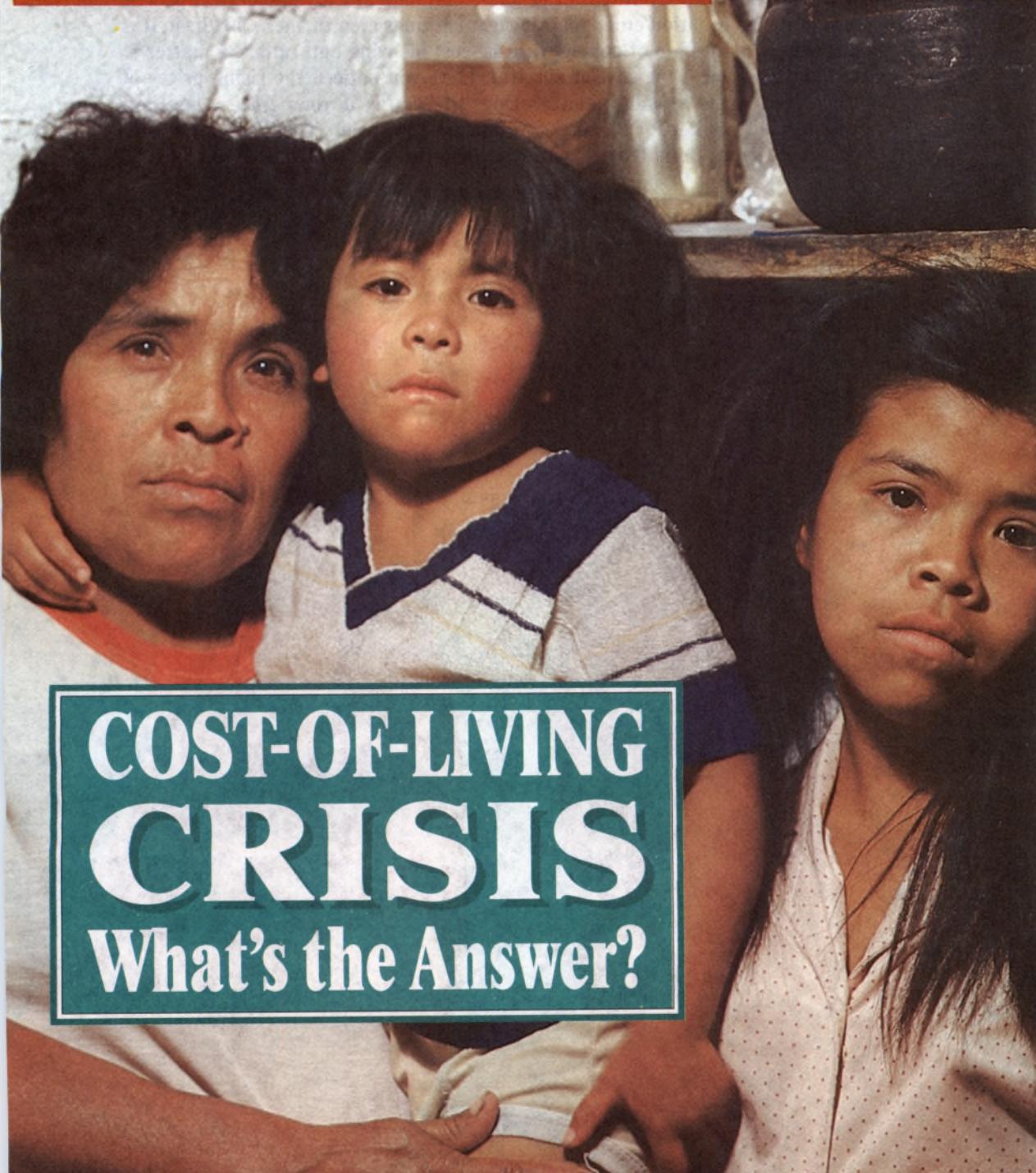


Awake!

May 8, 1989



A color photograph of three people, likely of Hispanic descent. A woman with dark hair and a serious expression is in the foreground, holding a young child. The child has dark hair and is wearing a light-colored shirt with dark stripes on the collar. To the right, another young person with dark hair is partially visible, looking towards the camera. The background is slightly blurred, showing what appears to be a simple indoor setting with some household items.

**COST-OF-LIVING
CRISIS**
What's the Answer?

"Latin American officials are now warning that in country after country, falling living standards are breeding a hopelessness that is beginning to translate into ominous political decay."

—The New York Times, November 29, 1988.

During the 1980's, millions of people—who were already desperately poor—have watched inflation erode their meager earnings even further. For them, it is not merely a question of coping with the cost of living but, rather, a matter of struggling to meet the cost of survival. Have you noticed the rising prices of basic food items in your country? Does it seem as if your grocery bag gets smaller and smaller for the amount of money you spend? Then, like many other people, you know from experience that the cost of living is increasing.

Is there an answer?



RISING PRICES

The Human Cost

"We have stopped eating tomatoes altogether because they are so expensive. And as for fruit, I can't remember the last time I bought some," sighed a housewife in India.

"We cannot buy shoes or clothes," laments a Mexican textile worker, trying to support a family of five. "Four years ago, we had less money, but everything was cheaper. Now money is no good for anything." In his country the buying power of the peso fell 35.4 percent between 1982 and 1986.

Muhammed el-Ghani is a night watchman in Cairo, Egypt, where prices of some necessities doubled in just one 12-month period. "We live from day to day," he explains, "and there are days when we can't afford to eat."

In Brazil a hapless railway-accident victim had to wait 20 years before his compensation claim was decided by the courts. He was finally awarded a monthly compensation equivalent to half the national minimum wage at the time of the accident. Because of inflation, however, this sum probably did not even cover the bus fare when he went to collect it.

Bala from Nigeria, already the father of three, passed out when he heard the news that his wife had just given birth to triplets. Despite his holding down two jobs, the family income was hardly adequate for basic needs, and food prices have continued to rise. He knows that it will be impossible to provide even the basic necessities for his children. He was ready to hand over the babies for adoption.

The details may differ, but the story is the same worldwide. The cost of living is rising relentlessly. For many, bread and milk have become ➤

By Awake! correspondent in Spain

a luxury, and three meals a day a rarity. A report from Nigeria states: "Bread, the hitherto staple food of most Nigerians, is being consumed only by the affluent. Rice is eaten only on festive occasions."

Some alleviate the problem by working longer hours, but others find work difficult or even impossible to obtain. They are forced to devote each day to the unending and often fruitless task of searching for food. For them, it is not merely a question of coping with the cost of living but, rather, a matter of struggling to meet the cost of survival.

The villain in most cases is inflation, or rising prices. Wages may also go up, but they rarely keep pace with the rise in prices. Particularly hard hit are those on fixed incomes, such as the pensioners or the unemployed. In many of the less developed countries of the world, there has been a marked drop in the standard of living in recent years. On a worldwide scale it can truly be said that although the rich may be getting richer, the poor are definitely getting poorer. Is that the situation in your country?

Unrest Caused by Economic Hardship

Not surprisingly, many raise their voices in protest. For instance, impoverished teachers from the provinces of Chiapas and Oaxaca set up tents in the main square of Mexico City in hopes that their vigil would bring economic justice. "The people are being exploited,"

one of them asserts. In other countries riots have broken out when prices have risen sharply.

Crime, described by some as a silent but dangerous revolution of the poor against the rich, is also mushrooming. A police seminar attributed the international wave of delinquency to the desperate economic plight of so many citizens. Economic frustrations sometimes take an ugly turn. In 1987 in two Indian villages over 50 upper-caste people were murdered by hundreds of starving peasants who felt they were being exploited by feudal higher-caste landowners.

Who Is to Blame?

In the 20th century, more wealth has been created than ever before. But paradoxically, as this century draws to a close, increasing millions are bogged down in perpetual poverty. Promises of a better tomorrow, an upturn in the economy, a decent wage for all, are all too often political pipe dreams.

Who or what is to blame? Many blame their governments. The governments for their part may blame the economic policies of other countries. The world economic order has also been strongly criticized. Evidently, the problems are complex and the solutions elusive. In the following article, we will consider just some of the fundamental causes of the cost-of-living crisis and why they are so difficult to remedy.

WHY "AWAKE!" IS PUBLISHED

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

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

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WHY THE COST-OF-LIVING CRISIS?

FROM Belgrade to Buenos Aires, from Lagos to Lima, from Manila to Mexico City, and from Washington, D.C., to Wellington, governments struggle against inflation.

Sometimes the governments themselves are in sore financial straits. One report states that "the United States has created more debt in the last five years than in [its] entire prior history." An African government recently had to withdraw a long-awaited wage increase. It discovered, to its embarrassment, that the Treasury did not have enough money to foot the new wage bill. Similarly, in a large Latin American country, the inflation rate was such that the government feared that by the end of 1988 it would be unable to pay the salaries of over a million civil servants.

Five-year plans, devaluations, wage freezes, price controls, and other economic remedies are heralded. But the problems are complex and the solutions elusive. To illustrate the difficulties, *Awake!* here outlines just some of the basic causes of the cost-of-living crisis.

The Fragile International Economic System

Global interdependence. As one international financier explained: "The world is one. Our economy is global. . . . The idea that a solution can be unilateral in a global economy is nonsense." For example, a recession in Western countries is soon transmitted to poorer countries, who find that there is no longer a demand for their products. Likewise, a rise in interest rates in the United States means that Latin American and African nations will have more problems paying the interest charges on their debts. Generally speaking, the poorer the country, the less influence it has on the overall economic climate, but the more vulnerable it is to unfavorable economic winds.

The fluctuations in stock-market prices highlight the shaky nature of the world economy, as well as its interdependence. Investors were so nervous about economic prospects, that dismal U.S. trade figures for August 1987 and possibly an indiscreet remark by a treasury official were said to be enough to trigger a worldwide market crash in October 1987.

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The severe debt problem of the United States, together with the inability or unwillingness of the major economic powers to coordinate economic policy, make it unlikely that confidence will be restored promptly. Referring to this situation, economist Stephen Marris warned: "We are in a mess. There is no easy way out."

Price fluctuations. In recent years there have been dramatic price fluctuations in oil, metals, and other basic commodities. The sudden hike in oil prices in the 1970's caused widespread inflation and sparked a world economic recession. Third World countries not producing oil were particularly hard hit.

In the 1980's there has been a slump in the price of most commodities. This has severely hampered the economies of poorer countries whose exports consist mainly of such products. Countries such as Mexico and Nigeria, who rely heavily on oil exports, have also experienced a sharp decline in living standards due to falling oil prices. Such price fluctuations can sink the soundest economic planning.

Shortsighted Government Spending

Military spending. The total global military spending for 1987 is estimated at about a trillion dollars. This is equivalent to about \$1.8 million a minute! Not only rich countries squander money on armaments; some of the poorest countries of the world have planned a 10 percent yearly increase in defense spending.

Economist John K. Galbraith, explaining the social and economic effect of Third World military spending, said: "Those who pay for these armaments are the poorest of the poor. They are bought at the expense of non-military investment destined to improve the cost of living, at the expense of bread itself."

"White-elephant" projects. It is said that a king of Siam used to give a white elephant to

courtiers whom he disliked. Since the animal was considered holy, it could not be made to work. Thus its upkeep would bring financial ruin to the unfortunate recipient of the gift. In recent years Western nations have inadvertently played the role of the king of Siam. Their aid programs have financed grandiose technological projects that recipient nations have been unable to keep in repair.

These expensive, impractical "white elephants" litter the economic landscape of poorer countries: luxurious airports from which planes only rarely depart, a state-of-the-art bakery that can't produce bread for lack of flour, a gigantic cement factory that constantly breaks down for lack of maintenance.

Sometimes governments of the Third World have saddled themselves with enormous debts due to lavish spending on extravagant projects such as hydroelectric schemes, nuclear power plants, or even new capital cities.

Population Growth

In many countries of the world, the rapid population growth contributes to a lower standard of living. Housing, jobs, schools, and even food production just can't keep pace with the ever-increasing demand. Mexico, for example, because of its burgeoning population, needs to create one million jobs a year just to keep its unemployment rate from rising. In many African countries the rapidly growing population—made worse by a migration to the cities—has led to a tripling of food imports and has contributed to the decline in living standards during the last decade. Some despairing fathers, unable to find jobs and provide for their large families, have just deserted them or have even committed suicide.

Inherent Weaknesses in the System

Unpredictable market forces. Economic forecasting is a notoriously inexact science. The

problem is that even in advanced economies it is difficult for experts to know exactly what is happening, while in Third World economies—where specific data is unavailable—it is practically impossible. And even if economists could agree on the exact nature of the problems, they would doubtless prescribe different solutions, according to their own political or social viewpoints. To complicate matters further, the politicians, who make the final decisions, tend to heed only the economic advice that they find palatable.

Regarding the United States, former U.S. secretary of commerce Peter Peterson explained: "At bottom, our problems are not economic. Rather, we are stymied by our lack of political consensus. We do not even agree on the nature of our economic difficulties."

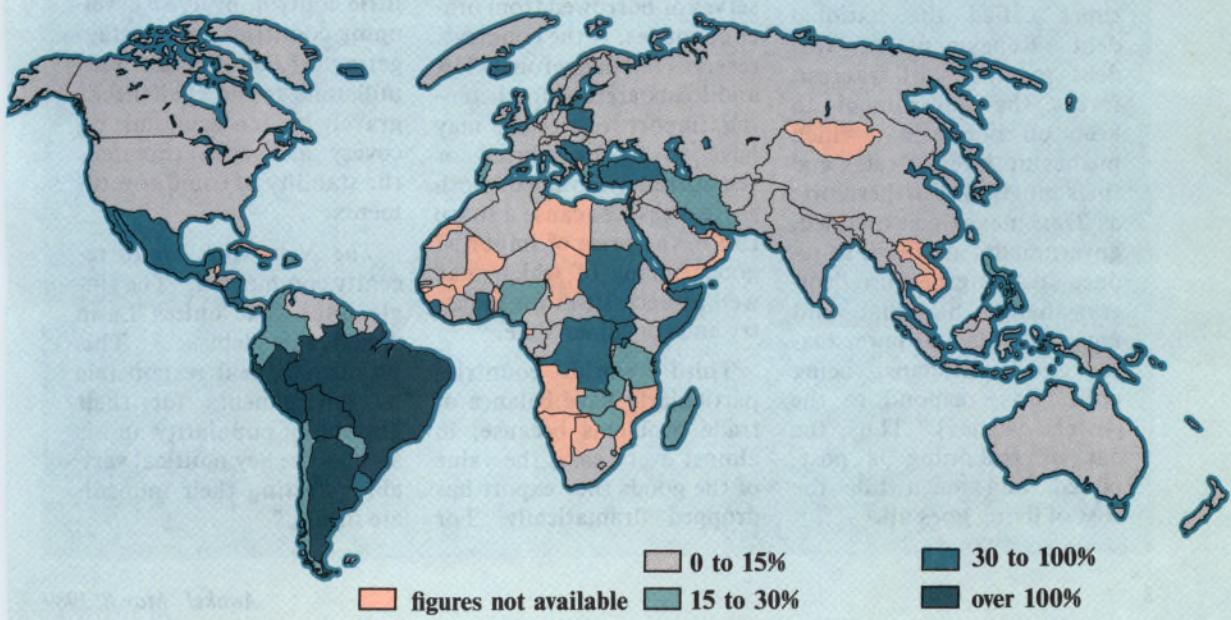
Unenlightened selfishness. Each country tends to pursue its own sovereign interests re-

gardless of the effect on others. Economic aid, for example, may be in the form of sophisticated military equipment, sent to a country that cannot even feed all its citizens. Evidently, the donor country's motives are economic or political rather than humanitarian. Tariff barriers put up by rich industrial countries to protect their own producers hamper the efforts of poorer countries to sell even basic commodities.

Underdeveloped countries criticize international banking institutions for being concerned only about prompt interest repayments. Some projects have to be abandoned for lack of financial backing, simply because they will not produce quick returns for the lender. The high interest rates that these debtor nations now have to pay are mainly due to profligate spending by other nations much wealthier than they are. President Alfonsín of Argentina pointed out that in five years Latin

World Inflation Rates 1980-85

(Based on *El Mundo en Cifras*, published by *The Economist*)



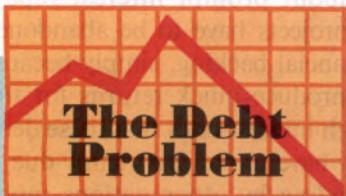
America has sent to the United States and Europe the monetary equivalent of two Marshall Plans.* The region, however, is more deeply in debt than ever.

Corruption and greed. Presidents of some African and Asian countries have been accused of embezzling billions of dollars. Police chiefs and prominent business officials in Latin America have also been implicated in multimillion-dollar frauds. These huge amounts of money are usually siphoned off programs intended to improve the lot of the ordinary people. Endemic corruption at all levels seriously undermines the economies of countless nations, placing an added financial burden on the impoverished majority who have to subsidize it.

* The Marshall Plan was a U.S.-sponsored program designed to aid the economic recovery of war-torn Europe. From 1948 to 1952 aid to the value of some 12 billion dollars was distributed.

Cynical commercial greed also contributes to the cost-of-living crisis. The aggressive marketing techniques of multinational tobacco companies, for example, in 1960 a ton of coffee could buy 37 tons of fertilizer, whereas in 1982 it could buy only 16 tons. Similar figures could be given for cocoa, tea, cotton, copper, tin, and other primary products that are the main exports of less developed countries. Largely as a result of these adverse terms of trade, over which they have little control, by 1987 developing countries owed a staggering \$1,000 billion. This millstone round their necks gravely hinders economic recovery and even threatens the stability of some governments.

The New York Times recently commented: "The single issue that unites Latin America is debt . . . This problem is held responsible by governments for their crumbling popularity and is seen as the key political variable affecting their immediate future."



National Debt

In many lands government expenditure greatly exceeds income. The extensive borrowing that this policy requires leads over the years to the accumulation of an enormous budget deficit, sometimes called the national debt. Repayment of this debt, together with interest, forces the government to keep on borrowing, which pushes up interest rates and fuels inflation. Furthermore, as *Time* magazine explained, governments are loath to reduce spending because "voters, being human, want more benefits and fewer taxes, and politicians, being politicians, respond to the [voters' wishes]." Thus, the day of reckoning is postponed, and meanwhile the cost of living goes up.

International Debt

For a variety of reasons, some countries import more goods and services than they export, resulting in a balance of trade deficit. The shortfall has to be paid for in currency that is acceptable to other nations, usually in dollars or other strong currencies. This money must be either drawn from the reserves or borrowed from other countries. If the country's reserves fall dangerously low and loans are not forthcoming, import restrictions may have to be introduced or the currency devalued. Both these measures cause a sharp rise in the price of imported goods, many of which may well be necessities for industry and consumer alike.

Third World countries particularly have balance of trade problems because, in almost every case, the value of the goods they export has dropped dramatically. For

co companies, for example, have succeeded in persuading millions of poverty-stricken people to spend what little cash they have on cigarettes. In some developing lands, health-threatening, high-tar cigarettes are widely distributed, and most customers are unaware of the health hazard. Valuable agricultural land has been turned over to tobacco cultivation due to the lure of vital foreign exchange, which often does not materialize. Meanwhile smoking-related diseases increase at a par with the rising cost of living.

This brief review of the reasons behind the cost-of-living crisis suffices to show the daunting

challenge facing governments who strive to better the economic plight of their citizens. President Mitterrand of France, speaking at an economic forum, complained about a "world that constantly moves the carpet under your feet, pulling it out and threatening to trip you up." Statesmen and economists of the Third World know from bitter experience exactly what he means.

Does that mean that there is no hope for economic recovery? Is the world economy incapable of providing a decent living for all mankind? The following article will answer these questions.

WHAT HOPE FOR ECONOMIC RECOVERY?

During the reign of Louis XVI of France, his queen, Marie Antoinette, reportedly once asked the royal finance minister: "What will you do about the deficit, Monsieur le Ministre?" His reply: "Nothing, Madame. It is too serious."

ALTHOUGH times have changed, this particular philosophy still appears to be in vogue. Statesmen and economists alike lament the huge international debt, the grave economic imbalance between rich and poor countries, and the abject poverty in so many countries. But little if anything is done—the problems are too serious. Does this make economic sense?

The word "economics" comes from the Greek word *oikonomos*, which means a steward or house manager. World economics is basically the study of how the world's "house" is managed. How is it being managed?

To illustrate, let us imagine the earth as a neighborhood, and the individual nations as neighbors. One of the wealthiest neighbors is a compulsive spender and owes money to

nearly everyone, but as he is their best client, his creditors are reluctant to press for repayment. Some of the poorer families are so deeply in debt that they have to borrow money just to pay the high interest rates on their loans. Meanwhile, the father of the most destitute family in the area has just treated himself and his friends to a lavish celebration meal, although several of his children are starving.

The richer families eat very well and end up throwing a lot of food in the garbage can. They spend more on their pets than the poorer families can afford to spend on their children. From time to time they have neighborhood meetings to talk about all the problems in the area, but nothing seems to get done. Tension is growing between the rich families and the poor. Obviously, something is fundamentally wrong with the way this neighborhood is managed.

Someone to Manage the Global Economy

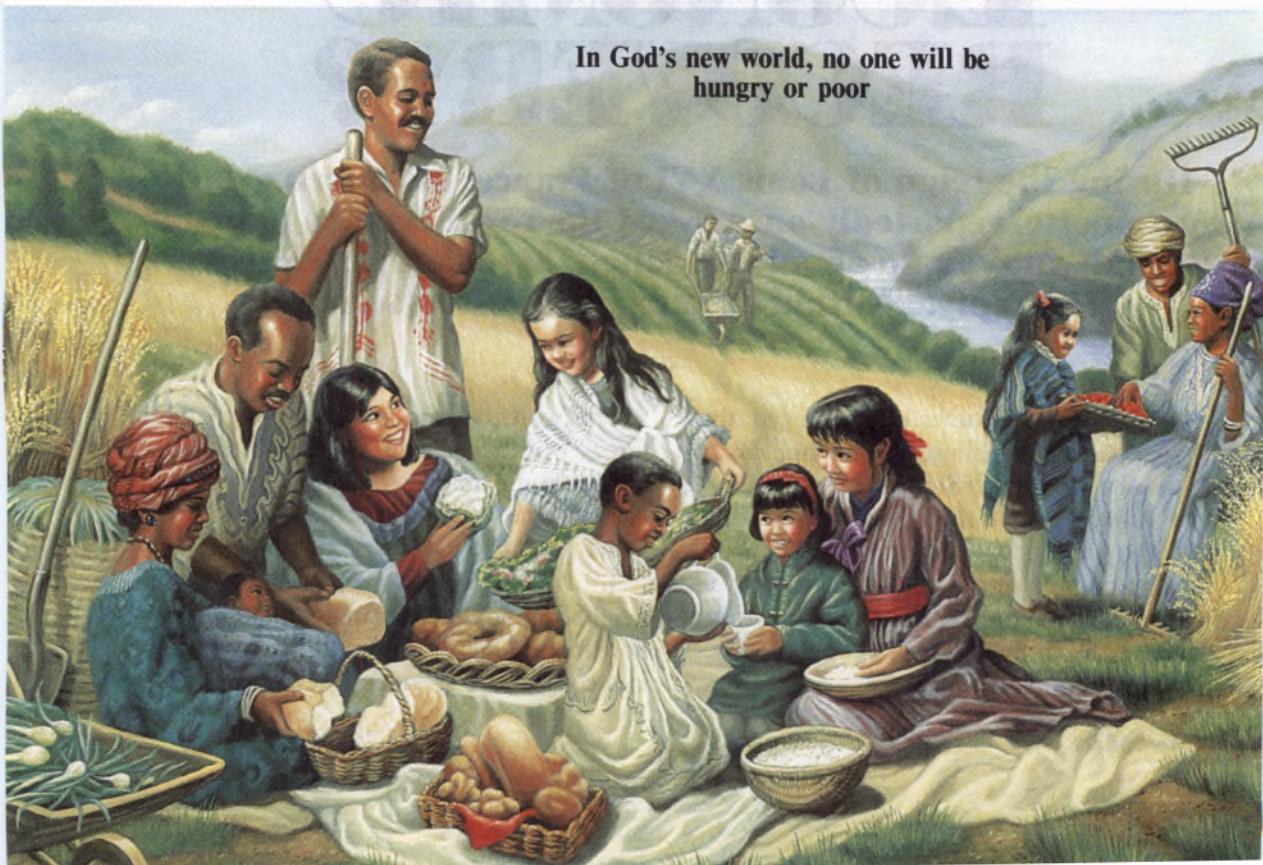
Good management cannot be divorced from morality. As we have seen, selfishness and greed on a national, corporate, and individual level contribute significantly to the cost-of-living crisis, especially in poorer countries. Economic injustice is really just one reflection of an unjust system of things.

Admittedly, there are no easy solutions. The problems are too immense to be tackled by one country, and no international body exists with the necessary power to deal with them. In addition, world leaders are criticized for lacking the political will to come to grips with them.

Nevertheless, history describes one ruler who was especially concerned about the plight of the economically downtrodden. He enacted specific laws to protect them and provide for them.

This ruler was the one who liberated the

In God's new world, no one will be hungry or poor



Israelites from Egypt some 3,500 years ago and who fed them miraculously with manna during their 40-year trek through the wilderness. This invisible king made sure that *everyone* had enough.—Exodus 16:18; compare 2 Corinthians 8:15.

Later, when the Israelites arrived in the Promised Land, God-given laws protected the needy. Interest-free loans were provided to those who had fallen on hard times. The poor could glean the fields, the orchards, and the vineyards. And the owners had to leave something for the gleaners. Furthermore, God commanded the wealthier Israelites to ‘open up their hand generously to the afflicted in the land.’—Deuteronomy 15:7-11.

God managed the household of Israel in such a way that all the nation could prosper, provided they obeyed his instructions. His representatives, such as King Solomon, were required to imitate God’s example. Regarding Solomon, the psalmist writes: “He will defend the poorest, he will save the children of those in need . . . He will free the poor man who calls to him, and those who need help, he will have pity on the poor and feeble, . . . their lives will be precious in his sight.”—Psalm 72:4, 12-14, *The Jerusalem Bible*.

Nevertheless, God later predicted in his Word that there would arise an acute cost-of-living crisis. Describing the harsh economic realities that would eventually plague mankind, the Bible foretold: “A whole day’s wage for a loaf of bread.” (Revelation 6:6, *Weymouth*, Fifth Edition) Today, this is precisely the situation for many of the world’s poor. A whole day’s income does not even cover the cost of a single meal.

A Real Economic Recovery in Sight

The only solution to this deplorable state of affairs was highlighted by Nobel prize winner Willy Brandt. He said: “There must be a

growing realization that poor and rich countries . . . are tied together by their common interest in survival, and that solutions will only be achieved by adopting a farsighted and worldwide approach.”

That is precisely what God himself has in mind, a farsighted and worldwide approach. Unlike human rulers, God has both the will and the way to bring about a worldwide economic recovery.

In that same prophecy about economic hardship, he referred to the ruler that he has appointed, a ruler capable of remedying the situation. He is described as being seated upon a “white” horse and also as one who would ‘go forth conquering.’ This is none other than Jesus Christ, who will shortly ‘conquer’ in order to extend God’s Kingdom rule as the sole government over mankind. This Kingdom, in the hands of Jesus Christ, is God’s way of solving, among other things, the cost-of-living crisis.—Revelation 6:2; compare Daniel 2:44.

Under this Kingdom rule, referred to in Isaiah’s prophecy as “new heavens,” God promises: “They shall not toil in vain or raise children for misfortune.” “My servants shall eat . . . ; my servants shall drink . . . ; my servants shall rejoice.”—Isaiah 65:13, 14, 17, 23, *The New English Bible*.

Millions who today toil in vain can take heart from these words. In God’s new world, their children will not be deprived of basic needs due to the misfortune of economic hardship. Concern about the cost of living will be replaced by delight in the joy of living.

If you feel that such promises are just a Utopian dream, why not talk to Jehovah’s Witnesses the next time they visit you. They will be happy to show you from the Scriptures why we can trust in God’s solution to the cost-of-living crisis.



What Career Should I Choose?

WHAT shall I do with the rest of my life? Sooner or later you confront this challenging question. A confusing array of choices present themselves—medicine, business, art, education, computer science, engineering, the trades. And you may feel like the youth who said: "What I consider to be successful... is maintaining the comfort level that you grew up with." Or you may dream of improving your financial lot in life.

But is there more to success than material gain? Can any secular career bring you real fulfillment?

'It Didn't Mean a Thing'

Glamorous, exciting, lucrative! That is the way movies, TV, and books often portray secular careers. But to attain so-called success, career climbers must often vie with one another in a life-and-death struggle for recognition. Dr. Douglas LaBier tells of how young adults, many "with fast-track, hi-tech careers, report feelings of dissatisfaction, anxiety, depression, emptiness, paranoia, as well as a whole range of physical complaints."

Long ago, King Solomon exposed the futility of mere worldly success. Backed by virtually limitless resources, Solomon built up an astonishing list of career accomplishments. (Read Ecclesiastes 2:4-10.) Yet, concluded Solomon: "I, even I, turned toward all the works of mine that my hands had done

and toward the hard work that I had worked hard to accomplish, and, look! everything was vanity [“I realized that it didn’t mean a thing,” *Today’s English Version*] and a striving after wind.”—Ecclesiastes 2:11.

A job may well bring wealth and recognition, but it cannot satisfy one’s ‘spiritual needs.’ (Matthew 5:3) Satisfaction thus eludes those who build their lives solely around secular achievement.

A Career That Satisfies

King Solomon advises: “The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man.” (Ecclesiastes 12:13) The prime obligation for Christians today is to preach the Kingdom message. (Matthew 24:14) And youths who take seriously this obligation feel compelled to have as full a share in this work as possible—even if they are not naturally inclined toward preaching. (Compare 2 Corinthians 5:14.) Instead of pursuing full-time secular jobs, thousands have chosen to serve as full-time evangelizers (pioneers). Others serve as foreign missionaries or at branch offices of the Watch Tower Society.

Emily, who gave up a career as an executive secretary to become a pioneer, says: “I have developed a real love for this work.” Yes, the full-time ministry is the most satisfying, excit-

ing career imaginable! And what greater privilege could one have than to be one of "God's fellow workers"?—1 Corinthians 3:9.

University Education—Advantageous?

Most pioneer ministers support themselves with part-time work. But what if later on you need to support a family? Surely one would never regret devoting one's youthful years to God's service! Still, some ask, Would it not make sense for a youth first to obtain a university degree and perhaps pursue the ministry later?

The Bible, of course, does not spell out exactly how many years of schooling a Christian youth should obtain. Nor does it condemn education. Jehovah, the "Grand Instructor," encourages his people to read well and to express themselves clearly. (Isaiah 30:20; Psalm 1:2; Hebrews 5:12) Moreover, education can broaden our understanding of people and the world we live in.

Nevertheless, is a university degree always worth the huge commitment of time and money it demands?* While statistics indicate that university graduates earn higher salaries and suffer less unemployment than high school graduates, the book *Planning Your College Education* reminds us that these statistics are mere averages. Only a minority of university graduates actually receive sky-high salaries; the rest are paid wages that are far more down to earth. Besides, the high incomes attributed to university graduates may also result from such fac-

* In the United States, university costs average well over \$10,000 a year! It often takes students years to pay off their indebtedness.

tors as "unusual abilities, motivation, area opportunities for employment, . . . special talents"—not simply the amount of their education.

"A [university] degree no longer guarantees success in the job market," says the U.S. Department of Labor. "The proportion [of university graduates] employed in professional, technical, and managerial occupations . . . declined because these occupations did not expand rapidly enough to absorb the growing supply of graduates. As a result, roughly 1 out of 5 [university] graduates who entered the labor market between 1970 and 1984 took a job not usually requiring a degree. This oversupply of graduates is likely to continue through the mid-1990's."

Further Facts to Ponder

A university degree may or may not improve your employment prospects. But one fact is indisputable: "The time left is reduced!" (1 Corinthians 7:29) For all its presumed benefits, would four years or more in

a university be the best use of that remaining time?—Ephesians 5:16.

Would a university education steer you toward or away from your spiritual goals? Remember, a high income is not a Christian priority. (1 Timothy 6:7, 8) Yet, a survey of U.S. university administrators described today's students as 'career-oriented, concerned with material success, concerned with self.' One group of students said: "It seems like all we talk about is money." How might being immersed in an atmosphere of intense competition and selfish materialism affect you?

Universities may no longer have the riotous scenes of the 1960's. But a decrease in

university bedlam hardly means the campus environment is wholesome. Concluded one study of campus life: "Students still have almost unlimited freedom in personal and social matters." Drugs and alcohol are used freely, and promiscuity is the rule—not the exception. If this is true of universities in your land, might living there thwart your efforts to remain morally clean?—1 Corinthians 6:18.

Another concern is the well-documented association of exposure to higher education with decreased "adherence to core religious tenets." (*The Sacred in a Secular Age*) The pressure to maintain high grades has caused some Christian youths to neglect spiritual activities and thus become vulnerable to the onslaught of secular thinking promoted by universities. Some have suffered shipwreck concerning their faith.—Colossians 2:8.

Alternatives to University Education

In view of these facts, many Christian youths have decided against a university education. Many have found that the training offered in congregations of Jehovah's Witnesses—the weekly Theocratic Ministry School in particular—has given them a real edge in finding employment. Though not possessing a university degree, such youths learn to be poised, adept at expressing themselves, and quite capable of handling responsibility. Furthermore, while in secondary school, some take courses in typing, computer programming, auto repair, machine-shop work, and so forth. Such skills may lend themselves to part-time employment and are often in high demand. And though many youths disdain 'working with their hands,' the Bible dignifies doing "hard work." (Ephesians 4:28) Why, Jesus Christ himself learned a trade so well that he came to be called "the carpenter!"—Mark 6:3.

True, in some lands university graduates have so flooded the job market that it is hard

to obtain even commonplace jobs without additional training. But often there are apprenticeship programs, vocational or technical schools, and short-term university courses that teach marketable skills with a minimum investment of time and money. Also, there is a factor that employment statistics do not take into account: God's promise to provide for those who give priority to spiritual interests.—Matthew 6:33.

Employment prospects and educational systems vary from place to place. Youths have different abilities and inclinations. And while a career in the Christian ministry is recommended as being beneficial, it is still a matter of personal choice. You and your parents must thus carefully weigh all factors involved in deciding how much education is right for you. 'Each one must carry his own load' in making such decisions.—Galatians 6:5.

If, for example, your parents insist that you attend a university, you have no choice but to obey them as long as you are living under their supervision.* (Ephesians 6:1-3) Perhaps you can continue living at home and avoid getting caught up in the university scene. Be selective in your choice of courses, for example, focusing on learning job skills rather than worldly philosophies. Guard your associations. (1 Corinthians 15:33) Keep yourself spiritually strong by meeting attendance, field service, and personal study. Some youths who have been obliged to attend university have even managed to pioneer by choosing a schedule of courses that made that possible.

Choose your career carefully and prayerfully, so that it not only will bring personal happiness but will enable you to 'store up treasures in heaven.'—Matthew 6:20.

* It may not be necessary to receive a four-year degree to satisfy your parents. In the United States, an associate degree, for example, is acceptable to employers in many professional and service-related fields and can be acquired in two years.

...and advanced technology. In addition to being one of the most modern nations in Asia, Korea is also one of the most advanced in terms of technology. This is due to the fact that they have been investing heavily in research and development over the past few decades. The country has made significant progress in areas such as information technology, robotics, and nanotechnology.

Win at All Costs The Olympic Spirit?

THE Koreans were determined. They were not going to lose this chance of winning the hearts of visiting Olympic athletes, tourists, and millions of worldwide television spectators. Toiling for seven years, they invested over three billion dollars in the project.

They poured their heart and soul into making the 1988 Seoul Olympics a success. Over 26,000 volunteers pitched in to help. As many as 240,000 ordinary citizens cleaned the streets. They closed 2,200 public baths so that smoke from the chimneys would not affect the marathon runners. Yes, they willingly adjusted their daily routine to host the biggest Olympics in history with over 9,500 athletes from a record 160 participating countries. As a result, they won prestige as a developing industrial power capable of hosting the games.

Winning the Commercial TV Olympics

The games meant by far the greatest success for Korean businessmen, who invited their customers from all over the world. Their frantic search for the "platinum paper," the admission ticket for the opening ceremony, meant easy money for scalpers selling a first-class admission ticket at over 20 times the original price. The Olympics also opened up for the Koreans new business dealings with Eastern European countries. Not to be dismissed lightly was the publicity the Olympics gave to Korea as a leading power of newly industrialized countries.

"One hundred eighty hours of (NBC) telecasting!" exclaimed a Korean businessman, as reported in the *Los Angeles Times*. "It's unimaginable how much it would cost to buy that much advertising for Korea." And the American National Broadcasting Company reportedly paid 300 million dollars to get that favor.

With that money, however, the American network



gained a voice in the Olympics. An executive of the Korean Broadcasting System told *Awake!*: "In the major sports that are popular in the United States, there was some adjustment of schedules for the finals and for competitions in which U.S. athletes participated. By shifting such competitions to the 9:00 a.m. to 2:00 p.m. period, Seoul time, they were made to coincide with prime time in New York." All of this at the cost of inconveniencing the participants.

To be ready for such early games, some had to wake up at 5:00 a.m. "It is understandable," explained the executive, "in the sense that the Olympic Games are now mainly sustained by the fee from television rights, and 75 percent of this contribution is made by the U.S. network." The average viewing rate, however, was below expectations, which meant a loss of profit for NBC because of their guarantee to advertisers.

Winning and Losing

"No Question at All!" This was the headline of Japan's *Mainichi Daily News* on the day after Canadian Ben Johnson's victory in the men's 100-meter dash. A few days later the same paper retracted by running the headline: "World's Fastest Dash From Fame to Shame." Johnson had tested positive for doping with anabolic steroids and was stripped of the gold medal for which he had worked and trained so hard.

In the 100-meter race, the world's fastest man succumbed to the temptation to take drugs. That "was a blow to the Olympic Games and a blow to the Olympic Movement," said the president of the IOC (International Olympic Committee). For those caught for doping, their efforts to win at all costs included having their medals stripped from them. Altogether, ten doping cases marred the 1988 Olympics.

However, "only the uninformed get caught," says U.S. shot-putter Augie Wolf as reported in *Newsweek* magazine. "I feel sorry for Ben John-

son," said a Soviet coach, according to *Newsweek*, "but maybe 90 percent . . . use drugs. Ben Johnson's mistake was getting caught." On the other hand, Edwin Moses, a U.S. hurdler, gives his educated guess that "at least 50 percent of the athletes in the high-performance sports" would have been disqualified had they not outwitted the doping tests. If so many athletes believe that doping helps them, then why ban the drugs?

First, it is done to protect the spirit of fair play in the Olympics. Then there is the matter of protecting the athletes. Drugs in sports became a matter of serious concern when a Danish cyclist died of drug abuse in the 1960 Rome Games. More recently in 1987, Birgit Dressel,



The Korea delegation at the opening ceremony of the games



West Germany's heptathlon medal hopeful, died from using some one hundred different drugs in her struggle to win the gold medal in her seven-events competition. Anabolic steroid, the "wonder drug" to develop muscles, can also

The use of steroids by some athletes marred the Olympic Games

develop problems in a user's system—liver cancer, sterility, kidney damage, and heart trouble, just to name a few.

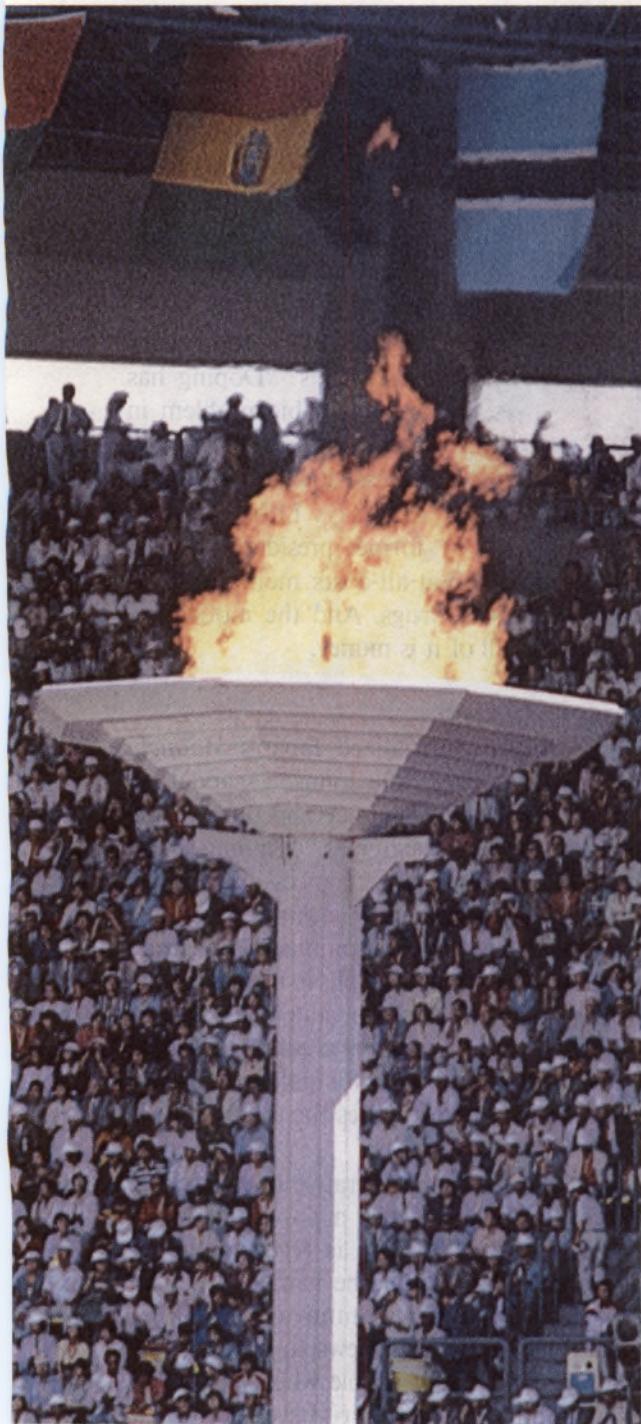
Then, why do athletes take drugs? "Doping has become a big problem in the Olympics due to the excessive desire for medals," says Lord Killanin, former president of IOC.

Yes, it is the win-at-all-costs mentality that drives athletes to drugs. And the motivating force behind all of it is money.

Money at All Costs

"In reality," editorialized Japan's *Mainichi Shimbun* newspaper, "the Johnson scandal occurred as the lust for money and fame in the sports world went to extremes." Winning a gold medal at the Olympics enhances an athlete's commercial value, thereby jacking up the appearance money he can command for future athletic competitions as well as increasing endorsements. Some also won state pensions and bonuses because of winning a gold medal. One country offered a bonus for gold-medal winners, amounting to 60 times the average worker's monthly wage.

The Olympics are a lucrative business. The Korean organizers reaped a provisional profit of \$349,000,000. Who is responsible for this commercializing of the games? "The International Olympic Committee (IOC), of course," accused a Tokyo newspaper, *Asahi Evening News*. "The very people who ought to be upholding the Olympic spirit have allowed the



Games to be turned into a commercial show."

While trying to uphold the world's highest level in sports, the IOC winked at the professionalization of athletes. In the revived Olympic event of tennis, it has tolerated "instant amateurs." As long as millionaire professionals suspend commercial contracts for two weeks, stay in the Olympic Village instead of luxury hotels, and play free, they are considered amateurs.

Not all welcomed such a change in the Olympic principle. "It is unfair," said Kuwait's IOC delegate as reported in *The Korea Times*. "This will really take all sports events into commercialism."

Finish Line Ahead?

Of course, not all athletes had the win-at-all-costs mentality, nor were they competing for money. One yachtsman who spotted a drowning participant gave up the race and rescued him at the cost of coming in 21st. Many were satisfied just to have taken part in the games. However, the overall emphasis was not on fair play and the "Olympic spirit" but on winning at all costs, even with the use of drugs. Speaking of the drug problem, U.S. athlete Edwin Moses said: "Sport, and perhaps the Olympic movement, has hit rock bottom."

It is of interest to note why the ancient Olympic Games were terminated. "By the fourth century of our era," explains the Seoul Olympic Organizing Committee, "the influence of politicians and the self-seeking wealthy brought corruption to the Games and they were abolished by [Emperor] Theodosius I." Precisely these two factors, politics and money, have regained their prominence in the modern Olympics. Indeed, the win-at-all-costs spirit fueled by these factors only mirrors present human society. So all of us may well ask, Will there be a return to the true "Olympic spirit" by the time the games are held in Barcelona, Spain, in 1992, or will it still be win at all costs?

The Oriental Search for the Right Way

"The way of truth is like a great road."

Meng-tzu, Chinese sage of the 4th century B.C.E.

ANY number of religions lay claim to being the way of truth that leads to salvation. Confucianism, Taoism, and Buddhism, for example, are called China's "three ways." Japanese and Korean religions use similar terminology. Just how do these various "ways" differ, if at all?

Confucianism—The Way of Man

Although little is known for certain about Confucius, a noted reference work says that he "must be counted among the most influential men in world history." A teacher, philosopher, and political theorist, he lived between 551 and 479 B.C.E. His family name was K'ung, so he was later called K'ung-Fu-tzu, meaning "Master K'ung." The Latinized version is "Confucius."

Confucius did not found a new religion. *The Viking Portable Library World Bible* explains that he simply "organized the one which had existed in the land of his birth from time immemorial, giving form to its books, dignity to its formalities, and emphasis to its moral precepts." Human behavior, not theology, was his chief interest. His teaching was primarily a social ethic. His attempts to achieve political office were motivated by an overwhelming de-

sire to alleviate the sufferings of his people. Appropriately, then, the philosophy of this man—more the frustrated politician than the aspiring religious leader—has been called the "Confucian way of man."

Confucius did not think highly of the religion of his day, saying that much of it was only superstition. When asked if he believed in God, he supposedly answered: "I prefer not speaking." But his many references to *Tien*, meaning "Heaven," are interpreted by some to mean that he did believe in something more than just some impersonal higher force.

Confucius stressed family values, respect for authority, and social harmony. He called attention to the need for education in developing abilities and strengthening personal qualities necessary for serving others. He emphasized *jen*, a word meaning benevolence toward humankind in general, but filial piety and brotherly respect in particular. He encouraged ancestor worship.

These typical Confucian traits are still characteristic of Asians reared in Confucian fashion. Sociologist William Liu, of the University of Illinois at Chicago, says that "the Confucian ethic drives people to work, excel and repay the

debt they owe their parents." Thus, immigrants from countries with a strong Confucian influence have become noted in the United States for exceptionally high scholastic marks.

The cornerstone of Confucian thought is the collection known as *Wu Ching* ("Five Classics"). The "Four Books," or *Ssu shu*, added in the 12th century, are considered as being essential to Confucian thought. Their style, marked by brevity and compactness, makes them difficult to understand.

By the fourth century C.E., Confucian precepts were being taught in the Kokuryo Kingdom in northern Korea. Confucianism spread to Japan perhaps by the beginning of the fifth century C.E. Meanwhile, back in China another "way" was developing.

Taoism—The Way of Nature

Tao, central to Chinese thinking for millenniums, means "way" or "road." It came to designate the correct way of doing things in harmony with the natural way the universe operates. Tradition says that its founder was a contemporary of Confucius who bore the title Lao Tze, meaning either "Old Boy" or "Old (Venerable) Philosopher." Some claim that Lao Tze was called this because, after a miraculous conception and prolonged pregnancy of several decades, his mother gave birth to him after his hair had already turned white with age. Others say that he was given the title out of respect for his wise teachings.

Taoism teaches that at birth a child is endowed with a certain amount of "primordial breath," or life-force. By various means, such as by meditation, dietary regimens, breathing and sexual control, an unnecessary depletion of the "primordial breath" can be avoided. Thus, longevity is synonymous with sainthood.

The human body is viewed as a miniature universe that must be kept in proper harmony

with nature. This has to do with what the Chinese call *yin* and *yang*, literally the shaded and the sunny sides of a hill. Basic to all Chinese philosophies, *yin* and *yang* are the opposing, yet complementary, elements out of which everything in nature is composed. *The Encyclopedia of Religion* elaborates: "The *yin* predominates in everything that is dark, shaded, cool, wet, waning, bending, earthy, female, while *yang* is bright, hot, dry, waxing, stubborn and aggressive, heavenly, and male." An application of this principle is found in *feng-shui*, a form of Chinese divination called geomancy in English. It is designed to find propitious locations for towns and houses, but especially for graves. Harmonizing the *yin-yang* forces of a potential site with those of its inhabitants will ensure, it is claimed, the latter's welfare. Helen Hardacre of Princeton University explains that the proper "combination of cosmic forces is believed to benefit the dead and to facilitate their progress in the other world."

While trying to keep the *yin-yang* forces in balance, however, no attempt should be made to change their natural state forcibly. This, it is thought, would be counterproductive, a belief that encourages passivism. In 1986 an elderly monk explained it like this: "The teaching of Taoism is to keep quiet and to do nothing. Doing everything lies in doing nothing." Taoism's strength has therefore been likened to water, which despite its softness benefits all creatures.

Formerly, it was customary to differentiate between Tao philosophy (4th/3rd centuries B.C.E.) and Tao religion (2nd/3rd centuries C.E.). This distinction is no longer so clear-cut, for it is evident that Tao religion evolved from the Taoist philosophies that preceded it. Professor of religion Hans-Joachim Schoeps says that Taoism as a religion "is nothing more than the continuation of the ancient Chinese folk religion. At its core is a simple

form of spiritism . . . [with spirits who] nest everywhere, forever endangering human life and health. . . . In today's China, Taoism has deteriorated into a religious form of superstition for the masses."

Shinto—The Way of Kami

Japan is also noted for an ancient folk religion, a mixture of "polytheistic nature and ancestor worship," as one author describes it. At first this ethnic religion went unnamed. But when, during the sixth century C.E., Buddhism

General Guan Yu, a god of war in Chinese folk religion and patron of the military and merchant classes ►

▼ From the left, Han Xiangzi, LuDongbin, and Li Tieguai—three of the eight Taoist Immortals—and Shoulao, the Stellar God of Longevity



Courtesy of the British Museum

was introduced to Japan, one name given to Buddhism was *Butsudō*, "the way of the Buddha." Thus, to differentiate between this and the native religion, the latter soon became known as Shinto, "the way of the *kami*."

Kami (the various gods or deities) is indeed the focal point of Shinto. Kami came to refer to any supernatural force or god, including nature gods, outstanding men, deified ancestors, or even "deities who serve an ideal or symbolize an abstract power." (*The Encyclopedia of*

Religion) While the term *Yaoyorozu-no-kami* literally means eight million gods, the expression is used to signify "many gods," since the number of deities in the Shinto religion is ever increasing. Humans, being children of *kami*, have a primarily divine nature. Therefore, the idea is, live in harmony with *kami*, and you will enjoy their protection and approval.

Shinto, while not strong on dogma or theology, has given the Japanese a code of values, molded their behavior, and determined their way of thinking. It provides them with shrines,

where they can worship as they feel the need.

The major types of Shinto are interrelated. Shrine Shinto and Folk Shinto have few significant differences. Sect Shinto, on the other hand, is made up of 13 sects founded during the 19th century that in varying degrees contain some

elements of Confucianism, Buddhism, and Taoism.

Buddhist influence on Shinto has been especially strong. This explains why many Japanese are Buddhist and Shintoist at the same time. A traditional Japanese house has two altars, a Shinto altar to honor the *kami*, and a Buddhist altar to honor one's ancestors. Keiko, a young Japanese girl, explains: "I owe respect to my ancestors and show it through Buddhism . . . I'm Japanese, so I do all the little Shinto

rituals." Then she adds: "And I thought a Christian marriage would be real pretty. It's a contradiction, but so what?"*

Ch'ondogyo—Korea's Religion of the Heavenly Way

Buddhism, fortified by Taoism, and Confucianism are among Korea's main non-Christian religions. After being introduced from China, they were influenced by Korea's folk religion, shamanism, and according to *The Encyclopedia of Religion* were "selected, transformed, and adapted in varying degrees to the social and intellectual conditions prevailing on the Korean Peninsula."*

Another religion in Korea is Ch'ondogyo, "Religion of the Heavenly Way," its name since 1905. Founded in 1860 by Ch'oe Suun (Che-u), it was originally called Tonghak, "Eastern Learning," in contrast with Sohak, "Western Learning," the term for Christianity, which Ch'ondogyo was developed partially to counteract. According to German author Gerhard Bellinger, Ch'ondogyo attempts to merge "the ideals of Confucian human kindness and justice, Taoist passivity, and Buddhist compas-

sion," which is what its founder intended. Ch'ondogyo also contains elements of shamanism, and Roman Catholicism. Despite its claims of promoting religious unity, by 1935 it had spawned at least 17 daughter sects.

Central to the "Religion of the Heavenly Way" is the belief that man is essentially divine, part of God. *Sain yōch'ōn*, ("Treat man as God") is therefore a major ethical tenet, requiring that fellow humans be treated with "utmost concern, respect, sincerity, dignity, equality, and justice," explains Yong-choon Kim of the University of Rhode Island.

Striving to change the social order in pursuit of these high principles brought the founder, Suun, into conflict with the government. Political meddling led to the execution of both him and his successor. It also helped provoke the Sino-Japanese War of 1894. In fact, political activity is characteristic of newer Korean religions, of which the Tonghak movement was only the first. Nationalism is often a major theme, with Korea being assigned a future place of world prominence.

Which "Way" Leads to Life?

Obviously, many Asians feel that it is largely immaterial which religious "way" one follows. But Jesus Christ, whose religion back in the first century was also called "The Way," rejected the view that all religious "ways" are acceptable to God. He warned: "The road that leads to perdition is wide with plenty of room, . . . but the road that leads to life is small and narrow, and those who find it are few."—Acts 9:2; 19:9; Matthew 7:13, 14, *The New English Bible*, footnote; compare Proverbs 16:25.

Of course, most first-century Jews ignored his words. They did not think that they had found their true Messiah in Jesus or the right "way" in his religion. Today, 19 centuries later, their descendants are still awaiting their Messiah. Our next issue will explain why.

IN OUR NEXT ISSUE

*Is Losing Weight a
Losing Battle?*

*The Chip—Today's
Electronic Building Block*

Spectacular Sky-Shows

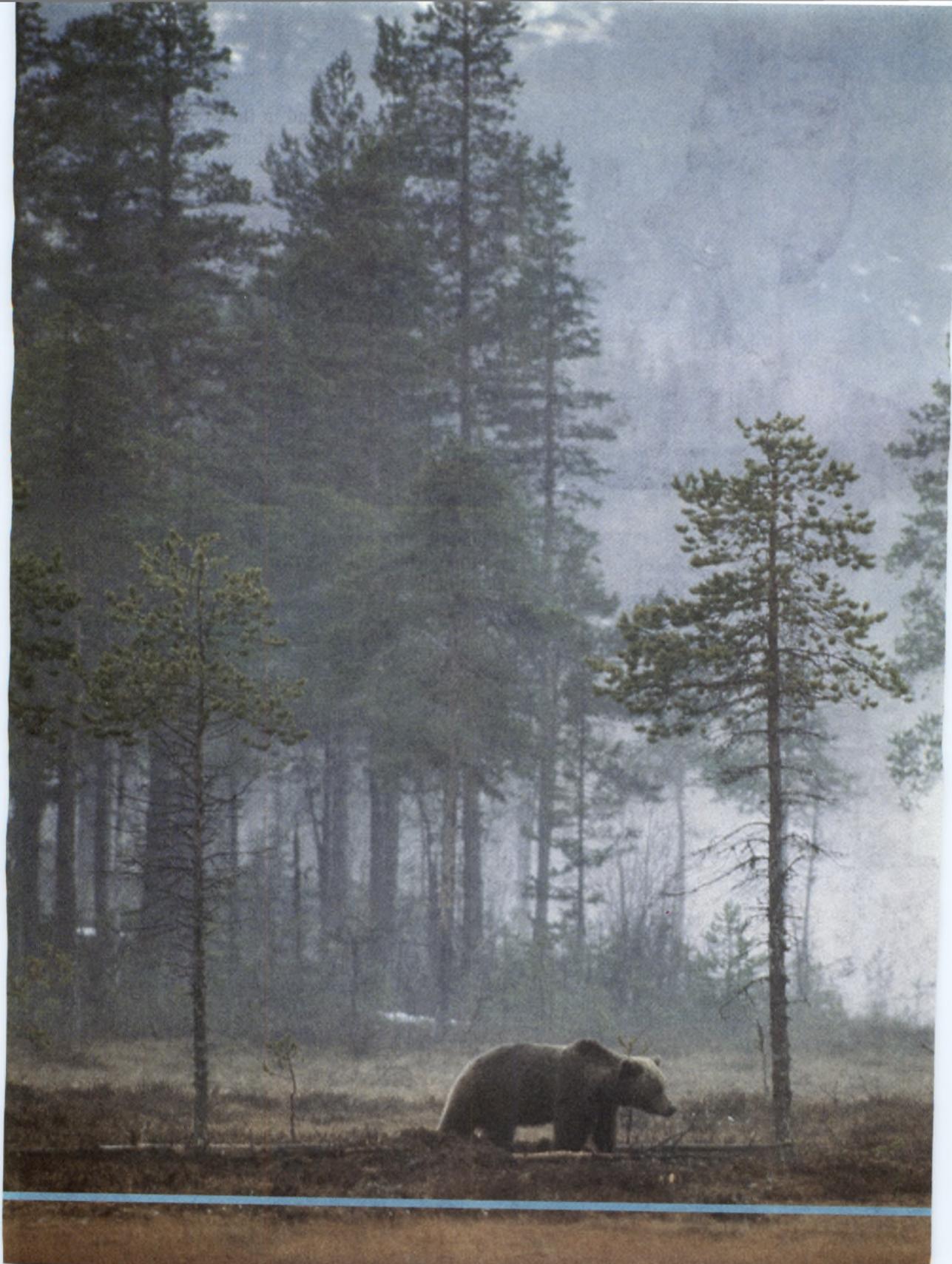


Various statues are found in the precincts of a Shinto shrine, and the guardian dog on the left is thought to ward off demons

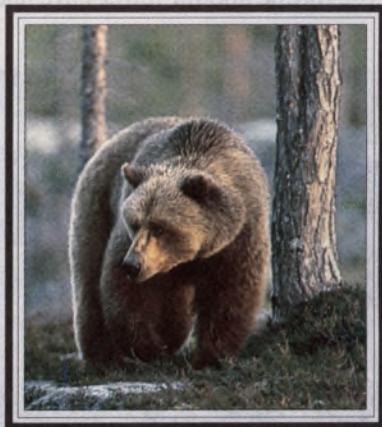


Students, with parents, at the Yushima Tenjin Shinto shrine, Tokyo, pray for success in examinations





"MY FAVORITE PHOTO MODEL"



By *Awake!* correspondent in Sweden

IT IS late summer in the north of Sweden. The sun is just setting. I am relaxing in my car, which I have parked at the end of a little wooded lane close by a bog. I lazily look at the birch trees on the other side of the bog. Suddenly, a big brown bear comes lumbering from the forest toward me.

"I quickly slip out of the car. With my camera around my neck I creep along the bog to find a good angle. The bear stops and stares at me. I glance at the car, which is a ten-second sprint away. He lifts his broad head, sniffs, shakes his huge body and sneezes. The pit of my stomach tightens.

"As he continues toward me, I slowly steal back toward the car. Again he stops, and now he sees me. Suddenly, with a powerful sneeze he starts toward me. ■■■

I quickly lift my camera. For a split second I catch his eye in the viewfinder. I press the shutter release and then rush back to the car.

"What a shot! It was so good that the Swedish post office used it as the basis for the design of a postage stamp."

This is how nature photographer Bertil Pettersson describes one of his encounters with brown bears.

"It is my favorite photo model," he says and continues: "An encounter with this beautiful, awe-inspiring animal in the dense Swedish forests is extremely rare. Few people have caught a glimpse of one and far fewer have taken a picture of it."



A Cautious Fellow

"Forget any ideas that the bear is a big, slow-witted, jovial fool," Bertil explains. "It is alert and cautious and easily outwits man in the forest. It may attack and fight, though not in an upright position, as some stories tell. From time to time it stands up to survey the situation. It usually withdraws or squats in the thicket until the danger passes. By means of its good hearing and delicate sense of smell, it may detect you long before you have the slightest idea that it is there."



△Sniffing the forest air

Caution—mother with her cubs▽



"What should I do if I happen to face one in the forest?" I ask.
"To begin with, do not panic. A bear rarely attacks unless provoked. Cautiously withdraw. If it grunts, hurry up, because that is its way to tell you that you are not welcome."

"Never take an unleashed dog with you in the forest. A dog may bark at a bear, tease it, and frightened by it run with it close upon its heels—toward you! You can figure out the rest yourself."

A Real "Sleeper"

"How does your photo model spend the winter?" I ask.

"In its underground den," Bertil replies.

"Oh yes, hibernating," I add.
"No, it simply sleeps," he explains. "You only need to give a sleeping bear a kick to be convinced that it is not hibernating. It will probably awaken like a human and quickly become active. Sleeping bruins have been awakened by motor saws cutting down trees and have fled from the area at full speed."

"The bear must know the seasons well," I continue.

"Yes," Bertil nods, "when well-fed by the end of October, it prepares its den, bedding it with fir twigs and moss. Since it is careful and shrewd, it prefers to wait until a day when it is snowing before finally entering the den so that its tracks will quickly be hidden. It emerges in the middle of April. Then it usually drags its

bed out in front of the entrance and stays there for a while before finally beginning its spring wandering."

While showing me pictures of two cute cubs playing, Bertil explains: "Bear cubs are born in the den around the end of January. Then they are as small as rats, but they grow quickly so that when they emerge in the spring, they are big enough to roll around, fight, and play near their mother."

Cuddly Cubs Not to be Hugged

"Anyone who happens to see such cute soft bundles in a glade would probably like to join them in their play and even hug them," I suggest.

"Oh, be careful!" Bertil warns. "A mother bear will not even let you get within sight of her cubs. That's why it is extremely difficult to take pictures of a mother with her cubs. On different occasions during a period of four years, I tried in vain to take pictures of a bear family from a hideout in a forest. Then, one day in May at sunset, this happened:

"I was on my way to my blind 200 feet away when I suddenly saw a large bundle near the carrion that I had put out in the middle of the bog. A bear! Soon two half-grown cubs from last year appeared at the edge of the bog. The wind was to my advantage, blowing toward me. With my cameras around my neck, I crept 60 feet toward the edge of the bog and crouched down behind a pine—just a stone's throw from the bears. When the cubs joined their mother, they looked on curiously as she buried the carrion. In the meantime I took a number of good pictures.

"At sunset, before the curtain fell on this spectacle, I saw what few people have ever seen. When the mother finished digging, the cubs began clinging to her. They nudged her side and bellowed monotonously. Suddenly she sat down and began suckling her cubs. After a while she turned over on her back and lifted her head, watching her cubs lovingly while they finished their supper. When they were satisfied, they huddled up next to her to sleep.

"I left slowly in order not to disturb the idyllic scene. After this breathtaking experience, I felt a humble thankfulness toward the generous God who has created these marvelous animals."

WATCHING THE WORLD

EARTHQUAKE ALERT

"Disastrous earthquakes," similar to the killer that occurred in Armenia last December, "will become more frequent and more devastating in [the] future," seismologists have warned. Why? As reported in *New Scientist*, "more than one-third of the world's largest and fastest-growing cities are located in regions of high seismic risk." Experts estimate that some 600 million people will inhabit these cities by the year 2035. Most earthquake deaths occur because of the collapse of buildings, and "in many cases, the new cities provide only basic shelter for people, rather than earthquake-resistant buildings," says the report. "Poor countries are likely to bear the brunt of future earthquakes, but rich countries are far from immune. Even the best earthquake-resistant buildings may collapse."

TARNISHED "PEARL"

"Spain, once the pearl of Catholicism," is no longer a "mighty fortress of religious belief and adherence," notes the German news magazine *Der Spiegel*. "Young people see Catholicism as nothing more than a label." Observers note that it has become a mere social rite, the 'ornamental framework' for family events such as weddings and funerals. "Even traditional Holy Week processions," the article states, "are less expressions of piety and more a kind of holy folklore." The decline can be seen in the statistics. The priesthood shrinks as less than half of the priests who die are replaced by new ordinations. Only one third of the populace regularly attend Mass or think that the pope is infallible. Contrary to Catholic

teaching, most women use contraception, and over 100,000 abortions and 29,000 divorces occur yearly in Spain.

ACCIDENTS IN THE HOME

In France 12,000 lives are lost each year by accidents in the home. Most of them (70 percent) happen in the kitchen, and infants



and children up to five years of age make up the greatest risk group, says the French daily *Le Figaro*. Falls, burns, electrocution, suffocation with plastic bags, and poisoning from toxic cleaning products were listed among the most frequent causes of home-related accidents. To reduce such risks "simple but firm orders" regarding what to avoid should be issued to the youngest children. Additionally, the article says: "Children cannot always tell the difference between positive and negative statements. They understand that something is forbidden mainly by the tone of the voice."

NOT A MISSING LINK

It was just 50 years ago that the first living coelacanth was hooked by a fisherman. Thought by evolutionists to have been extinct for some 80 million years, it was hailed as a "living fossil." It was

also called the "missing link" between fishes and the first land animals, since it had features resembling lungs and rudimentary legs. "Today, however, there is a growing consensus among evolutionary biologists who have studied living specimens that coelacanths are not missing links," says *The Washington Post*. The *Post* cites the British journal *Nature* as indicating that the "coelacanth features putatively linking it to land animals are probably only coincidentally similar. . . . Living coelacanths turned out to have no lungs."

CRIME PREVENTION

According to U.S. Department of Justice statistics, crime has become so entrenched in American life that 83 percent of the population will be victimized by violent crime at least once during their lifetime, and 40 percent will be injured during robbery or assault. What can the ordinary citizen legally do to protect himself when accosted on the street? *Daily News Magazine* recently put that question to people in New York, where crime reached new records last year. While most of the humorous responses involved acting eccentrically, of note was this printed reply: "Always have a generous supply of The Watchtower with you." Evidently Jehovah's Witnesses make an impression in many different settings.

A NATIONWIDE HOAX

Parents, doctors, and school officials in the United States have all been "taken in by a hoax," reports *The New York Times*. They have copied and circulated letters,

falsely accredited to a police department, warning parents of a new drug problem in the form of tattoos impregnated with LSD. Said to be distributed in the shape of blue stars or cartoon characters to appeal to young children, it was claimed that they were hazardous even to touch and could send a child on a "fatal 'trip.'" "Our agency has studied this issue for the past three years and has surveyed over 400 law-enforcement agencies," William Hopkins, director of the Street Research Unit of the New York State Division of Substance Abuse Services told *Awake!* "We . . . can assure you that the letter on Blue Star LSD that is being circulated is a nationwide hoax that is beginning to create hysteria among parents."

ITALY'S SUICIDE INCREASE

On the average, 12 Italians take their own lives each day, reports the newspaper *La Stampa*. In the last ten years, the number of suicides has increased by 60 percent, one of the highest rates of increase in Europe. Why? According to sociology professor Ferrarotti, the number of suicides is directly proportional to the breakdown in human relations. In today's highly competitive society, rivalry between individuals, even within families, has increased, often leading to profound loneliness. "In reality," says Ferrarotti, "the greater number of suicides are actually attempted suicides that end in death by mistake. And the attempted suicides are really requests for help, for communication with others." Is there any solution? "One must hope for . . . a society in which people will once again become considerate of one another," says Ferrarotti.

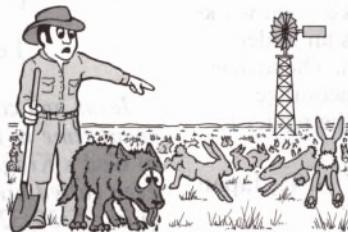
LOSERS WIN

"The lesson is irrefutable: Victory in modern war eventually favors

the loser," asserts the U.S. magazine *Parade*. Proof? Germany and Japan were both defeated in World War II. Since then, for over 43 years, both countries have been spared the costs of engaging in war and have succeeded in improving themselves economically. "The U.S., however, has fought in Korea, Vietnam, Cuba, Grenada, Libya and Lebanon. The Soviet Union has invaded Hungary, Czechoslovakia and Afghanistan. France has shed its military blood in Algeria and Vietnam, and Great Britain has gone to war with Argentina over the Falklands," says *Parade*.

TOO MANY RABBITS

Farmers in the Australian outback have been under siege by starving rabbits that number into the millions. In fact, more than



200 million of the furry creatures are said to be swarming a 85,000-square-mile area, eating whatever vegetation is in their path. Scientists are desperately seeking new methods to control their growth rate. A fatal virus known as myxomatosis has been successful in controlling similar rabbit plagues since its introduction 30 years ago. But the current rabbit population seems to be tolerating "even the most virulent strains" of the disease, reports *The Australian*, a national newspaper. Scientists fear a "severe impact on native vegetation and wildlife" from the tremendous surge of rabbits.

CORRUPTION REPORT CENTERS

China, in an effort to keep officials responsible and honest, is setting up corruption report centers across the country. "The aim is to encourage ordinary people to supervise the work of government according to law, and to provide the public with a means of exposing abuses of power by government departments and officials," explains the magazine *China Reconstructs*. "Anyone in the country, Chinese or foreign, can register a complaint." The centers were found to be necessary because recent changes provided officials with opportunities for increased corruption and criminal activities. Complainants are informed of the outcome of the case, and their names kept secret to prevent revenge. Such centers were scheduled to be established in every county of the nation by the end of June.

CLOSER TO GOD?

St. Peter's Basilica of Rome has long been the world's largest "Christian" church building. Challenging it, with 272 Doric columns and a 7.4-acre marble tile esplanade, is Our Lady of Peace of Yamoussoukro, Côte d'Ivoire. The basilica alone is 623 feet in length—about 20 feet longer than St. Peter's—with room for 8,000 to sit in air-conditioned comfort. Plans originally called for it to top St. Peter's some 450-foot height, with a cross rising almost 490 feet. However, bowing to direction from Rome, the church "will be a little bit lower than the 137-meter-high Roman example," notes the German newspaper *Frankfurter Allgemeine Zeitung*. Meanwhile, in Casablanca, Morocco, there rises what is claimed to be the world's largest enclosed mosque, with a minaret rising over 500 feet into the sky.

FROM OUR READERS

Handling Money Thank you very much for the article "Young People Ask . . . How Can I Manage My Money?" (December 22, 1988) Until now I was always looking for ways of spending money as quickly as possible. As a result, I was broke at the end of each month and had to borrow. What helped me most was the thought that responsible children and youths save some of their money. Now I have decided to save small amounts in a money box and to put larger sums in the bank.

T. B., Federal Republic of Germany

Battered Wives I have been married for 24 years and reached my physical and mental limits due to my husband's violence. To all appearances, my husband is a good worker and seems to be respected as an understanding and exemplary person. The article (November 22, 1988) was an encouragement, and I thought it moved the reader to have a positive outlook.

A. T., Japan

We are a domestic violence shelter in northern Michigan and provide services to women and children. Your statement that wife battering crosses every educational, social, and economic boundary can't be stressed enough. Most people think it doesn't and can't happen in their family, neighborhood, or community.

B. S., Volunteer Program Coordinator
River House Shelter, United States

Masturbation Thank you, thank you, thank you for the very candid yet dignified series of articles on masturbation. (September 8, 1987; November 8, 1987; March 8, 1988) Among the helpful suggestions from

which I have benefited was that of reading two chapters of the Bible daily. The results have been tremendous!

D. T., United States

AIDS I work with an AIDS help-group. The medical information (October 8, 1988) was quoted from recognized sources and was presented in an understandable way. But your comments on the morals of the situation made my hair stand on end!

Whether you regard homosexuality as a disposition or a sin, as Christians we ought to love our neighbors as ourselves. Jesus touched lepers and did not turn away from the adulteress and other sinners. He should be our example.

H. S. (mother of three),
Federal Republic of Germany

Jesus had compassion for sinners. He spent time in telling them the good news of God's Kingdom, so that his enemies even called him 'a friend of sinners.' (Luke 5:30-32; 7:34) He also urged his listeners to abandon their wrongdoing. (Matthew 5:27-30) We likewise have compassion for those stricken by this terrible disease and feel obliged to alert our readers not only to the medical consequences of AIDS but also to its far more important moral implications. True, AIDS has many innocent victims, but the majority, so far, of those with the disease have contracted it as a result of their own conduct or that of their close associates. In either of these cases, it is conduct condemned by God. (1 Corinthians 6:9, 10; Acts 15:29) Acknowledging this fact serves, not to condemn individuals, but to highlight the benefits of holding to godly standards of morality.—ED.

Is Their Remembrance Forgotten?



HAVE you ever visited an old graveyard, such as this one in Tewkesbury, England, and noticed crumbling gravestones with the names nearly worn into dust? It often seems that the dead of three generations or more ago, great-grandparents and further back, have been forgotten. In fact, the Bible states: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because

the remembrance of them has been forgotten." Does that mean that even God has forgotten them?—Ecclesiastes 9:5.

Jesus showed that this is not the case when he 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, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." Thus, the dead will return in a resurrection to

the opportunity of living forever on a cleansed paradise earth.—John 5:28, 29; Revelation 21:3, 4.

Certainly, Jehovah God, the Source of dynamic energy, who knows the billions of planets, stars, and galaxies by name, will have no problem in recalling the personality and life pattern of the billions of persons who have died throughout mankind's history. Therefore, the dead, although perhaps forgotten by their descendants, are not forgotten by God.—Isaiah 40:26.

Le Temps de Remise à l'heure

Holographie



Il a grandi dans un village où il n'y avait pas d'école, mais il a toujours été curieux — curieux de tout.

C'est ainsi qu'il a commencé à faire des sculptures en papier et à peindre des portraits. Ses œuvres sont exposées dans des galeries et des musées à travers le monde.

Il a également écrit plusieurs livres sur l'art et la philosophie, dont « Le temps de l'heure » et « Remise à l'heure ». Ses œuvres sont exposées dans des galeries et des musées à travers le monde.

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