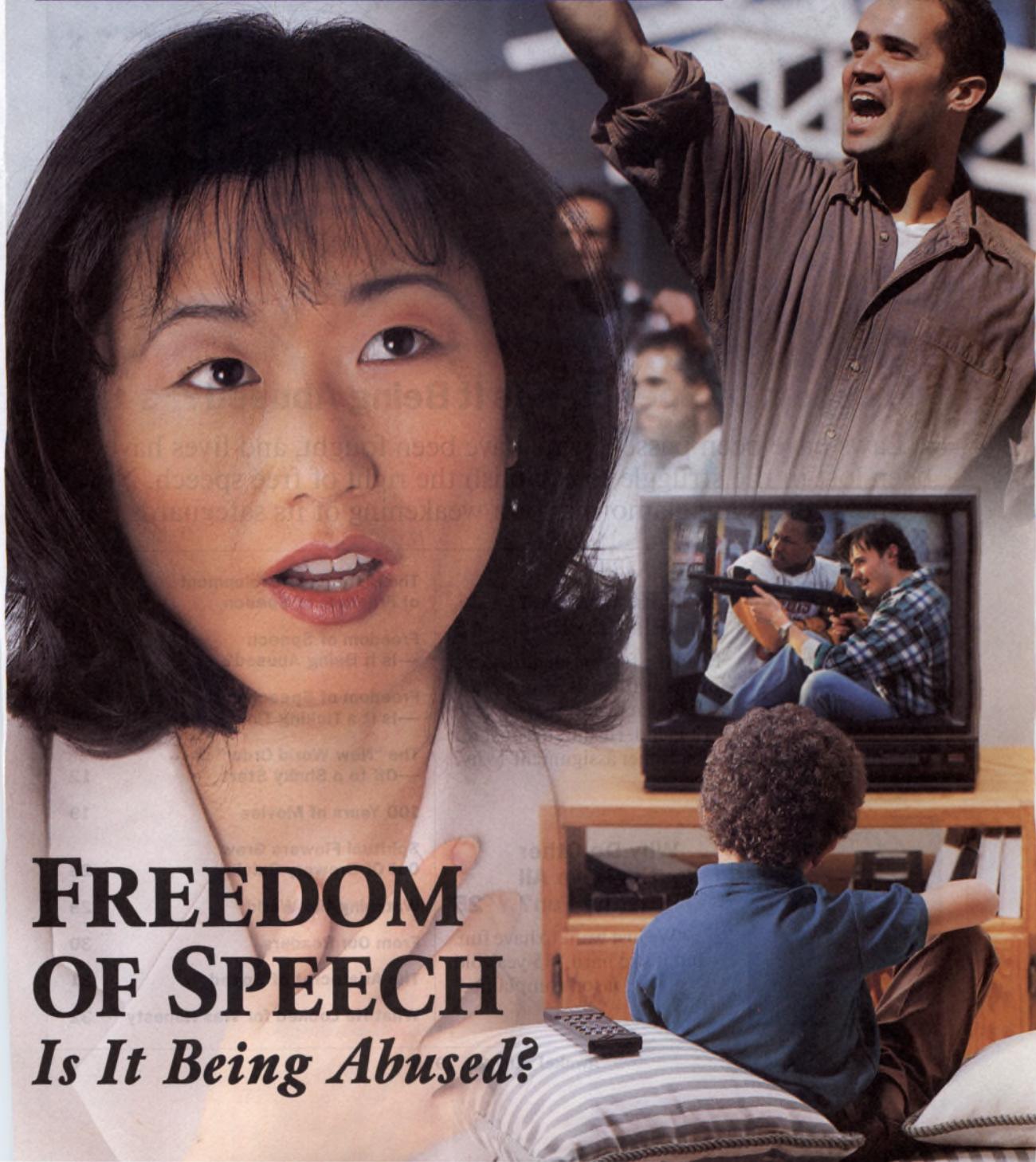


Awake!

July 22, 1996



FREEDOM OF SPEECH

Is It Being Abused?



Freedom of Speech—Is It Being Abused? 3-11

Laws have been passed, wars have been fought, and lives have been lost in the struggle to establish the right of free speech. Now new voices are clamoring for a weakening of its safeguards.



Why He Changed His Priorities 15

Read the fascinating story of a former warden of Minsmere, a 2,000-acre nature reserve in England. He quit his post for another assignment. Why?



Why Do Other Youths Have All the Fun? 25

"We just want to have fun, but it's so hard," 15-year-old Jason complained.

The Historical Development of Freedom of Speech	3
Freedom of Speech—Is It Being Abused?	6
Freedom of Speech in the Home—Is It a Ticking Time Bomb?	9
The "New World Order"—Off to a Shaky Start	12
100 Years of Movies	19
Spiritual Flowers Grew Out Of Brewery Gulch	22
Watching the World	28
From Our Readers	30
The Aristocrat of Speed	31
What He Looked for Was Honesty	32

THE HISTORICAL DEVELOPMENT OF FREEDOM OF SPEECH



THROUGHOUT history men have fought for freedom of speech. Laws have been passed, wars have been fought, and lives have been lost over the right to express an idea publicly.

Why should such a seemingly natural right have fomented controversy, even to the point of bloodshed? Why have societies, both past and present, found it necessary to restrict or even to prohibit the exercise of this right?

Attitudes toward freedom of speech for the people have swung like a huge pendulum on the clock of time. Sometimes freedom of speech has been viewed as a privilege to be enjoyed. At other times it has been considered a problem to be dealt with by governments or religions.

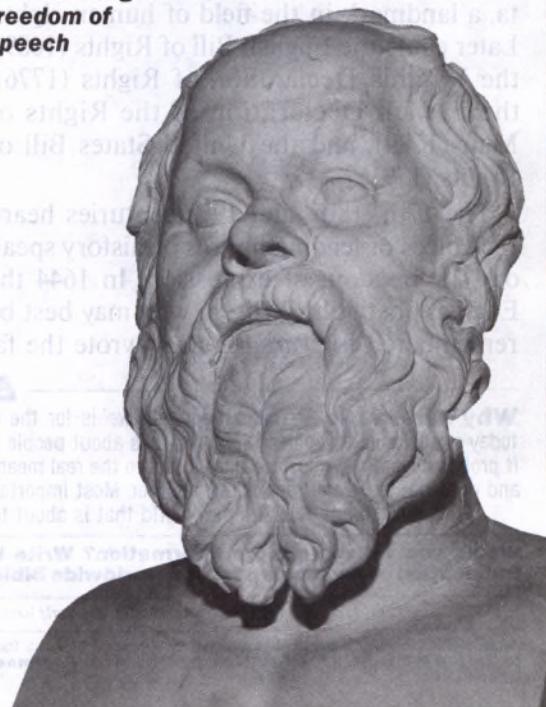
Since history is replete with accounts of those who struggled for the right to express an opinion publicly, which often led to their being violently persecuted or killed, a review of some of these events should give us insight into the problem.

Students of history may well recall the Greek philosopher Socrates (470-399 B.C.E.), whose views and teachings were seen as a corrupting influence on the morals of the youths of Athens. This caused great consternation among political and religious leaders of the Greek hierarchy and led to his death. His plea before the jury that eventually convicted him remains one of the most eloquent defenses of freedom of speech: "If you offered to let me off this time on condition that I am not any longer to speak my mind in this search for

wisdom, and that if I am caught doing this again I shall die, I should say to you, 'Men of Athens, I shall obey the God rather than you. While I have life and strength I shall never cease to follow philosophy and to exhort and persuade any one of you whom I happen to meet. For this, be assured the God commands ...' And, Athenians, I should go on to say, 'Either acquit me or not; but understand that I shall never act differently, even if I have to die for it many times.'"

As time moved on, the early history of Rome saw the pendulum swing toward fewer

Socrates argued for freedom of speech



Musei Capitolini, Roma

restrictions, only to swing back to more restrictions as the empire expanded. This marked the beginning of the darkest period for freedom of speech. During the reign of Tiberius (14-37 C.E.), no tolerance was shown toward those who spoke out against the government or its policies. And it was not only Rome that opposed freedom of speech; it was at this time that Jewish leaders forced Pontius Pilate to put Jesus to death for his teaching and also ordered his apostles to stop preaching. These too were willing to die rather than stop.—Acts 5:28, 29.

During most periods of history, civil rights granted by governments were often altered or withdrawn at will, which led to continued struggles for freedom of speech. Starting in the Middle Ages, some of the people demanded a written statement spelling out their rights, with limitations placed on government control of those rights. As a result, significant bills of rights began to be formulated. Among these was the Magna Carta, a landmark in the field of human rights. Later came the English Bill of Rights (1689), the Virginia Declaration of Rights (1776), the French Declaration of the Rights of Man (1789), and the United States Bill of Rights (1791).

The 17th, 18th, and 19th centuries heard the voices of leading figures of history speak out for freedom of expression. In 1644 the English poet John Milton, who may best be remembered for *Paradise Lost*, wrote the fa-

mous pamphlet *Areopagitica* as an argument against restrictions of freedom of the press.

The 18th century witnessed the growth of freedom of speech in England, although restrictions remained. In America the colonies were pressing for the right to freedom of speech, both oral and printed. The Constitution of the Commonwealth of Pennsylvania, September 28, 1776, for example, stated in part: “That the people have a right to freedom of speech, and of writing, and publishing their sentiments, therefore the freedom of the press ought not to be restrained.”

This statement was an inspiration for the First Amendment to the U.S. Constitution in 1791, which declared the thinking of the founders of the American Constitution on cherished rights of the people: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

Nineteenth-century English philosopher John Stuart Mill published his essay “On Liberty” in 1859. It is often quoted and has been referred to as one of the greatest of all statements in the cause of free speech.

The battles for the right to speak freely in public, however, did not end with the arrival of the supposedly enlightened years of this 20th century. For example, because of efforts to restrict freedom of speech in America,

Awake!

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

Would you welcome more information? Write Watch Tower at the appropriate address on page 5. Publication of *Awake!* is part of a worldwide Bible educational work supported by voluntary donations.

Unless otherwise indicated, New World Translation of the Holy Scriptures—With References is used.

Awake! (ISSN 0005-237X) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc., 25 Columbia Heights, Brooklyn, NY 11201-2483. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices. **Postmaster:** Send address changes to *Awake!*, c/o Watchtower, Wallkill, NY 12589. Printed in U.S.A.

proclamations defending that freedom have resounded from the halls of justice, both from lower courts and from the Supreme Court of the United States.

Justice Oliver Wendell Holmes, Jr., of the U.S. Supreme Court, stated his belief in free speech in a number of court decisions. Describing the test of free speech, he said: "If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate." —*United States v. Schwimmer*, 1928.

It is disregard for this principle that has fomented court battles that keep the pendulum swinging between freedom and coercion. Too often the idea is, "Free speech for me—but not for thee." In his book by this name, Nat Hentoff cites instances in which avid defenders of the First Amendment swing with the pendulum from right to left according to their viewpoints. He cites cases in which the U.S. Supreme Court reversed some of its own decisions, including some having to do with cases involving Jehovah's Witnesses and their years of fighting for the right to speak freely about their religious convictions. Regarding them, he wrote: "Members of that faith have contributed greatly through the decades toward expanding liberty of conscience through constitutional lawsuits."

Many legal analysts and modern historians have written profusely about the numer-

ous court battles fought to safeguard freedom of speech late in this 20th century, not only in America but in other countries as well. Freedom of speech is never guaranteed. Although governments may boast of the freedom they extend to their people, it can be lost in a change of government or of court justices, as experience has shown. Jehovah's Witnesses have been at the forefront in battling for this cherished freedom.

In his book *These Also Believe*, Professor C. S. Braden writes: "They [Jehovah's Witnesses] have performed a signal service to democracy by their fight to preserve their civil rights, for in their struggle they have done much to secure those rights for every minority group in America. When the civil rights of any one group are invaded, the rights of no other group are safe. They have therefore made a definite contribution to the preservation of some of the most precious things in our democracy."

Freedom-loving people are hard-pressed to understand why some governments and religions would withhold this freedom from their people. It is denial of a basic human right, and many people throughout the world suffer under suppression of this freedom. Will attitudes toward freedom of speech, even in countries that enjoy this basic right, continue to swing back and forth like a pendulum? Will the idea of freedom of speech be used to justify immoral or obscene language? Already the courts are struggling with the controversy.

Semimonthly Languages Available by Mail:

Afrikaans, Arabic, Cebuano, Chinese, Chinese (Simplified), Croatian, Czech, Danish, Dutch, English,^{*} Finnish,^{*} French, German,^{*} Greek, Hungarian, Iloko, Indonesian, Italian, Japanese, Korean, Malayalam, Norwegian, Polish, Portuguese, Romanian, Russian, Serbian, Slovak, Slovenian, Spanish, Swahili, Swedish,^{*} Tagalog, Tamil, Ukrainian, Yoruba, Zulu

Monthly Languages Available by Mail:

Chichewa, Cibemba, Ewe, Gujarati, Hiligaynon, Igbo, Kannada, Macedonian, Malagasy, New Guinea Pidgin, Papiamento, Sepedi, Sesotho, Shona, Sinhalese, Tahitian, Telugu, Thai, Tsonga, Tswana, Turkish, Twi, Xhosa

* Audiocassettes also available.

© 1996 Watch Tower Bible and Tract Society
of Pennsylvania. All rights reserved.

Offices of the Watch Tower Society in selected countries

America, United States of, Walkill, NY 12589	New Zealand, P.O. Box 142, Manurewa
Australia, Box 280, Ingleburn, N.S.W. 2565	Nigeria, P.M.B. 1090, Benin City, Edo State
Canada, Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4	South Africa, Private Bag X2067, Krugersdorp, 1740
England, The Ridgeway, London NW7 1RN	Ghana, Box 760, Accra
Ghana, Box 760, Accra	Zambia, Box 33459, Lusaka 10101
Jamaica, Box 180, Kingston 10	Zimbabwe, P. Bag A-6113, Avondale

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

FREEDOM OF SPEECH

Is It Being Abused?

THE door to the 21st century is about to swing open. No doubt the new century will bring new hopes, ideals, mores, visions of amazing technologies, and demands for greater freedoms. Already, traditional views of governments, religions, and people are giving way to new voices and demands. In many places the rush is on to remove existing restrictions on freedom of speech and expression, regardless of the consequences!

What was once frowned on and prohibited by radio and television broadcasters and censors—obscene language and pornographic scenes and gestures—is now commonplace in many countries, cloaked by the right of freedom of speech!

Those skilled in the use of computers, both adults and children, can now transmit graphic pictures of lewd sex acts to other continents within seconds and converse with known sex offenders and child molesters who ask for names and addresses for clandestine rendezvous. Music with lyrics that suggest and encourage suicide and the killing of parents, police, and government officials is now heard daily on radio and television or is on recordings played by children.

Few of those demanding unrestricted freedom of speech would disagree with Supreme Court Justice Oliver Wendell Holmes, Jr., who over a half century ago wrote in a famous landmark decision regarding freedom of speech: "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing a



panic." The resulting consequences of such an act are obvious. How unreasonable, then, for these same ones to place little or no value on a subsequent sentence of that same decision and act in headstrong defiance of it. "The question in every case," said Holmes, "is whether the words used are used in such circumstances and are of such a nature as to create a clear and present danger that they will bring about the substantive evils that Congress has a right to prevent."

Computer Pornography

"Sex is everywhere these days," reported *Time* magazine, "in books, magazines, films, television, music videos and bus-stop perfume ads. It is printed on dial-a-porn business cards and slipped under windshield wipers. . . . Most Americans have become so inured to the open display of eroticism—and the arguments for why it enjoys special status under the First Amendment [freedom of speech]—that they hardly notice it's there." There is, however, something about the combination of explicit sex and computers that has brought new dimension and meaning to the word "pornography." It has become popular, pervasive, and worldwide in scope.

According to one study, subscribers to adult-oriented computer bulletin-board systems, who were willing to pay monthly fees ranging from \$10 to \$30, were found in "more than 2,000 cities in all 50 states and 40 countries, territories and provinces around the world—including some countries like

China, where possession of pornography can be a capital offense."

Time magazine described one type of computer pornography as "a grab bag of 'deviant' material that includes images of bondage, sadomasochism, urination, defecation, and sex acts with a barnyard full of animals." The appearance of material like this on a public computer network, accessible to men, women, and children around the world, raises serious questions about the abuse of freedom of speech.

"Once children are on-line," noted a British newspaper, "hard-core pornography is not restricted to the newsagents' top shelves, potentially it is at the fingertips of any child, and that means in the privacy of the bedroom." It is predicted that 47 percent of all British homes with computers will be hooked up to computer networks by the end of 1996. "Many British parents are excluded from the high-technology world their children inhabit. In the past 18 months 'surfing the Net' has become one of the most popular teenage pastimes," the paper said.

Kathleen Mahoney, a professor of law at the University of Calgary, Canada, and an expert in legal issues surrounding pornography, said: "The public should be aware that a wholly uncontrolled medium exists through which children can be abused and exploited." One Canadian police official said: "The signs are clear that a boom in computer-related child pornography cases is on the horizon." Many family counseling groups insist that computer pornography seen by children and the influence it can have on them "represent a clear and present danger."



Computer pornography, "a grab bag of 'deviant' material"

Dissenting Opinions

Civil libertarians are outraged over any efforts by Congress to restrict such things as computer pornography, in line with the ruling of Justice Holmes and the U.S. Supreme Court. "It's a frontal assault on the First Amendment," declared a Harvard law professor. Even veteran prosecutors ridicule it, commented *Time* magazine. "It won't pass scrutiny even in misdemeanor court," said one. "It's government censorship," said an official of the Electronic Privacy Information Center. "The First Amendment shouldn't end where the Internet begins," *Time* quoted him as saying. "It is clearly a violation of free speech," announced a U.S. congressman, "and it's a violation of the right of adults to communicate with each other."

A professor at New York Law School argues that there is good in various

expressions about sex, beyond civil rights and free speech. "Sex on the Internet might actually be good for young people," *Time* reported on her view. "[Cyberspace] is a safe space in which to explore the forbidden and the taboo . . . It offers the possibility for genuine, unembarrassed conversations about accurate as well as fantasy images of sex," she said.

Also up in arms over any restrictions of pornography on computer networks are many youths, especially university students. Some have marched in protest over what they consider an abridgment of their rights of freedom of speech. Although not that of a student, one voice quoted in *The New York Times* no doubt echoes the sentiments of many who object to any proposal that would prohibit pornography on computers: "I suspect it will be laughed at collectively by the Internet users of this country and ignored, and as for the rest of the world's Internet community, it will make the United States a laughingstock."

In reporting a statement from an official of a civil liberties group, *U.S. News & World Report* made the comment: "Cyberspace [computer networks] may give freedom of speech more muscle than the First Amendment does. Indeed, it may already 'have become literally impossible for a government to shut people up.'

In Canada battles are raging over what may violate the freedom of expression provisions in the Charter of Rights and Freedoms. Arrests have been made of artists whose paintings have raised the ire of critics and police, who label them "obscene." Artists and free-speech advocates have united to protest and denounce the arrests as an infringement of their freedom of speech. Until about four years ago, pornographic videotapes were routinely seized by police under Canada's obscenity law, and cases

were brought to trial and convictions won against the merchants who sold them.

All of that changed, however, in 1992, when the Supreme Court of Canada ruled in a landmark case that such products were protected from prosecution because of the guarantee of freedom of expression in the Charter of Rights and Freedoms. The court ruling "has brought marked changes to Canadian society," wrote *Maclean's* magazine. "In many cities it is now common to find hard-core pornographic magazines and videos in corner stores," the magazine observed. Even those that the court ruled may be banned are still available for consumers.

"I know if you go in there you will find things that may be over the line," said one police official. "That's probably stuff we could go and lay charges on. But . . . we haven't got the time." They also have no guarantee that the charges would stick. In this permissive age, the accent is on unlimited personal freedom, and courts are often ruled by public opinion. But whatever the rationale, the debate will continue to arouse deep and divisive passions on both sides—for and against.

Once upon a time, Japan found itself under heavy restrictions regarding freedom of speech and the press. An earthquake, for example, that measured 7.9 on the Richter scale and left over a thousand dead could not be reported frankly. Cases of corruption and of lovers' killing each other in suicide pacts could not be reported. Newspaper editors caved in to governmental threats as controls increased in intensity even over what were considered trivialities. Following World War II, however, restrictions were lifted and Japan enjoyed more freedom of speech and the press.

Indeed, the pendulum swung toward the other extreme as magazines and some children's comic books were filled with erotic and obscene drawings. *The Daily Yomi-*

uri, a leading Tokyo newspaper, once noted: "Perhaps one of the most shocking sights for a foreigner newly-arrived in Japan is the businessmen reading sexually explicit comic books on Tokyo subways. Now the trend seems to be affecting the other half of the population, as 'hard core' women's comic books appear on the shelves of book stores and supermarkets."

In 1995 the reputable newspaper *Asahi Shimbun* called Japan a "Porn Paradise." While the editors and publishers sought a voluntary solution to objections from parents rather than government regulations, young readers protested. One wonders, 'Whose voices will finally prevail?'

Freedom of speech is a subject of much controversy at present in France. "Without a doubt," wrote French author Jean Morange in his book on freedom of speech, "the history of freedom of speech has not ended, and it will continue to create divisions. . . . Hardly a year goes by without the release of a film or a television series or an advertising campaign causing a fierce reaction, re-

awakening the old and never-ending debate regarding censorship."

An article appearing in the Paris newspaper *Le Figaro* reported that a rap group called *Ministère amer* (Bitter Ministry) is urging its fans to kill policemen. One of their lyrics says: "There will be no peace unless the [police] rest in peace." "On our record," declared the spokesman of the group, "we tell them to burn down the police station and sacrifice the [police]. What could be more normal?" No action has been taken against the rap group.

Rap groups in America also advocate the killing of police and declare the right to make such expressions under the protection of freedom of speech. In France, Italy, England and other nations in Europe and around the world, the cry can be heard from all sectors that no limits should be put on the freedom to speak publicly, even if the speech is "of such a nature as to create a clear and present danger." When will the controversy end, and whose side will emerge the winner?

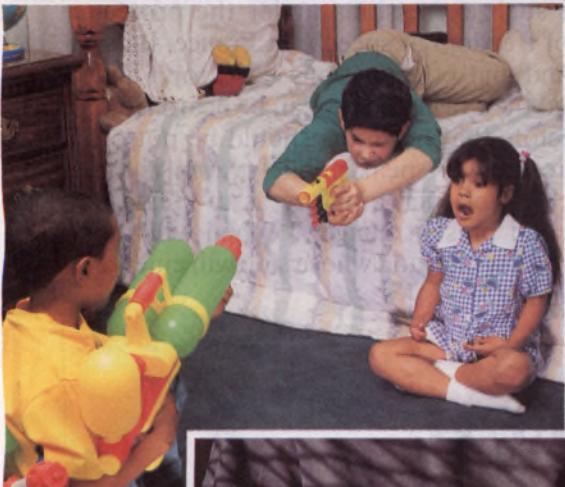
FREEDOM OF SPEECH IN THE HOME *Is It a Ticking Time Bomb?*



WHEN one falsely shouts "Fire!" in a crowded theater and some are trampled to death in the wild stampede to get out, must not the shouter bear the responsibility for the resulting deaths and accidents? When someone says, "I do not agree with what you say, but I will defend your right to say it," are you given carte blanche, unlimited freedom, to

say publicly whatever you wish, regardless of the consequences? There are those who think so.

In France, for example, when rappers advocated the killing of police and police were killed by some who heard the music, should the rappers have been held accountable for their inciting to violence? Or should they be protected under a bill of rights? When radio



Some TV programs may lead to crime and immorality

and television broadcasters and computer networks make graphic scenes of violence and pornography available to children, some of whom act out these scenes to the harm of themselves and others, should the purveyors of such material share the responsibility?

A study by the American Psychological Association "figures that the typical child, watching 27 hours of TV a week, will view 8,000 murders and 100,000 acts of violence from age 3 to age 12," reported *U.S. News & World Report* magazine. Can parents rightly pass this off as having little influence on their children? Or may it involve a "clear and present danger"? Is this where a line must be drawn or a limit placed on free speech?

One study conducted by university psychologists revealed that when cartoons of "fist-flying superheroes" were regularly shown to one group of four year olds and "bland fare" to another group, those who saw the action heroes were more likely to hit and throw things afterward. Nor do the effects of TV violence fade after childhood. Another university study, after tracking 650 children from 1960 to 1995 and looking at their viewing habits and behavior, found that those who watched the most violent television as youngsters grew up to engage in the most aggressive behavior as adults, including spouse abuse and drunk driving.

While some children may not admit the effects television and movies have on them, others will. In 1995, Children Now, a California advocacy group, polled 750 children, aged 10 to 16. Six out

of ten, the study showed, said that sex on TV sways kids to have sex at too young an age.

Some may argue that television and movie violence may not be taken literally by children and that all those horror movies are having no effect on them. "In that case," commented a British newspaper, "why did a school authority in America's mid-west have to tell thousands of children that there were no Teenage Mutant Ninja Turtles in the local storm drains? The tiny Turtle fans had been crawling into the drains to look for them, that's why."

Today a heated debate is raging over what some consider a fine line between free speech and the violence caused by antiabortion talk in many places in the United States. Antiabortionists cry out publicly that doctors and clinic staff who perform abortions are murderers and have no right to live themselves. A few zealous ones call for the killing of these doctors and their aides. Spies are planted to get the automobile license-plate numbers of such ones, and their names and addresses are handed out. As a result, doctors and clinic staff members have been gunned down and killed.

"This is not a free speech issue," cried the president of the Planned Parenthood Federation of America. "This is tantamount to shouting, 'Fire!' in a crowded theater. We have a crowded theater; just look at the spate of murders at clinics in the last few years." Those who advocate this violence argue that they are only exercising their right as guaranteed in America's First Amendment—freedom of speech. And so it goes. The battles over this right will continue to be fought in the public forum, and courts will have to settle the issue, not to the satisfaction of all, unfortunately.

What Parents Can Do

Homes should be havens for children, not a place where they can become easy prey to those who would exploit and abuse them or where tranquil personalities can be induced to display violent mood swings. "You may feel assured that your child will never become violent despite a steady diet of TV mayhem," said a U.S. university professor addressing parents. "But you cannot be assured that your child won't be murdered or maimed by someone else's child, reared on a similar diet." Then he urged: "Limiting children's exposure to TV violence should become part of the public health agenda, along with safety seats, bicycle helmets, immunizations and good nutrition."

If you would not allow a stranger to come into your home and use abusive language and talk obscenely to your child about sex and violence, then do not allow radio and television to be that stranger. Know when to turn it off or to change the channel. Know what your child is watching, both on television and on the computer, even in the privacy of his room. If he knows his way around the computer and the networks available to him, you may be shocked to learn what his nightly diet comprises. If you do not approve of what your child is watching, just say no and explain why. He will not die if he is restricted.

Finally, teach your children to live by godly principles and not by the habits of this wicked system of things—with its obscene and violent speech and actions. (Proverbs 22:6; Ephesians 6:4) The apostle Paul gave Christians some timely counsel that we should all live by. "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks."—Ephesians 5:3, 4.

The "New World Order" Off to a Shaky Start

BY AWAKE! CORRESPONDENT IN GERMANY

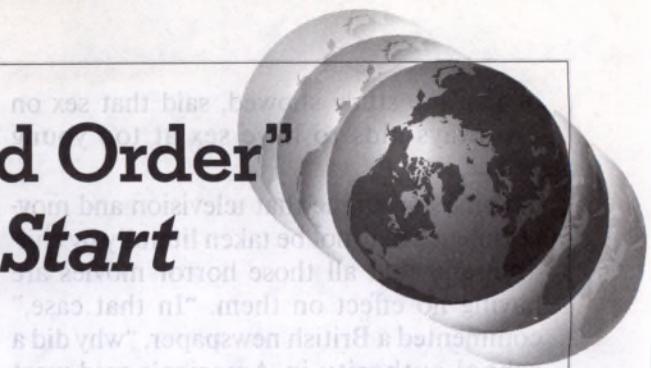
AS 1991 dawned, people were optimistic. The Cold War was over. True, there was the problem of Kuwait, which had been invaded by Iraq the previous August. But the United Nations had flexed its muscles and ordered Iraq to withdraw by January 15. The demand was being backed up by a 28-nation UN military coalition that had quickly been organized and that was poised to force Iraq into submission. Hopes were running high that the tough stand taken by the world community signaled the beginning of a new era.

George Bush, then U.S. president, spoke about "the possibility, for ourselves and for generations to come, of forging a new world order, a world in which the rule of law, and not the law of the jungle, governs international behaviour."

Iraq subsequently ignored the January 15 deadline, and massive air and missile strikes against Iraqi military targets resulted. Clearly, the world community meant business. Less than three months later, on April 11, the UN declared the Gulf War over. The promise of a peaceful, economically and politically stable new world order seemed to be acquiring real substance.

Wars Distressingly Stable

In mid-1991 two republics, Slovenia and Croatia, declared independence from the Yugoslavia of that time, setting off a civil war that eventually led to the formation of several separate nations. Less than



a year later, French political analyst Pierre Hassner said: "Like pre-1914 Europe, the new world order of George Bush died in Sarajevo." Nevertheless, the outlook for peace brightened when talks opened in Dayton, Ohio, U.S.A., in November 1995 and a peace agreement was signed in Paris on December 14. As 1995 drew to a close, hope was revived that the new world order was perhaps not dead after all.

The republics of the Union of Soviet Socialist Republics were inching away from one another. In 1991, Lithuania, Estonia, and Latvia were the first to go, quickly followed by others. A loose grouping known as the Commonwealth of Independent States was established in December, although some former members of the Soviet Union refused to join. Then, on December 25, Gorbachev resigned as Soviet president.

However, even the individual republics began unraveling. For example, Chechnya, a small Muslim enclave in the northern Caucasus region of Russia, was striving for independence. Its attempt at secession at the end of 1994 sparked a controversial attack by Russian troops. Even though some 30,000 lives have been lost since the crisis began in the early 1990's, the warfare has continued on into this year.

As of October 1995, between 27 and 46 conflicts—depending on how they are classified—were raging throughout the world.

On the Verge of Bankruptcy

At the start of the 1990's, the new world order was turning out to be not only politically shaky but economically shaky as well.

In 1991, Nicaragua devalued its currency, but even then, 25 million cordobas was worth only one U.S. dollar. Meanwhile, Zaire was experiencing an inflation rate of 850 percent, forcing its citizens to endure one of the lowest living standards in the world. The Russian economy was also suffering. Inflation was running at 2,200 percent a year in 1992, making money almost worthless. Though things subsequently improved, in 1995 economic problems were far from over.

The financial scandal of the century occurred in 1991, when the Bank of Credit & Commerce International collapsed, brought down by fraud and criminal activities. Depositors in 62 lands suffered losses amounting to billions of U.S. dollars.

Not just economically weak nations were reeling; mighty Germany was weighed down by the costs of unification. Unemployment rose as workers demanded longer vacations and better health care. High absenteeism and widespread abuses of the welfare system put additional strains on the economy.

In the United States, a string of severe disasters caused havoc among insurance companies, who found themselves hard-pressed to pay insurance claims. And in 1993 the book *Bankruptcy 1995: The Coming Collapse of America and How to Stop It* warned of the dangers of a skyrocketing national debt and budget deficit. Even the Rock-of-Gibraltar stability of British insurer Lloyd's of London was called into question. Battered by losses, it was being forced to think about the unthinkable—possible bankruptcy.

Religion, a Stabilizing Force?

In 1991 the German daily *Frankfurter Allgemeine Zeitung* remarked: "This vision of a

new world order comes in a long tradition of American global views all of which have had a religious kernel and have been couched in Christian terms."

This religious background, one would think, should have added stability to the new world order. But in actuality religious intolerance and strife led to widespread instability. Algeria and Egypt were only two of several governments at odds with Islamic fundamentalists. A wave of religiously motivated terrorism struck both countries. Religious riots in India included a nine-day period of sectarian violence in Bombay during 1993 that took more than 550 lives.

Religious disunity slowed ecumenical progress in 1994 when the Anglican Church ordained 32 women as priests. Pope John Paul II called this "a profound obstacle to every hope of reunion between the Catholic Church and the Anglican communion."

On April 19, 1993, tension between the U.S. government and members of a religious cult, the Branch Davidians—which had already resulted in a standoff at the cult compound in Waco, Texas, and the killing of four federal agents—claimed the lives of at least 75 cult members. Two years later investigations were being made into the possibility that the terrorist bombing that killed 168 persons at a federal building in Oklahoma City might be in retaliation for the Waco attack.

The world was shocked in early 1995 to hear of a terrorist poison-gas attack in the Tokyo subway system. Ten persons died, and thousands more were sickened. The world was even more shocked when responsibility was laid at the doorstep of the apocalyptic sect called Aum Shinrikyo, or Aum Supreme Truth.

Significant Anniversaries With Little to Celebrate

In 1492, Columbus stumbled upon the Western Hemisphere. The 1992 celebration

of the 500th anniversary of this event was shrouded in controversy. Some 40 million descendants of American Indians bristled at the implication that a European "discovered" lands where their ancestors had lived and flourished long before he was even born. Some called the explorer "a precursor of exploitation and conquest." And for a fact, Columbus' arrival in the Western Hemisphere was more a disaster than a blessing for its indigenous inhabitants. So-called Christian conquerors robbed them of their land, sovereignty, dignity, and lives.

In September 1995, Israel began a 16-month-long celebration to commemorate the 3,000th anniversary of King David's conquest of Jerusalem. But the anniversary got off to a tragic start when Prime Minister Yitzhak Rabin was struck down on November 4 by an assassin's bullets minutes after addressing a peace rally. This cast a shadow on the Middle East peace process, demonstrating that serious religious differences exist not only between Jews and Palestinians but even among Jews themselves.

Several 50-year anniversaries were celebrated between 1991 and 1995 in connection with World War II—the Pearl Harbor attack, which led to the entry of the United States into the war; the invasion of Europe by the Allies; the liberation of Nazi concentration camps; the Allied victory in Europe; and the dropping of the first atom bomb on Japan. In view of the blood and tears associated with these events, some people asked if they were really worth celebrating.

This led up to the anniversary of another significant event, the founding of the United Nations organization in October 1945. Hopes then ran high that the key to achieving world peace had at last been found.

The United Nations, as Boutros Boutros-

Ghali, its secretary-general, recently said in its defense, has scored many triumphs. But it has not succeeded in fulfilling its charter purpose, namely "to maintain international peace and security." Often its troops have tried to maintain peace in places where there was no peace to maintain. As of 1995, it had failed to breathe life into a shaky new world order.

As the New World Order Floundered, True Theocracy Flourished!

In view of the political, economic, and religious instability that caused their vision of a new world order to disintegrate before their very eyes, some people began speaking of a new world *disorder*. In this development Jehovah's Witnesses saw further proof that only a new world of God's making will enjoy stability in human society.

In some countries the end of the Cold War meant greater freedom for Jehovah's Witnesses, allowing them to hold outstanding international conventions in Budapest, Kiev, Moscow, Prague, St. Petersburg, Warsaw, and elsewhere. These strengthened the worldwide congregational arrangement of Jehovah's Witnesses and helped speed up their preaching work. Thus, it is not surprising that the number of active Witnesses in just one of these areas grew from 49,171 in 1991 to 153,361 in 1995. During the same four years, the number of Witnesses in the entire world grew from 4,278,820 to 5,199,-895. True theocracy is flourishing as never before!

Yes, millions of people now base their hopes for the future upon Jehovah God's promise of "new heavens and a new earth" in which "righteousness is to dwell." (2 Peter 3:10, 13) How much wiser than looking to a human new world order, which, off to a shaky start, will shortly be shaken into nonexistence!—Daniel 2:44.

Why He Changed His Priorities

BY AWAKE! CORRESPONDENT IN BRITAIN

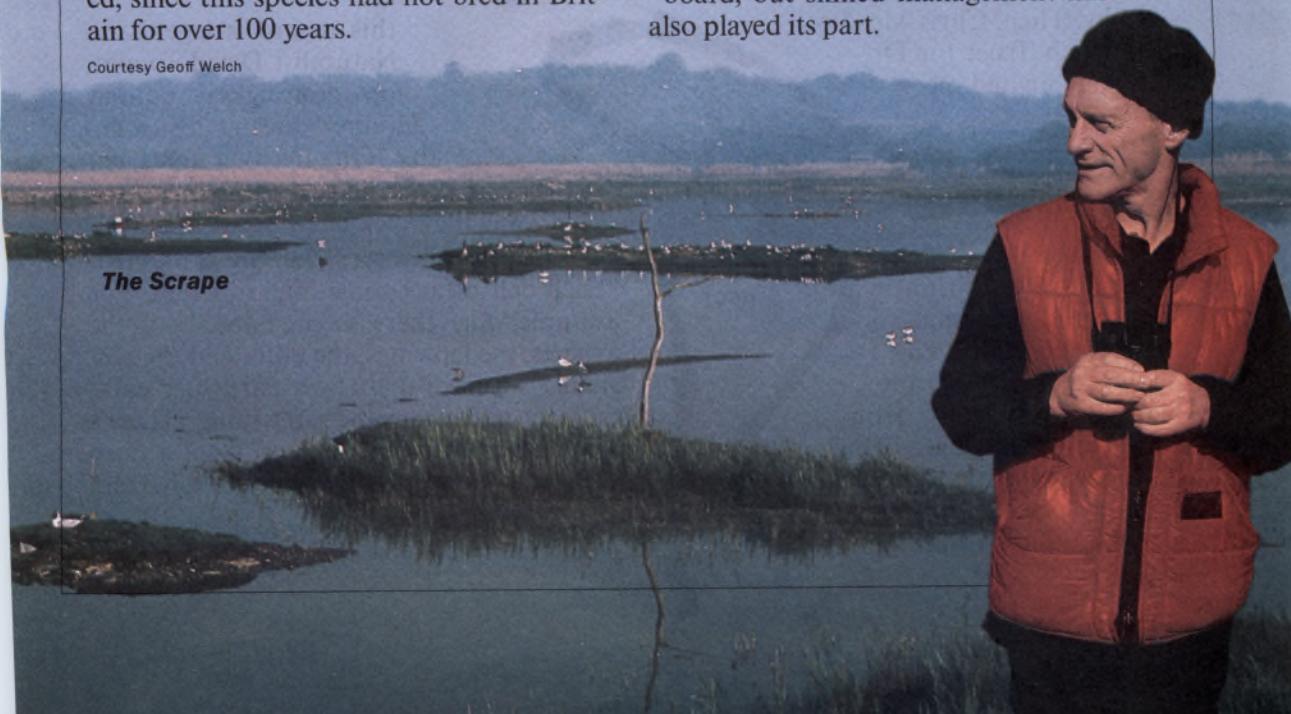
A rich outburst of song suddenly filled the air. The crystal-clear melodies poured forth, seemingly without end. I stood spellbound. "It's a nightingale!" Jeremy whispered. Slowly we edged around the coppice, trying hard to focus on the source of that glorious sound. Then, we spied the shy, inconspicuous light-brown bird deep in the thicket. "It was good to see it," said Jeremy as we eventually took our leave. "Few people ever do."

I HAD come to spend the day with Jeremy, the warden of Minsmere, a 2,000-acre nature reserve of the Royal Society for the Protection of Birds (RSPB), located on one of England's most easterly points. During the second world war, this part of the North Sea coastline was flooded to counter a possible German invasion. As a result, reed beds became established and marshland birds began to colonize the flooded pastures. Excitement grew in 1947 when four pairs of avocets nested, since this species had not bred in Britain for over 100 years.

Courtesy Geoff Welch

The RSPB soon took over the site, and it is now a conservation area of international importance. In addition to the reed beds, the bird habitats include brackish and freshwater lagoons—the largest called the Scrape—shingle, sand dunes, marshes, meadows, heathland, and both deciduous and coniferous woodlands. Over 330 species of birds have been recorded, 100 or so of them breeding on the reserve. This great diversity of bird life is due mainly to migratory routes along the eastern seaboard, but skilled management has also played its part.

The Scrape



**Black-headed gull**

"I came here in 1975," Jeremy told me, "because Minsmere presented an unusual challenge. From 1966 the avocet became the symbol, and eventually the logo, of the RSPB. Minsmere is now seen by many as the RSPB's flagship reserve, welcoming up to 80,000 visitors each year."

The Initial Challenge

"My interest was kindled at school," Jeremy continued as we walked along. "I learned to ring birds there and studied migration. By the late '60's, I was ringing between 12,000 and 20,000 birds a year as a hobby. Then, Chris Mead of the British Trust for Ornithology invited me

to join an expedition to Spain to ring trans-Saharan migrants. The net used is a very fine black mesh, varying from 20 to 60 feet in length, which is loosely suspended and carefully placed with trees as a background so that the

birds do not see it. The birds are unharmed, and as they are removed from the net, a small identification ring, usually made of Monel Metal, is clipped around a leg.* Releasing the birds is an art too. A bird ringer never throws his birds into the air, as you sometimes see on television. He just lets them go when they want to. Swifts, for example, will cling onto one's woolen clothing and fly off only when they are ready.

"That was a fascinating experience for which I had to take six weeks' vacation—and it cost me my job! As a result, I decided to make the break and pursue the work my heart was in—nature conservation, particularly birds. I was thrilled when the RSPB invited me to join them in 1967."

The Value of Birdsongs and Calls

How do you identify a bird? Sometimes by sight, but doing so by the song, or birdcall, is more reliable.

Jeremy's skill in

**Avocet**

this regard is legendary. Naturalist David Tomlinson admiringly wrote that Jeremy "doesn't just identify birds by their song, but

I swear he can tell them by the way they suck in air between notes!"

"Birds converse," Jeremy explained. "Each call means something different. For example, when there is a predator about, the avocets, the lapwings, the gulls, and the redshanks all have their own particular calls, but each call means the same thing: 'There's a fox around!' I can wake up from a deep sleep and know instantly where a fox is, from

* Monel Metal is a nickel-copper alloy of high tensile strength, resistant to corrosion.

the species of bird calling. But don't forget that foxes have excellent hearing too. We wondered why the terns were not breeding successfully one year and discovered that a fox was listening to the chicks calling from inside their eggshells just before hatching. As soon as he located them, he ate them!"

The Art of Bird-Watching

A good bird-watcher in Britain can record up to 220 different species in a year. Twitchers, avid watchers who vie to record sightings of rare birds, can identify up to 320.* News of a sighting will send them across the country to see for themselves. Jeremy has been more content. "I would not drive more than ten miles to see a rare species," he confided. "In fact, there are only three I have ever traveled to see: a nutcracker, a buff-breasted sandpiper, and a great bustard, all within ten miles. Even though I know 500 species pretty well, I realize that I am just scratching the surface. There are some 9,000 species of birds around the world, you know!"

As we trained our binoculars on the marshes, Jeremy added, rather wistfully: "I could not have wished for a happier or more productive life, especially my 16 years at Minsmere!" I looked at him and called to mind the story that had just appeared in *The Times*, a London newspaper. It said: "Minsmere was his [Jeremy's] crowning achievement, his life's work." Jeremy was leaving Minsmere. Why?

Seeds and Growth

Earlier in the day, we had witnessed the extraordinary avocet copulation display. "The sheer beauty of it," Jeremy had pointed out, "cannot be seen in terms of some kind of evolutionary survival. But I remember admitting a few years back, when asked if I believed there was a God: 'I have no idea—and I don't know how to find out!'

* In the United States, twitchers are better known as listers.



A Rapture of Delight

Only 1 in 10 people will see the nightingale they hear, but once heard, the song is unforgettable. "It is pure music, a complete and finished thing," wrote Simon Jenkins in *The Times* of London. The bird often sings continuously—one has been recorded singing for five hours and 25 minutes. What makes the song unique? The nightingale's larynx can produce four different notes at once, including chords that are musically perfect. And this it can do with its beak shut or with its mouth full of food for its young brood. Why does it sing so intensely? For the sheer joy of it, some observers say. "Has all of nature a more astonishing creation than the larynx of a nightingale?" concludes Jenkins.

Roger Wilmshurst/RSPB

So when encouraged to look into the Bible, I readily agreed. I knew little about it and reckoned I had nothing to lose—and perhaps something to gain. Now, as a result of what I have learned, I am leaving Minsmere to become a full-time minister."

For ten years Michael, Jeremy's brother, had been a "pioneer," the term used by Jehovah's Witnesses to describe their full-time evangelizers. As we sat drinking our tea, Jeremy began to sketch out his plans to join his

brother. "My colleagues all respect the decision I have made," Jeremy explained. "The RSPB are interested and caring. They have given me their full support and even recommended me for a national merit award."

Yet, I knew that there had been some criticism.

The Need for Balance

"Most people have been supportive, but others, unfortunately, seem to have a wrong view of my work here," Jeremy confided. "They feel that the biggest safeguard to spirituality is to be next to nature, caring for wildlife—working for conservation. They say to me that this is as near as you can get to paradise, so why leave?"

"Obviously, the work does have a spiritual dimension, but that does not equate with *spirituality*. Spirituality is a personal possession, a quality that takes time to cultivate. It involves the need to associate with and care for the Christian congregation, to buildup and to be upbuilt. Sometimes I have felt that I have been trying to do what Jesus said we could not do—serve two masters. I now realize that the safest environment is right in the middle of the Christian congregation, and the way to get there is to pioneer!"

Priorities of Care

"Don't mistake me. Caring as a warden is a fascinating and rewarding experience, even if it is frustrating at times. For example, pollution by PCB and mercury in this habitat is at worrying levels—and we don't really know why, although we suspect eels are bringing



Sandwich tern

it in.* But anything I can do to redress the balance is so limited. There is no such person as an expert ecologist. We are all fumbling around, learning as best we can. We need guidance. Only our Creator knows how we should live and care for the earth and its rich variety of life."

Quietly, Jeremy summed up his feelings: "I did not dedicate my life to Jehovah to save wildlife; he is perfectly capable of taking care of that himself. By means of his Kingdom, he will see to it that wildlife is managed by us for all time in the way in which he wants it done. Preaching the good news of the Kingdom must take priority now if I am to discharge my responsibility to care for my fellowman."

I met Jeremy again recently. It had been three years since we spent that happy day together on the reserve. He now lives five miles from his beloved Minsmere, happily pioneering with his brother. But he told me some people say that they still find it difficult to understand him. Do you? For Jeremy, it was quite simply a matter of priorities.

* PCB is polychlorinated biphenyl, an industrial waste.



Redshank

100 Years of Movies

BY AWAKE! CORRESPONDENT IN FRANCE

CINEMA was less the product of a specific invention than the culmination of some 75 years of international research and experimentation. In 1832 the phenakistoscope, invented by Belgian Joseph Plateau, successfully reconstituted movement from a series of drawings. In France, thanks to Joseph Niepce and Louis Daguerre, a photographic process to convert reality into imagery became possible by 1839. Frenchman Emile Reynaud developed this idea further, projecting animated transparencies that were seen by hundreds of thousands of people between 1892 and 1900.

The significant breakthrough of movies came just over 100 years ago. In 1890, Thomas Edison, the famous American inventor, and his English assistant, William Dickson, designed a camera the size and weight of a small upright piano, and the following year Edison applied for a patent on a one-man viewer called the kinetoscope. The films, recorded on 35-millimeter strips of perforated celluloid, were shot in the world's first film studio, the Black Maria, in West Orange, New Jersey. These films featured various vaudeville, circus, and wild-West acts as well as scenes from successful New York plays. The first kinetoscope parlor was opened in New York in 1894, and that same year several machines were exported to Europe.

Although not initially interested in projection, Edison was forced to manufac-

ture a projector to stave off competition. It was in April 1896 that his vitascope had its debut in New York.

The patent war that he subsequently initiated resulted in the creation of a trust to gain a complete monopoly on the industry.

It was a copy of Edison's kinetoscope that inspired Auguste and Louis Lumière, industrialists in Lyons, France, to invent a hand-cranked camera that could both photograph and project films. Their *cinématographe* (from the Greek *kinema*, meaning "motion," and *graphein*, meaning "to depict") was patented February 1895, and on December 28 "cinema's official world première took place," at the Grand Café, 14 Boulevard des Capucines, Paris. The following day, 2,000 Parisians flocked to the Grand Café to see this latest wonder of science.

Soon the Lumière brothers were opening cinemas and sending cameramen throughout the world. Within a few years, they made some 1,500 films of world-famous sites or events, such as the coronation of Czar Nicholas II of Russia.

The Silent Age

Georges Méliès, a magician and the proprietor of a Paris theater, was fascinated by what he saw. He offered to

The "Cinématographe Lumière," patented February 1895



© Héritiers Lumière. Collection Institut Lumière-Lyon



© Héritiers Lumière. Collection Institut Lumière-Lyon

buy the *cinématographe*. The reply apparently was: "No, the *cinématographe* is not for sale. And thank me, young man; this invention has no future." Undaunted, however, Méliès began filming with equipment brought from England. With his special effects and scenarios, Méliès turned cinematography into an art form. In 1902 his film *Le Voyage dans la lune* (Journey to the Moon) achieved international success. In his studio in Montreuil, on the outskirts of Paris, he made over 500 films—many of which were hand colored.

By about 1910, 70 percent of the films exported worldwide were of French origin. This was primarily due to the industrialization of cinema by the Pathé brothers, whose goal was that cinema become "tomorrow's theater, newspaper, and school."

In 1919, Charlie Chaplin, Douglas Fairbanks, David W. Griffith, and Mary Pickford set up United Artists to break the trust's commercial hegemony. In 1915, Griffith's *Birth of a Nation* was Hollywood's first blockbuster. This highly controversial film about the American Civil War caused riots and even some deaths at its release because of its racist content. It was, however, a huge success, with over 100 million spectators, making it one of the most profitable movies ever.

After the first world war, films "introduced the whole of America to the world of night clubs, country clubs, speakeasies and the moral frivolity which went with them." Foreign films all but disappeared from American screens, while American films made up from 60 to 90 percent of the programs elsewhere in the world. Cinema was used as a means to glorify the American way of life and American products. At the same time, the newly created "star system" turned the likes of Rudolph Valentino, Mary Pickford, and Douglas Fairbanks into virtual divinities.

Sound and Color

"Hey, Mum, listen to this!" With these words Al Jolson, in *The Jazz Singer*, of 1927, ended the golden age of silent movies and introduced talkies to the world. Experiments with synchronized phonograph records had been conducted from the very outset of cinema, but not until the '20's, with the advent of electrical recording and valve amplifiers, did sound become viable. Its introduction was not without problems.

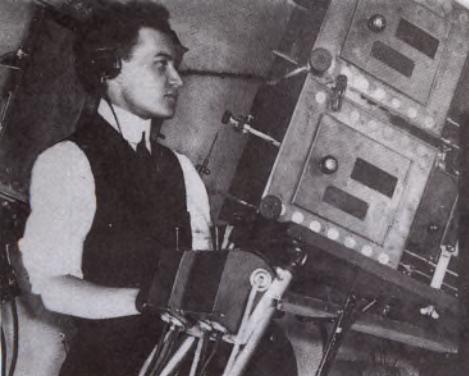
Color initially entered cinema through hand-tinted films. Later, stencils began to be used. Films were tinted because of the absence of an efficient color-film process. Various systems were exploited until the success of Technicolor with its three-color process in 1935. However, only after the enormous popularity of *Gone With the Wind* in 1939 was color viewed as a major box-office attraction.

Wartime Propaganda

During the depression of the '30's, cinema served as the "opiate of the masses." But as the world edged toward war, the mission of cinema became one of manipulation and propaganda. Mussolini called cinema "*l'arma più forte*," or "the strongest weapon," while under Hitler, it became the spokesman of national socialism, primarily to indoctrinate the young. Films such as *Der Triumph des Willens* (Triumph of the Will) and *Olympia* effectively deified the Nazi leaders. *Jud Süß* (Jew Süß), on the other hand, promoted anti-Semitism. And in Britain, Laurence Olivier's *Henry V* served as a morale booster in preparation for D day and the casualties that would ensue.

Crisis

Following the second world war, as television sets became more widely available, people stayed at home instead of going to the cinema. Attendances in the United States



plummeted, halving in just ten years. Thousands of cinemas were forced to close, and film production fell by a third, despite the introduction of wide-screen films and directional stereo sound in the '50's. Multimillion-dollar blockbuster productions, such as Cecil B. de Mille's *Ten Commandments* (1956), were produced in an attempt to offset this competition. European cinema also experienced a drastic fall in attendance.

Social Impact

Cinema has been called a mirror of society. In effect, many films in the '70's reflected the "unease, discontent, disillusion, anxiety, paranoia" of the time, as can be seen in the revival of horror films and the "unprecedented fascination with satanism and the occult." Disaster movies served as a "distraction from the disasters of real life." (*World Cinema—A Short History*) On the other hand, the '80's saw what a French journalist called "a deliberate attempt to normalize perversion." Of the films presented at the Cannes Film Festival in 1983, half had homosexuality or incest as their theme. Violence has become the leitmotiv, or recurring theme, of contemporary films. In 1992, 66 percent of

The "Photo-Drama of Creation"

By the end of 1914, some nine million people in Australia, Europe, New Zealand, and North America had seen the Watch Tower Society's presentation "Photo-Drama of Creation" free of charge. The eight-hour program in four parts consisted of motion pictures and slides, synchronized with voice and music. Both the slides and the films were hand colored. The "Photo-Drama" was designed "to build up appreciation for the Bible and God's purpose as set out in it." Highlights included the unfolding of a flower and the hatching of a chick, captured on film by means of time-lapse photography.

Hollywood films contained violent scenes. And whereas violence in the past generally had a purpose, it is now purely gratuitous.

What has been the effect of such exposure? In October 1994, when a young couple with no previous criminal background went on a rampage in Paris, killing 4 people, the film *Natural Born Killers*, in which a couple kill 52 people, was directly implicated. More and more, sociologists are expressing concern regarding the influence that violence has—especially on the young, for whom such images serve

as behavioral patterns. Of course, not all films glorify violence or immorality. Recent films such as *The Lion King* smashed previous box-office records.

When asked by the Paris newspaper *Le Monde* how cinema had marked society over the past 100 years, a prominent filmmaker and actor replied that despite having "glorified war, romanticized gangsters, floated simplistic solutions and pious homilies, created false expectations, and promoted the worship of wealth, possessions, vapid physical beauty, and a host of other unrealistic and unworthy goals," cinema has nevertheless provided millions with a welcome escape from the harsh realities of everyday life.

As the lights go out and the silver screen comes to life, we may still at times feel the magic that so enchanted people more than 100 years ago.

Spiritual Flowers Grew Out Of Brewery Gulch

AGES ago volcanic activity dissolved copper, silver, and gold deep in the earth. Steam pressure forced huge amounts of these minerals through fissures and deposited them in what is now called the Mule Mountains of southern Arizona, U.S.A. In 1877, Jack Dunn, an army scout employed at nearby Fort Huachuca, was searching for water and discovered evidence of this immense mineral wealth. He grubstaked a prospector, George Warren, to work the claim.

George Warren filed many claims but dishonestly kept his partner, Jack Dunn, in the dark. These claims could have made Warren very rich, but influenced by an excess of whiskey, he foolishly wagered his findings on a race, betting that he could outrun a horse. Of course, he lost everything. These claims eventually became the Queen Mine. Over the years, large mining operations took nearly four million tons of copper and untold amounts of gold and silver from the Mule Mountains before the closing of the mines in 1975.

Hard-rock mining requires hard-rock miners. These were brought in from England, Germany, Ireland, Italy, and Serbia. Because of incentive programs offered by most mines, hard-rock miners are also hardworking miners. Because these miners were thousands of miles from their families, they also became hard-drinking miners—so an enterprising German brewer

built a brewery near the mines. Breweries produce a product requiring a small amount of processing before consumption. Many prefer that it be served chilled, in a friendly atmosphere, and with some entertainment. So, on a street near the brewery, a large number of bars were built. These became filled with hardworking, hard-drinking hard-rock miners. Entertainment was provided, namely, prostitution and gambling along with alcohol—a mixture not unlike dynamite. This street became known as Brewery Gulch and earned a reputation for being more dangerous than the notorious town of Tombstone, just 25 miles down the road.

Eventually, most of the miners married and built homes in which to raise their families. The miners from England built houses that 19th-century English miners would live in; those from Serbia, Serbian miners' houses; Germany, German; Italy, Italian; and Ireland, Irish. The original city, old Bisbee, was built in a steep-sided canyon, so its homes were hung all over the sides of the canyon walls, wherever a place could be gouged from the rocky earth. This unique collection of homes eventually housed over 20,000 people, mostly miners and their families, and it now draws tourists from all over the world. The town was named Bisbee after a man who invested heavily in the mines but never actually came to the town bearing his name.



The Kingdom Hall was formerly on the upper floor of this building

As the town grew, so did the number of bars on Brewery Gulch. At one time over 30 bars were operating in a two-block area, and a large red-light district also flourished farther up the gulch.

A few Witness families moved to Bisbee about 1950. Their preaching led to the forming of a congregation of Jehovah's Witnesses, which grew to 12 members by 1957. They needed a place to meet, so they rented one they could afford—a storefront on Brewery Gulch, across the street from St. Elmo's saloon. They had few problems with the people who frequented the immoral establishments surrounding them. Occasionally a drunk wandered in during the evening meeting but would just sit in the back and listen—some even made a donation before leaving.

In time the congregation

purchased land for a Kingdom Hall—seven miles away from Brewery Gulch and its immoral atmosphere. The hall was built and dedicated in 1958. The building has been renovated and expanded three times and still serves the congregation well.

When the mines closed in 1975, the town almost closed with them. The miners and their families moved to towns that still had mines operating. Those residents who



remained were mostly retired miners and their families.

Famous Brewery Gulch is now just a tourist attraction. Only one bar operates there, and the brewery building presently houses a family restaurant. The red-light district has been torn down, although traces of it may be seen in the fences around some homes in the area. They are made of rusted bedsprings and frames. The once grossly immoral Brewery Gulch is now only an oddity that attracts the curious.

The congregation currently has 48 publishers and is growing. Preaching from house to house is very interesting. The Witnesses meet retired miners originally from England, Germany, Ireland, Italy, and Serbia and also many artists, some of whom display their work on their front porches.

Part of the growth is because a woman who once frequented the one remaining rowdy bar on Brewery Gulch, called St. Elmo's, no longer does. Her name is Julie. Julie not only went there but was one of the rowdier patrons. She used to participate in all the various forms of immoral entertainment offered, as well as frequent fights, sometimes with men. Julie was attracted to the message of Jehovah's Witnesses because of the striking difference in

the people who came to her door. Julie had to make tremendous changes, and this took several years, but she is now an active, baptized Witness. Her husband and three children also attend meetings regularly and are progressing.

Bisbee became a town because of the geological treasure deposited there ages ago. Men no longer search for that, but many are searching for true treasure, knowledge of the true God, Jehovah, and his Kingdom. The atmosphere around the old Kingdom Hall on Brewery Gulch was that of gross immoral decay, but spiritual flowers were nurtured inside that hall. Of the original 12 publishers that met in the old hall, 7 were regular pioneers. There were also seven children. It would appear that the positive spiritual atmosphere enjoyed by this small zealous group inside the hall overpowered the immoral atmosphere outside.

Six of these children went into some form of full-time service as ministers of Jehovah's Witnesses. John Griffin went to the Watchtower Bible School of Gilead. Although no longer in missionary service, he is still serving Jehovah as an elder in his assigned country, Costa Rica. His sister, Carolyn (now Jasso), is a regular pioneer in Sierra Vista, Arizona. Nancy Pugh also went to Gilead, served as a missionary in Chile, and is still there, although no longer a missionary. Her brother, Peter, pioneered and went to Spain to serve where there was need. Susan and Bethany Smith have been regular pioneers in Bisbee for a combined total of 50 years and are still serving there.

God's Word truly "exerts power," even to the extent of growing spiritual flowers in Brewery Gulch. (Hebrews 4:12)—Contributed.

IN OUR NEXT ISSUE

**Endangered Species
—Why Be Concerned?**

Should You Fear the Dead?

**Overcoming the
Frustration of Dyslexia**

Young People Ask...



Why Do Other Youths Have All the Fun?

"We just want to have fun, but it's so hard," 15-year-old Jason complained.

IT'S only natural to want to have fun—especially when you're young! For most youths, having fun is as important as eating and sleeping. Spurred on by their peers and the media, youths eagerly pursue a wide variety of recreational activities. According to one survey, visiting friends, watching TV, going to movies, partying, and dancing topped the list of favorite evening pastimes among teenagers. Reading, playing games and sports, and listening to music were also popular.

With so many fun activities available, adults may have a hard time understanding why some youths, like Jason, feel that they are not having enough fun. But that is exactly what some Christian youths have claimed! Young Casey, one of Jehovah's Witnesses, put it this way: "You see all your friends at school having parties and doing things, and you feel really left out." But is the situation actually that bad?

Does the Bible prohibit having a good time? Quite the contrary. The Bible calls Jehovah "the happy God." (1 Timothy 1:11) It should therefore not surprise you that King Solomon said: "For everything there is an appointed time, . . . a time to weep and a time to laugh; a time to wail and a time to skip about." (Ecclesiastes 3:1, 4) The original Hebrew word for "laugh" here and related words can also mean "celebrate," "play," "make sport," 'offer amusement,' and "have a good time."—2 Samuel 6:21; Job 41:5; Judges 16:25; Exodus 32:6; Genesis 26:8.

Back in Bible times, God's people enjoyed a variety of wholesome activities, such as playing musical instruments, singing, dancing, conversing, and playing games. They also had special occasions for feasting and joyful association. (Jeremiah 7:34; 16:9, 25:30; Luke 15:25) Why, Jesus Christ himself attended a marriage celebration!—John 2:1-10.

Wholesome fun is therefore not prohibited among Christian youths today. Indeed, the Bible says: "Rejoice, young man, in your youth, and let your heart do you good in the days of your young manhood." However, Solomon follows up these words with a caution: "But know that on account of all these the true God will bring you into judgment." (Ecclesiastes 11:9) Yes, you are responsible before God for the choices you make. You must therefore "keep strict watch that how you walk is not as unwise but as wise persons" when it comes to recreation. (Ephesians 5:15,



Should you feel left out because you cannot engage in what the world calls fun?

dards, engaging in premarital sex, vandalism, drug abuse, and other reckless behavior for "fun." In other cases, though, the young ones are not really trying to be wicked. But they fail to do things in moderation and to avoid excesses. (Proverbs 23:20; 1 Timothy 3:11) So when they get together to have a good time, things tend to get out of control.—Compare 1 Corinthians 10:6-8.

Recently, *Awake!* asked some young ones, "What goes on at worldly parties today?" One teenage girl answered: "Drugs, drinking. It really happens." Young Andrew said regarding some party-going boys in his school: "All they ever do is brag about how much they drank." Jason even went so far as to say: "A worldly party almost always has bad stuff going on." Since "revelries," or "wild parties," are condemned in the Bible, God-fearing youths avoid social gatherings that feature such practices.—Galatians 5:21; *Byington*.

Dangers may even lurk in seemingly harmless forms of recreation. Many of today's most popular movies, for example, feature nudity, graphic sex, and sickening violence. Hit songs often contain pornographic lyrics. Rock concerts are commonly scenes of drug abuse, bedlam, and violence.*

When Parents Say No

The bottom line? If you are a Christian, you simply cannot do all the things your peers enjoy doing. After all, Jesus said that his followers would be "no part of the world,"

* See the article "Young People Ask . . . Should I Attend Rock Concerts?" in our December 22, 1995, issue.

- 16) The reason? Many young ones make very poor choices in this regard.

When Fun Gets Out Of Control

Consider what happened back in Bible times. Some Israelites lost all sense of balance when it came to recreation, throwing wild parties that lasted all night! The prophet Isaiah said: "Woe to those who are getting up early in the morning that they may seek just intoxicating liquor, who are lingering till late in the evening darkness so that wine itself inflames them! And there must prove to be harp and stringed instrument, tambourine and flute, and wine at their feasts." Not that it was wrong to get together and enjoy food, music, and dance. But Isaiah says regarding these revelers: "The activity of Jehovah they do not look at."—Isaiah 5:11, 12.

Many youths today do the same—they give little thought to God when they seek recreation. Some brazenly defy godly stan-

and that means being different from other people. (John 15:19) If your parents are God-fearing, they are keenly aware of this fact. So at times, out of a desire to protect you, your parents may discourage or firmly forbid certain things—things other youths are allowed to do. This is not always easy to take. "People want to have fun!" insisted one teenage girl. "Our parents got to have fun when they were young, but sometimes it feels like they want to keep us locked up."

Following your parents' advice in such matters may not be easy, even when you basically share their point of view. One athletic-looking youth we'll call Jared recalls: "I wanted to play basketball on the school team. A lot of people were pressuring me to play, and it kind of bothered me. But then I talked to my parents." Jared's parents pointed out the dangers of "bad associations" and reminded him of how time-consuming his sports activities would be. (1 Corinthians 15:33) "That was it," Jared says sadly. He went along with his parents' advice, but he still felt bad that he didn't get to play ball.

'I'm Missing Out!'

Whatever your situation, you may likewise get discouraged from time to time when you hear your schoolmates boasting of their good times. 'Why do other youths get to have all the fun?' you may ask. Yes, how can you overcome the feeling that you are missing out?

It might help if you read Psalm 73 and meditate on the experience of the Bible writer named Asaph. In verses 2 and 3, he makes this confession: "As for me, my feet had almost turned aside, my steps had nearly been made to slip. For I became envious of the boastful." Yes, while Asaph led a restricted life, others boasted that they could do whatever they wanted—apparently with no bad results. It seemed that they had plenty and were always getting more. (Verse 12) Asaph thus became so discouraged that he cried out: "Is it

for nothing, then, that I have kept myself pure and have not committed sin?"—Psalm 73:13, *Today's English Version*.

Fortunately, Asaph came to his senses before he did anything rash. He made a visit to "the grand sanctuary of God," and in those wholesome surroundings, he gave matters serious thought. Before long Asaph had drawn a remarkable conclusion regarding godless pleasure seekers: "Surely on slippery ground is where you place them. You have made them fall to ruins."—Psalm 73:17, 18.

The same can be said of many of your pleasure-seeking peers. They may think that they are having a good time now. But the enjoyment of sin is only *temporary!* (Hebrews 11:25) Because they do not follow Bible standards, they are standing "on slippery ground" and are in constant danger of experiencing a terrible crash—suddenly and without warning. God's Word declares: "Whatever a man is sowing, this he will also reap." (Galatians 6:7) Surely you have heard of young ones your age who have already suffered premature death, sexually transmitted disease, unwanted pregnancy, or jail as a result of "fun" escapades. Does it not benefit you, then, to steer clear of such things?—Isaiah 48:17.

Solomon gives good advice when he says: "Let your heart not be envious of sinners, but be in the fear of Jehovah all day long. For in that case there will exist a future, and your own hope will not be cut off." (Proverbs 23:17, 18) Yes, no "good" time is worth losing one's hope of living forever in Paradise on earth.

In the meantime, how can you satisfy your natural desire to have a truly good time once in a while? Are there safe, wholesome ways to do so? What if money and other resources are limited? *Awake!* asked youths around the world for some suggestions and ideas. These will be discussed in a future article in this series.

WATCHING THE WORLD

"Missing" Women

"In those societies which treat women fairly in terms of health, there are 106 women for every 100 men. This is a biological fact," states *The Courier*, a magazine published by the European Union. But UN studies also point to another fact: In Asian countries such as China, India, the Republic of Korea, and Pakistan, there are, on the average, only 94 women for every 100 men. Why? "Scientific advances have made it possible to determine the sex of the foetus early on" and have intensified the "anomalies in the female-male birth ratio," *The Courier* explains. In the Republic of Korea, for example, in 1982, 94 girls were born for every 100 boys, but in 1989, that ratio had dropped to 88 for every 100. Adds the UN publication *Our Planet*: "The statistics are shocking: 100 million Asian women are 'missing' due to female infanticide and abortion of female fetuses."

Weapons or Development?

One hundred U.S. dollars can buy either one AK-47 rifle or enough vitamin-A capsules to prevent blindness in 3,000 one-year-olds. One hundred million dollars can buy either ten million land mines or sufficient immunizations to protect 7.7 million children against six deadly childhood diseases. Eight hundred million dollars can buy either 23 F-16 fighter planes or salt iodination for ten years, protecting 1.6 billion people from iodine-deficiency disorders, such as mental retardation. About 2.4 billion dollars

will buy either one nuclear submarine or water and sanitation facilities for 48 million people. Where do world priorities lie? According to *The State of the World's Children 1996*, arms sales to developing countries in 1994 alone totaled \$25.4 billion, money that could have been spent instead on development efforts.

Road-Crossing Moose Hazard

Why does a moose cross the road? This question is no joke to Newfoundland's wildlife biologists or to local drivers and the



thousands of tourists who use the province's highways. "There are about 300 car-moose accidents a year on Newfoundland's highways, several of which result in the deaths of drivers," says *The Globe and Mail* newspaper. "A mass of up to 450 kilograms [1,000 pounds] of moose can slam down on the roof of a car like a boulder, killing or maiming." Simply reducing the size of the current moose population of 150,000 on the island may not work, says Shane Mahoney of the Natural Resources Department, because in a number of areas where there is a low density of moose, there is a high number of accidents. By analyzing herd movements, scientists hope to learn why moose, who are naturally frightened by traffic, decide to cross the road.

Nauru's Plight

Nauru, the smallest and most isolated republic in the world, was once noted for its tropical beauty. European sailors who first caught sight of the eight-square-mile island in the 18th century called it Pleasant Island. Now, however, only a narrow coastal fringe is habitable, and Nauru has become "the most environmentally ravaged nation on earth," notes *The New York Times*. Why? Strip mining. For 90 years phosphates, the product of bird droppings over thousands of years and marine microorganisms, have been mined, "leaving behind a pitted, ghostly moonscape of gray limestone pinnacles, some as tall as 75 feet." The heat rising from the four fifths of the island already mined out has also affected the weather, driving away rain clouds and plaguing the land with drought. The last deposits of phosphate are expected to be extracted within five years. Many Nauruans feel that the only recourse is to abandon Nauru and use their wealth to buy a new island home to which they can move.

Guinea-Worm Disease Succumbing

"After smallpox, the guinea worm looks likely to be the second human disease to be eradicated," states *The Economist*. "The number of reported cases, which was nearly 900,000 worldwide as recently as 1989, was down to 163,000 last year and in most countries is halving every year." An exception is Sudan, "proving that war and disease go hand in hand." A waterborne parasite that has its start in

microscopic larvae, the guinea worm has already been eradicated from Central Asia, Pakistan, and a number of African countries. Agencies have brought it under control by using a water-purifying chemical, teaching people to filter their drinking water through a cloth, and preventing infected ones from bathing or wading in sources of drinking water. Once ingested, the male worms die after mating, and the females may reach three feet in length before slowly emerging over several weeks from painful blisters on a victim's leg, sometimes crippling and damaging muscles.

Doomsday Clock Advances

The famous doomsday clock on the cover of *The Bulletin of the Atomic Scientists* has recently had its hand moved three minutes closer to midnight. The clock symbolically reflects how close the world is to a nuclear war. Since its introduction in 1947, the clock has been reset 16 times in response to changing world affairs. The closest it ever came to nuclear midnight—two minutes—was in 1953 after the first hydrogen bomb explosion by the United States. The last change was in 1991 when it was moved back to 17 minutes before midnight because of post-Cold War optimism. Advancing the clock to 14 minutes reflects increasing concern about growing world tension, the insecurity of nuclear stockpiles, and the threat of nuclear terrorism. "The world is still a very dangerous place," said Leonard Rieser, chairman of *The Bulletin*.

Newborn Babies Abandoned

In Italy a mother can legally refuse to accept her new-

born, leaving the responsibility of finding a couple willing to adopt it to the juvenile authorities. Yet, during 1995 as many as 600 children were abandoned at birth, "many in trash cans, others close to churches or health-service centers," says the Italian newspaper *La Repubblica*. The phenomenon occurs in the most industrialized and prosperous areas of the country as well as in the poorest and least developed. According to Vera Slepov, president of the Italian Society of Psychology, this is a "warning signal of a sense of death" that pervades society.

Thirst Not Sufficient

"If a person relies on thirst, he will not drink enough," says Dr. Mark Davis, an exercise physiology professor. Many people stay in a slightly dehydrated state, as the thirst sensation occurs after body fluids have already got low. And the



older people get, the less keen is their thirst mechanism. As reported in *The New York Times*, we need water more when the weather is hot or extremely cold and dry, when we exercise or diet, and when we have any illness accompanied by such conditions as diarrhea, fever, and vomiting, which cause a loss of fluids. Those on high-fiber diets also require more fluids to keep the fiber moving through the bowel. While fruits and vegetables may contain high percent-

ages of water, most of our needs are satisfied by drinking. Water is best, since it is rapidly absorbed by the body. The sweeter a drink is, the more slowly it is absorbed. Sodas can actually make you thirstier, as fluid is needed to digest the sugar. Since caffeine and alcohol are diuretics, depending on drinks containing them can lead to water loss. "Adults should drink at least eight eight-ounce glasses of water a day," says the *Times*.

Famous Egyptian Tomb Opens

The tomb of Nefertari in Luxor's Valley of the Queens, closed for many years, has been restored and reopened to the public. "This tomb is really the most fascinating in the west bank of Luxor, or even the whole of Egypt," said Mohammed el-Soghayer, head of the Luxor branch of the Supreme Council for Antiquities. "It was obviously performed by the most skilled artists in the time of Ramses II who built this royal monument because of his great love for Nefertari. He wanted her to have the best tomb possible." However, the 520 square yards of rich and delicate paintings were almost destroyed by floods, mud, and penetrating salt crystals. In 1986, after years of consultation, an international team began the painstaking work of piecing together the mural fragments using photographs taken by the Italian Egyptologist Ernesto Schiaparelli, who discovered the tomb. The number of visitors, however, has been restricted because of concerns over humidity. Nefertari was also honored by Ramses II when he dedicated one of the temples at Abu Simbel to her.

FROM OUR READERS

Schools in Crisis I was waiting at a bus stop when someone handed me the issue "Schools in Crisis." (December 22, 1995) It has proved to be more beneficial than an entire book I recently read on the subject. I would be very thankful if a subscription to *Awake!* could be sent to my home.

V.C., United States

The section about the Theocratic Ministry School reminded me of when I was in school. I had to give an oral report but was very limited in my English at the time. When I finished my presentation, my teacher said that he was very impressed and that I had been the only one who had good posture and eye contact with the audience. I was able to do this because of the excellent training we receive in the Theocratic Ministry School at the Kingdom Hall.

G.A., United States

I didn't realize that these articles would evoke such a strong emotional response in me. When I was in school, my parents were too preoccupied with their own problems to be my advocate. As a result, I had some very lonely times while in school. Because of articles like these, I realize that Jehovah loves young people and doesn't want them to feel all alone in this world.

M.M., United States

Mali The article "A First for Mali" (December 22, 1995) was magnificent. I've read it three times. How I wish my circumstances would allow me to become a missionary! The article also made me realize that there are many people who do not have the conveniences we enjoy and yet they are happy. What a wake-up call!

D.L., United States

Flying Rocks Just a few days ago, I wondered about the difference between a shooting star and a meteorite. Imagine my surprise

when I read the article "Rocks That Fly" (December 8, 1995), which explained this very point. Thank you for publishing articles that familiarize us with Jehovah's creation.

R.P., Switzerland

Learning From Andrew I have just read the article about the young man with Down's syndrome, "What We Learned From Andrew." (December 8, 1995) We also have a child with a mental disability, and many of the comments from Andrew's parents reflect how we ourselves feel. It is often difficult for our Christian brothers to appreciate the special difficulties that having a mentally disabled child brings and the emotional pressures that are placed on the family. So thanks for the article.

J.B., England

I feel this was one of the most beautiful and sensitive articles that you have published. In just three pages, a whole treatise on how we should view those with impediments was presented. It conveyed a profound lesson about human relations.

M.L., Spain

Earlier this year my wife gave birth to a boy with Down's syndrome. As with Andrew's parents, we experienced what many parents have felt on learning that their baby is disabled—anguish and sorrow as well as questions about the present and the future. For our part, we have managed to accept our baby's disability. He will soon be six months old, and he is progressing well. The day after he was born, my wife was literally overwhelmed by the many visits of our Christian brothers and sisters. We truly felt what it means to have a spiritual family. And besides the love of our brothers and sisters, there is Jehovah. Thank you for this article.

G.C., France

The Aristocrat of Speed

By Awake! correspondent in South Africa

WHO bears this title? The cheetah, the world's fastest animal over short distances. Each cheetah has its own unique pattern of spots—thus, the name cheetah, which comes from a Sanskrit word meaning "speckled body."

Some say that at first glance it seems that this cat is all legs. Others remark that its back sags and its head is too small. But these very traits work to the cheetah's advantage. The long hind legs provide leverage, enabling the cheetah to walk with grace and to run with elegance. And this animal can truly run! From a stationary position, within several seconds a cheetah can reach about 70 miles per hour.

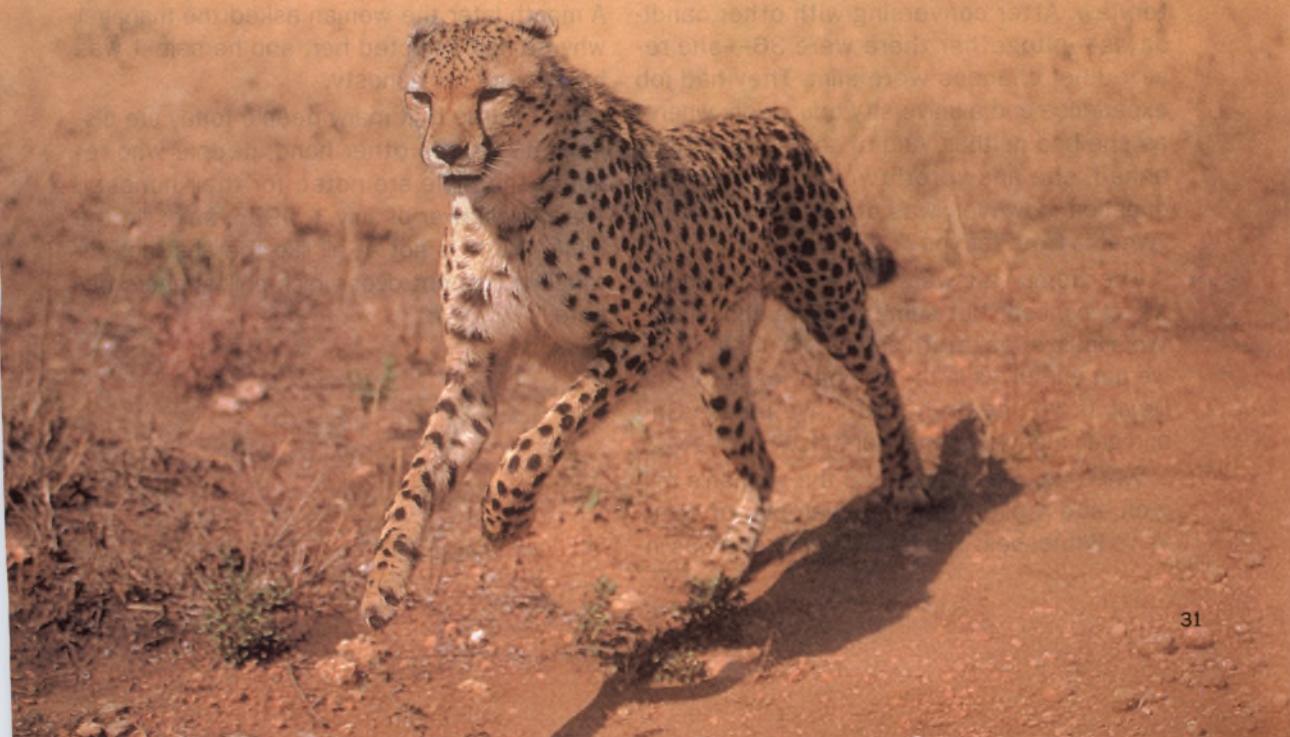
The cheetah is well designed for optimum speed. Its lightweight skeleton includes an unusually supple backbone that can coil and uncoil like a spring. The cheetah is also endowed with a deep chest, ample lungs, a strong heart, a tail that provides balance, and large nasal passages that allow for rapid breathing—all of which contribute toward this animal's unmatched swiftness. The cheetah's burst of energy, however,

is short-lived. After a mere quarter mile at full speed, it must stop to cool down.

Cheetahs are usually not a threat to humans. Ann van Dyk, who has been breeding cheetahs for years, writes in her book *The Cheetahs of De Wildt*: "After feeding was completed, I loved spending those few last moments before dark with my family of cats. A feeling of trust had developed between us and although they were not tame I knew they would not harm me."

Humans, however, have not always been so kind to the cheetah. Hunters in Africa, for example, coveted its exceptional coat, and colonization has limited the space in which the cheetah can run. This has shrunk the cheetah population considerably. At one time plentiful in India, the cheetah became extinct there in 1952. They are also no longer found in some countries bordering the eastern Mediterranean.

How happy we can be that in God's new world, animals will no longer be threatened by greedy humans! (Isaiah 11:6-9) Perhaps at that time you will have the privilege of seeing this marvelously designed aristocrat of speed, the cheetah.



What he looked for was honesty



A young woman in Ecuador went for a job interview. After conversing with other candidates—altogether there were 36—she realized her chances were slim. They had job experience and a university education, whereas she had neither. And of the six questions asked, she answered two incorrectly. One question, however, was of a personal nature: "What is truth for you?"

The woman answered: "Truth is not an abstract concept but something we should live. We should speak truth and not lie, for if we lie, we put ourselves in the company of Satan the Devil. If we speak the truth, we please God and gain many personal benefits."

When the manager asked the woman's religion, she replied that she was one of Jehovah's Witnesses. The following day she was in-

formed that she had been chosen for the job. A month later the woman asked the manager why he had selected her, and he said it was because of her honesty.

Isn't it true that many people today are dishonest? On the other hand, people who respect the Bible are noted for their honesty. *The Watchtower* of July 1, 1995, said: "In the Bible, 'truth' is not at all like the abstract, intangible concept over which philosophers debate."