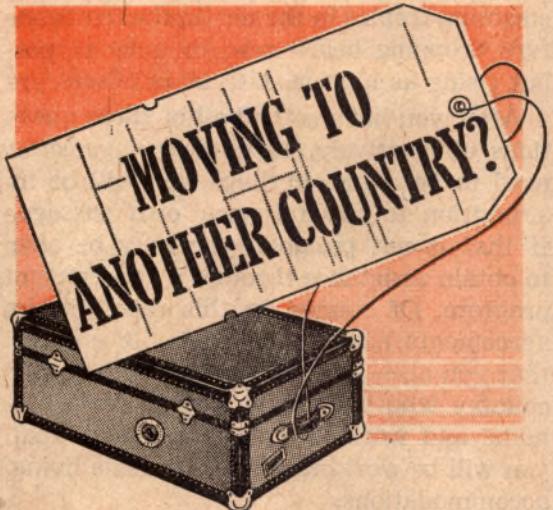
In this new development transistors as well as other circuit elements are put together in a series of layers. These little packages are whole circuits rather than just one component (say a transistor) of a circuit. Integrated circuits permit micro-miniaturization.

Says the World Book Science Annual *Science Year* (1968): "Today's ICs are a tenth of an inch square and a few thousandths of an inch thick. Like transistors, they waste almost no electric power as heat, and thus need relatively little cooling. . . . A television set made entirely with ICs, except for the picture tube and the loudspeaker, would fit into a small matchbox."

To illustrate the difference between whole circuits and individual components of a circuit, let us think of a box as large as a half-gallon milk container. Now a circuit containing perhaps one hundred conventional parts could be put into that box. But with integrated circuits, how many parts could be put into that same space? About one billion (one thousand million).

So the new developments are truly amazing. Man's progress in the art of miniaturization owes much indeed to transistors, those tiny titans of electronics. Yet the art of microminiaturization itself is not new. Man's Creator microminiaturized the human brain. He designed it so that about one hundred billion (one hundred thousand million) parts can be utilized in that space.





THE idea of emigrating is by no means new. Especially since the end of World War II thousands of people have emigrated to other countries. Expressions such as "I have had enough of Europe; it is bursting at its seams—I am leaving!" have not been uncommon. In their search for peace and security many have struck out for other lands, leaving behind their place of birth, friends, homes and relatives.

Ports in Australia, Canada and South America have been the destinations of many. The population of Australia has increased during the past twenty-five years from 7 million to over 12 million, of which more than 2 million inhabitants are immigrants.

Of course, Australia, with four persons per square mile, as compared to 564 per square mile in Europe (excluding European Russia), has good reason to want to increase her population. Right at her doorstep stand Asian population giants, teeming with hundreds of millions of inhabitants—a possible threat, it is thought, to Australia's vast stretches of virgin territory.

In addition to the motive of dissatisfaction, others have emigrated because they

sought adventure, excitement, advancement and riches.

Not everyone has had his dreams come true. Many have learned that you have to work wherever you go, in new locations at times even a little harder and under more difficult circumstances than at home. Some have had their hopes and ideals shaken, and they have returned disillusioned to their homelands. To others the right approach to the matter of emigration has at least brought a limited amount of satisfaction and success.

Problems Encountered in a New Country

We might use as a comparison a tree that has grown for thirty or more years in a certain spot where the soil is rich and the climate warm. Dig the tree out now and replant it in a poor soil and in a cold climate. How will the tree fare? It has been taken out of its natural habitat. After it has been replanted, it may appear to have taken root again. However, soon its leaves may wither and die. Eventually we may be forced to admit that the climate did not suit the tree. One who leaves his place of birth is comparable to that tree. He trades familiar surroundings for a location he may never have seen before in his life.

All can look very attractive on travel folders, but the true picture is not always the same. A photograph does not tell you how hot it will be in the summer or how humid during the night. If you are not used to it, such a climate can make sleep difficult, so that you get up in the morning still tired, with another hot day ahead of you. Nor do pictures tell you of the different customs and foods, or of the problems of learning a new language. And then there is that certain feeling that may start creeping into you in the course of time: "homesickness." These words are not intended to discourage you from plan-

ning to emigrate, but they may help you to take a more realistic view of the subject.

What to Do Before a Decision Is Made

If you are married, consideration should be given to your mate and children. It may be that you want to emigrate, but is that what your marriage partner wants?

If you have reached agreement on moving to another country, go to a good library and get some information about the land of your choice. There you should be able to find helpful material about the climatic conditions, living standards, housing and so forth. Perhaps the embassy of the country to which you want to move can supply you with additional information as to working conditions and the availability of employment. (Some countries give employment opportunities mainly to their own citizens.) In what type of work are you skilled, and is there any demand for such work where you plan to go? Of course, highly skilled workers are in demand almost everywhere.

Then, too, your age should be considered. It is evident that a younger person usually finds it easier to adjust himself to new surroundings than someone up in years. School facilities are poor in some lands. That is something for parents to take into account. The family's health and medical facilities at one's destination are further factors that should be thought through carefully before one departs. Any one who requires constant medical treatment should think twice before going abroad. Also, consider whether the particular climate of the country is going to agree with you.

Do not be misled into thinking that simply because a country is in South America, for example, it must have a tropical climate. Climates may vary drastically even within a country. In Australia there is everything from snow in the south to

steaming tropics in the north, the temperature dropping below zero in some places, but rising as high as 110° F. in others.

After you have settled all of these questions affirmatively, further arrangements need to be made. Perhaps you will be in a position to pay for your own passage. If that is not possible, you may be able to obtain assistance through a government program. Of course, in this case certain agreements have to be made. It may be that you already have some friends in the country who will assist you in finding a home and work. Or perhaps a firm that you will be working for will provide living accommodations.

What Shall We Take with Us?

When the time for departure has been set, the big question arises: "What shall we take with us?" Many have made the mistake of selling most of their belongings and then have had to buy the same items again at their new place of residence. Of course, one cannot take everything along. Furniture, for example, will usually have to be sold. However, household goods, tools and clothing will be useful wherever you go. Moving to a hot area does not necessarily mean that no warm clothing will be needed. Many have had to purchase such clothes again from hard-earned money. As regards baggage, keep in mind that if you travel by ship, your luggage will not be limited to a certain weight, and you can take much more than if you make the trip by plane.

How to Make a Success of It

Your success in emigrating depends greatly on your attitude and what you expect. Keep in mind that the way of life in your country of choice may be entirely different from what you have been accustomed to. The first year is usually the most difficult. Constant comparison with

how things used to be back home will not help you to adjust yourself to the new surroundings. Make up your mind before you leave that you will like your new home. Try to adjust your way of thinking to the people where you will be living; do not expect them to conform to your way.

Your first step in this direction would be to learn the new language as quickly as possible, if you have not done so beforehand. Make new friends and do not limit your associations to people who have come from the same country as you. Ask others to assist you with the language. Get acquainted with things. Enjoy varieties of food that you have never tasted. Have you ever eaten papaws? Possibly you do not even know what they are. Or how about

a pineapple, freshly picked, its juice running down your fingers as you enjoy its delightful sweet flavor?

Perhaps you have come from a mountainous country and are now living by the sea. Enjoy what the sea has to offer. Just as mountains present a breathtaking sight, the sea provides an ever-changing scenic view. Learn something about the background of the country and the people, too. Show interest in their way of life. You will thus make many appreciative friends who will gladly accept you into their community.

So, count the costs in advance, before you ever decide to take up residence in a strange land. And, if you have made your decision, be optimistic and adaptable.

What Are Your BORROWING HABITS?

NEARLY three thousand years ago a group of men were cutting down trees along a river when the ax head flew off the handle of one of the axes and landed in the water. The man to whom this happened was greatly distraught, exclaiming: "Alas, my master, for it was borrowed!" Yes, that meant so much more to the unfortunate tree cutter than had it been his

own ax head, because now he could not return what he had borrowed.*

How different from the way many borrowers feel today! When using something borrowed, instead of feeling more concern because it belongs to someone else, they often feel less. Thus a man may return a tool in not nearly as good shape as it was in when he borrowed it. A student or a book lover may borrow a book and then soil it or, worse, mark it up. Time and again one comes across a book in a public library that some borrower has marked up or from which he has even cut out one or more pages.

Many others, again, evince poor borrowing habits by failing to return what they borrow. Do you? A man may borrow a garden tool or an auto tool from his neighbor and then fail to return it. Or a housewife may borrow a vase, a pan or

* The Bible at 2 Kings 6:1-7.

a carpet sweeper and then forget all about it. A youth may borrow a jacket or an umbrella and then fail to return it.

What is behind these poor borrowing habits? Did the borrower intend to keep what he had borrowed? Most likely not, although there are some who borrow simply because they do not want to bear the expense or shoulder the responsibility that possession of a certain article brings with it. Then, is it human weakness? Thoughtlessness? Or is it really a form of selfishness? It surely is a failure to do to others as you would have others do to you. (Luke 6:31) Did you know that failing to return what you borrow puts you in very bad company? It is true, for the inspired psalmist of old, King David, wrote: "The wicked one is borrowing and does not pay back."—Ps. 37:21.

As a rule, it is best to be reluctant about borrowing, although there may be exceptions if an emergency arises. The Bible gives good counsel in this regard: "Do not you people be owing anybody a single thing." (Rom. 13:8) If it is not an emergency or necessity, then it might be better to do without than to obligate yourself by borrowing. But if you do borrow, show yourself to be a person of good principles.

First of all, there is the matter of from whom you borrow. It should not be just a casual acquaintance; you should have more in common than simply that the person has something you need. In this regard it seems wise to sound a note of caution to Christian witnesses lest they thoughtlessly abuse their Christian friendship in borrowing from their brothers. Especially should they exercise care not to take advantage of newly interested ones.

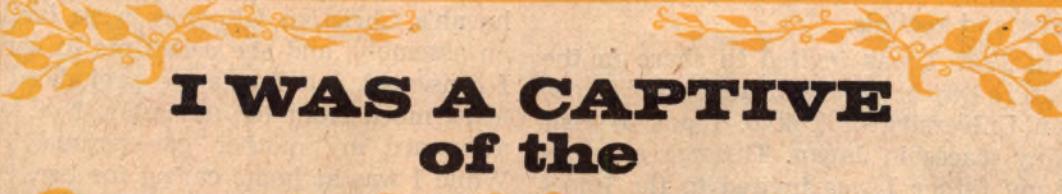
Then too, take care as to what you borrow. Avoid borrowing something that cannot be replaced, such as a rare or precious object, or something to which the owner attaches a sentimental value.

Further, make sure to return what you have borrowed and do so promptly. If the lender does not stipulate a specific time, then *you* should, and you should stick to it.

When you want to return something, but find the lender is not at home, what should you do? Do not leave it on his doorstep or in his backyard. Return it when he is at home so that you can personally thank him. Or if you have repeatedly borrowed some item from your neighbor and now want to borrow it again and he is not at home, what do you do? May you help yourself to it? Not unless he specifically stated that you could.

Conscientiousness in returning what you borrow makes for good relations. Aiding you in this regard is a sense of responsibility about what you borrow. Show you appreciate the favor being done by not only returning promptly what you have borrowed but also making sure that it is in the same condition in which you borrowed it, if not in better condition. Perhaps you borrowed some clothes; why not show appreciation by having them washed or dry-cleaned before returning them? If you borrow a tool, make sure it is as clean and as sharp and otherwise in as good or even better shape than when you borrowed it. Are you a housewife that at times borrows sugar, eggs, butter or something else that you inadvertently have run short of because of circumstances? Then show appreciation by not only returning at the first opportunity what you borrowed, but adding a little extra, or some cookies, fruit or sweets, for good measure. You can really strengthen your friendship by returning with interest, as it were, the things you borrow, for such shows appreciation, and people like to do things for those who show appreciation.

Think now: Have you borrowed something and failed to return it? Then, by all means, return it now. Do it today.



I WAS A CAPTIVE of the ORIENTAL DANCE

By "Awake!" correspondent in Ceylon

ORIENTAL music has much to tell. But dancing tells much that music alone cannot tell. It speaks forth glory to the gods and men held in honor; it tells of the strength, beauty and lissomeness of the human body, yes, the very yearnings of the heart. These are some of the reasons why Oriental dancing captured my attention.

It all began when, at a very young age, I started to attend classes for Western ballet dancing. This was enthralling. Nearly all my time was taken up with cultivating the art of dancing.

Learning and Performing

Oriental Dances

One day there was a recital of an Oriental mode of dancing. With its fascinating language of gesture and poise, Oriental dancing captured all my interest. Though my father had been converted by some Methodist missionaries and my mother was an Anglican, I was still a Sinhalese woman, an Eastern girl. And did not the East have a much older culture and heritage than the West?

So, completing my secular education and overcoming much opposition from my family, I set out to specialize in the various forms of dancing in Ceylon and India. At an early age I obtained a diploma for the Kandyan dance in Ceylon. The Kandyan dance is the one for which Ceylon

is best known. Kandy is a beautiful city nestled in the hills of Ceylon. It was the last capital of the Sinhalese kings. These kings married princesses from South India. So they had much to do with bringing these dances, along with their Hindu religious influence, to Ceylon.

Then I pursued my studies in India, where I received a diploma for *Bharata Natya*, being the first Sinhalese and the first "Christian" to do so. The *Bharata* (meaning "India") *Natya* ("dance") *Sasthra* ("science") is said to be the beginning of all dance forms of the East. It is known as the culminating essence of the Four Vedas, the sacred Hindu writings. It is a highly developed and difficult technique, as it embodies all aspects of the dance art. It is rich in facial expressions, gestures with hands and arms and rhythmic movement. It is used in conjunction with many hymns of praise to Hindu gods.

I was really impressed by the great extent to which the religions of the East had incorporated dancing into their ceremonies. Why cannot we Christians do this too? I wondered. Why not blend into Christianity the things of our own Sinhalese race, heritage and culture? The National Christian Council of Ceylon was taken up with my efforts in this direction, and my close ties with the YMCA were very helpful. With these to help and spon-

sor me, I went to other lands, giving lectures and recitals.

In 1957 I was invited to share in the Culture Day programs of the United Christian University of Tokyo. I got to visit many places in Japan. Through a friend of my father I was invited to the Imperial Household Music Department, where I met Princess Chikibu and Princess Mikasa, who were fascinated by the repertoire of dances I performed on television.

Dancing, with all the prominence and fame it was bringing me, came to mean everything in life to me. I lived for Oriental dancing. Up until June 1961 life for me was one grand sweet song. I did not have a care in the world, as I was so absorbed in my dancing, dancing school and religious dramas. Because of the religious aspect, I now thought I was giving not only my art but more of my life to the service of God.

Learning Something

More Important than Dancing

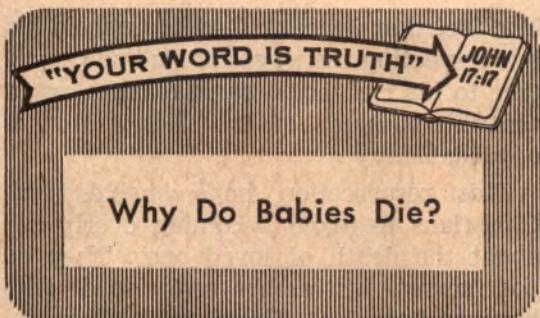
Then I suddenly became the victim of a tragedy. This left me drifting on black clouds of grief, overwhelmed with disillusionment. I was convinced that God lived, but where could I find him? To whom could I turn for help?

Along came a much trusted friend that I had known from youth. How helpful were her honest thinking and sympathetic understanding! I came to look to her for practical help and counsel but not for spiritual strength and guidance. Why? Because she had just recently left the church. So I preferred to seek such help from the many church ministers I knew so well. But this was to no avail. Still I paid little attention to the Bible verses that my friend so persistently read to me.

One day my friend explained that Jehovah's Christian witnesses were having an assembly, and she asked me to come. I consented, but I was too prejudiced to learn much from the assembly. Not long afterward my mother got seriously ill. While I was at home caring for her, two boys called at the house, offering me a *Watchtower* magazine that had an article on "Christendom Has Failed God." This whetted my appetite, and with my friend's loving help I began to learn what the Bible really teaches. Each new point I told to the ministers, feeling sure that they would appreciate the Bible truths I was learning. But not so. Instead they issued dire warnings, such as, "Don't have anything to do with them."

As my knowledge increased, my eyes were opened to see that it was these accusers and not the Witnesses who were not true Christians. I soon broke free from false religion. But how about my dancing? Well, there was something much more important in life now—preaching the good news of God's kingdom as man's only hope. I found that dancing is not condemned in the Bible, but that the many things borrowed from Babylonish religions and dances that praise other gods and men are not proper for true Christians.

While I am no longer a captive of Oriental dancing, I teach a little dancing as a means of income to sustain me while engaging in the Christian ministry. Teaching people the truth from God's Word can lead to everlasting life in God's new order. Learning Oriental dancing can never do this. Those whom I have helped to learn God's truth have become much closer and truer companions than those I taught to dance. Truly I enjoy a satisfaction and freedom unknown before.



Why Do Babies Die?

THE death of any child, no matter what its age, is a painful blow to parents. Its life, having recently begun, suddenly ends, making the months of pregnancy, the pangs of childbirth, the tender care given the young child during its first days, weeks or months of life all seem empty of any purpose, wasted. No wonder then that hurt parents ask, "Why did it happen?"

Bereaved parents often are not satisfied with the explanation that, actually, babies die from the very same causes that older persons do, namely, sickness, accidents, perhaps congenital defects or, in times of poverty, malnutrition. Babies seem so innocent that many parents feel that somehow they should be divinely exempt from such causes of mortality. What answer does the Bible give to this troubling question?

God's Word points to the underlying cause of death, saying: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) But do newborn or very young babies have such death-dealing sin within them? The Bible shows they do. How? By inheritance. As the inspired psalmist expressed it: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." (Ps. 51:5) Let us see how this works out.

The historical account in Genesis shows

that the first man Adam chose to rebel against God's law. Our first parents' being cut off from good relationship with their Creator introduced emotions of guilt, anxiety, insecurity and shame. (Gen. 3:1-13) This inevitably had a damaging effect upon their system, for it was not designed with any 'built-in tolerance' for wrong-doing. As is well known, damaging emotions adversely affect the body chemistry. This would be true of the first man and woman. Their organs and bodily functions involved in reproduction may have suffered damage. At any rate, from the start children were born with weaknesses. Sinful from birth, they could not measure up to the standards of perfection that Jehovah had purposed for humans. As faithful Job observed: "Who can produce someone clean out of someone unclean? There is not one."—Job 14:4.

Additionally, environmental factors can affect human life and health. By refusal to be governed by God's law, Adam and Eve deprived themselves of divine direction and guidance. This obliged them to learn much by trial and error. Wrong judgment and ways doubtless submitted them and their offspring to many problems that brought further mental, emotional and physical strain and damage, even as happens today.

Eventually the sin that had alienated Adam and Eve from Jehovah God led to their death. They did not possess immortality. Their life depended on God. It was not just a matter of being supplied with sufficient food, water and air. As Jesus Christ said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—Matt. 4:4.

Yes, for Adam and Eve to continue living, God had to sustain their life. If obedient, their bodies would have been kept alive forever through God's sustaining power. Indicative of this is the fact that

Adam lived for 930 years despite God's allowing his body now to deteriorate.—Gen. 5:5.

Thus, the death of all humans, infants included, can be traced initially to disobedience to God's law, that is, to sin. Man is created in such a way that he can live only by remaining subject to fixed laws. A violation of any of these laws has an adverse effect upon the body and can lead to death. For example, a person who fails to get sufficient rest and take in proper nourishment will eventually weaken, sicken and die. The result is the same when he violates moral laws.

God's unchangeable law is that the "wages sin pays is death." (Rom. 6:23) Should he suspend this law as regards newborn or young infants? True, newborn infants may be incapable of consciously violating divine laws. Yet the ease with which even small babies can become 'spoiled' or go into 'temper tantrums' is but one small evidence of the sinful inclination they inherit. The Bible's statement is: "*All* have sinned and fall short of the glory of God." (Rom. 3:23) As a child grows, the truth of this statement becomes more evident. Should God, because of the apparent innocence of a babe at birth, miraculously preserve its life against sickness and other causes of death until such time as it visibly manifests the sin inherent in it? The pull of emotion might cause us to prefer this, but God holds true to his righteous standards and laws. However, in his loving-kindness he has made a provision that should warm the heart of bereaved parents. What is that?

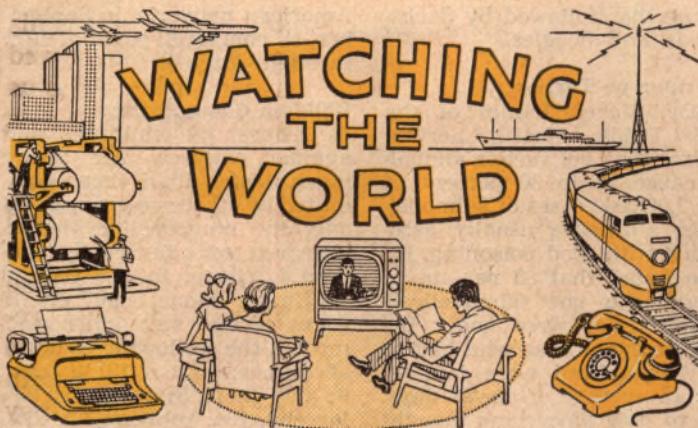
It is the resurrection. While on earth, the Son of God said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29)

The fact that Jehovah God has upheld his law respecting the wages of sin and proved true to his righteous standards assures us that his promise of the resurrection is dependable.

This resurrection hope enables true Christians to avoid becoming overly sad about the death of loved ones. They do not "sorrow just as the rest also do who have no hope." (1 Thess. 4:13) They rejoice that infants will be brought back to life under the kingdom of God's Son, with the opportunity of never dying again. They are comforted in knowing that their children's sleeping in death will not permanently injure them.

It is also comforting to recognize that an early death may have even spared children from many severe troubles and suffering, both in past times and in the present. That is the way Job felt about the death of infants as compared with his own miserable state, saying: "Why from the womb did I not proceed to die? Why did I not come forth from the belly itself and then expire? . . . For [in that case] by now I should have lain down that I might be undisturbed; I should have slept then; I should be at rest [in death]."—Job 3:11-13.

Realizing that it is transgression of God's law that has brought about death and its accompanying sorrow, should we not seek diligently to conform our lives to God's righteous requirements for life? Certainly we would never want to rebel against divine law deliberately as did Adam and Eve, to their own injury and that of their offspring. So, while we continue seeing the payment of sin's wages, even in the case of infants, we may draw solid comfort from the resurrection hope, ever appreciating that obedience to God's commands is the way to life.



Red China in U.N.

◆ For 20 years efforts by the United States to keep Communist China out of the United Nations were successful. However, on October 25 they failed. The United Nations voted in the People's Republic of China and ousted the government located on Taiwan. The vote was 76 in favor, 35 opposed, and 17 abstaining. Just before that, the assembly rejected an American proposal that would have required a two-thirds vote on the issue. The final vote was far more overwhelming in favor of Red China than the American delegation had thought possible. Peking's victory is likely to speed up a series of international political realignments.

Doctors Look at China

◆ Two internationally known doctors, E. Grey Dimond and Paul Dudley White, former physician to the late President Eisenhower, were among doctors who toured the People's Republic of China recently. They claimed that the nation was relatively free of venereal disease, drug abuse, alcoholism and prostitution. Dr. Dimond stated: "It was absolutely fantastic how spotless the country was." He also said: "The Chinese aren't a bit out of date. Their best hospitals have everything ours have. I really had nothing medically to contribute

to China. Their physicians know as much as I do. . . . Their equipment is as sophisticated as any equipment we have in the United States."

Soviets Advise: 'Learn Chinese'

◆ At a meeting of science and engineering leaders in Montreal, members of the Russian Academy of Sciences were asked which language would be the most important for scientific communications in the future. They answered: "Why, Chinese, of course!" They told startled Canadian scientists: "We have been inside Communist China recently and are similarly impressed by the speed of progress there and by the fact that they seem to be training more technical people than both you and we put together!"

Dying Oceans

◆ Swiss marine scientist Dr. Jacques Piccard predicted that at the current rate of pollution the world's oceans would be devoid of life in 25 years. He said that the shallow Baltic Sea would be the first to die. Then it would be the Adriatic and the Mediterranean, which have no significant tides to carry away pollution. Also, French underwater explorer Jacques-Yves Cousteau said that the destruction of the oceans is already 20 to 30 percent complete. He predicted

"the end of everything in 30-50 years if immediate action isn't taken."

Fighting Air Pollution

◆ In Paris two giant air filters have been installed to combat air pollution in the city. The towers, over 16 feet high and 5 feet wide, are basically large vacuum cleaners. The air is taken in through openings at the base, then sucked through filters, and finally released at the top. If results are satisfactory, additional units are to be installed.

No Longer Vanishing

◆ The American Indian population in the United States is growing about four times as fast as the general population. The main reason lies in dramatic drops in infant mortality. In 1950, the Census Bureau listed 343,410 Indians. In 1970 there were 792,730. This reverses the trend of a century ago.

Work Satisfaction Vital

◆ At present the maximum number of years a person lives is determined by heredity. But many other factors are involved in determining whether a person will reach that maximum limit. According to Dr. Erdman Palmore of Duke University, the strongest of these factors, especially among men, is the extent to which they enjoy their work and see it as meaningful. Another vital factor listed was having a generally positive attitude toward life.

Huge War Cost

◆ Senator Mark Hatfield of Oregon stated that since 1965 the United States has spent \$123,000,000,000 of the taxpayers' money on the Vietnam war. Yet, he noted that a request from the city of Portland for \$600,000 to build an important sewer line was turned down for lack of funds, while in the past six years Oregon

nians were taxed over \$1,000,000 for the war.

Deeper in Debt

◆ The financial situation of American private colleges continues to deteriorate. As many as 254 are "submerged in a sea of red ink" and could be out of business within ten years, says the Association of American Colleges. It adds: "Half of them . . . are broke already. Over 100 institutions we found can go less than one year."

Giant Snowflakes

◆ Snowflakes larger than footballs fell in Bratsk, Siberia. The largest of the flakes measured eight inches across and up to twenty inches in length. Soviet weather officials attributed this to unusually strong temperature fluctuations, which caused the flakes to swirl up and down in a cloud and roll themselves into larger and larger flakes.

Baffled Bloodhounds

◆ Can bloodhounds track only one of two identical twins? In Rome, work with bloodhounds indicates that the scents of identical twins are the same and that the bloodhounds cannot differentiate between them. However, they apparently can differentiate between unidentical twins, since their scents are different.

Popular Dogs

◆ A generation ago the most popular dog in the United States was said to be the playful cocker spaniel. Today, the most popular dog is reported to be the German shepherd, long admired for guarding people and property. This reflects increased concern about crime. However, overbreeding of the shepherd has produced thousands of unpredictable and often oversized animals, introducing an element of risk for owners. French poodles are said to hold second place in

popularity, followed by dachshunds and beagles.

Warning on Turtles

◆ Dr. Steven Lamm of the U.S. Public Health Service claims that pet turtles annually cause 20 to 30 percent of the 2,000,000 cases of salmonellosis, a disease usually associated with food poisoning. He also found that 85 percent of those who got salmonellosis from turtles were under the age of five. Those who had to be hospitalized were laid up for an average of eleven days. Up to now physicians thought that turtles transmitted only 1 percent or less of the disease.

Toy-Safety Program

◆ More than 150 kinds of toys have been banned as unsafe by the United States, under the Child Protection and Toy Safety Act. Most are dolls, plastic squeeze toys and others that represent mechanical hazards to children. This program has forced manufacturers to recall hundreds of thousands of individual toys. The government also is getting the cooperation of a growing number of hospitals who are reporting injuries resulting from accidents with toys.

Preschool Education

◆ According to a statement published in *Printing News*, "studies have indicated that by age five, today's children have watched some 4,000 hours of television." But what are the youngsters learning from that "baby-sitter"? Violence and crime make up a substantial portion of what they see. Is that the kind of life for which you are training your children?

Television Crime Up

◆ As in real life, there has been an "explosion" of crime depicted on television. Increases are in all categories, from rape to involuntary homicide. Twice as many murders were depicted on the three major

American networks in September, as compared to all of 1971 through August.

Children Going Astray

◆ Crimes by children, and against children, are rising much faster than those committed by other age-groups. Not only the number, but the seriousness of offenses by children is rising. In one year in Baltimore alone, children 10 years of age and under committed the following number of crimes: arson, 12; assault, 9; auto theft, 6; burglary, 169; larceny, 104; robbery, 22. Children ages 11 and 12 committed more than twice as many. To what do authorities attribute this? Most often cited is "a general breakdown" in family discipline.

Imitating the Parents

◆ Studies of 28,000 teen-agers in Canada and the United States disclose that drug use is highest among youths whose parents are "regular and intensive" users of drugs such as tranquilizers and stimulants. It was lowest among youths whose parents avoided drugs.

"A Screaming Emergency"

◆ The sad effects of abandoning the Bible's standard of morality are becoming more obvious as venereal disease spreads at epidemic rates. Toronto, Canada, reports that, next to the common cold, venereal disease is the most prevalent communicable disease in the province of Ontario. A doctor there labeled the situation "a screaming emergency." The province reported a 32-percent increase in reported cases over the previous year. Yet, most cases go unreported. In the Soviet Union, authorities have begun a campaign against venereal disease, apparently due to a growing incidence of it.

Psychologists Confused

◆ For some years scientists and scholars have expressed doubts as to the direction their

professions were taking them regarding the world's problems. Now psychologists are feeling the same. *Science* magazine reports that the psychology profession as a whole "seems to be suffering acutely from frustration, lack of direction, and feelings of ineffectuality when it comes to applying their expertise to the problems of society." The past president of the American Psychological Association declared: "What they're doing isn't working."

Large Abortion Toll

◆ At a meeting of lawyers in Washington, D.C., it was estimated that 35 million abortions take place world wide each year. In France, where abortion is illegal, it was estimated that 1,200,000 are performed annually, compared to about 800,000 live births. In Bel-

gium abortions were thought to equal births, about 200,000 each. In the United States, where abortion on demand is legal only in a few places, the estimate was between one million and three million.

Abortions Bring Nightmares

◆ Abortions are causing anger, apprehension and confusion among many nurses. Surgeon Barbara Rockett told a forum of professional nurses in Boston that some nurses had recurring nightmares because of handling so many "perfectly formed dead fetuses" each day in operating rooms.

Antibiotics No Curb

◆ The incidence of infections in wounds caused by injury or operations has not decreased despite the use of antibiotics for more than twenty-five

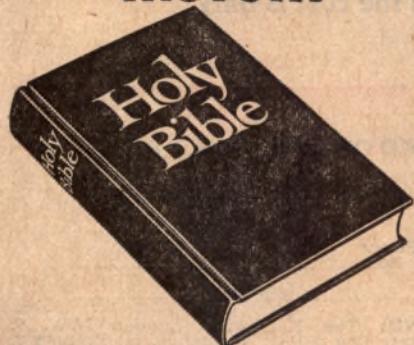
years, declared bacteriologist and surgeon Dr. William Altemeier to a meeting of the American College of Surgeons. His study revealed that antibiotics may actually have increased the number and complexity of problems related to infections.

Poisonous Drain Cleaners

◆ Being powerful enough to clean a clogged pipe, drain cleaners can wreak havoc when swallowed by a small child. Those in liquid form are especially dangerous because they can be so easily swallowed. Approximately 5,000 children swallow some form of lye, which is the usual ingredient of drain cleaners, every year. A general antidote is milk or water followed by olive or mineral oil. Keep drain cleaners out of the reach of young children.

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