

Awake!

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JULY 8, 1974

THE REASON FOR THIS MAGAZINE

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

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

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

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

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume LV

July 8, 1974

Number 13

Beware

-YOU CAN
WIN

AND YET
LOSE!

SELF-CONTRADICTORY though it may seem to be, it is indeed possible to win and yet lose. Secular history as well as the Bible bears this out, and we do well to learn from the principle involved.

Have you ever heard of the Pyrrhic victory? It got its name from a Greek king, Pyrrhus of Epirus. He lived in the third century before our Common Era and was a second cousin of Alexander the Great. Among the many battles he fought was the one at Asculum, which he won. But the victory was at such a cost of lives that he said, "Another such victory and I shall be ruined." Since then the term "Pyrrhic victory" has been applied to any victory that has been gained at too great a cost.

Among the many relationships in life where this principle may apply are those wherein love is involved and where we might well win a point but only by hurting a loved one. Illustrating this point is an incident mentioned by John Greenleaf Whittier, the American poet of a previous century. In his poem "In School-Days" he tells of a young girl saying to a youth, "I'm sorry that I spelt the word: I hate to go above you, Because,—the brown eyes lower fell,—'Because, you see, I love you!'"

She had won the victory in the spelling contest but regretted it, because her winning had brought hurt to the one she loved.

We may win out by trying hard, or by arguing loud and long, or because of harping on a matter, but then what have we gained? A victory at the cost of hurt feelings, at the loss of a measure of affection or goodwill.

True, we might have had the better of the argument, we might have been contending for what we felt were our rights. But how about the other individual? Do we have empathy? If the yielding or granting of our point is done with too great reluctance it may well result in a wounding of pride, and a cooling of friendship. And it may even be that the one losing will be watching for an occasion to settle scores. So, is the victory worth it? It can be likened to the experience of a man at an auction who is so determined to own a certain object or piece of property that he will bid much more for it than it is worth, only to regret it afterward. He wins and yet loses.

There is also this danger in the relationship of an overseer, boss, foreman or manager with his subordinates. He may in-

sist on having a certain job done his way, even though it may not be the best way, simply because it is *his* way. Because of his position he may force through his way of doing things, gaining the victory, but at what cost? Not only does the business suffer because the particular job is being done in a less efficient manner, but it may well be that the employee's spirit of loyalty and interest in his work is injured to the point that he takes the attitude, "So what? Why should I worry about the business?"

As in all other principles that relate to daily living and human conduct, the Bible gives wise counsel on this subject. And its counsel is good for us now and in the future. Thus Jesus Christ, the Son of God, once warned: "Will a man gain anything if he *wins* the whole world but *loses* his life? Of course not!"—Matt. 16:26, *Today's English Version*.

How true and how fitting that warning! The tendency of selfish, fallen human nature has ever been to be absorbed with power, material riches or fame, at the cost of one's own spiritual needs. With what result? Many not only have sacrificed valued friendships and the interests of their own families in their quest for riches, power or fame, but also have lost their health. More than that, because of their showing that their love is for the world and its ways, they have incurred God's displeasure and so have lost out on the hope of everlasting life. They won what they were contending for but, oh, at what a cost!

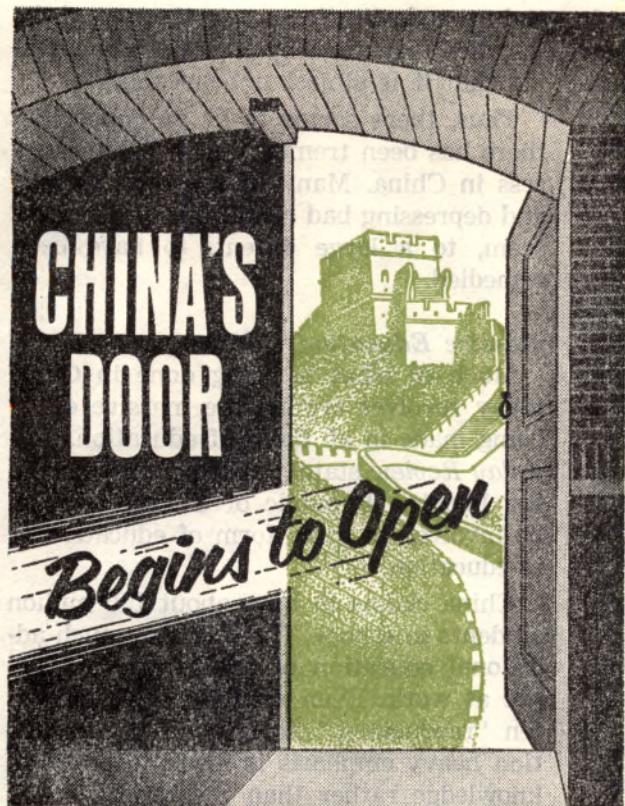
The disciple James, the half brother of Jesus, forcefully makes this point, saying: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." And what does it mean to be an enemy of God? It means to lose out on the hope of everything, including everlasting life.—Jas. 4:4.

This principle that you can win and yet lose is implicit in the counsel the inspired apostle Paul gives to Christians: "Have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:2-4) In other words, do not be too concerned with winning your point or pressing your advantage too strongly. Love your neighbor as you do yourself.

If we have that kind of love, we will rejoice in our neighbor's gaining what we would have liked for ourselves. Letting him gain it may even result in strengthening ties of friendship, which, in time, may prove to be richly rewarding in more ways than one.

This same principle can also be applied to teaching. A Christian minister may be trying to teach one who is strongly defending a false doctrine. The minister might try to overwhelm his Bible student not only by quoting many scriptures but also by making disparaging remarks that cause the erring one to look foolish. But in the end, all the minister's efforts may prove to have been in vain. How so? In that his methods and manner drove the student farther away from the truth instead of convincing him. It may have been wiser to have presented only part of the argument, and that in a kind, gentle and modest manner, waiting until some other time to complete the discussion.

It is good and pleasant to win, but not so pleasant to lose. So be careful not to try too hard to win, especially if another's interests or feelings are involved. A Pyrrhic victory simply is not worth it, for the winner is also a loser.



CHINA no longer is a 'sleeping dragon' in seclusion. In recent years it has burst onto the world scene. Now known as the People's Republic of China, it is emerging as a potential world "super-power."

China has within its borders from 750 to 800 million people, the most populous nation on earth. With such a large population, a huge land area with vast natural resources, and its even possessing nuclear weapons and missiles, China's influence in world affairs keeps increasing.

For two decades after 1949, the year Communist forces took over the mainland, China remained largely "closed" to foreign visitors. But in the last few years, this has changed. China has opened its door to people from other nations. Their observa-

tions shed light on how the country has developed in the past twenty-five years.

Why Closed So Long?

Why has China been a relatively "closed" society for the past quarter century? A look into the past helps us to understand.

For centuries China remained in almost total isolation. But then, in the 1800's, European nations began demanding concessions in trade and territory. In 1839 Britain fought Chinese forces in what is called the "Opium War." The British demanded, and won, the right to sell opium to the Chinese people.

The next hundred years proved to be years of humiliation for the Chinese. Foreign powers parceled out territory rights as well as economic and political privileges. As the 1974 *Encyclopaedia Britannica* says:

"In the century preceding 1950 . . . it remained helpless as foreign powers nibbled at its territory and resources and as its humiliated people struggled for bare subsistence."

"Although it was called an 'independent country,' its status and condition resembled that of a foreign colony."

Since the dominating foreign powers were mostly nations of Christendom, the "culture" they brought with them was represented. This helps to explain why the religions of Christendom took so little real hold among the Chinese people.

For a Westerner raised in relative comfort, a trip to China in the "old days" could be a jarring experience. A sensitive visitor was repeatedly shocked by the poverty, hunger and lack of sanitation. He was constantly confronted by beggars, prostitutes, homeless persons and orphans.

When the Communist revolution succeeded in 1949, a tidal wave of reaction

followed. The political, religious, economic and social arrangements that had come from the West were largely destroyed. And not wanting any further interference from foreign powers, China's new rulers kept their nation largely "closed" to outsiders, until recently.

What Visitors Say

The impressions now coming from visitors to China are unique in their similarity. A typical conclusion is that of David Rockefeller, chairman of the board of Chase Manhattan Bank in New York:

"General economic and social progress is . . . impressive. Only 25 years ago, starvation and abject poverty are said to have been more the rule than the exception in China. Today, almost everyone seems to enjoy adequate, if Spartan, food, clothing and housing."

"Streets and homes are spotlessly clean, and medical care greatly improved. Crime, drug addiction, prostitution and venereal disease have been virtually eliminated. Doors are routinely left unlocked. Rapid strides are being made in agriculture, reforestation, industry and education."

Similarly, United States Senate Majority Leader Mike Mansfield stated:

"It is a changed China from the one I knew and visited years ago. There are no beggars on the street; people seem healthy; everyone seems to be working. There is enough food and clothing, and a feeling of belonging to the community has developed in place of the old family concept alone. . . .

"They've been able to keep on a sound budgetary base. They have no external debt; they have no internal debt. They have only a little taxation. . . .

"There was no sign of delinquency among the young people. The streets were safe, and there wasn't much pollution. They haven't allowed their rivers to become polluted because of the wise way in which they use human waste—for fertilizer."

After an extensive visit to China, writer Wassily Leontief related in *Atlantic* magazine: "The contrast with the sea of misery

and utter destitution . . . in the rest of the so-called underdeveloped world is so striking that it is almost unbelievable."

Thus, there seems to be no doubt that there has been tremendous material progress in China. Many of the most serious and depressing bad conditions of old times seem, to a large extent, to have been remedied.

Massive Education Effort

Much of what is being done in China today revolves around the massive effort being made in all fields of education. *Saturday Review* states: "Nearly everyone in the People's Republic of China seems to be involved in some form of education or re-education."

China claims to have about 150 million students in school. There is also much additional education of adults who already are at work. Even retired people are often "reeducated." And in all this education heavy emphasis is given to practical knowledge rather than theoretical.

For instance, Chinese children learn such things as removing the cork from bottle caps to facilitate their recycling. They are taught to clean streets, run errands for old people, or to make small parts actually used in the production of goods.

Teaching techniques stress collective behavior rather than individual advancement. When a visitor to one school observed that the playing blocks were too large and too heavy to be easily handled by one child, the Chinese teachers exclaimed: "Exactly! That fosters mutual help." Thus, the individual is taught to be submerged in the mass.

After observing the Chinese education system, *Saturday Review* said:

"Young people are convinced that they are playing a role in the creation of the future of China and the world and appear

to be motivated by the concept of service rather than by personal gains. No one is considered worthless; even the deaf-mute and the cripple can make a meaningful contribution to society.

"The values children are taught are pride in the new China as led by Chairman Mao, selflessness, modesty, a willingness to learn from others, perseverance in the face of difficulties . . .

"They are determined to avoid developing an overeducated elite with no function to perform in society."

Social Changes

The total government control of all education has produced, among other things, vast changes in the social structure. One of the goals is described by former American State Department official John S. Service, who had previously lived in China twenty-eight years. He said:

"One becomes aware of a prevailing attitude. Call it, if you prefer, a spirit, mood or temper. Perhaps the single word that best describes it is egalitarian."

The word "egalitarian" basically means "asserting the equality of all men and women." Mr. Service notes that it has had the effect of almost totally eliminating the very severe class distinctions of former times. He also adds: "Gone are the days when women were subordinate, disadvantaged members of society."

This "egalitarianism" is said to exist even in the People's Liberation Army. Insignias and titles of rank reportedly have been abolished, and uniforms are the same for all. Writer Tillman Durdin says: "To combat superior attitudes, commanders take temporary duty as privates. All grades eat the same food. Yet discipline is strict, enforced as much through group pressure as by orders."

This attempt to even out differences that formerly existed because of class or financial status can also be seen in medical care. There is a tremendous effort being made

to promote health care for all, regardless of one's position in society. After traveling 3,500 miles and examining Chinese medical facilities, one group of sixteen American health workers concluded:

"By the end of the tour, it was clear that China's new society has developed a health care system which is unsurpassed by any nonindustrial nation, which excels the U.S. in the delivery of primary health care and which has the potential for becoming the best in the world. . . ."

"In contrast to the situation in the U.S., health care in China is a human right, accessible to the 750 million Chinese, whether living in rural areas or in the cities."

Since the income of doctors is fixed by the state and strictly controlled, there is at present no possibility of doctors becoming wealthy from their work. Therefore, money is not much of a motivating factor. Concerning the motivation of Chinese doctors, this observation of Dr. Victor W. Sidel of New York is of interest:

"The most difficult thing to get across to people back here [in the United States] is the sense of altruism you find there [in China]. You're considered the oddball in the U.S. if you do something for others for no return. Your motives are suspect."

"In China today, the people seem to have this altruism as a primary aim. They are all taught to help each other. That, I think, is what medicine is all about."

Medical costs to the patient are said to be extremely low. And even these are usually paid by the factory, commune or other organization where the patient works.

In connection with social diseases, Western visitors repeatedly remark that there is very little venereal disease, drug addiction or alcoholism. Why? Dr. Halfdan Mahler, director general of the World Health Organization, attributes it to "a climate of what one perhaps could call 'puritanism.'" Premarital and extramarital sex are reportedly uncommon.

Another notable change observed by vis-

itors was the relatively small use of police forces. And those seen were said to be unarmed, without even a stick. Except for the men and women on traffic duty, they were inconspicuous. The high crime rates in other nations do not appear to be the case in China now. Correspondent Robert P. Martin of *U.S. News & World Report* observed: "This is a highly moral and law-and-order society as far as I could see."

In regard to wages and prices, wages are very low compared to Western standards. But prices are very low too, and tightly controlled, so that inflation does not appear to be the problem it is elsewhere. The average person seems to have no difficulty in obtaining the necessities of life. And what of taxation? *New York Times* editor C. L. Sulzberger states:

"[China] doesn't rely on [income] taxes to finance itself. . . . Workers pay no income tax. Their salaries are fixed by the state and factories pay all profits to the Government."

The profits that evidently go to the government enable it to provide the practically free health, education and other social services. It also allows for a retirement age for women at fifty-five and sixty for men. Those who are in "dangerous" occupations retire earlier. And retirement pay is said to be about 70 percent of an individual's highest income.

Thus, 'from the cradle to the grave,' there is now a measure of material security previously unknown to most common people in China. That is the general consensus of foreign visitors.

At What Price?

However, at what price has all this been accomplished? What has it meant in the lives of the masses of Chinese people?

Since China today is totally regimented, it is obvious that the Chinese people have had to pay a high price in certain freedoms. True, the concept of "freedom" did

not mean much to most poorer Chinese before, since in a way they were economic "slaves" anyhow.

Yet, no matter how much advancement these poorer people are making under the present system, they know they can never enjoy the relative freedom that most people desire. For instance, people in China today are not free to choose what kind of literature they will read, what kind of schooling they will get, what kind of religion or political expression they prefer.

The control of the individual is total. There are representatives of the government at all levels of society. There are even "lane" or "block" wardens that keep track of what is done in each neighborhood. Any adverse thought or action politically, economically or religiously is soon crushed. Persons who differ are often sent to 'reeducation centers' where they are required to spend much time in self-criticism and study of the works of Mao Tse-tung and Communist ideology.

Workers in factories and communes have compulsory sessions for "education" in political and other affairs. Often these meetings last for hours. Nor are workers free to change jobs if they so desire. Control of lives is such that very little can be done without the permission of the authorities.

Too, while there has been an amazing transformation in food production, how has this been accomplished? The peasants have had whatever land they may have owned taken away from them and given to the commune, which really means the state. The commune is an agricultural organization of farm labor containing several thousand families. But in them there is no private ownership of land to any degree, except the very small plots that may be given to peasants to grow some vegetables, on their own time. Even these are strictly regulated by commune authorities.

Thus the changes brought about under Communist rule have not been voluntary. They have been imposed upon the people whether they wanted the changes or not. So the will of the individual was not considered important.

Freedom to Worship God

The freedom to worship God according to one's conscience is recognized as a basic right in most lands. But in China today that freedom, too, is severely restricted. Indeed, most religions have, for all practical purposes, been crushed out of existence.

True, one can understand the hostility many Chinese have against the religions of Christendom or Buddhism or Confucianism. They have all had their share in the political meddlings and oppressions that have been imposed on China in times past. Surely the clergy of such religions bear a huge guilt for their hypocrisy and political meddling that have caused resentment by the Chinese people.

But, then, God himself is also hostile to such religions and their hypocrisy! And certainly he is not responsible for their sins, since they have acted contrary to his clearly stated laws and principles as found in his Word, the Holy Bible. For this he will call them to account.—Matt. 7:21-23; Rev. 17:16, 17.

Yet there is worship that is true, that works for the good of people. Such true worship persons of all nationalities need. It appeals to the hearts of people, bringing about genuine changes so that they live better lives, peaceful ones. It shows them how to be good workers and to be in subjection to authority, not out of compulsion but willingly. It teaches them not to meddle in politics, not to work against the interests of others, but to be honest, upright.

In addition, true worship turns the attention of people to the marvelous hope for

a better world, one in which not only poverty and hunger, but also sickness, sorrow and death, will be removed. That will mean eternal life for people. No human government can promise such things. But God has guaranteed such a New Order right here on earth under the administration of his heavenly kingdom, one that will not be torn by periodic political rivalries.—Rev. 21:4; Matt. 6:10.

It is to this kingdom of God that Jehovah's witnesses direct the attention of people. Their message centers on this bright hope and is far different from the teachings of the religions that have caused much grief for the Chinese people in the past. The activities of Jehovah's witnesses are well known and respected in many other lands where, free of charge, they gladly assist persons who want to learn about God and his grand purposes for mankind.

Yet Jehovah's Christian witnesses have not been permitted to worship freely in China. In fact, they have been severely persecuted. Many of them have been jailed for years. They have been forbidden Bibles and other expressions of their worship, such as meeting together with others for Bible study.

Soon, God will usher in his new order of righteousness. He will do so by destroying the entire wicked system of things now dominating the earth, a system that has caused much grief to people everywhere. This bright hope is one that sincere persons everywhere need to learn. The Chinese people need to learn it also.

While China has recently opened its door to other nations in social, economic and even political matters, will it open its door wide enough to permit true worship to enter? Will it open its door to allow the Chinese people to share in the marvelous hope of eternal life in God's righteous new order? We pray that it does, but all the world must wait to see.

MAKING news is not new for the Jesuits. They have long been called 'the First Legion' and 'the Vanguard of the Church.' But now the Jesuits—the strongest and, to many outside observers, among the most interesting of the Roman Catholic religious orders—are making different kinds of headlines.

Today, even many of the Jesuits themselves are expressing fear that their Order is fading away. What prompts those feelings?

Diminishing numbers, for one thing. In 1966, there were over 35,000 Jesuit brothers, scholastics and priests around the world. Now there are only about 31,000. Those quitting have included eminent men of their ranks. And every indication is that the number will continue to dip. In fact, the American Jesuits have recently cut back the number of seminaries from five to three because of a lack of students.

Peering into Jesuit History

The Society of Jesus, as it is called, was founded by Ignatius of Loyola in the year 1540. Right from the start the Jesuits were unique among the religious orders. Most orders before them were contemplative, stressing prayer and monastic living. But Ignatius' society was to be geared for action. Thus, it became the first order in the Church specifically to offer itself to the pope for any special work that he may have in mind. So, too, Jesuit vows not only include those for poverty and chastity, but special stress is placed on vows of obedience to the pope. To carry out their

broad commission, Ignatius knew that something else was also needed: Flexibility.

Jesuits were to go all over the world and to fit into all kinds of work and not to feel restricted to just 'priestly duties.' To facilitate their adapting to

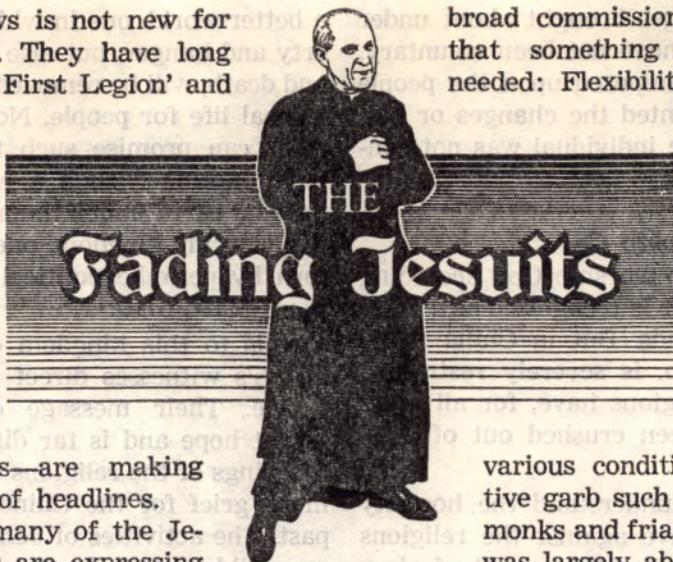
various conditions, the distinctive garb such as that worn by monks and friars in other orders was largely abandoned. In time the Jesuits came to be found in business, the arts, in social work and in many other occupations. However, they have gained prominence in two particular fields.

Their missionary work in Asia, Africa and the Americas has become almost legendary. And, secondly, they are known as educators and intellectuals. Even critics of the group have admitted that a Jesuit education is a preferred education.

Whatever the Jesuits have turned their hand to doing, they have usually done quite well. Interestingly, this very success has created many of their problems. In what ways?

Success Creates Problems

To many Protestants, the Jesuits have appeared to be no more than a subtle but very powerful and successful arm of Rome. It cannot be denied that part of their original purpose for existing was to counter the Protestant Reformation. The late Joseph de Guibert (himself a Jesuit) noted: "It is, of course, beyond doubt that Ignatius had a dread of Protestantism. He resolutely opposed even every tendency resembling or favoring it."



Jesuit popularity has stirred others against them. When dictators and Communistic governments come to power, the Jesuits are often among the first to suffer, sometimes because of their assumed strong connections with Vatican City. However, particularly in recent decades, individual Jesuits usually have operated with broad latitude and even somewhat detached from the Vatican.

The Jesuits' successes have sometimes made for them enemies even right inside the Catholic Church! Pressure against them was so strong that the pope banned the group between 1773 and 1814. Why this intense internal hatred? Largely it resulted from jealousy. Their motto, "For the greater glory of God," implies that they will do more than even other dedicated religious orders. Such a spirit has not always met with the best reception, even among "friends."

So opposition and problems are not new for the Society of Jesus. But at this point Jesuits or those interested in their many works must exercise special discernment. It is relatively easy to toss off current problems as just variations on a theme that is centuries old. But such an attitude can also be dangerous. Why? Because the situations the Order faces today *really are* different from those of the past.

Today's Different Situations

Today Jesuit is squared off against Jesuit as strong political rivals. There are two Jesuits, for instance, in prominent U.S. government positions. One, Dr. John McLaughlin, accuses the other, Representative Robert F. Drinan, of 'raping justice' and of having "the open-mindedness that . . . the Sanhedrin had toward Christ."

The civil rights demonstrations of the 1960's and early 1970's in some cases drove wedges between Jesuits. Thus, after Jesuit Dan Berrigan was accused of plotting to

kidnap a high U.S. government official, a New York *Times* report noted that in his home order "some of the older men angrily urged that he be thrown out of the order. . . . younger priests who have supported the Berrigans, voiced the belief that the charges could not possibly be true." Similar political division among Jesuits now appears in the Philippines.

Then, too, there are divided opinions on moral matters. Jesuit John McNeill publicly approves of homosexuality and would even condone some form of homosexual 'unity ceremony.' Such views distress conservative elements.

There is such division in the order today that Jesuit Kenneth Baker, editor of *Homiletic and Pastoral Review*, says: "Ten years ago when you met a fellow Jesuit, you knew that he was a brother and that his experiences and thoughts would be like yours. Now when you meet a Jesuit for the first time, it's like the mating dance of the crabs—trying to find out if the other crab is male or female."

Now add to this unusual combination of conditions another fact: In the past when the Jesuits had problems, the Church itself was strong and firm. But now the whole Roman Catholic institution is in trouble. One of the most noted Jesuit scholars, John L. McKenzie, says that the Church's hierarchy has lost its power and "they're running scared." More Jesuits than ever before have become critics of the Church that they vowed to serve.

So, does it seem wise just to pass off today's decline in the Order as part of the same pattern as the past? Hardly. But what—other than the general problems facing the whole Church—is truly at the base of the Jesuits' decline?

Source of the Problem

What might be called the 'Jesuit distinction' is rapidly disappearing. In what way?

Well, the Society of Jesus has by its actions taken to itself the words of Christ about his followers being 'in the world, but *no part of the world.*' (John 17:11-16) That admittedly presents no small challenge. But in the process of trying to be Jesuit priests, while also active in other endeavors of the world, there is always the possibility that the priestly role will slip into a secondary position. When that happens, where is the distinction between the Jesuit and the average layman in the same profession? There is none. But has this actually happened? Fellow churchmen seem to think so.

For instance, the Catholic magazine *Commonweal* reviewed the book *The New Jesuits* by George Riemer in 1971. The book is a series of eleven interesting interviews with intelligent Jesuits in different fields. What did the reviewer, John L'Heureux, conclude? We read:

"Nowhere in the book . . . is there any indication of why these men are priests or why they are Jesuits. With all the talk about hyphenated priests (priest-sculptor, priest-lawyer, priest-politician), we wonder what is on the front end of that hyphen. Is being a priest just something you *are*, like being Irish or white or fat? Is being a Jesuit like belonging to a rather exclusive gentleman's club? Doesn't the priesthood and the Order make you different . . . ?"

Who will deny that this reviewer asks some legitimate questions? Do not his observations indicate that the Jesuits are no longer simply in the world, but, instead, are actually a functioning part of it?

Further revealing that the Order is indeed part of the world is the statement by

the head of the Order, Superior General Pedro Arrupe. He notes: "The phenomenon" of current problems facing the Order "appears less astonishing if we place it squarely within the framework of all that is happening in the world, and not merely within the Church today." [Italics ours.] Does not the superior general's admission show that the Order is so tied into the world socially and morally that it suffers as the world suffers?

Sincere Jesuits know that these questions are not asked in any spirit of belligerence or ill will. Rather, they are brought up to prick self-examination, which is so vital in these unique times. Actually, life is involved.

What Jesuit does not remember the words of Jesus in his Sermon on the Mount? He said of his followers: "You are the salt of the earth. But what if salt goes flat? How can you restore its flavor? Then it is good for nothing but to be thrown out and trampled underfoot."—Matt. 5: 13, *New American Bible*.

With any distinction between Jesuits and the rest of the world all but gone, frankly, how can they, like salt, be a real instrument for preserving the earth from moral decay? That is not possible. Such words of Jesus deserve special consideration since no one wants to be part of an organization that is "trampled underfoot."

The self-examination that the current situation calls for is, understandably, not easy. But for everyone genuinely interested in "the greater glory of God," it is an absolute necessity.

Benedictine Orders Shrinking

- Throughout the world there are some 600 communities of Benedictine monks and nuns. Now this order of the Roman Catholic Church finds itself in a period of sharp decline. *Newsweek* comments: "Like other orders, they are losing 10 per cent of their priests and sisters every year and are finding replacements hard to attract. At Italy's famous Monte Cassino . . . only 25 monks remain in an abbey that could accommodate 150."



NURSING YOUR BABY

—BURDEN

OR
Pleasure?

EVERY second, on the average, some four babies are born. Within the hour, there will be more than 14,000 new mouths to feed—in a week over 2,000,000! How will they be fed?

Most of them will be nursed. Every day babies consume *millions* of gallons of mother's milk. Yet the trend is toward substituting preparations of cow's milk, which infants suck from a bottle.

In places such as the United States the vast majority of mothers bottle-feed their babies. The World Health Organization, however, calls this trend toward artificial feeding "one of the major nutritional problems of the world today." Why?

An Unfortunate Trend

For one reason, breast milk is unquestionably better for the child than cow's milk.* Another reason is economic. About 87 percent of all babies are born in areas of the world where most people simply cannot afford to buy cow's milk.

Pointing to these reasons, a WHO report of last year said: "Not only is breast milk unique and impossible to imitate—

despite manufacturers' claims—but the cost of cows' milk preparations remains beyond the means of the average family of the developing world."

For a laborer in the developing world to buy cow's milk for a baby may require up to 50 percent of his daily wage. Thus, should the bottle-feeding trend continue to spread, the critical food shortage would grow even worse. "If all the women in mainland Asia were to cease breast-feeding," the WHO report noted, "an extra herd of 114,000,000 cattle would be needed to make good this loss."

New Method Becomes Popular

When did the bottle-feeding trend start? Why has it become popular?

The time is identified by a true-life experience. In 1907 an American girl, on seeing a neighbor give her baby a bottle, ran home to ask her mother the reason for this peculiar thing. Later, in the 1920's, this same girl, while serving as a nurse, said that she was surprised when she saw a mother breast-feeding. The change from nursing babies to feeding them artificially occurred that quickly in parts of the United States.

* See *Awake!* of July 8, 1973, for a discussion of the advantages of breast-feeding.

The development of cow's milk formulas, refrigeration, sterilization and extensive advertising was largely responsible. Few families apparently wanted to appear old-fashioned, so they accepted the new method of feeding. Many mothers found that it fit in with their new, industrialized life-style.

But with the changing life-style and the popularity of bottle-feeding, a strange circumstance was noted. *The Encyclopedia Americana* (1927) explained: "Modern life—and especially city life—has in some way rendered a certain proportion of women incapable of producing breast milk for their offspring."

More recently, a study made in India found that over 80 percent of the highly educated women were unable to breast-feed for as long as six months. However, among poor mothers such failure to breast-feed was practically unknown.

Understandably, a mother who has difficulty in nursing, or fears that she will have, may consider nursing a burden. But why does the "modern" woman often fail at nursing, while others take it for granted and enjoy nursing their babies? How has modern life interfered with this basic function of a mother?

Big Obstacles to Nursing

The obstacles are greater than you may have imagined. The methods in modern hospitals especially hinder nursing. A new mother routinely is given shots of hormones to dry up her milk supply. Even when she is able to avoid these, she may have overwhelming obstacles.

During childbirth, for example, a mother often receives large amounts of anesthesia, putting her in an unconscious or drugged state. The drugs affect the baby too, making it dull and sluggish for days. Thus it sucks poorly, and since it is the sucking

that stimulates milk production, this production is hindered.

Also, the baby is usually taken away from the mother and kept in a central nursery. Since it is extra work to bring the baby to its mother for frequent feedings, nurses may give supplementary bottle feedings. As a result, the baby is not hungry and so fails to suck the breast vigorously, hindering further the mother's milk production. It is no wonder that she may in discouragement give up trying to nurse.

Recently, in a letter to the publishers of *Awake!* one mother explained: "Breast-feeding my son brought on all sorts of uncomfortable feelings with my doctor, nurses in the hospital, relatives and friends. All these people acted at times as though I was repulsive for doing a very natural thing. My doctor was against breast-feeding from the beginning, and the nurses in the hospital weren't any help with their rigid schedule."

Such experiences are common. In fact, Dr. Jean Mayer, professor of nutrition at Harvard University, admitted: "In male-dominated hospitals, breast feeding is officially discouraged."

Imagine how such discouragement from professional people can affect a mother. She may develop anxiety, embarrassment, doubt about her ability to nurse, or even feel that nursing is "animalistic." Any such negative feelings can stifle her body's milk-producing functions.

Actually the most helpful factor in successful nursing is a calm, confident frame of mind. Most mothers in the world have such a frame of mind, since where they live nursing is accepted as the only way to feed a baby. But in industrialized parts of the world it is different, as one New York medical volunteer notes:

"When's the last time you saw someone nursing anyway? Every woman who

ever nursed seems to have disappeared, and the woman who decides to nurse needs someone to talk to. Sometimes, just a physical presence helps." But the sad fact is, many mothers fail to receive this support, and so prove unable to nurse their babies.

However, is this failure because the mother is *incapable* of producing milk? Is there reason for a mother to fear that she does not have sufficient milk for her baby?

Nursing Capabilities

Women have amazing capabilities to nurse. The Bible, for example, reveals that Abraham's aged wife Sarah did not wean her son Isaac until he was five years old. Does that surprise you? Yet women commonly have nursed longer. *Saturday Review of the Sciences* of May 1973 observes:

"Early Indians believed that the longer a child received breast milk, the longer it would live. It was not uncommon, therefore, for children to be suckled until the ages of eight or nine years. As recently as 40 years ago, Chinese and Japanese mothers nursed their children as long as 5 and 6 years."

Only a relatively few mothers, such as those with a rare hormonal imbalance, are unable to produce milk. That mothers even in industrialized nations have the capability to nurse was illustrated during World War II. Prior to it only 38 percent of new mothers in France reportedly nursed their babies. However, under wartime conditions, when no artificial formula was available, almost all mothers succeeded at breast-feeding.

It is remarkable that women can successfully nurse a number of children at the same time. Observed Dr. Benjamin

Spock: "I have been interested to learn from mothers of twins that at least as large a proportion of them are able to nurse both babies satisfactorily as the proportion of mothers of single babies." Even when their diet is severely restricted, mothers can successfully nurse. This was demonstrated

by a study of nursing mothers in India. Although subsisting on a daily diet of only between 1,400 and 2,400 calories, they fed their babies successfully at the breast for over a year. The food value of the milk was about the same as that produced by women receiving an adequate diet. However, in such cases the nursing mother's body is depleted to meet the baby's needs.

Even when a woman has not nursed recently, her breasts can be stimulated to produce milk. A very sickly bottle-fed eleven-week-old infant, for example, was found to require breast milk to survive. To supply this, the mother, "dry" for over two months, began allowing her baby to suck her breasts. In eight days her milk began to come in, and in six weeks she was able to feed the baby completely without the assistance of the substitute nurse.

It is obvious that mothers are wonderfully equipped by their Creator to nurse babies. Obstacles, created by modern lifestyles and attitudes, need not be insurmountable.

Overcoming Obstacles

In the hospital a mother can kindly but firmly make known her desire to nurse. She can request that 'dry up' shots not be given her. Perhaps she will also be per-

mitted to nurse on the delivery table, since this aids in stimulation of milk production. It might be arranged, too, that her baby *only* be breast-fed, with no bottle-feedings by the hospital staff.

There is no need for the mother to fear that she will not have sufficient milk for her baby. Even if she has received 'dry up' shots, and proper nursing has been impossible in the hospital, persistent sucking by the infant will soon establish sufficient milk production. Some mothers, however, worry when they see their baby suck its fist after feeding. They think it is still hungry. But usually this is only the baby's sucking instinct, not hunger.

If there is doubt, however, the mother can let the baby nurse again, even though it only finished a few minutes before. If it is hungry it will once again completely empty the breasts. This will stimulate the breasts to produce a greater milk supply. This is really a marvelous supply-meets-demand system designed by an all-wise Creator. The mother's breasts are triggered by sucking stimulation to meet the infant's nutritional needs—even the needs of *two* healthy babies, if necessary.

So there is no reason to worry. A mother's milk supply will be just right for her baby. Really, is it not foolish for her to doubt that she can do what practically all women since Eve have done as a natural part of their lives?

But what about attitudes of others, persons today who mistakenly believe that nursing is somehow degrading? Customs and attitudes should not be ignored—it would be unwise to nurse in such a manner as to shock public sensibilities. However, nursing can be done unobtrusively, so that the breast is not exposed and nearby persons may not even realize a baby is feeding. As one mother noted: "There is a way of doing it. . . . one should consider the rights of others."

The Pleasure of Nursing

Women ordinarily look forward to nursing their babies. The well-known nutritionist Adelle Davis noted: "I have interviewed more than 2,000 expectant mothers and I can still count on the fingers of one hand the number who said they did not want to nurse their babies." Fulfilling this desire can bring genuine pleasure.

First, there is emotional satisfaction. One mother wrote: "My main reason for choosing to nurse was emotional. It was deeply satisfying to me to cradle our first baby in my arms and to nourish him from my own body." The infant also is greatly benefited emotionally, as the respected medical volume *Current Therapy 1972* notes: "The psychological advantages for the infant and mother are widely accepted." Regular, close contact with the mother is invaluable for the development of a child.

The nursing mother can also find pleasure in the fact that she is providing her baby with the very best nutrition. Her milk is ideal for her baby, being designed that way by the Creator. Thus the evidence shows that breast-fed babies are healthier and have lower death rates than those artificially fed.

Then there is the pleasure of the convenience. As one mother writes: "I found I could take our children anywhere when they were little and always have clean sterile milk right on hand and never have to heat a bottle." Also, many families are happy about the money saved, since there is no need of purchases of bottles and food for the baby.

True, the obstacles created by modern life have caused some to view nursing as a burden. But the fact is that it is one of the pleasurable experiences arranged by the Creator for the good of his creatures.



CAN YOU Fix It Yourself?

"FIFTY dollars! The man was here only about a half hour and all he did was replace some washers!" exclaimed an angry homeowner about a plumbing bill.

Yes, the cost of home repairs can be very high. When you call a repairman, you pay for his time and toward his overhead expenses (truck, advertising, and so forth). Add to that the frustration of often waiting days for someone to come, and the poor workmanship of some repairmen, and you begin to wonder: "Could I fix it myself?"

While at times a professional is needed, there is often only one barrier to your fixing many things yourself: your lack of confidence. How do you overcome this fear of tackling what you have not done before? Home experts Webb and Houseman state: "The only difference between a repairman and you is that somebody showed him how." As in any other area of endeavor, you must *learn* and then *do*, that is, get experience.

There are many ways to learn about home repairs—some governments print booklets on the subject. Bookstores and public libraries have many useful books.

Also, you undoubtedly know a friend who can give you a few pointers.

In some circumstances, women may be called upon to make repairs and many are as capable in using their hands as men are. Unfortunately, some repairmen take advantage of a woman's lack of training in the area of home repair and deal fraudulently with her. She is wise to learn something about fixing things, doing some repairs herself and knowing what is involved in repairs that she hires someone else to do.

An amazing number of repairs can be made with a few basic tools. It is better to buy a few quality hand tools than elaborate equipment that you are not sure you will need or use. What might such a basic tool kit contain? Your needs will vary according to the type of material used in home construction in your area, but many in the box below will prove useful.

BASIC TOOLS

1. hammer
2. pliers, one regular, one needle-nosed
3. electric or hand drill with bits
4. tape measure or folding rule
5. plane
6. sander or sanding block
7. saws, hacksaw and crosscut
8. screwdrivers, standard tip, cabinet tip, Phillips
9. combination square
10. wire strippers
11. chisels
12. wrenches, adjustable, pipe and set of hex keys (Allen wrenches)
13. rubber plunger
14. drain auger

Which Jobs to Tackle Yourself

It is best to start with small jobs—jobs that mostly require your time and do not involve expensive materials or appliances (furnace, refrigerator, airconditioner) that you could damage. However, you can easily learn to repair a lamp, unclog a drain, loosen a stuck window or fill in a hole in the wall. And with the cost of labor today, the money you can save by fixing these things yourself is certainly not minor!

In considering which jobs to tackle, you must first think in terms of SAFETY. Never make electrical repairs with your feet in water. Do not pick up any electrical appliance out of water while it is still plugged in. Generally it is best to avoid attempting to repair electrical systems that involve high voltage such as 230-volt power. An important principle to remember is: If something is part of a system, such as electrical or water, shut down the part you are working on or even turn off the whole system.

Usually, fixing things is a matter of *replacing*. If you can take something apart, remove the offending part and put in a new one just like it, you have often fixed it. This raises two problems: how to get it apart, and how to know what needs replacing. Here is where reading and doing are required.

Plumbing Problems You Can Remedy

"Problems with sinks, drains, faucets, and other parts of the household plumbing circuits" are a major cause of household repair bills, says one authority. So, let's start with that persistent "drip, drip, drip" from a leaky faucet. Most faucet leaks are caused by a worn-out washer (rubber or synthetic ring inside the faucet). Besides the irritation, a worn-out washer is a source of wasted water and higher water bills. What to do?

First, you must find a way to shut off the water flow to the sink. Usually there is a valve underneath the sink that will do this. If not, there is a main water valve into the house, and temporarily you can shut the whole water supply off.

Then remove the screw that holds the faucet handle in place and lift it off. Underneath this is a "bonnet" or cap nut on which you will have to use a wrench to remove it. (Wrap a cloth or tape around chrome fittings to prevent damage from wrenches.) Now you can lift out the "spindle" (shaft going down into the faucet). Looking at the end of the spindle, you will see a rubber or fiber washer held in place by a screw. Remove this washer and replace it with a new one. They are cheap at hardware stores; it is best to buy them several at a time and have them in the house.

After putting it back together, what if it still drips? Go to a hardware store and get what is called a cutter or seating tool. (It usually costs less than \$2.00.) Again remove the spindle. Looking into the body of the valve—at the bottom—you will see its base or "seat." Using the directions you get with the seating tool, grind away the nicks in the "seat" so that it is smooth. Those nicks let water through, causing the drip. Now that the washer and seat can fit tight against each other, your problem should be solved.

To repair the modern single-lever faucets, you will probably need to purchase a repair kit for that particular brand.

Another frequent plumbing problem is clogged drains or a clogged toilet. These are caused by hair, animal fat from food, bits of vegetable peel, combs, bobby pins, and so forth. Frequently you are very near the problem, for the clogging is usually in the "trap," the curved portion of the

pipe below the sink, or in the body of the toilet itself.

There are many chemicals marketed to unclog drains, and some persons feel that the convenience of using them makes them worth while. However, many contain concentrated caustic dangerous to the skin. Most authorities feel that, in the long run, mechanical means of unclogging are better for you and for your pipes. They advise you first to try your "plumber's friend"—the rubber plunger. Simply put it over the drain, covering the plunger with water for best results. (Also close the overflow vent in the sink if it has one.) Work the tool vigorously and deliberately. Give it about ten strokes, then allow the water to run off. Try this approach several times.

If this does not unclog the drain, you will have to resort to using a "snake" or drain auger. This is simply a long, flexible, twisted steel wire. Push the steel in as far as it will go, and usually with a little persistence you can unblock the drain or toilet.

Electrical Repairs You Can Make

Did you know that you could easily fix about half of your electrical appliance problems? "Nearly half of all appliance problems involve a break in the electric cord" or a defective plug. Especially where the cord enters the appliance is it easily broken. How do you proceed if an appliance will not work? Remember the need to be careful when working with any electrical equipment.

Now, plug in something else there, say a lamp. Does it work? Then you know it is not a fuse or a defect in the wall outlet itself.

Next, plug in the appliance that will not work. Do you have it turned on? Does the plug of the appliance wiggle around or

seem loose in the wall outlet? If so, pull it out and bend each of the metal prongs outward a little. This will make it fit tight. Or, depending on the type of plug, you may be able to slip the fiber or plastic insulator off the ends of the prongs and look inside the plug. There you may find that the wires coming into the plug need to be rehooked around the screws inside the plug and the screws tightened.

If the appliance still does not work, then it is time to unplug the appliance again and unscrew its casing or cover (sometimes hard to remove; the manufacturer's booklet often helps). Now study where the cord attaches to the appliance. Have any of the cord wires become disconnected? If not, it is most likely that a wire or wires within the cord are broken. This is often true even if the outside covering of the cord does not show a break. Since electrical cord is so inexpensive, you may well feel at this point that it is worth while to put a new cord on. How is that done?

There are two (sometimes three) wires running through an electric cord. Using wire strippers, make some of each wire on the new cord bare (about a half inch). Connect these to the appliance where you took off the old ones. Normally this is done by wrapping the wire clockwise around the screw under a screwhead and then tightening the screw down. With a three-wire cord it is important to connect up the new one exactly as the old one was. Usually each wire has a different colored covering, as black, white and green. Just be sure to attach the new green wire, for example, to where the old green one was.

Then put the other end of the new cord through a plug, making the ends of the wires bare and attaching one to each of the terminals or screws inside the plug, as the old ones were attached.

When an electrical wall outlet will not work, though all the others do (thus indicating the problem is not a blown fuse or open circuit breaker), the problem could be in the wall outlet itself. What might you do then?

Remembering the safety rule of shutting down the system, go to the home's power box and either pull out the fuse for that outlet or shut off all the power by throwing the main switch. Then remove the screw from the outlet cover and take the cover off. Inside there is a whole unit with wires attached. Make notes of what wire goes where and then disconnect the whole unit and buy another one just like it. Then carefully reconnect the wires to the same places on the new one as they were on the old. If it still does not work, it is time to get help from someone more experienced.

These same steps can be applied to fixing a light socket or a wall light switch. In fixing some things, however, it is not a matter of replacing, but *restoring* or *adjusting*.

Fixing Things That Stick

Much in our homes is made of wood and most woods are greatly affected by humidity. This often creates problems. The wood swells and the drawer sticks; it will not slide anymore. Some paraffin or beeswax or silicone spray may help. (Silicone is very good on any surface where things rub against each other, such as metal, wood, or plastic.) But sometimes we need to take a plane or sanding block and remove a little of the wood along one surface of the drawer bottom, whichever side seems to be doing the sticking.

Another frequent problem is a door that sticks. What has happened? Often the screws in the top hinge, which gets the most stress as the door opens and closes,

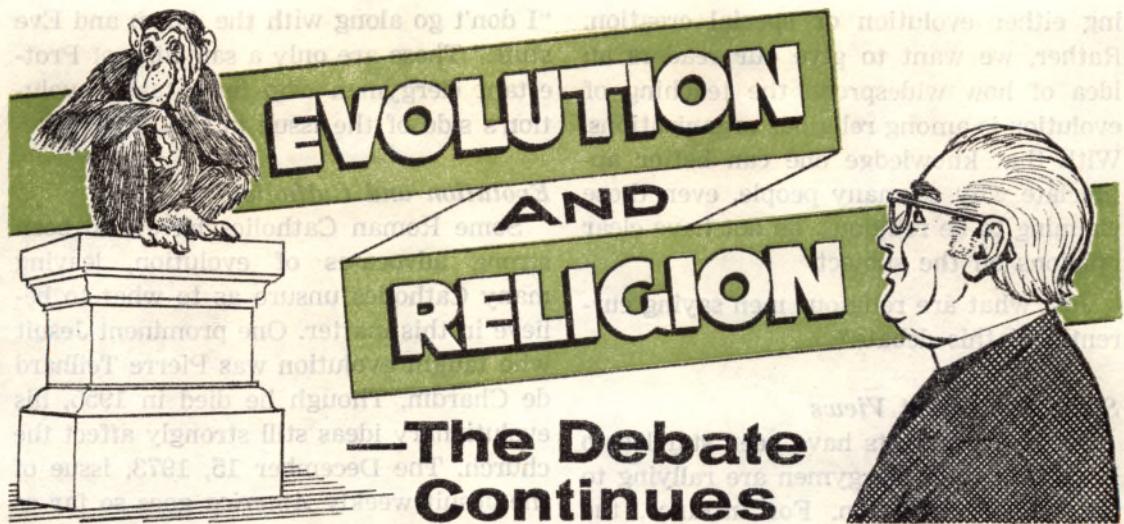
have worked loose, allowing the door to fall over against the other side of the frame.

First, try to tighten the screws without taking the door off. If in a day or two it still sticks, take the door down and take out those screws that hold the top hinge to the door. Pack slivers of wood into the holes—such as wooden matchsticks with the heads removed. Now when you rescrew, the screws have something to bite into. If that does not work, try longer screws.

The door still sticks? Then study the door and see where there seems to be more gap and where it seems tight. Can you shift the door a little bit so that it does not rub on the one side? Often a piece of cardboard slipped under one of the door hinges where it attaches to the door will shift or cock the door enough to solve the problem. As a last resort, if possible, shave away or sand one edge or another of the door. And while you are there, why not use some silicone spray or oil on the hinges? It eliminates the squeaks.

It is good to take the few minutes more to fix something correctly. Hammering a nail is fast, but often, while it takes more time to drill a hole and put in a screw—or glue something—the screw or glue is the more permanent repair.

We have described just a few of the home repairs you can make, but there are many others that can be approached in the same way. Of course, some persons may be in a position to have others repair their homes, feeling they can better spend their time at other things. Yet while there are situations where a professional repairman is needed, often, if you want to, you can fix it yourself. You save money and irritation and gain the satisfaction of knowing that each time you fix you learn. The next time that particular problem arises, you know you can fix it.



MOST persons are somewhat acquainted with a debate that started over one hundred years ago. The issue is this: Was man placed on earth as a special creation of God, as stated in the Bible? Or, has man evolved from a lower creature? Do not mistakenly think that this is a dead issue in the 1970's. Vigorous, even heated, language is still heard from both sides in this ongoing debate.

However, thousands of persons who have heard arguments from both sides are not sure what to believe. Why? Because certain of the participants have confused them. In what way?

Well, the average person expects men of science to support a belief in evolution; most scientists, though not all, usually do. But, on the other hand, most people also ordinarily expect that religious leaders will uphold the belief that God created man, as taught in the Bible. But with growing frequency that is *not* the case.

Of course, not all clergymen openly embrace and advocate evolution. A large segment of them try to take a "middle of the road" approach to the issue. They do not reject evolution as wrong; but, then, nei-

ther do they positively stand behind the Bible. Many try to make it appear that evolution and the Biblical account of creation are compatible and that both, in some way, are correct.

It is difficult for church and synagogue members to understand such reasoning. Why? They have read (or heard read) portions of the Bible book of Genesis, which shows that man was a separate creation of God, a creature that reproduces only 'after its kind.' But evolution says that man came forth from a lower "kind," from animal kind. The Bible also indicates that the first man on earth was created by God about 6,000 years ago. But evolution says that man appeared over a million years ago, and then only after several million years of evolving.

Most people can see that these teachings are opposites. Both could not possibly be right. Thus they understandably expect participants in the debate to take a positive stand for one view or the other—for special creation as taught in the Bible, or for evolution.

It is not the particular purpose of this article to provide scientific details advocat-

ing either evolution or special creation. Rather, we want to give our readers an idea of how widespread the teaching of evolution is among religious organizations. With that knowledge one can better appreciate why so many people, even those claiming to be religious, do not have clear opinions on the subject.

Just what are religious men saying currently in this debate?

Some Protestant Views

Many Protestants have been startled to learn that their clergymen are rallying to the side of evolution. For instance, the Episcopalian dean of San Francisco's Grace Cathedral says:

"That Biblical myth-story was but one of many such which were developed by primitive religions. Over 100 years ago modern science began to dismantle the superstructure of religious myth-stories of origins, and of the Genesis story in particular, by means of scientific investigation. In so doing, science rendered Biblical religion an inestimable service."

This dean's views are largely shared by William H. Amos, who teaches at the Episcopalian St. Andrews School in Middletown, Delaware: "The sweep of evolutionary development of man (and of all life) is both magnificent and humbling, and in no way is antithetical to our religious convictions."

Too, consider the stand that Ernest Marshall Howse, a former moderator of the United Church of Canada, takes on this issue. His church members may expect that he would credit the God of Genesis with the wonders of creation. Yet he writes: "In a billion years the stupendous processes of evolution have worked marvels." Similarly, Roy Essex, Baptist chaplain at the University of Toronto, says:

"I don't go along with the Adam and Eve stuff." These are only a sampling of Protestant clergymen who have taken evolution's side of the issue in the debate.

Evolution and Catholics

Some Roman Catholics have also been strong advocates of evolution, leaving many Catholics unsure as to what to believe in this matter. One prominent Jesuit who taught evolution was Pierre Teilhard de Chardin. Though he died in 1955, his evolutionary ideas still strongly affect the church. The December 15, 1973, issue of the Jesuit weekly *America* goes so far as to refer to Teilhard's "inspiring vision" in which the concept of "God is revealed . . . as the culmination of natural evolutionary processes."

The Liberal Catholic Church uses Teilhard's evolutionary views as the basis for many of their teachings. Leading them to what conclusion? The "Reverend" Christopher Francis recently told *The Oregonian*: "We believe that Jesus Christ is the product of an evolutionary process . . . We do not believe that he is the redeemer."

But failure to support the Bible's creation account in this debate reaches outside the "Christian" religions.

What About the Jews?

A Jewish rabbi, Amiel Wohl, of the Congregation B'nai Israel in Sacramento, California, appeared before the California State Board of Education regarding that State's school textbooks in 1972. Did he come positively to the defense of the Genesis account of creation? No. Part of his statement made reference to the "Adam and Eve stories" and "other Biblical tales."

If you are Jewish, such a statement may surprise you. But it is hardly inconsistent

with the stand taken by the recently released *Encyclopaedia Judaica*. In its article on evolution this Jewish work does not clearly favor the Bible's creation account.

But are such statements by religious men upholding evolution limited to the "mainline religions"? No, more and more members of the churches that are not quite so prominent are also finding that religious leaders and outstanding members of their organizations do not always positively support the creation account.

What About Mormons and Evolution?

As a case in point, consider the Church of Jesus Christ of Latter Day Saints, whose members are often referred to as Mormons. To understand the stance of some current Mormons on the subject of evolution, it is helpful briefly to consider the views of its first president, Brigham Young, who lived in the nineteenth century. Was he one who clearly advocated the Bible's creation account? We read in the *Journal of Discourses*:

"As for the Bible account of the creation we may say that the Lord gave it to Moses, or rather Moses obtained the history and traditions of the fathers, and from these picked out what he considered necessary, and that account has been handed down from age to age, and we have got it, no matter whether it is correct or not."—(14: 115-16), 1871.

From this statement it is evident that Mormonism has not taken an unequivocal stand on the validity of the Bible on this issue. Understandably, Mormons today whose professional field of interest in some way involves evolution often endorse at least some form of that teaching.

Thus Mormon William Lee Stokes, professor of geology at the University of Utah, says that he holds the Scriptures "in high regard." But the 1973 edition of his textbook *Essentials of Earth History*

states: "Although a century of investigation has revealed a great number of weaknesses in Darwin's theory, the central idea that natural selection is the guiding principle in evolution remains as powerful as ever."

A Mormon biologist at California's American River College, George L. Moore, has a similar opinion:

"I believe in organic evolution to a point. It is quite logical the development of atoms to simple life forms as proposed by leading texts today . . . The exact mechanisms (steps) of course are still open to some discussion and how far this type of evolution proceeded in the development of different forms of life is not a serious conflict in my personal beliefs. Other evidences for evolution are extremely strong also and I feel very comfortable with them . . . I do believe that evolution is presently taking place through natural selection."

Duane E. Jeffrey, an assistant professor of zoology at the Mormon-controlled Brigham Young University in Utah, states pointedly: "The question of whether species evolve is no longer open; it has long since been resolved affirmatively."

Yes, religious leaders and prominent members of their flocks in Catholicism, Judaism and Protestantism do not positively support the Bible in this continuing debate. Because of their divided stand many of their religious followers are confused, not sure what to believe about evolution.

What are your views in this matter? Can you state clearly *why* you believe either one or the other, evolution or the Bible's account of creation? If there is uncertainty as to what you believe in this respect, could the reason be that your own minister, priest or rabbi is himself not taking an undivided stand on this issue? What does he believe? The only way to know is to ask him.

BRAZIL'S FLOODS —WHY SO DEVASTATING?

By "Awake!" correspondent
in Brazil

"THE worst catastrophe that ever hit Brazil." With those plain, direct words one public official described the devastating floods of last March.

Even a descriptive, fluent storyteller cannot fully relate the gruesome picture of what happened. But a mere glance at the expressions on the faces of the survivors helps one to grasp the overwhelming effects of the disaster. These people—residents of at least a dozen stricken Brazilian states, from Rio Grande do Sul in the south to Pará in the north—saw firsthand the results of lashing rain and violent churning floodwaters.

The final official death toll around the country may surpass a thousand persons. No one really knows how many died; uncounted bodies lie mired under thick layers of mud and silt, at the bottom of rivers, or have been swept out to sea. But it is known that over 300,000 people were driven from their homes.

Agriculture, a basic, important part of the Brazilian economy, suffered heavily during the floods. Estimates from the state of Mato Grosso stagger the imagination with the possible loss of some 500,000 head of cattle, a fifth of the state's entire herd. In Rio Grande do Norte farm damage was calculated at five million cru-

zeiros,* mainly due to the devastation of maize and bean crops. Large rice plantations were ruined in Maranhão State.

Tubarão Is Worst Hit

Overall, however, the greatest damage occurred in the southern state of Santa Catarina, and mostly in Tubarão, once a town of 70,000 inhabitants. In the Tubarão region some 200 persons were known to have died, 45,000 were left homeless and there was an estimated 500,000 cruzeiros' worth of damage.

The town lies on the banks of the Tubarão River, which attains a width of 130 meters† in some places as it cuts through the city. The river bank is as much as two meters higher than the greater part of the city. This set the stage for the flooding. How? Well, hard rains started on Wednesday, March 20, after a long dry spell. Some days later, residents in the low-lying areas had to be moved to higher ground. By Sunday morning, March 24, the waters seemed to recede and people were able to return to their homes to begin cleanup operations. But that evening the river began spilling over its banks in a number of places.

Soon houses were being swallowed up,

* A cruzeiro is worth about seventeen U.S. cents.

† A meter is about three feet, three inches.

as rampaging waters, now 500 meters wide in places, swept through the streets with a speed never before registered, carrying trees, vehicles, furniture and mud. By midnight the river was at the highest level it had ever been known to attain, some twelve meters above normal. Bridges were impassable or were wrenched from their embankments. Meanwhile, the rains continued until 95 percent of the town was swamped. The total amount of rainfall, 2,050 millimeters (81 inches) in four days, was probably the highest ever registered in Brazil.

Many survivors of the inundation wandered about the debris dizzy and bewildered, not knowing what they were looking for, whether missing relatives, a destroyed home, or a small ration of mineral water or food from one of the endless lines at distribution centers. A frightening stench wafted from all sides. The dead were buried in mass graves for fear of an epidemic.

Said *O Estado*: "Little was lacking to strike Tubarão off the map." People started to leave the town in a mass exodus, thinking that Tubarão's development had been set back at least ten years. The question many asked was: Floods are not new to Brazil—why were these so devastating? There were several reasons.

Why So Severe?

Of course, the voluminous rainfall through much of a week produced the huge quantities of water that actually brought on the destruction. But that was only one obvious factor in a chain of deadly circumstances. Landslides channeled the waters; tiny two-meter-wide streams suddenly became torrential rivers thirty meters or more wide. Then, too, an extremely high tide and strong east winds blocked discharge of the river into the Atlantic Ocean. The water was consequently backed up inland.

But, surprising as it may seem, "natural causes" like water and wind were only part of the reason for the disaster. Man must bear a major portion of the blame for the tremendous damage in March's floods.

Of course, in some ways man was only incidentally to blame. His bridges, for instance, were built to facilitate transportation across the river. Yet these contributed to the flooding problem. Tons of debris, swept by the water, settled on the pillars in such quantities as to obstruct the free flow of water. Eventually the tremendous pressures against some bridges ripped them loose. With what result? One sixty-meter-long bridge of tree trunks was carried by the raging water a distance of thirty kilometers (17 miles), shearing everything in its path like a huge scythe!

However, man's thoughtlessness and carelessness also had a direct bearing on the flooding situation. How? Answers *O Estado de São Paulo*: "The main cause of the floods . . . was indiscriminate deforestation." Echoing this view, Professor Piquet Carneiro, ex-president of the Brazilian Foundation for the Preservation of Nature, says that the floods were actually expected by ecologists for several years due to uncontrolled stripping of Brazil's forests.

Trees provide a natural barrier for rain, preventing erosion and landslides. Brazil once had thick tropical forests. But now, every day one million trees are felled in the country while only about a third of that number are planted.

Ripping out huge sections of forests like this has been viewed as necessary for man's "progress." The great highways that now penetrate the Amazon region, for example, have funneled in thousands of pioneers, most of whom are totally unfamiliar with conservation procedures. Because of large-scale removal of trees deep ravines have been opened up in some parts of the coun-

try. Cities now cover areas where there were once forests. And plantations with crops like coffee and soybeans have sprung up.

Thus, say numerous authorities, the recent floods were no more than a boomerang. Man's lack of foresight simply caught up with him—that is what made the floods highly devastating. And worse experiences may lie ahead. José Lutzemberger, president of the Association for the Protection of the Environment of Rio Grande do Sul, predicts: "The catastrophe that struck Tubarão is only an omen of what is to come; in coming years still bigger calamities will happen. We are probably already experiencing the first climatical changes caused by the destruction fostered by man in the whole earth."

For now, however, survivors are glad that the recent flooding was no more severe than it proved to be. Actually, greater tragedy was averted at Tubarão by the heroism and cooperation of many persons.

It Could Have Been Worse

As the waters started to rise on Sunday evening, March 24, a desperate and eerie choir of automobile horns and the steam signal of the railroad tried to wake up the sleepy city. This procedure is credited with saving many lives. As buses were sent to higher ground, the drivers picked up fleeing refugees, preserving, it is estimated, 400 persons. The buses then served as shelter for the stranded people for almost a week. Six helicopters rescued about 6,000 victims from housetops. Some military and municipal personnel labored twenty-four hours without rest to truck out the worst-hit families.

Various Brazilian institutions provided food and clothing for 20,000 persons for weeks after the disaster. Every day some forty tons of food arrived. The International Red Cross sent 500 tents from Frankfurt, Germany.

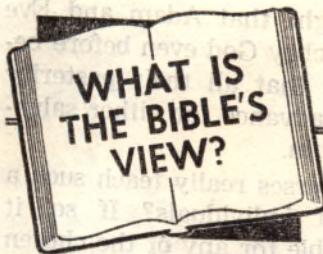
All thirty-eight members of the Tubarão congregation of Jehovah's witnesses survived the flood, though many suffered extensive material losses. A circuit overseer says that the Witnesses, "even in the face of death, did not lose courage." The congregation's presiding overseer, Valdomiro Cardoso, recalls his attempts to assist the suffering: "After taking my family to a nearby building, I went back to help other people get out of danger. The water kept rising rapidly and the current was very strong. Worldly people around us were stunned. We, however, through prayer, put our trust in Jehovah, and tried to comfort them with the hope of the approaching Kingdom blessings."

Witnesses from nearby Florianópolis were among the first to get into devastated Tubarão with food, clothing, water and medicine. An aid program was quickly set up in which Witnesses and other persons in the area received help from various congregations as well as from the Watch Tower Society's branch office in São Paulo.

Now Rebuilding

The population of Santa Catarina has not lost hope. Under the slogan "the South Is Alive," the people have been stimulated to rebuild. Trucks and machines were scheduled to be sent in to clear the city of ruins, rubble and the thick layer of stinking mud. Hundreds of millions of cruzeiros have been set aside by the state and federal governments for restoration of housing, highways, agriculture and industry.

Residents of the stricken areas look forward to the rebuilding. But Brazil's floods have impressed them with this fact: *Man*, not just natural forces, was largely responsible for the recent catastrophe that struck their nation. They know that man obviously has much to learn about being at peace with his environment.



Does Fate Rule Your Future?

EACH year accidents claim the lives of many thousands of people in their homes, at work or while traveling. Thousands more suffer severe injuries when the unexpected happens. Why? And why is it that at times unforeseen benefits brighten the lives of individuals? Most people view these things as accidents, chance happenings. Are they really accidents?

Certain persons say No. They believe that every event in one's life, including the moment of one's death, is foreordained by fate. Napoleon Bonaparte once wrote: "Our hour is marked, and no one can claim a moment of life beyond what fate has predetermined."

Among those who hold that fate rules their future are many who believe in God. They feel that God must foreknow all future events. And, based on that assumption, they reason that all future events are predetermined, for what God foreknows cannot fail to take place. Some extend this idea to belief in divine

predestination, which means that God has foreordained certain ones of the human race for salvation and the rest for eternal punishment.

Has God actually foreknown all things that have taken place throughout history? Does he now definitely know everything that his creatures will do in days to come? Does such a fate rule *your* future?

The Bible makes it plain that many things that happen to people are bona fide accidents, for "time and unforeseen occurrence befall them all." (Eccl. 9:11) Then, too, Jehovah God extends to his intelligent creatures the privilege and responsibility of free choice. Ancient Israel was admonished to "choose life" by listening to Jehovah God. The prophet Zephaniah urged meek ones to "seek Jehovah." (Deut. 30:19, 20; Zeph. 2:3) God's Word, at Revelation 22:17, extends the invitation to "anyone that wishes" to take advantage of God's provisions for salvation.

The inspired Scriptures portray Jehovah as a merciful, righteous, impartial and loving God. (Deut. 4:31; 32:4; Acts 10:34; 1 John 4:8) Would such a one encourage people to choose what is right if he already knew that fate prevented many from doing that?

Foreknowledge Different from Fate

It is true that God can foreknow things. The Scriptures refer to him as "the One telling from the beginning the finale, and from long ago the things that have not been done." (Isa. 46:10) But knowing something in advance is not the same as causing it. A meteorologist, for example, might make an accurate forecast because of his acquaintance with weather patterns. But no one would claim that he caused the predicted weather.

When God does predict what individuals or groups will do, it is frequently on the basis of observing already evident thought patterns. Thus, when prophesying that the nation of Israel would break his covenant, Jehovah said: "I well know their inclination." (Deut. 31:21) Prophecies concerning Jesus' faithful earthly course were based upon Jehovah's prior knowledge of him during his millenniums of prehuman existence.—John 6:62; 17:5, 25.

If Jehovah chooses to do so, he can read the genetic

code of future offspring and thereby know what traits they will develop. It was evidently on this basis that, in the case of Isaac's twin sons Jacob and Esau, Jehovah foretold: "The older will serve the younger." (Gen. 25:23) In a few cases (such as those of Israelite Judge Samson and King Cyrus of Persia) God foretold before their conception certain things that individuals would do. (Judg. 13:3-5; Isa. 44:28-45:3) But in no case did fate rule every act or event in the lives of these persons.

But if God has the ability to foreknow things that will happen, does not his capacity to foreknow amount to an unchangeable fate that rules all future events? No, it does not. Why not? Because that view incorrectly equates what God *can do* with what he *actually does*. Though Jehovah God has the ability to foreknow things, he can choose not to exercise that ability to the full. Consider, for example, God's use of power. Though Almighty, God does not expend his full strength in every situation, but uses it to the extent necessary to accomplish his purpose. Similarly, God restricts his use of foreknowledge.

This can be seen from Bible texts that describe God as making an examination of certain situations to obtain knowledge of them. We note that Jehovah advised Abraham of his decision to investigate matters at Sodom and Gomorrah to "see whether they act altogether according to the outcry over it that has come to me, and, if not, I can get to know it."—Gen. 18:20, 21.

What About Predestination?

But what of scriptures that speak of certain ones as being "chosen according to the foreknowledge of God," 'chosen before the founding of the world,' 'foreordained to the adoption as sons of God'? (1 Pet. 1:1, 2; Eph. 1:3-5, 11) On the basis of Bible references like these, religious leaders such as Augustine, Martin Luther and

John Calvin taught that Adam and Eve were fated to disobey God even before being created; and that all their posterity were selected in advance for either salvation or eternal ruin.

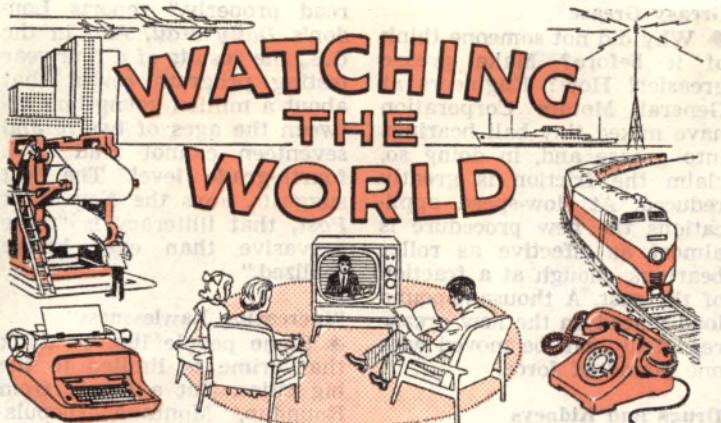
But do those verses really teach such a predestination of individuals? If so, it would be impossible for any of the chosen ones to lose God's favor. Yet the same apostles who wrote the foregoing words (Peter and Paul) showed that some who were "bought" and "sanctified" by the blood of Christ would fall away beyond repentance and bring destruction upon themselves.—2 Pet. 2:1, 2, 20-22; Heb. 6:4-6; 10:26-29.

Consequently the aforementioned texts must refer to the foreordination of the Christian congregation *as a class*.

How was the Christian congregation chosen "before the founding of the world"? Jesus, at Luke 11:50, 51, connected that "founding" with Abel. Thus it was before Abel's birth, but *not before Adam and Eve chose to disobey God*, that he foreordained the class that would become heirs with Christ in his kingdom.—Rev. 20:6.

As in the case of ancient Israel, God urges people today to 'turn back from transgression and keep living.' (Ezek. 18:23, 30-32) Peter wrote that God "does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9) How sincere would that desire be if fate had already consigned many, perhaps millions, to reprobate lives? And could the Bible's teaching be true that Christ Jesus "gave himself a corresponding ransom for all" if fate ruled out any benefit from it for many?—1 Tim. 2:6.

No, fate rules neither your future nor that of any other intelligent person. You are free to choose to serve God or not to serve him. But "each of us will render an account" for the choice that he makes. (Rom. 14:12) What will your choice be?



WATCHING THE WORLD

Sacrifice for the Poor?

◆ In parts of Africa and Asia thousands of people are now very hungry. At the same time, earth's rich nations continue to glut themselves. Thus, of the international food situation, *Science News* concludes: "The issue is finally a moral one: Will the United States and other industrialized countries be willing to cut back on meat consumption to free grain for the world's poor?" Perhaps that question can be partly answered by what took place during the recent petroleum crisis. The National Opinion Research Center says that most Americans, in spite of requests to the contrary, did not use car pools or greatly reduce the amount of driving that they did. Says director James Davis: "What they basically gave up was the Sunday ride."

"Cult of the Self"

◆ Campus rebellions have died down in the U.S. A recent study by Daniel Yankelovich, called "Changing Youth Values in the Seventies: A Study of American Youth," reports that young people now largely reject old-fashioned patriotism, mainline religions and corrupt governmental and business institutions. The report claims that students want to "find self-fulfillment within

a conventional career." On the surface this may seem like a good change. But is it? Not according to Fred M. Hechinger, a member of the New York Times Editorial Board. He says: "No amount of rationalizing can pretty up a picture of a new cult of the self."

New York Homosexual Issue

◆ In May, a bill banning discrimination against homosexuals was put to a vote in New York. During the period before the vote the Catholic Church revealed how divided it is on the subject. Two New York Catholic newspapers, *The Catholic News* and *The Tablet*, had editorials opposing the bill. But twenty-eight New York Jesuits had other ideas; they issued a statement protesting their archdiocese's opposition. Members of Dignity, a Catholic homosexual organization, received communion at St. Patrick's Cathedral before going outside to demonstrate against the editorials. Meanwhile, *The Advocate*, official newspaper of the nearby Newark, New Jersey, archdiocese, favored the bill, stating: "To Catholics, homosexual acts are objectively wrong in the moral order, although individual homosexuals may be personally free of moral guilt, and should not be condemned by the community around them."

Lowest Church Membership

◆ Church membership is declining just about everywhere. But in some parts of the U.S. low church membership is more obvious. Where? A recent study shows that in the Pacific region—Alaska, California, Hawaii, Oregon and Washington—no more than 37 percent of the population are church members. Washington State has the lowest figure—32.5 percent. About half the U.S. population does not have any religious affiliation, according to the study.

The Story's Other Side

◆ Dr. George L. Kirkham, an assistant professor in Florida State University's school of criminology, wanted to study law enforcement firsthand. So he became a policeman. With what change in his outlook? He writes in the *FBI Law Enforcement Bulletin*: "Persons such as myself, members of the academic community, have traditionally been quick to find fault with the police. . . . Now, as a police officer, I began to encounter the offender for the first time as a very real menace to my personal safety and the security of our society. The felon was no longer a harmless figure sitting in blue denims across my prison desk, a 'victim' of society to be treated with compassion and leniency. He became an armed robber fleeing from the scene of a crime, a crazed maniac threatening his family with a gun, someone who might become my killer crouched behind the wheel of a car on a dark street. Like crime itself, fear quickly ceased to be an impersonal and abstract thing."

Fewer Farmers

◆ Food grows scarcer around the world. But farmers continue at a rapid pace to forsake the land for other occupations. Now, Europe's *Vision* magazine reports, farmers in the southern part of the conti-

ment are quitting in "massive" numbers. In 1964, for instance, Greece is said to have had 57 percent of its civilian labor force in agriculture; in 1971 the figure was 37.3 percent. Other outstanding drops in the European agriculture labor force about the same period include: Portugal, 42.1 to 30.6 percent; Spain, 37.9 to 27.6 percent; Norway, 20.6 to 12.3 percent; and West Germany, 11.6 to 7.5 percent.

Problems of Dams

◆ Egypt's mighty Aswan Dam has come to be considered the "present-day symbol of schistosomiasis," a parasitic disease already afflicting some 200 million persons in Asia, Africa, South America and the Caribbean. The dam will soon irrigate millions of Egyptian square miles—and spread the disease to millions more persons. Meanwhile, the Colorado River, a major U.S. stream laced with innumerable dams, irrigates some of the most arid land in the southwestern U.S. In its flow, it picks up mineral salts, which poison crops in neighboring Mexico's fertile Mexicali Valley.

A Bishop's "Gibberish"

◆ In this secular age one might expect atheists to refer to the Biblical account about the Tower of Babel and the changing of languages by God as a "myth." But would a Catholic bishop say such a thing? Fulton J. Sheen recently did, adding: "This was no supernatural phenomenon." Well, then, what was it? Sheen answers: "A direct result of the complexity of their technology. Architects, engineers, builders, brick masons, astrologers, bookkeepers developed their separate jargons and scientific gibberish so that one could not understand what the others were saying." The Bible's report on what happened was "inspired of God." Where did Bishop Sheen get his information?

Greasy Grease

◆ Why did not someone think of it before? Make grease greasier! How? Engineers at General Motors Corporation have mixed tiny ball bearings into grease and, in doing so, claim the friction is greatly reduced. At slow-speed applications the new procedure is almost as effective as roller bearings, though at a fraction of the cost. A thousand-pound load placed on the new grease reportedly can be moved with one pound of force.

Drugs and Kidneys

◆ Both narcotic and medicinal drugs can bring about kidney disease. Dr. Garabed Eknayan, professor of medicine at Baylor College of Medicine, recently informed the American College of Physicians that kidney disease complications can arise from addiction to narcotics like heroin and cocaine. Meanwhile, Dr. Thomas G. Murray, with the Hospital of the University of Pennsylvania, claims that in a study of 101 cases of one form of kidney disease that he studied, some 20 percent were due to heavy use of non-narcotic analgesics, including aspirin, as well as other pain-killing, popularly sold drugs.

100th Derby

◆ On Saturday, May 4, the 100th Kentucky Derby was run in Louisville. But for the 100,000 spectators of this horse race much of the show was not on the track. One man wrote the *Louisville Times*: "Marijuana smoke filled the air. Drunken teen-agers streaked. Several males relieved themselves in the presence of the spectators. The mob tore down fences." The city fielded a fourteen-man anti-pickpocket unit. At least 63 persons were theft victims.

Millions Cannot Read

◆ "There may be over a million adults of normal intelligence in Britain who cannot

read properly," reports London's *Daily Mail*. And in the U.S., the results of a four-year testing program reveal that about a million youngsters between the ages of twelve and seventeen cannot read at a fourth-grade level. The test suggests, says the *New York Post*, that illiteracy is "more pervasive than ever before realized."

"Increasing Lawlessness"

◆ Some people like to think that crime is limited to the big cities. But a report from Roundup, Montana (population about 2,000), indicates otherwise. The local weekly newspaper recently ran a front-page editorial referring to the "increasing lawlessness" that has led to talk of vigilantes; it urged citizens not to "take matters into their own hands." County Sheriff George A. Palmer says that Roundup faces problems similar to those in the big cities: "Drinking, drugs and no respect for the law whatsoever."

Non-Tobacco Cigarettes

◆ Non-tobacco cigarettes have been found to be just as harmful to the respiratory system as those made from tobacco. Researchers at the University of Tennessee, Knoxville, using lettuce and bluestem grass cigarettes, conclude that smoke from any burnable material causes respiratory damage. Their report is found in a recent issue of *Archives of Environmental Health*.

The War's Children

◆ The war in Northern Ireland has brought youngsters into contact with bloodshed and violence. The Irish Republican Army has warned children to stay away from soldiers. The British Army has even cautioned that youngsters should not play with toy guns, which often appear real. No one wants an innocent child to be shot by mistake. However, some youngsters are

not entirely innocent as far as the fighting is concerned. According to a London *Daily Telegraph* report: "The young are rapidly becoming veterans of violence. Many thoroughly enjoy the stonethrowing and gun fights. The other night an 11-year-old told his mother he was going out to 'pelt the soldiers.' All the mother replied was: 'Not in those best shoes you're not.'"

No Stability

❖ "Stability," says a recent *Wall Street Journal* editorial, "is a larger problem than ever." As a consequence, around the world fewer leaders seem to be able to hold onto their positions. "It seems," continues the *Journal*, "that the modern environment is an acid that attacks democratic leaders. The pace of life is so fast . . . that any problem or dislocation is likely to divide and inflame the public. In

such a hectic and impatient age, political leaders cannot build enduring support; they are bound to fall victim to one passing crisis or another. It would be a mistake to underestimate this air of perpetual crisis."

Bank Losses

❖ In the last six months of 1973 banks lost about \$100 million to criminals. But less than \$13 million was taken in hold-ups. The amount lost to embezzlers is said to be over five times that lost to robbers. California banks lost about \$3.8 million as a result of illegal credit cards. "Robberies," says the *Los Angeles Times*, "are small potatoes compared to bank losses from forgery, credit card fraud or embezzlement." Banks are said to spend ten times their actual losses in attempts to protect themselves from criminals.

Doctors' Hazards

❖ U.S. physicians suffer the highest rate of alcoholism of any profession, says the head of alcoholic detoxification at San Francisco General Hospital. Their "obsessive, compulsive, industrious" personalities lend themselves to addiction, he adds. These traits may be one reason that their wives have been found to seek mental help out of proportion to the general population, as their doctor husbands often fail to supply the affection wives need. Stresses on female physicians are such that their suicide rate is three times that of women generally.

Soviet Women

❖ Well over two thirds of the doctors in the Soviet Union are now women. Also, "women scientists account for 39 per cent of the country's total," says *Soviet Life* magazine.

abnormal. However, it is not the U.S. public's attitude that is to blame. It is the lack of leadership from the government that is to blame. The U.S. government has been unable to provide the kind of leadership that is needed to combat inflation. The U.S. government has been unable to provide the kind of leadership that is needed to combat inflation. The U.S. government has been unable to provide the kind of leadership that is needed to combat inflation. The U.S. government has been unable to provide the kind of leadership that is needed to combat inflation.

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