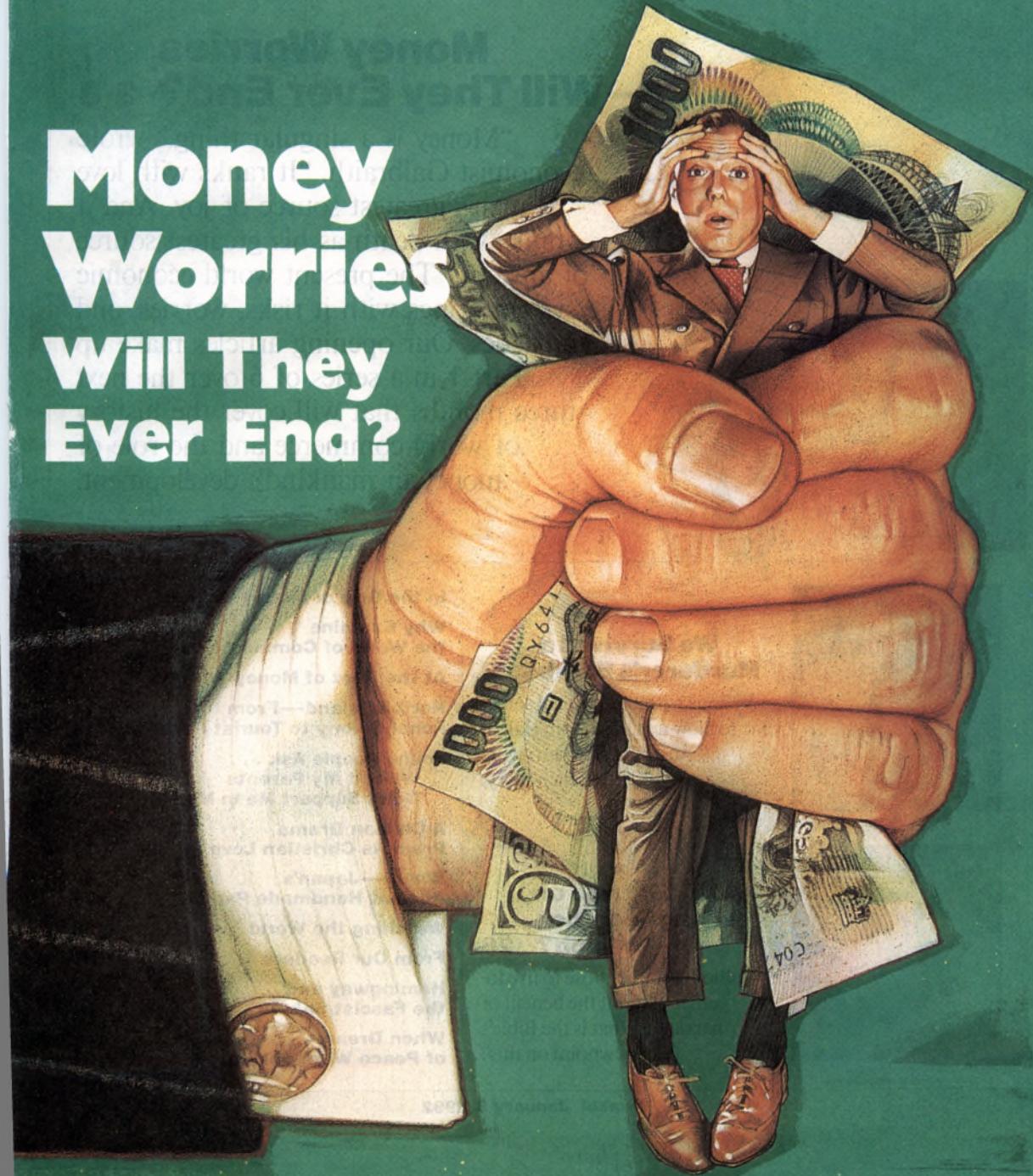


Awake!

January 8, 1992

Money Worries Will They Ever End?





Money Worries —Will They Ever End? 3-8

"Money is a singular thing," wrote economist Galbraith. "It ranks with love as man's greatest source of joy. And it ranks with death as his greatest source of anxiety." The present world economic system brings with it risks, worries, and anxieties. Our opening articles make up

Part 1 in a series of 6 over the next three months that will cover the history of world commerce and the role of money in mankind's development.



We Survived a Murderer's Bomb 9

Vicious hatred prompted someone to blow up a Kingdom Hall in Australia. Two survivors tell their story.



Married or Living Together —Which? 26

Millions today choose to live together without the benefit of marriage. What is the Bible's viewpoint on this?

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In the Grip of Money Worries

"Though mothers and fathers give us life, it is money alone which preserves it."—*The Japanese Family Storehouse*; or,

The Millionaires' Gospel, by Ihara Saikaku.



HAVE you ever needed money badly? Or have you found that you did not have enough cash to pay for something essential? Or have you ever seen your family go hungry or poorly clothed? Millions of people today can answer yes to those questions. They know what it is to worry about money.

Imagine the anxiety of an unemployed father with mouths to feed and bills to pay. Think of the state of mind of a weary mother standing in line for hard-to-get commodities only to find that the store shelves are bare or the prices are too high. Consider the stress on the business executive whose company is faced with imminent bankruptcy or the pressure on a government struggling to free itself of billions of dollars in debts.

In today's world even certain words trigger anxiety. Our *income* (money, goods, or services received in return for labor or the use of other resources) may be so low that our *standard of living* (the economic level at which we



are accustomed to live) is seriously threatened. This may be caused by *unemployment*, by *recessions* or *depressions* (periods of decreased business activity, the former mild, the latter more severe), or by *inflation* (a rise in prices that occurs when demand exceeds supply, so that our money buys less). With insufficient money we can no longer keep up with the *cost of living* (the cost of buying the goods and services we daily need).

The Power of Economic Pressures

The Great Depression of the 1930's, says one authority, was an economic tragedy that "touched every country and every side of life, social and political, domestic and international." By strengthening extremist political forces in Germany and Italy, it helped bring on World War II, thus illustrating the power of economic pressures. It was as John K. Galbraith wrote in his book *Money: Whence It Came, Where It Went*: "In Germany early in 1933, Adolf Hitler came to power. Much of his success must be

attributed to the massive unemployment and the deeply painful contraction in wages, salaries, prices and property values." Commenting on the inflation in the United States at that time, Galbraith adds: "Whatever the importance of money, none could doubt the importance of the fears it engendered."

The political changes that swept Eastern Europe at the end of the 1980's were largely influenced by economic factors. These are also frequently decisive in deciding elections in Western democracies, where people, it has long been said, vote as they are swayed by those issues that affect their pocketbooks.

Economic pressure is often applied in an attempt to force governments to change their policies. Thus, at times, modern economic sanctions have become the equivalent of ancient military sieges. In 1986, Europe, Japan, and the United States imposed economic sanctions against South Africa to protest its policy of apartheid, apparently with some success. In 1990 the world community, as represented in the UN, exerted economic pressure on Iraq, obviously with less success.

Nevertheless, the trend seems clear. Jacques Attali, French writer and presidential adviser, claims that 'merchants are replacing warriors as the main actors on the world stage.' And a newsmagazine commented: "[In many countries] economic strength has replaced military might as the measure that matters."

Is the Grip Loosening?

Natural catastrophes, disease, and crime play havoc with the economy. So may debt and budget deficits. According to *The Collins Atlas of World History*, "international debt [in developing countries] is so enormous that the world, at times, has been close to an economic catastrophe of monumental proportions, and the rise of poverty, with all the despair and threats of explosion it implies, has been quite alarming."

While some governments are plagued by runaway inflation, others are struggling valiantly to stave it off. Insecurity rears its head in the form of unstable stock markets. The sudden sickness of a political leader, or even baseless rumors, can destroy fortunes within a matter of hours. The Wall Street crash of October 1987—even more severe than the one of 1929—was called the worst week in financial history. Almost 385 billion U.S. dollars in asset values were wiped out. The market recovered, but many experts say the real crash is still to come. "The world had better hope it never finds out what that ultimate bust would be like," wrote journalist George J. Church.

Far from loosening, the grip of economic pressures and the anxieties they produce seems to be tightening. So is it realistic to consider the possibility that an end may be in sight?

Awake!

Why Awake! Is Published Awake! is for the enlightenment of the entire family. It shows how to cope with today's problems. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it always stays politically neutral and does not exalt one race above another. Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away.

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Why Examine the World of Commerce?



A WORLD without political rivalry, religious bickering, and economic anxiety is hard to imagine. Not a day passes but that politics, religion, and commerce reach out to touch us in any number of ways. Remove these three pillars of human society, and the result could be chaos.

Whenever groups of people live together, some system of economics—household man-

agement—is essential to provide them with the goods and services they need. (See box below.) So every household strives to have a healthy economy. Likewise, the economy of every government involves four basic factors: (1) establishing what goods and services are to be produced, (2) deciding how those goods and services are to be produced, (3) determining how to distribute what is produced, and then (4) regulating matters so that the

Defining the World of Commerce

You may find it difficult to define words such as "commerce," "trade," "industry," "business," and "economics." *Collins Cobuild English Language Dictionary* defines "commerce" as simply "the activities and procedures involved in buying and selling things." This necessarily involves "trade," which is "the activity of buying, selling, or exchanging goods or services between people, firms, or countries." Of course, goods must be manufactured or processed before they can be trad-

ed, a process known as "industry." And work related to commerce and trade is termed "business."

As for "economics," it is "the study of the production of wealth and the consumption of goods and services in a society, and the organization of its money, industry, and trade." Giving us further insight into the meaning of this word is the fact that it is derived from Greek roots designating the management of a household or estate.

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economy will grow at a proper speed and provide employment for all.

The economic systems developed by man have undeniably made life more comfortable, providing us with goods and services we would be unable to provide for ourselves. These systems have often substantially raised standards of living. Improved communications permit us to reach people in any part of the world by telephone within seconds, fax material to them within minutes, and even travel to talk to them face-to-face within hours.

Yet, we cannot overlook that the world of commerce influences humans in a way that is even more far-reaching. Together with religion and politics, it can affect our very destiny.* So it is appropriate now to turn our attention to the third main element of human society, the world of commerce. How did it become so powerful? Where is it headed? What implications does this have for us personally?

* *Awake!* has published two series of articles that clearly showed how this is true of religion and of political systems. "Religion's Future in View of Its Past," January 8 through December 22, 1989; "Human Rule Weighed in the Balances," August 8 through December 22, 1990.

At the Root of Money Worries



CERTAIN religious and political elements of human society are traceable to the days of Nimrod, who thousands of years ago founded Babylon. This is also true, although perhaps less well known, of certain elements in the world of business and commerce.

—Genesis 10:8-12.

Mankind's Creator, the One who rightly determines standards for good and bad, could easily have devised an economic system capable of equitably providing for the needs of the large human family he envisaged. But once the first couple rejected divine direction and were expelled from Paradise, humans were on their own. (Genesis 3:1-24) Independently of divine guidance,

men subsequently developed their own brand of religion and their own kind of government. And as soon as it became apparent that some system of household management was necessary to provide the material needs for their expanding family, they set about developing what we call an economic system. This they likewise did independently of divine guidance.

Apparently by Nimrod's time (c. 2270 B.C.E.), the basis for such a system was largely in place. *The Collins Atlas of World History* explains that "from the third millennium onwards Mesopotamia [Babylon] developed powerful corporations of businessmen. They stocked goods, speculated, used various types of goods as currency, and used ingots, especially of silver,

From Salt to Plastic

Salt:

Salt rations were served to Roman soldiers, but these rations were later replaced by money, or *salarium*. Cattle (*pecus*) were a medium of exchange in ancient Rome. From these Latin words, the terms "salary" and "pecuniary" are derived.

Metals:

In ancient Mesopotamia (18th to 16th century B.C.E.), silver was regularly used in business transactions. In ancient Egypt, copper, silver, and gold were used. During China's Ming dynasty (1368-1644 C.E.), writes professor of Chinese history Hans Bielenstein, "copper remained the standard for lower denominations [of money], while silver increasingly came into use for the higher ones."

Coins:

Disk of standard weight and value, made of a natural alloy of gold and silver known as electrum, were produced by the Lydians of Anatolia during the seventh century B.C.E. and were probably the first real coins; about a century later, the minting of coins developed in Greece.

Paper:

The world's first paper currency appeared in 1024 in China, when unprecedented commercial ex-



pansion led to a coin shortage. Says Professor Bielenstein: "Experiments with so-called Flying Cash had been made as early as 811, in T'ang times. The government had then issued money drafts which could be used in transactions and eventually exchanged for cash." Starting with England in 1821, many nations adopted the gold standard, meaning that citizens could at any time convert paper money into the actual gold held in reserve by their governments. Since going off the gold standard, however, governments today simply declare their money to be of value, without having anything tangible to back it up.

Checks:

Developed by English bankers during the 17th century, checks are written orders for the payment of money through a bank; this method of business, being both safe and convenient, has become very popular and widespread.

Plastic:

Credit cards, called plastic money by some, were introduced in the United States in the 1920's and soon caught the fancy of people all over the world. The convenience and other advantages they offer are partially offset, however, by the dangers of impulse buying and of living beyond one's means.

carved into particular weights and sizes and sometimes bearing authentication marks." *The Encyclopedia Americana* says that the ancient inhabitants of Shinar—the original name for

what was later called Babylonia—carried on "a surprisingly complex system of lending, borrowing, holding money on deposit, and providing letters of credit."

A practice evidently peculiar to Mesopotamia was that of using capital as a commodity and charging interest for its use. Thus, money became a means of exerting economic pressure. Records unearthed in Babylonian ruins reveal business transactions that exploited the unfortunate circumstances of some of its citizens. Even then, the modern practice of unjustly profiting at the expense of others was in vogue. No wonder the merchants of Babylon and Nineveh were often spoken of with hatred and contempt.

Commercial activities in Nimrod's day are not directly referred to in the Bible. Yet, expressions found in its first book, such as "to buy," "to sell," and "carry on business," indicate that at least a few hundred years later, commercial activities were commonplace. —See Genesis 25:31; 34:10, 21; 39:1; 41:56, 57.

An inordinate desire for money has caused people to pervert justice, to betray friends, to falsify truth, and to commit murder

It is also true that for a prolonged period of time, cuneiform texts are silent with respect to commercial activities in Babylonian society. Admitting that this is difficult to explain, the book *Ancient Mesopotamia* nevertheless concludes that "one cannot assume that trade relations ceased through that millennium, especially since they are known to have flourished greatly in the subsequent pe-

riod." This work suggests that at that time trade may have rested mainly in Aramaic hands and that papyrus and leather were used as writing materials.

Both Mesopotamia and Egypt were noted for their caravan trade. Later, to a great extent, the Phoenicians replaced land trade with commerce by sea routes. The ports of Carthage, Tyre, and Sidon became noted commercial centers. Trade was done on the basis of exchanging goods for goods until about the eighth century B.C.E., when the Greeks began using coined money as a medium of exchange. And according to *The Collins Atlas of World History*, "the centuries that followed [500 B.C.E.] were so marked by the development of trade, money, banks, transport, that several historians have compared them to the capitalist era, an understandable if exaggerated opinion."

Actually, from early on, economic systems have been based on money. Whereas its proper use is allowed by God, its improper use is not. (Ecclesiastes 7:12; Luke 16:1-9) An inordinate desire to possess money has caused people to pervert justice, to betray friends, to falsify truth, and even to commit murder. Note, however, that this is not the fault of money itself but of the greedy viewpoint of people who seek it. At any rate, it is hardly an exaggeration to say that 'money is what makes the world go round,' or that it has been doing so in a variety of forms for thousands of years.—See box, page 7.

Thus, during pre-Christian centuries a basis was laid for many of the commercial and economic features with which we are today familiar. But despite its long history, the world of commerce has been unable to develop foolproof economic systems capable of preventing anxieties. Still we need not despair. An end to money worries is in sight. In our next five issues, we will explain further.

We Survived a Murderer's Bomb



SUNDAY morning, July 21, 1985, promised a crisp, midwinter's day as Jehovah's Witnesses and friends began filling the Casula Kingdom Hall in a western suburb of Sydney, Australia. At 9:35 a.m., David Winder, the visiting speaker, began his discourse on Christian loyalty. Just a little after ten o'clock, we were looking down, following along in our Bibles as he was reading aloud John 6:68.

He never finished the reading. An enormous blast from under the platform left him writhing on the ground, close to death. A friend of ours, Graham Wykes, a husband and a father, died instantly. Many others were hurt, some critically. Such unprovoked brutality in a place of worship shocked even a hardened world. As the news broke, Australians were glued in disbelief to their TVs and radios.

Instant Reactions

Immediately after the explosion, there was momentary silence. I think most of us were stunned and bewildered, looking around in fright, unable to speak or come to terms with the incongruity of what had just happened. The air was thick with dust. The whole scene looked and smelled like a war zone. Children began to cry, and some started to scream from shock. Later, one observer, a taxi driver, saw an "unidentified girl who probably had a beautiful face being placed into an ambulance with half her face gone."* That unidentified girl was my wife, Sue.

Sue was knocked unconscious by something that flew from the platform straight into her face. My eardrums instantly burst. To me the explosion sounded as if someone had turned on an air hose inside my head

* *The Sydney Morning Herald*, July 27, 1985.



◀ Recent photograph of Peter and Sue Schulz

▼ Sue Schulz with her face wired to reshape it



—there was no bang, just a sudden, intolerable hiss as everything went gray. While we were in the second row of seats, the speaker was standing practically over the bomb, which had been hidden under the wooden platform.

Instinctively I crouched with my hands over my head out of fear of falling debris. The next few seconds seemed like minutes. It dawned on me then that our hall had been bombed, and a sense of foreboding gripped me, for Sue had just vanished in the debris and dust. As I shouted "Susie, Susie!" my thoughts were a confusion of questions: 'Has she been killed? What about David—and the rest? Have I been hurt?'

Ceiling panels, plastic chairs, splintered timber, bags, and torn Bibles and magazines were strewed everywhere. Soon dazed faces, many bleeding and some peppered with splinters, emerged from the rubble. Most of those who had been seated toward the rear of the hall were unhurt except for eardrum damage.

My Wife's Nightmare

I found Sue when I spotted her boots protruding from beneath a large, but fortunately very light, ceiling tile. When I threw it aside, I was unprepared for what I saw. Sue's up-

per lip was severed horizontally beneath a crushed nose and was hanging near her chin. Her front teeth were smashed, and when I saw the damage to and around her eyes, I had fears for her sight. Her hair was a disheveled mass of blood, dirt, and splinters, and her upper left arm seemed badly cut. I was relieved, however, to see no ongoing heavy bleeding. But I learned later that I was deceived. Moments after I lifted her head and shoulders from the rubble, she weakly called out my name. I tried to calm her, mistakenly thinking she was becoming aware of what had happened. Sue later said: "I thought I was home in bed having a nightmare and desperately wanted Peter to wake me up." She seemed to be drifting in and out of consciousness, and I did not want to leave her, but I did need help.

Another Witness, in a state of shock, exacerbated no doubt by the sight of my wife, was talking irrationally as she approached us. With my free arm, I gestured that she bend down so I could talk to her. With her eyes on Sue, she bent down and gave me her hand. We then had a brief prayer together, supplicating Jehovah for wisdom and strength to cope. By the time we said amen, although she was still teary eyed, she had fully regained her composure.

sure. I asked her to find something to serve as a pillow for Sue.

Amazing Survivals

When the bomb detonated, young Paul Hahn was sitting directly in front of me and about six feet from the piano. The blast hurled the piano into the air, and a large section of it landed on Paul, taking a sizable chunk of flesh out of his upper thigh. His beautiful front teeth, just out of braces, were smashed. Joy Wykes, widowed by the bomb, lay nearby, with a severe head injury as well as other wounds. Two of her girls were also hurt.

Of the seriously injured, the most remarkable survivor was the speaker, David Winder. The bomb hurled him and debris from the platform right up through the open space where the roof had been only moments before. He came down almost on the spot where he had been standing. He was still conscious but in a state of severe shock. Since his feet and lower legs were mutilated, some thought he would never walk again, but today he is able to walk reasonably well. Some of his clothing was found in a nearby eucalyptus tree. The speaker's stand was found three houses away in a neighbor's backyard. Because of massive blood loss, David was in a critical state. He was flown by helicopter to a hospital.

Rescuers Arrive

The police and ambulance officers, much to their credit, seemed to arrive very quickly. While ambulance officers attended to the injured, the police had their work cut out. Because the blast had been heard and felt suburbs away, roads approaching the Kingdom Hall were soon choked with hundreds of curious onlookers, and news cameras were running hot. Some of our immediate neighbors kindly offered to help in any way they could.

Ambulances quickly filled and began ferrying the injured to local hospitals. Hospital staff were horrified at what had happened. Many local Witnesses came to the hospitals to offer comfort and support. David Winder and Sue were taken to a hospital especially equipped to handle trauma victims. That night in the Liverpool Hospital and while I was under general anesthesia, doctors removed splinters buried deep in my arm. The next day, with my anxiety growing, I wanted to see my wife. With just a little apprehension, the hospital released me that afternoon so that I could be with Sue.

The Blood Issue Arises

I found her in the intensive-care ward, and when I first looked at her from the foot of her bed, I wept. A grossly discolored face, swollen and distorted beyond recognition, greeted me. Groups of stitches, like miniature black zippers, held her face together.

Sue could not see because her eyes, even her eyelashes, were submerged in swollen tissue. Of her facial bones, her nose, upper jaw, cheek, and orbital bones of the eyes were shattered. The real danger, however, lay in the fact that a section of her skull just above the bridge of her nose had been rammed back, puncturing an artery. While unconscious and buried under rubble, blood poured unseen into her stomach. Her blood count plummeted to six. (The average for a woman is about 14.)

Blood transfusion immediately became an issue, eventually resulting in an impasse with the surgeon. He told Sue that her refusal to permit a transfusion, if needed, would tie his hands. Sue reassured him that we both appreciated this and "would accept any reasonable alternative procedure, but our request to 'abstain from blood' was not negotiable." (Acts 15:28, 29) He would not accept this.

Psychological harassment began and

persisted. Sue was asked if she had any children, and when she answered, "No," the reply was, "Good, because they would have an ugly mother." He also spoke to Sue of the possibility of my divorcing her because of her face. Sue's reaction? "That was most distressing. I determined that even though the surgeon, in his own way, wanted me to look as good as possible, I was not going to let him trample on my conscience." His relentless badgering about blood transfusion only heightened tension and wasted valuable time. During this traumatic period, what stood out in sharp contrast was the compassionate and tender care given Sue by every one of the nursing staff. They earned our respect.

It was now 11 days since the explosion had taken place. Sue's facial bones were at that critical stage when they were about to start setting but in the wrong places. She needed surgery quickly! On his next round, her doctor, in a final burst of anger, exclaimed, "I'm not touching her!" and then walked away. These were the most anxious moments of our lives. In retrospect, however, the surgeon's abandonment of Sue proved to be a blessing.

A Compassionate Surgeon

A Witness who is also a doctor spoke on our behalf to a plastic surgeon who agreed to treat Sue using an alternative technique. While not the medically preferred method, it eliminated the question of blood transfusion. This surgeon proved to be respectful and kind. He earned our respect, for he was prepared to do his best without the use of blood.

Threaded steel pins, about three inches long, were screwed into Sue's broken facial bones. Steel bridges, in turn, held these pins in place, allowing the bones to set correctly. "With spikes protruding from my face for about six weeks, sleeping was no pleasure," confessed Sue. Her shattered upper jaw was wired to her undamaged lower jaw to ensure

that it would set correctly. Her sense of smell could not be restored.

Sue has a fine sense of humor and, more important, was able to laugh at herself, such as at the thought that she resembled a 'walking TV antenna.' She would need more than a good sense of humor, though, for she would be having surgery for the next two-and-a-half years. This included eardrum grafts and extensive dental work.

Lessons Learned

Both of us learned many lessons, including the power of prayer and that Jehovah never allows us to suffer more than we are capable of bearing. When confronted by the first surgeon over the blood issue, Sue confided, "I was very nervous and sad that there had to be such a confrontation. Each time I prayed to Jehovah, and the feeling of total calm that swept over me was very reassuring. I had read of other Witnesses who had experienced something similar, but now I felt it for myself." We are now more confident about facing possible future tests, having seen how Jehovah helps in situations we previously would have considered daunting.

Some have asked us why Jehovah would permit a Kingdom Hall to be bombed and a brother to die. Throughout history, and in our time, God's people have been subjected to many brutalities. Had Jehovah put a protective fence around them, as Satan claimed had been done for Job, their motives for serving God would indeed be open to question. We have no basis for thinking that we are beyond harm—that God will always save our skin, even from 'unforeseen occurrences.' Our acceptance of suffering, or even the loss of our lives for our beliefs or otherwise, recommends our worship as genuine, unselfish—not opportunistic.—Ecclesiastes 9:11; Job, chapters 1 and 2; Matthew 10:39.



**The new
and larger
Kingdom Hall**

Brotherhood in Action

During this time of stress, our spiritual companions proved to be "sticking closer than a brother." (Proverbs 18:24) Sue explains: "Some of my family flew 2,500 miles to be with us during the critical first two weeks. It was such a comfort to have family and friends sit with me, for I suffered frequent nightmares." A seemingly endless stream of cards, letters, telegrams, and flowers poured in from thoughtful brothers and sisters both here and abroad. How thankful we were for these "apples of gold in silver carvings." (Proverbs 25:11) An excellent witness resulted. This was indeed brotherhood in action.

Sue adds: "Practical help came too. Close Witness friends juiced fruits and vegetables particularly rich in iron. We felt that since we were asking doctors to respect our wishes, we were obliged to be supportive of them, and in my case, this meant building up my blood. I also received an iron supplement." Many of us became quite adept at converting a complete meal into a liquid, and to her credit Sue became equally accomplished at drinking it. (Have you ever tried to eat a roast dinner through a straw?) "The result of all of this was that my blood count shot up three points prior to surgery, much to the delight of my new surgeon," says Sue.

Patience, love, prayer, the help of God's spirit, and simply the passing of time, as well

as a sensible diet, have all contributed to Sue's recovery. Some injuries have left a legacy that only God's Kingdom rule will correct in its own time. As for Sue's face, to those who know her well, it is a little different but a credit to her surgeon regardless. And to me she is still beautiful.

Yes, our hope as Jehovah's Witnesses is something special. It can carry us through any trial. And rather than weaken the congregation spiritually, this ordeal strengthened our bonds. An interested friend, present at the bombing, admits with a smile to being 'bombed into the truth.' Having seen firsthand such a brutal attack on peace-loving families, he became more determined to pursue his Bible study.

To date no one has been charged with the bombing, but the police do have a prime suspect, allegedly a vengeful murderer who hated the Witnesses. However, they have insufficient evidence to bring charges. He has been linked to a number of other crimes.

Now, over six years later, Sue and I continue to enjoy the privilege of serving as members of the Watch Tower branch office staff in Australia. A special delight for us was the dedication of our new quickly built Kingdom Hall, constructed June 22-24, 1990, next to the location of the old bombed-out hall. Christian love has overcome one man's blind hatred.—*As told by Peter and Sue Schulz.*

NORFOLK ISLAND

From Penal Colony to Tourist Paradise

By Awake! correspondent in New Zealand

THE majority of those arriving on Norfolk Island's shores over 150 years ago came under compulsion—as convicts. It was a penal colony for criminals brought over from Australia and had a reputation for being one of the harshest penal establishments in British history. Today, over 20,000 tourists a year visit this island paradise.

But where is Norfolk Island? How did the transition from penal colony to tourist haven come about? What unusual events have shaped the island's history? What attraction does Norfolk hold for visitors today?

Anticipation for my visit was enhanced by a prior study of the island's colorful history. I learned that it was in 1770 that the renowned English explorer Captain James Cook, sailing in the southwestern extremities of the vast Pacific Ocean, discovered, not the "Great Southern Continent" he was searching for, but a tiny three-by-five mile volcanic outcrop, part of a ridge extending hundreds of miles south to New Zealand. Cook named the island after the Duke of Norfolk.

"Isle of Mis'ry"

The book *Norfolk—An Island and Its People* states: "Norfolk has had a very diverse history. One thing is certain, like storm clouds on the horizon, when humans entered this scene, turmoil was not long in following."

The seeds of turmoil were sown some 14 years after Cook's discovery when Lieuten-

ant Philip King settled the island in order to secure it for the British Crown, his second objective being, ominously, to establish a penal colony that would ease overcrowding in British jails.

Although abandoned in 1814 as too costly, the prison was reestablished in 1825 and hosted a variety of criminals, some dangerous, some political, and many others who were transported from their distant homelands and jailed for the most trivial of misdemeanors. Thus, what could have remained a peaceful Pacific paradise was transformed into the "Isle of Mis'ry" for 30 years, until abandoned again in 1854.

Why "Isle of Mis'ry"? I learned from the book *Discovering Norfolk Island* that "conditions varied from one [prison] Commandant to the next. A kind and liberal regime was frequently followed by one of extreme harshness and repression. The history of the period is full of stories of murder, uprisings, escapes frustrated, occasionally successful, with executions and floggings in retribution. Major Thomas Bunbury, the Commandant in 1839, though he ordered 300 lashes *each* for five men who seized a boat to escape, also instituted a system of rewards for well-behaved prisoners."

Convict labor built the penal settlement, including its cells, the soldiers' barracks, and other structures, which, to varying degrees, still stand today and contribute to the island's

unique history. I was able to walk amid these walls and buildings that have been described as some of the finest Georgian architecture in the Southern Hemisphere. It took me back 150 years, and in my imagination I could hear the plaintive cries of the prison's victims.

Norfolk Island and the Mutiny

A stroll through Norfolk's cemetery provided further insight into the island's unusual history. I was struck by the frequent occurrence on the tombstones of the surname Christian. Often during my visit, I heard local residents say, "I'm a Christian," not with reference to their religious affiliation but, rather, having in mind their ancestry.

From every vantage point, the vast Pacific Ocean is visible

Norfolk Island



Pitcairn Island



Few have not heard of a ship called *Bounty* and of the mutiny that occurred on it. It has been the subject of countless books and at least three movies. Equally well-known are the principal antagonists, Captain Bligh and his young acting lieutenant, Fletcher Christian. It was in April 1789, after leaving Tahiti, that Bligh along with 18 of his loyal officers was set adrift in a small boat by Christian and his fellow mutineers. After seven terrible weeks at sea and what has been described as one of the most remarkable navigational feats in nautical history, Bligh and his companions landed on Timor, now part of Indonesia, nearly 4,000 miles west of their point of abandonment. Bligh later returned to England to tell his story, and three mutineers were brought to justice and hanged.

Meanwhile, after returning to Tahiti on the *Bounty*, Fletcher, 8 fellow mutineers, and 19

Tahitians, including both men and women, sailed away to escape reprisals. In 1790 they reached remote Pitcairn Island, 1,350 miles southeast of Tahiti.

For the mutineers it could be said that Pitcairn Island proved to be a retribution of sorts. Island life was harsh. Jealousies led to violence and death. Yet, despite these problems and accompanying difficulties in eking out a living, the "colony" survived, not imagining that in 1856 their descendants would be given the opportunity to settle Norfolk Island, some 4,300 miles to the west.

Pitcairn to Norfolk

June 8, 1990, on Norfolk Island dawned cold and wet. However, the weather did not deter hundreds of the island's residents, colorfully dressed in mid-19th-century garb, from gathering at the wharf to celebrate the annual Bounty Day. As an interested observer, I wit-

nessed seamen battling wind and wave as they reenacted the landing that occurred 134 years earlier, in 1856.

By that year, 67 years had passed since the mutiny. Then 193 Pitcairn Islanders were resettled to a new home on Norfolk Island. Some later returned, and thus Pitcairn remains inhabited today.

Rather than reflecting the image of fierce, rebellious mutineers, Norfolk's new settlers



Administration buildings and prison walls; Phillip Island in the distance



A typical symmetrical Norfolk pine

—a hardy people of European and Tahitian stock—had developed into a close-knit, religious, and friendly community. Farming and fishing were the principal means of livelihood. Their Pitcairn experience had equipped them well for their continued life of isolation and self-reliance. Even minimum contact with the outside world by means of passing ships was made difficult due to a lack of any deep-water port.

An Airport and Change

As was true of so many of the South Pacific's island nations, World War II effected change for Norfolk, the most significant of which was construction of an airport. With the airport came frequent contact with the outside world and what is now the island's main source of revenue, tourism.

Before I and my fellow passengers disembarked at the Norfolk airport, a local representative of the Government Tourist Bureau informed us that because livestock roamed the roads, "we ask that you drive with caution. The animals have the right of way." Indeed, visitors, who come mainly from Australia and New Zealand, are attracted by the simple, unsophisticated life-style. Appealing, too, are the natural beauty, the duty-free shopping, and the unique history associated with the early penal colonies and the later mutiny on the *Bounty*.

Although islanders acknowledge their dependence on the tourist trade, the current growth of tourism is a troublesome concern to some of Norfolk's longtime inhabitants who look back nostalgically to the former days of greater self-reliance. When I asked one resident if she longed for the former days, she replied: "Yes! Oh, yes! Most assuredly! Everyone had more time to be genuinely concerned about others. People shared their produce. Now everything is money oriented."

"Watawieh Yuu"

That is the greeting I received one morning while engaged in the house-to-house ministry. "Watawieh yuu" (What a way you) translates "Hello; how are you?" While English is commonly spoken on Norfolk Island, the immigrants of 1856 brought with them a delightful language of their own, a mixture of old English and Tahitian, developed during their sojourn on Pitcairn. Much more than a Pidgin English, "Pitcairn," or "Norfolk," is a complex language in its own right and is spoken with a pleasing lilt.

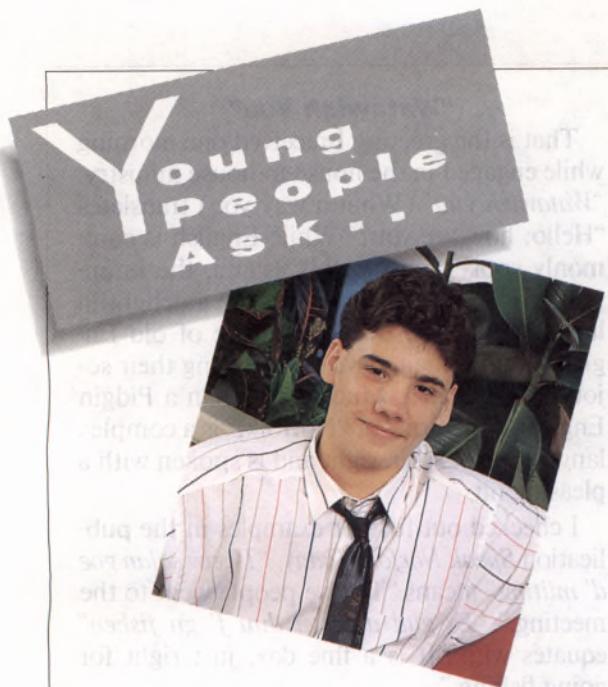
I checked out further examples in the publication *Speak Norfolk Today*. "Twelw salan goe d' miiting" means "Twelve people went to the meeting." "Es gud dieh, el duu f' gu fishen" equates with "It is a fine day, just right for going fishing."

"Do Come and Have a Look"

One tourist brochure says of Norfolk: "The friendliest, most idyllic, historic, beautiful, relaxing, safe, tempting, unspoilt, sporting, unique holiday address in the world." A local resident proudly told me: "I think we are as close to paradise conditions as possible for the present system of things, and I wouldn't want to leave it for anywhere else."

Though located in the South Seas, its countryside is typical of temperate lands. There are green, gently rolling hills with many beautiful trees, shrubs, and flowers. From every vantage point, I could see the vast Pacific Ocean. Houses, uncrowded, are in lovely garden settings. Crime is virtually nonexistent. People continue to be hardworking, with minimal government aid being required. The self-reliant, adaptable attitude lives on. And even on this tiny island, Jehovah's Witnesses preach their message of good news.

This unique island's hospitable people may say to you, "Yorlye cum look orn"—"Do come and have a look." It was a pleasure to have the opportunity to accept the invitation.



What if My Parents Don't Support Me in My Faith?

MANY Christian youths have parents who are unbelievers. "I am the only one that studies the Bible in my family," says one 12-year-old girl. "And my mom wants me to stop studying it." Others have parents who fail to take the lead spiritually. These circumstances can be a real test for a sincere youngster wanting to serve God.

Trying to be a true Christian without the help and encouragement of one's parents is

difficult. But you can succeed! Numerous examples, both past and present, prove that.

Faithful Youths in Bible Times

Consider Abel, son of the first human pair, Adam and Eve. Adam and Eve should have given their children perfect spiritual support. But they rebelled and turned their backs on Jehovah, leaving their children to fend for themselves religiously. Rather than feeling sorry for himself or allowing his parents' lack of spirituality to dampen his own appreciation for sacred things, Abel apparently learned what he could about the Creator. Jehovah communicated with Adam's sons, Cain and Abel, and Abel developed a relationship with God and grew up to be a man of faith. "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous."—Hebrews 11:4; Genesis 4:2-15.

Josiah is another example of a youth who had to do without parental religious support. His father, King Amon of Judah, was assassinated when Josiah was but eight years old. While alive, King Amon had "proceeded to do what was bad in Jehovah's eyes, just as Manasseh his father had done; and to all the graven images that Manasseh his father had made Amon sacrificed, and he continued serving them. . . . Amon was one that made guiltiness increase." (2 Chronicles 33:22, 23) Imagine, therefore, the demoralizing spiritual atmosphere that Amon's son Josiah would have grown up in.

Yet, Josiah "proceeded to do what was right in Jehovah's eyes and walk in the ways of David his forefather . . . He started to search for the God of David his forefather; and in the twelfth year [at about age 20] he started to cleanse Judah and Jerusalem from the high places and the sacred poles and the graven images and the molten statues." —2 Chronicles 34:2-4.

How did Josiah develop such strength without the help of a father? He got support from other spiritual men, such as high priest Hilkiah and his secretary Shaphan. Their positive spiritual influence on young Josiah helped him to "carry out the words of the law." (2 Kings 23:24; 2 Chronicles 34:14-19) That Law required the kings to make a personal copy of it and to study it day and night. (Deuteronomy 17:18; Joshua 1:8) Doing so no doubt greatly contributed to Josiah's spiritual growth.

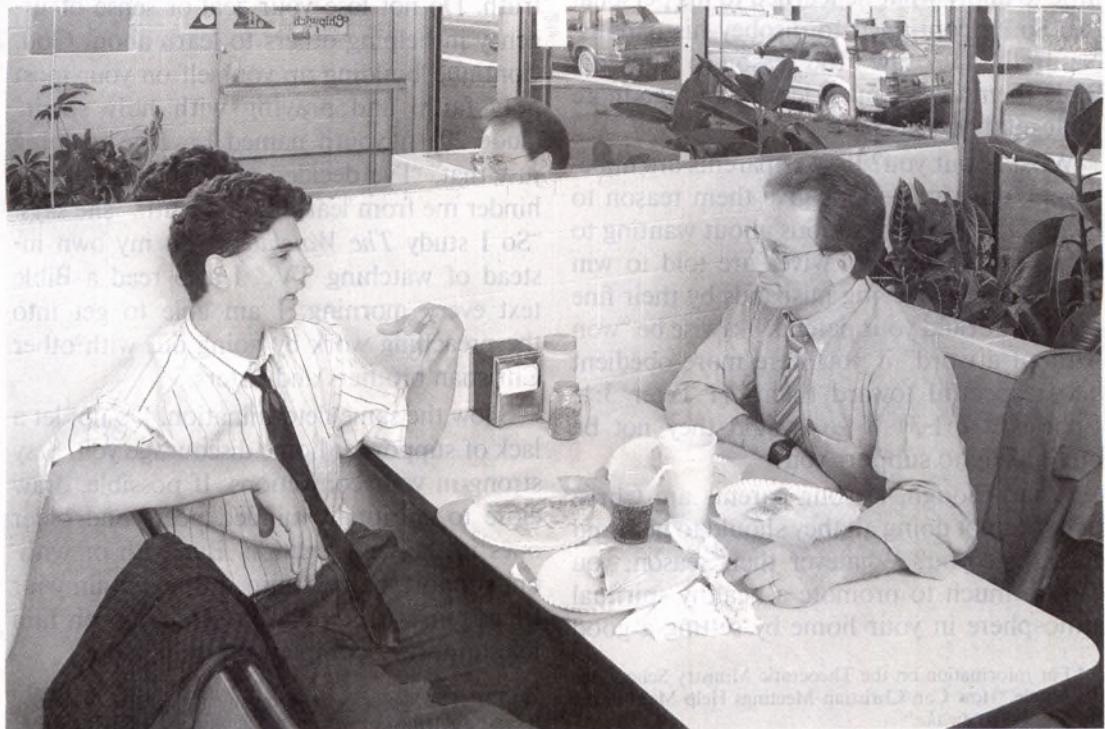
Finding Support Today

You too can grow spiritually, even if you are not receiving the support you'd like to get from your parents. Support can often be obtained from spiritual brothers and sisters and mothers and fathers within the congregations of Jehovah's Witnesses. (Mark 10:30) There

may be some spiritually-minded youths in the congregation you can befriend. Or there may be some older Witnesses who will take an interest in you. For example, one fatherless teenager by the name of Jerry was invited by a congregation elder to accompany him on a home Bible study. After the study, they would often have a bite to eat in a fast-food restaurant and talk. "He became like a father to me," Jerry recalls. Today Jerry is married and serves as a ministerial servant. He is ever grateful for the support that elder gave him.

Have any older ones offered to assist you in some way? Then why not respond positively? And if no one has made such an offer, take some initiative to cultivate healthy relationships. You might even try approaching one of the local congregation overseers. Perhaps you need someone to conduct a home Bible study

Mature members of the congregation can help out by taking an interest in you



with you or to help you in preparing assignments for the Theocratic Ministry School.* Or you may simply be in need of some wholesome family association. Understandably, you may feel nervous about making your needs known in this way. But remember, congregation elders have been appointed to care for the spiritual needs of everyone in the congregation—including the young people. (1 Peter 5:2) They can be a real help.

Cultivating Support at Home

Does this mean, then, that there is nothing you can do to improve the situation at home? Not at all. Take young Joe, for example. He describes the amount of spiritual support given by his unbelieving parents as "limited." Yet, Joe admits that he may actually have contributed to their lack of support. How so? Well, it seems that when Joe first began studying the Bible with Jehovah's Witnesses, he did little to apply what he learned to his personal life. So he continued to disobey his parents. Naturally, they saw little reason to study the Bible themselves, much less encourage more Bible study on his part.

What about you? If your parents are unbelievers, do your actions give them reason to believe that you are serious about wanting to serve God? Christian wives are told to win over their unbelieving husbands by their fine conduct. Could your parents likewise be "won without a word" if you were more obedient and respectful toward them? (1 Peter 3:1; Ephesians 6:1-3) If so, would they not be more likely to support you?

What, though, if your parents are Christians but not doing all they should to help and encourage you? Whatever their reason, you can do much to promote a healthy spiritual atmosphere in your home by setting a good

example. (1 Timothy 4:12) When it's time to attend Christian meetings, be dressed and ready to go. Volunteer to take on some extra family chores so that your parents can likewise be ready in time. Who knows? Perhaps your enthusiasm for meetings will rub off.

Are your parents conducting a weekly home Bible study with you? If not, why not in a kindly way, not nagging or complaining, ask them to do so. When the study is held, don't make them have to work hard to get comments from you; be thoroughly prepared to participate. Do your part in making it an enjoyable occasion. Thank them for having the study. This may very well give your folks the needed encouragement to hold the study regularly.

What if there is little response to your efforts? Do not give up. (Galatians 6:9) Openly express your love for God and the Bible's truth. Do not lose your zeal or sense of urgency in helping others to learn about God. Continue 'building up yourself on your most holy faith, and praying with holy spirit.' (Jude 20) A youth named Laverne is doing just that. "I've decided not to let my father hinder me from learning the truth," she says. "So I study *The Watchtower* on my own instead of watching TV.* I also read a Bible text every morning. I am able to get into the preaching work by going out with other Christian brothers and sisters."

Show the same determination. Do not let a lack of support at home discourage you. Stay strong in your convictions. If possible, draw close to spiritually-minded peers and older ones in the congregation. But with or without support, be determined to maintain your friendship with God. You can count on him for support.—Compare Psalm 119:116.

* For information on the Theocratic Ministry School, see the article "How Can Christian Meetings Help Me?" in the July 8, 1991, *Awake!*

* *The Watchtower* is the companion magazine to *Awake!* It can be obtained by writing the publishers of this magazine.

A Chilean Drama Prompts Christian Love

By Awake! correspondent in Chile



NORTHERN CHILE is known for its dry Atacama Desert, with its long uninhabited stretches that disappear into the distance. Rainfall is so uncommon that what most people would term a mist is classified as rain in this desolate area between the Pacific Ocean and the Andes Mountains. Because of these climatic conditions, most homes are not prepared for rain, and even where there is occasional rainfall—perhaps once every five years—most never bother to check the possibility of a leaky roof until the rain comes. This fact probably saved the lives of many in Antofagasta, a city of some 250,000 inhabitants.

On Monday night, June 17, 1991, many people were preparing for a night's rest, when heavy rains began to pour down. The roofs on many homes were leaking, so instead of going to bed, people were trying to fix leaks or limit damage—not suspecting that something far worse was to occur within a few hours.

Early the next morning, three huge mud slides, moving millions of tons of earth at a speed of 20 miles per hour, caused the death of approximately 85 people, injured about 700, and destroyed or damaged the homes of more than 30,000!

Anguish in a Sea of Mud

In Antofagasta there are ten congregations of Jehovah's Witnesses, with about 1,400 members, so there was real concern for their welfare. How happy we were to hear that none had lost their life, although one sister suffered serious injury when she was swept away by the mud for a distance of nearly two miles. When she was discovered by rescue crews, they thought she was dead until a nurse noticed that she was breathing and, drawing close, heard her calling "*Jehová, Jehová*." She had swallowed a considerable quantity of mud, so they rushed her to the hospital to treat her for infection.

In the Oriente Congregation, some 70 percent of the families lost their homes or had them seriously damaged. Other families in the Costanera and Corvallis Congregations also suffered heavy damage to their homes, as the mud reached the height of the roofs in some areas or flowed into the houses, filling rooms with up to five feet of mud. In one home a mother and her two young children were floating on their bed in a sea of mud, the mud slowly pushing them up to the ceiling; they were rescued when the woman's father managed to break through the roof. Others in relatively safe places felt that the end was near as they listened to the roar of the mud slides tearing at everything in their path and heard the cries of anguish off in the cold darkness of the night.

Something More Valuable Than Possessions

Although losing many of their possessions, the Witnesses have displayed a remarkable spirit. One Witness commented on how friends and workmates were surprised at seeing her joyful spirit in spite of great material loss. She told them that if material things were to be placed in the alphabet according to importance, they would be in the space of the letter z. She was happy to have survived and to be alive with all her family.

Another mother, who was torn away from her daughters and almost lost two of them as well as her own life, had fervently prayed to Jehovah that if she could return to life early in the resurrection, she would like to serve as a cook while others worked on restoring the earth! She survived, and where do you think she was asked to serve in the days following the mud slides? Yes, in a kitchen the Witnesses set up to serve hundreds of meals to Jehovah's Witnesses and neighbor families who had lost their homes!

Christian Love in Action

The loving Witnesses in Calama and Iquique made arrangements to send bread, water, clothing, and other necessary items to Antofagasta. The branch office of the Watch Tower Society arranged for help also, and soon clothing, blankets, beds, kitchen equipment, food, and other items began arriving. How touching it was to see that many items donated were not used and leftovers but newly purchased! Soon the Society's two trucks and a third one from Rancagua were on their way to Antofagasta, about 875 miles to the north, with some 14 tons of goods. Although word was sent out that it was no longer necessary to donate additional items, they continued to arrive. As a result, an extra truck had to be rented to carry another 16 tons! These supplies were shared generously with neighbors who were not Witnesses.

Although located in one of the areas that suffered most, the home of one family of Witnesses survived in good shape. They quickly showed their love for neighbor, receiving in their home 9 Witness families as well as 70 other neighbors who were not Witnesses, many of whom arrived covered with mud and without clothes. The Witnesses made available all the clothes and blankets they had at their disposal.

Many have given of their time, resources, and energies to be of help. Although it has been a tragedy of great proportions for Chile, Jehovah's people once again demonstrated their unity and brotherly concern, even sending a monetary donation from as far away as Texas in the United States. One person summed up the two weeks of disaster relief in Antofagasta: "Never have we had an assembly of 13 days, with so many real dramas, with so many manifestations of love, with so many giving of themselves as was made evident during the past several days."



WASHI

Japan's Ancient Handmade Paper

By Awake! correspondent in Japan

WHEN you enter a traditional Japanese home, you go through a neat, latticed sliding door. Once inside, you will probably see a decorated folding screen. In the room, you may see other decorations, such as dolls, hanging scrolls with paintings or calligraphy, lampshades, fancy containers or boxes. All these varied items have one thing in common—they are made of *washi*—the versatile Japanese handmade paper.

A Long History

The Japanese imported the art of papermaking from China in the seventh century C.E. For more than a thousand years, handmade *washi* reigned supreme as Japan's only paper. In some areas, entire villages built their livelihood around papermaking; some of them became famous in their own right for the fine paper they produced.

By the latter half of the 19th century, papermaking had reached its golden age in Japan. About a thousand paper factories flourished throughout the country. With the advent of the industrial revolution, however, *washi* making, along with other hand industries, began to decline. Yet, even today the tradition of handmade *washi* is still being kept alive in certain areas for its artistic qualities.

How Washi Is Made

The Chinese made their paper from silk, linen, old cotton rags, fishing nets, and the

bark of the mulberry tree. At first, the Japanese papermakers used these same ingredients. Later, they experimented with materials readily available to them, such as the inner bark of the *mitsumata* (paper mulberry) tree, *gampi* (a Japanese mountain plant), and even bamboo.

The raw material must first be reduced to a fibrous pulp. This is a laborious and painstaking process involving beating, steaming, scraping, soaking, stripping, and other treatments. The resulting pulp is mixed with water to allow the fibers to float freely.

In a typical workshop where *gampi* is used, women squat around large wooden tubs filled with water. Working with their hands, they clean and separate the *gampi* fibers in the water until a uniform suspension is formed.

Into this watery mixture another worker dips a large, fine sieve fitted in a stiff wooden frame. As the frame is lifted, the water drains away, leaving the fine fibers on the sieve to mat together to form a sheet of *washi*. The real expert will point out that a good sheet is made by dipping the sieve several times in a thin mixture rather than making it in one step from a thick soup.

The sieve is then inverted onto a large table. Picking up the closest edge of the sieve, the worker carefully lifts it away, leaving the



wet sheet of *washi* on the table. The dipping process is repeated, and a new sheet is laid right on top of the first one. One by one the sheets are made, and soon a dripping pile of wet paper is produced.

To prevent the sheets from sticking to one another, a slimy substance called *tororo*, made from the roots of a certain kind of hibiscus, is added to the water. The additive also increases the viscosity of the water, thus slowing down the drainage through the sieve. This allows for better webbing of the fibers. An experienced *washi* maker can tell by the feel when the consistency is just right.

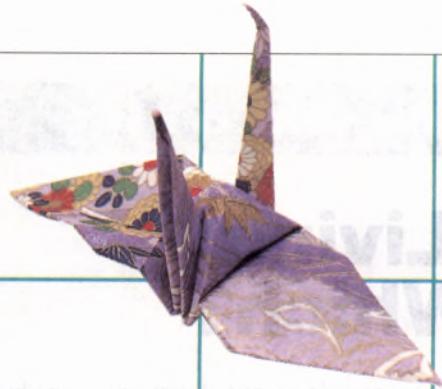
In the old days, the sheets were laid out

individually on boards and dried in the sun. Although this method is still used, most *washi* factories dry their paper on heated sheets of stainless steel.

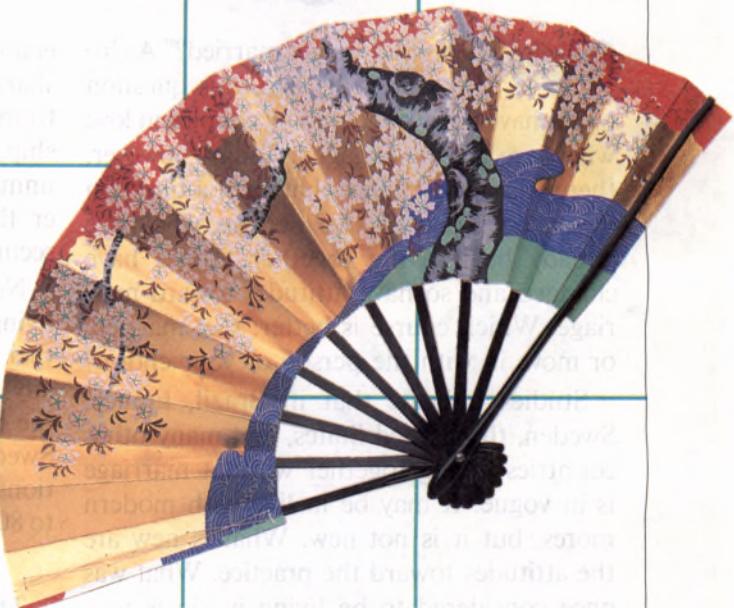
A Lingering Tradition

Though *washi* is no longer the principal medium for writing in Japan, it still has its place in the artistic realm. In fact, it is often referred to as art paper because of the many traditional and artistic paper products made from it.

Delicate pictures of flowers, trees, birds, landscapes, and other designs are made by pasting together strips of *washi* in different



Typical "washi" items: page 23, mountain design in envelope paper; page 24, paper dolls, chopsticks decorated with "washi," and bookmarks; page 25, origami bird, fan, and kimono decorations



colors. Block-printed scenes on *washi* by famous Japanese artists, such as Hiroshige and Hokusai, are well-known around the world. *Washi* is also used in another form of painting called *nihonga*. A powdered mixture of stone and colored glass in a watery paste is brushed on sheets of *washi* six feet square or larger, made specially for this kind of painting. This unique paper is also used to make handbags, purses, fans, umbrellas, kites, lanterns, and paper dolls, along with larger items such as partitions and screens. To promote interest in this art form, there are popular exhibitions, and modern *washi* makers conduct craft classes.

The golden age of Japanese *washi* is now part of history. Yet, the tradition lingers on to enrich the lives of people in a busy, modernized society.

In Our Next Issue

The Moral Breakdown—Can It Be Reversed?

Learning Begins in the Womb

What if My Family Is Poor?

Married or Living Together—Which?

WHEN shall we get married?" As little as 35 years ago, this question might have been pondered by couples in love who were getting engaged. Today, however, there is a good chance that such a question would be raised by two persons who have already been living together. Times have changed and so have attitudes toward marriage. Which course is better: Get married, or move in with the person of your choice?

Studies indicate that in Brazil, France, Sweden, the United States, and many other countries, living together without marriage is in vogue. It may be in line with modern mores, but it is not new. What is new are the attitudes toward the practice. What was once considered to be living in sin is now condoned or approved by many as perfectly proper.

Living Together —Are There Advantages?

Some people argue that the live-in arrangement is reasonable, since it enables the couple to get to know each other well before entering into the more permanent bond of marriage. Other advantages some point to are: It

enables the couple to cut down expenses by sharing the rent; it gives them independence from parents; it provides needed companionship, including a sexual relationship. Older unmarried couples say that by living together they do not forfeit government social-security payments.

Nevertheless, one strong argument against living together without marriage is this: Either party can terminate the arrangement at any time by simply walking out. In fact, the French daily *Le Monde* reported that in Sweden and Norway, half of the live-in relationships do not last two years, and from 60 to 80 percent break up in less than five years.

Marriage—The Better Way

Those who advocate the live-in arrangement might refer to the marriage certificate as just a "piece of paper," something that is of no practical value. This attitude is also implied in TV soap operas and movies, as well as in the private lives of celebrities. Therefore, let us now consider the true value of that "piece of paper."

When you enter into a business partnership or buy a piece of prop-



16th-century wedding

erty or lend money to someone, why do you have the terms written down and even notarized? One reason is that a *commitment* has been made by both parties, and it is to the advantage of both to have the terms in writing. For instance, if one party dies, disappears, or simply loses his memory, the terms are still legally binding. The same is true in a marriage. In the event of the death of one mate or of both, the law in most countries makes provision for the surviving members of the family. This is usually lacking in the live-in arrangement. It is this commitment that makes the difference between living together and marriage. And the marriage certificate is a reminder to the couple of that commitment to love, honor, and cherish each other and of the legal implications of the marriage vows.

One married woman put it this way: "Maybe I'm old-fashioned, but the commitment to marriage makes me feel more secure." She echoes what God said when he brought together in marriage the first human pair: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh."* (Genesis 2:24) A unique oneness! Thus, "one flesh" is possible only in a complete, exclusive, legal, lifelong relationship—nowhere else.

Some people argue, though, that they know of couples who live together without marriage and yet have a strong relationship.

"Let Them Marry"

The Bible gives the best reason for couples not to live together without marriage. "Let marriage be honorable among all, and the

* The Hebrew word *davaq'* ("stick") "carries the sense of clinging to someone in affection and loyalty." (*Theological Wordbook of the Old Testament*) In Greek, it is a cognate of the word meaning "to glue," "to cement," "to join together tightly."

marriage bed be without defilement, for God will judge fornicators and adulterers," states Hebrews 13:4. The Bible plainly and simply says that living together outside of marriage is fornication. Just what is meant by "fornication"? One dictionary describes it as "human sexual intercourse other than between a man and his wife." For us to have a good conscience, this Bible counsel must be followed: 'God wills that you abstain from fornication.'—1 Thessalonians 4:3.

But suppose some have a problem with restraining their sexual impulses? The apostle Paul wrote: "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." And again: "But if anyone thinks he is behaving improperly toward his virginity, . . . let them marry." (1 Corinthians 7:9, 36) Note that Paul did not say to 'do what they want and move in together' but, "Let them marry."

Not that marriage should be viewed only as a means to satisfy sexual desires. Couples should get to know each other before they marry. But how can you do so unless you live together? An honorable courtship provides ample opportunity for that. You should determine what you expect of marriage and of your mate. What are your physical, emotional, and spiritual needs? Will the person you have in mind as a possible mate help you fill them?—Matthew 5:3.

After considering the above, you will no doubt agree that of the two courses—living together or marrying—the latter is better. Couples living together in marriage do so without guilt or fear, and they enjoy the respect of friends and relatives. Their children will bear no emotional scars for having been born out of wedlock. And most important, such couples please God by showing respect for his arrangement of marriage.

Watching the World

Pillage of Churches

"Once sanctuary to medieval law-breakers, Britain's churches are fast regaining their popularity with the criminal fraternity," states *The Economist*. Only now it is a rising crime wave of burglars, arsonists, and vandals striking within the church buildings themselves. In 1990 alone, Anglican church property suffered losses and damage of some \$7.4 million, U.S. (£4.5 million). The current problem, says *The Economist*, is with "professional gangs of antique thieves, often stealing to order. Much of the booty goes abroad, where it is harder to recover and easier to explain away." Although church silver has been put in safes, the thieves have turned to filching organ pipes, church boxes, coffin stools, stained-glass windows, and complete doors. The bold thieves even turn up in official-looking garb and steal right "from under worshippers' noses." Most churches now stay locked for part of the day and post guards when the doors open. The worst hit "have glassed off the entrance, limiting visitors' religious devotion to kneeling in the porch towards the altar." Says a police security booklet, paraphrasing Revelation 3:2: "Be watchful and strengthen the things that remain."

Deadly Possessions

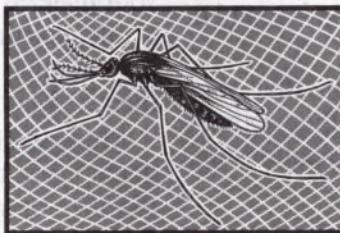
"A gun gives the ordinary citizen courage. He thinks he is protected, but he is also really running great risk of becoming a criminal," says police chief Nelson Silveira Guimarães of São Paulo, Brazil, speaking of the many people in the city who are carrying guns for protection. "The vast majority are not

fit at all to have a gun," adds Robinson do Prado, civil police investigator. "They are people without any emotional control to deal with situations of high tension." It does not take much for one to lose self-control, notes the Brazilian newspaper *Jornal da Tarde*. "A provocation, a controversy, an uncontrolled gesture, and anyone can go from being a victim to being a murderer."

Especially is this true of children. "The no-problem availability of guns in every nook of the [United States] has turned record numbers of everyday encounters into deadly ones," says *U.S. News & World Report*. "The reasons why are clear. Today's kids are desensitized to violence as never before, surrounded by gunfire and stuffed with media images of Rambo's who kill at will."

Preventing Malaria

A simple preventive measure could greatly reduce the deaths caused by malaria. A recent study conducted in 73 villages in The Gambia, West Africa, showed that where beds were protected with



insecticide-treated mosquito netting, malaria deaths among young children were 70 percent lower than in villages that did not use the nets. Since the mosquito that transmits the disease bites primarily at night, the nets protect people when they are the most

vulnerable—when they are sleeping. Treating the nets with the insecticide permethrin makes the nets much more effective, even if they have little rips and tears. According to the World Health Organization, malaria kills as many as two million people annually. About 25 percent of the victims are children.

"Mega-Churches"

"Welcome to the world of 'mega-churches,'" states *The Economist*. "There are now six American churches that attract more than 10,000 people every Sunday, and 35 that draw at least 5,000." The First Baptist Church of Hammond, Indiana, U.S.A., claims to have the largest congregation—over 20,000 in attendance at its Sunday services. Nearly all the "mega-churches" are fundamentalist, believing in faith healing and speaking in tongues, or both. Children have become a focal point. The church in Hammond not only has a Sunday school but offers Little League baseball and summer camp as well. "All you need to build a mega-church is a strong message of good and evil, a gifted preacher with a talent for organisation and a big auditorium," notes *The Economist*. "For bored, atomised suburbanites in the mid-west and the sunbelt, such churches offer ready-made blessings."

Rush to Beatify Opus Dei "Saint"

Opus Dei, a secretive elite society within the Catholic Church, was founded in Spain in 1928 by Catholic priest José María Escrivá de Balaguer. He died in 1975, and since then a campaign has been waged by Opus Dei supporters to get him beatified. The

Catholic Herald of London, under the headline "Dismay at Opus Dei 'Saint,'" reported the reactions of Spanish cardinal Enrique Tarancon, former archbishop of Madrid, and Jesuit provincial Michael Campbell-Johnson regarding the "inexplicable" haste surrounding the beatification process" of the Opus Dei founder. Such haste, says the paper, contrasts with the slow pace of the process for Cardinal Newman, who died in 1890, and that of Pope John XXIII, who died in 1963. "I . . . wouldn't say that he was an exemplary person," said Vladimir Felzmann, a former Opus Dei member who knew Escrivá personally. "He was in many ways an anachronism. The question is: what is he being held up as an example of?"

Hepatitis and Transplants

Hepatitis C, a potentially deadly liver disease, has been added to the growing list of diseases that can be passed on by transplants. The list also includes other forms of hepatitis, AIDS, and cytomegalovirus. The findings, published in *The New England Journal of Medicine*, may explain why there are so many cases of long-term liver disease following transplant operations. A study of 29 transplant patients who received organs from people with the hepatitis C virus showed that 14 developed hepatitis C and 6 died. The researchers feel that, in most cases, doctors should not allow people carrying the hepatitis C virus to donate organs.

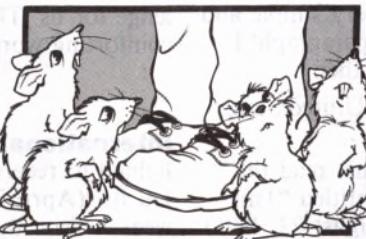
Libya's Man-Made River

"Camels walking the ancient caravan route from the desert oases of western Libya to the coastal city of Benghazi have a new landmark to guide them," notes *New Scientist* magazine. "They are ac-

companied for more than a thousand kilometres [600 miles] by a water pipe big enough to drive a car through." This artificial river, nearly as long as the Rhine, has for seven years been the world's largest civil engineering project. It carries 70 million cubic feet of water a day from wells sunk inland at Sirte to coastal farms that have depleted their sources of underground water. Four other phases of the proposed giant water grid across Libya remain to be constructed. The cost of moving this water from beneath the Sahara is immense. In some places the water must be pumped over hills that are more than 300 feet high. Engineers fear that within 50 years the wells will run dry. Water specialist Tony Allen calls the project a "national fantasy—it's madness to use this water, which can never be replaced, for agriculture."

More Rats Than People

The World Health Organization estimates that there are about 70 million rats, or several rats for every inhabitant, in São Paulo, Brazil, reports the newspaper *Jornal da Tarde*. As a result, when



floods hit the city, diseases such as leptospirosis, a malady transmitted by the urine of rats, are common. "If the fight against the rats depended on just poison, it would be very simple to eliminate them," says Minekazu Matsuo, director of the Control of Rodents and Disease-Bearers in São Paulo.

However, when food and water abound, the poison does not help because the rats do not eat it. To terminate the rats, says Matsuo, it is essential to eliminate the garbage they feed on.

Streets Not Lined With Gold

Almost 34 million Americans now live in poverty, says the U.S. Census Bureau. This is the first time the poverty rate has increased in seven years, from 12.8 percent of the population in 1989 to 13.5 percent in 1990. The 1990 definition of poverty is earnings of \$13,359 or less for a family of four. Two thirds of those under the poverty level were white, but blacks, at 32 percent, had the highest poverty rate of any racial or ethnic group. Of children, 1 in 5 lives below the poverty rate.

AIDS and Breast-Feeding

Mothers with AIDS can transmit the disease to their babies through breast-feeding at a rate far higher than previously thought possible, researchers say. The report, published in *The New England Journal of Medicine*, was based on a study of mothers in Kigali, capital of the Central African nation of Rwanda. Although the chance that the infants may be infected is as high as 50 percent, the risk of infant death from use of contaminated water in making infant formula is much higher. So breast-feeding in these areas is still recommended. Not all women infected with AIDS transmit the virus through their milk, and it is possible that the high rate of transmission was due to the fact that the women on which the study was based first tested positive for AIDS three months or more after giving birth. The number of viruses in the body is highest when just infected.

From Our Readers

Sarcasm I appreciated your article "Young People Ask . . . What's the Harm in Using Sarcasm?" (September 22, 1991) This is something I have been guilty of for many years. It has mostly been in the so-called witty manner, but in retrospect I see that it has also been a kind of self-defense mechanism, masking long-standing feelings of inferiority. Having read the article, however, I intend to get rid of this bad and sometimes hurtful habit.

C. T., England

Heeding Body Warnings Last year I was hospitalized for three months because of ovary disorders. For years I had had warning signals, but I didn't take much notice. Finally I went to a hospital and learned that immediate surgery was necessary. Had I had your article "Heeding the Body's Warnings" (October 8, 1991) back then, I might have had the courage to go to a doctor earlier.

M. U., Japan

Air-Conditioning The article "Do You Need Air-Conditioning?" (June 22, 1991) appealed to me, as I have worked at servicing air conditioners for over 35 years. Back in the 1950's, when I first learned my trade, we had to study the topic of Btu's for several days. You explained this matter in a very simple and understandable way in just one paragraph! I wish I had had this article back then.

A. D., United States

Blood Controversy I have just read the article about Wyndham Cook, entitled "This Evening You Will Be Dead." (August 22, 1991) Never has an article touched my heart quite the way this one did. I pray that Jehovah will watch over his parents and that we may all follow the example of strong faith set by this young man.

J. T., United States

As a 15-year-old myself, it is encouraging to know that young Christians have shown such

devotion to God. It brought tears to my eyes to read about Wyndham Cook's fine fight for the faith. I pray that in a similar situation, I could prove as faithful.

D. L., United States

Clutter Thank you for your article "When Clutter Gets Out Of Control." (August 8, 1991) I've been fighting this battle most of my 44 years of life, and I can use *any* help I can get. Thank you for your most practical suggestions.

C. R., United States

My husband read the article first and insinuated that *our* home was cluttered! We had recently finished our spring cleaning, and I thought our home had never looked better. Then came my turn to soak up the article. How I laughed when I realized the real condition of my home! Your article helped me to move mountains of clutter. Thank you.

S. C., United States

Unemployment I want to thank you from the heart for the series of articles on "How to Cope When You Lose Your Job." (August 8, 1991) A year ago my husband suddenly lost his job, and he has not yet succeeded in getting another one like it. This has been a real challenge for us. Thank you for always giving us a comforting word.

R. S., Brazil

International Construction We were delighted to receive the article "You Just Have to Do It." (April 22, 1991) It arrived just one week before my wife and I left to serve as volunteers at a Watch Tower construction project in Colombia, South America. The article gave us a 'sneak preview' of what to expect. We were also able to place many copies with family, employers, interested ones, and Bible students before we left. It helped them to have a better understanding of the work in which we were privileged to share.

T. G., United States

Hemingway and the Fascist Salute



A.G.E. Fotostock

In 1938 the famous writer Ernest Hemingway was upset by two photographs. One showed a line of dead children in Barcelona, Spain, killed by bombs dropped by Franco's forces in the Spanish Civil War (1936-39). In fact, on that occasion, out of 875 killed, 118 were children. Hemingway wondered who had given the order for that bombing of civilians.

Hemingway was further perturbed by a news item from the *New York Herald Tribune* that stated that in New York, Patrick Cardinal Hayes was praying for victory for General Franco's forces in Spain. But what was the second photograph that bothered the author?

It was a photo of Spanish army officers and clergy in front of the cathedral of Santiago de Compostela, in northern Spain, saluting as troops marched past. What was so disturbing about that? Hemingway wrote: "I recognize General Aranda and General Davila . . . and I recognize the salute they are giving. It is the salute of the old regular Spanish army. What I don't recognize is the salute

that is being given by the Bishop of Lugo, the Archbishop of Santiago, the Canon of Santiago, and the Bishop of Madrid. Is that the fascist salute that they are giving? Is that the salute of the Nazis and the Italian fascists?" It certainly was!

The sight of children killed by bombs dropped by Catholics and the Catholic bishops giving the Nazi-Fascist salute baffled Hemingway. Perhaps he was aware that the Spanish Catholic clergy had blessed the civil war in Spain as a holy crusade. Well over 500,000 Spaniards lost their lives in that ideological conflict, which also served as Hitler's rehearsal for World War II.

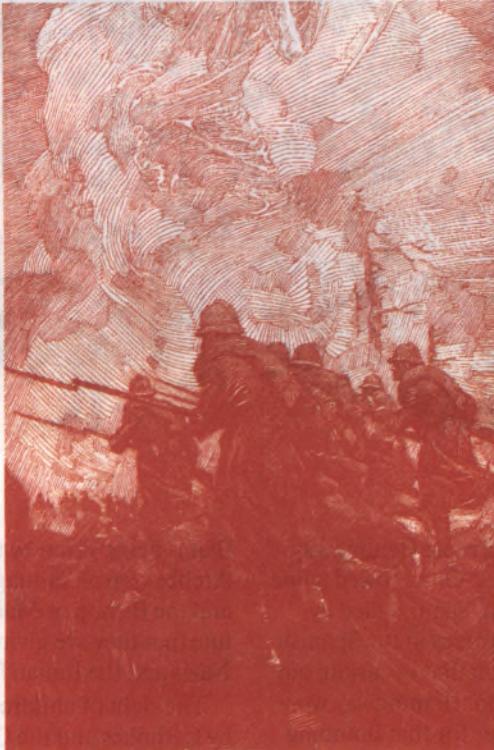
What was it that James, Jesus' half brother, wrote? "O you unfaithful ones, are you not aware that love of the world is enmity to God? A man is marked out as God's enemy if he chooses to be the world's friend." Christendom's clergy, with few exceptions, have consistently allied themselves with the world's political and military rulers.—James 4:4, *The New American Bible, Saint Joseph Edition*.

When Dreams of Peace Were Shattered

VERY few people expected 1914 to be anything other than an ordinary year. The future, in fact, looked uncommonly bright to people in the preceding years. Science was on the advance against disease. And war? Well, as the Vatican newspaper *L'Osservatore Romano* said in February 1911, before 1914 the public "believed that war had been relegated to the furthest recesses of historical memory" and that man was at last living in "an era in which war had been banned by enlightened peoples and governments."

However, 1914 and the ensuing years had some cruel surprises in store for a complacent humanity. The first was the so-called Great War of 1914-18 that shattered the dreams of peace. In fact, *L'Osservatore Romano* called it "the first great carnage of modern history, marked, among other things, by technical discoveries that great scientists of former generations had believed to be devoted to peaceful aims." The war made a mockery of science as a means to achieve peace; instead, science gave the war its unprecedented capacity for wholesale slaughter.

And when the carnage of war was over, another slaughter began. The Spanish influenza of 1918-19 killed over 20 million people—far more than the awesome death toll of the Great War itself. Desperate measures were taken; spreading the disease was declared a crime in some coun-



Redrawn from artwork of Franklin Booth

tries. Police even arrested people for sneezing in public! But to no avail. Like a hurricane, the disease swept along unhindered until it had spent itself. Entire towns were wiped out. Bodies were stacked up in city morgues.

The era of change ushered in by 1914 left man reeling. His delusions of victory over war and disease, his dreams of a world peace wrought by human wisdom, were left in pitiful tatters. And as things continued to worsen, as the Great War was demoted to World War I by its mammoth successor, World War II, as disease, poverty, famine, and lawlessness continued to

erupt in epidemic proportions around the world, historians began to recognize 1914 as a great turning point in human history.

But unlike the world at large, the International Bible Students (as Jehovah's Witnesses were then known) expected 1914 to be a pivotal year long before it arrived. And in the years since then, Jehovah's Witnesses have not been surprised to see the world deteriorate into the hopeless morass it has become today. Bible prophecies have helped them to expect these developments and even to see a glorious time of hope beyond.