

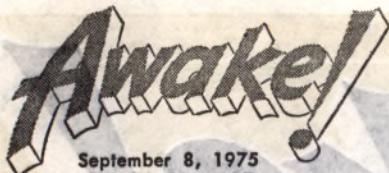
# **Awake!**

## **TENSION**

**-What Can You  
Do About It?**

**WHAT ABOUT  
THE SEARCH  
for NOAH'S ARK?**

**SEPTEMBER 8, 1975**



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# TENSION

## -What Can You Do About It?

HAVE you been to a drugstore recently? If so, you may recall seeing shelves filled with preparations to reduce the pain of headache, to calm jangled nerves or to combat inability to sleep. You see the same things repeatedly advertised in print and by television commercials.

It is evident that more and more people today are seeking relief from ailments. What causes so many aches and pains? Often a common element is involved: TENSION.

People of all ages and from all walks of life suffer from tension, or stress. Studies indicate that it afflicts so-called blue-collar workers more than it does executives. Youngsters, unmarried and divorced persons seem to experience more tension than older married people.

According to Dr. Eberhard H. Uhlenhuth, a psychiatrist at the University of Chicago, increasing evidence indicates that stress plays a major role in causing most of man's illnesses, from the common cold to heart attacks. "While there are other factors involved in causing illness," Dr. Uhlenhuth said in a health forum lecture, "it is quite clear that stress plays a triggering role."

Consider what tension can do to the heart. When a person is under stress, his blood vessels contract; thus greater pressure is required to force the blood through them. Also, the body's sympathetic nervous



system increases the amount of the stress hormones adrenaline and noradrenaline. In his book *The Western Way of Death* (1974), Dr. Malcolm Carruthers explains:

"These stress hormones raise the level of free active fat in the blood to prepare the body for physical exertion which, in the modern urban environment, seldom comes. As a result, the now redundant free fatty acids are laid down in the walls of blood vessels as neutral fat and cholesterol. When the coronary arteries have been narrowed by a critical amount, a final stressful episode makes the blood supply to the heart insufficient for its needs."

Prolonged stress can lead to stomach ulcers, diabetes and, in some cases, tumors. Pointing to this possibility are certain experiments with chickens performed by Dr. W. B. Gross, a veterinarian at Virginia Polytechnic Institute. According to *The National Observer*: "The experimental chickens developed a much higher incidence of a virus-caused cancer than did a control group. 'Social stress acting through the pituitary and adrenal glands appears to be a factor in the development of tumors,' Gross reported. 'Control of the physiological manifestations of stress may help to control tumors.'"

Of course, in most cases tension does not result in tumors. But stress does play a leading role in serious illnesses. Is there a way for you to reduce the likelihood of suffering adverse effects of tension?

First of all, it is important to realize that not all stress is bad. In *Today's Health* J. D. Ratcliff points out:

"Actually, stress is the salt of life. We are stressed by joy, by a game of tennis, by an exciting melodrama. We are in our least stressful state on awakening in the morning—and we know how we are then. There is apt to be mental confusion and poor muscular coordination. Stress wakes us up, makes us live. Difficulties arise when a particular stress, either mental or physical, is applied too long."

The fact that some stress really benefits people led Dr. Hans Selye, a foremost authority on the biochemistry of stress, to coin the word "eustress," meaning "good stress." It is "distress," or bad stress, in his opinion, that causes problems. In the book *Stress Without Distress*, Dr. Selye remarks: "Since [stress] is associated with all types of activity, we could avoid it only by never doing anything."

If stress is overly prolonged, however, or if a person reacts poorly to a stressful situation, harm may result. How can you avoid that? Let us consider some basic situations that cause excess tension.

## SOME CAUSES OF EXCESS TENSION

People vary greatly in their reactions to events in their lives. What brings distress to one person may be a refreshing experience for someone else.

Some things, though, nearly always breed unhealthy tension. Among the greatest of these is the loss of one's spouse. Also ranked high are personal injury or illness, loss of a job and financial reverses. The overcrowded conditions of some areas and the continual subjection of persons to

loud noises are, for many individuals, further sources of painful stress.

The amount of tension experienced by a person has much to do with his attitude toward life. Concerning the way of life of many who died of heart attacks, *The Western Way of Death* says: "This could be characterized as an irregular, self-destructive way of life, primarily dominated by emotions of aggression, anger and ambition." Are you acquainted with persons of that type, or with ones who seem to 'work around the clock' to get ahead? Concerning such people, J. D. Ratcliff, quoted above, observes:

"We speak of alcohol and drugs as being addictive. So is work. Driving, ambitious people become slaves to work. The resultant stress can cause serious problems."

Besides his mental attitude, a person's daily routine may contribute to excessive stress. Last year, an article in the *Los Angeles Times* pointed to an interesting observation of Dr. Selye: "Some people are racehorses, so highly strung that it would kill them to be kept in a quiet stall most of the time... Such people need more stimulation. He compared others to turtles, whose vital force and energy are best conserved in quiet and placidity." One who is overpaced or underpaced at his job is likely to suffer ill effects from tension.

Does tension bother you? There are a number of things that people have found effective in coping with tension. Let us consider some of them briefly.

## THE VALUE OF A BALANCED VIEWPOINT

If tension is a problem for you, could a more balanced viewpoint of life help? Consider the advice of Dr. Aaron T. Beck with regard to the "middle bracket" business-executive type:

"His trouble is an outgrowth of the over-emphasis on achievement and the notion

that a person's self-worth is dependent on how much he achieves. At its ultimate, achieving becomes a life-or-death matter to him, and he is constantly generating anxiety, just as though the ax is ready to fall at any moment.

"If he can develop a more healthy attitude about achievement—learn from experience that it's a nice thing to have, but an optional extra and not an essential for existence or self-worth—then he is less likely to feel the stress of striving for a goal."

One of the wisest men of ancient times contributed a similar sentiment to the inspired Scriptures, when he wrote: "And I myself have seen all the hard work and all the proficiency in work, that it means the rivalry of one toward another; this also is vanity and a striving after the wind. Better is a handful of rest than a double handful of hard work and striving after the wind."—Eccl. 4:4, 6.

The emotion of anger may be the worst for causing tension. Many individuals have fallen dead as a result of heart attacks brought on by fits of rage. Are you inclined to be quick-tempered? If so, it will help you to get a more balanced viewpoint, realizing that 'blowing one's top' is not a sign of strength, but of weakness. The Bible's proverb wisely states: "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." (Prov. 16:32) After treatment by a psychotherapist, a young man who had physically assaulted more than twenty people admitted: "Now I realize that a *real* man can handle his problems without a fight."

Pointing to a sure principle for rooting out undue tension from our lives, Dr. Selye observed in an interview:

"The two great emotions that cause the absence or presence of stress are love and hate. The Bible makes this point over and over again. The message is that if we don't somehow modify our built-in selfishness, we

arouse fear and hostility in other people—not a very favorable environment in which to exist! Conversely, the more we modify that self-centeredness, the more we can persuade people to love us rather than hate us, the safer we are, and the less stress we have to endure."

## WILL A CHANGE OF PACE HELP?

What about your daily routine? If you are like many factory employees who work on assembly lines, it is probable that repeating the same tasks day after day gets you down at times. What can you do to ease tension in your life?

If your present employment does not serve a special purpose that would offset its undesirable aspects, could changing to a job that better suits your personality improve matters for you? If such a change will not create economic hardship, you may find that doing something you like will reduce stress in your life.

Often, though, a job change is out of the question, as in the case of housewives. If that is your circumstance, you may find it helpful to do the most unpleasant tasks first, leaving later hours for more enjoyable duties. Too, a change of pace from time to time is a must to prevent the buildup of tension. A short walk, a half-hour nap or simply looking out of the window for a few minutes can do wonders for a tense person. Beware, though, not to take so many breaks that you become frustrated due to lack of accomplishment. This would aggravate, rather than relieve, tension.

There may be an even better way to seek a healthy change of pace. Dr. Selye comments: "We have found that when completion of one particular task becomes impossible, diversion . . . is frequently as good as—if not better than—a rest." A hobby such as writing, painting, knitting,

shopwork or some other pursuit that you find interesting can ease tension.

And do not underestimate the value of physical exercise. Dr. Carruthers writes: "Most of the known risk factors in heart disease such as high blood fat levels, high blood pressure, sugar intolerance and rapid blood clotting have been found to decrease in suitably physical training schemes. The subjects also look and feel better, cope more easily at home and at work and sleep more soundly at night." Chopping a log, painting a room, riding a bicycle, a vigorous and refreshing swim, indeed, any physical activity can do much to relieve tension.

During their formative years, youths are especially susceptible to stress. Dr. Aaron T. Beck explains how parents can help their youngsters to cope with tension:

"My own attitude is that while it's good to give the child lots of love, it's not enough. . . . What they do need is the opportunity to confront various problems when they're young and learn to cope with them. . . . The parent shouldn't do all the coping for the child. The idea is to make it a learning experience so the child will be able to solve similar types of problems that arise later on."

#### **Avoid Making Things Worse**

You cannot avoid a measure of tension in your life. But do you make things worse than they have to be? It is known, for example, that the use of tobacco puts an extra load on the heart. One study indicated that caffeine from coffee increases secretion of a stress hormone in overly aroused individuals, though it does not do that for persons relaxed at home. And what about overeating and the abuse of alcohol? The Bible, at Luke 21:34, associates these excesses with "anxieties of life." Could discontinuing some habits and

modifying others result in less tension in your life?

There is another cause of day-to-day tension that many persons could easily avoid. What is that? The automobile. Tests with drivers who previously had heart attacks showed pulse rates of 180 beats per minute while behind the wheel, which is as high as that of racing drivers. Could replacing some driving by walking, cycling or using public transportation reduce the stress of life for you?

A way to avoid making things worse when you are under stress is not to take on additional unnecessary responsibilities. For example, if you presently have serious illness in your household, it would be unwise to make major changes in your life, such as moving or changing jobs, until the illness has passed.

Many situations that breed excess tension come up unexpectedly. To minimize the harmful effects of these calls for training the mind in advance. A fine principle is found in the Bible at Ecclesiastes 7:8, 9: "Better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." Reacting in a mild manner when one is provoked may benefit one's antagonist, too, for the Scriptures also state: "An answer, when mild, turns away rage."—Prov. 15:1.

In short, what can you do about tension? If it springs from an attitude of mind, change the attitude. Seek a change of pace from your regular routine through periodic breaks, through physical activity or by pursuing a constructive hobby. If possible, avoid aggravating, stress-producing situations, and prepare yourself in advance for unexpected stress.

SOME guests are eagerly looked forward to, but I do not happen to be one of them. And, generally, guests make it a point not to outstay their welcome, but I have the irksome quality of taking roots, setting up housekeeping with certain persons indefinitely and refusing to leave until forcibly evicted. Among the more common places where I set up housekeeping on the human body are the feet, especially between the toes, on the scalp, under the beard and in the groin.

Who am I? I am a fungus. And the problems I cause have been given several nicknames—Jock Itch, Jungle Rot, Barber's Itch and Athlete's Foot being the most common.

Actually I belong to a large family of living things in the plant kingdom known as fungi, many of my "cousins" being most useful to humankind. Among my relatives are the edible mushrooms, so beloved by cooks and gourmets, as well as bakers' and brewers' yeasts. Others of our family account for blue cheese and Roquefort cheese.

And not to be overlooked is the role that some members of our family play in the form of antibiotics. Who has not heard of the good accomplished by penicillin, as a result of which many persons today survive pneumonia and other diseases that, in times past, so often proved fatal? But as for myself, even though I do my best to get next to people, somehow my friendliness does not seem to be appreciated.

We of the fungus family differ from ordinary vegetation in that we do not contain chlorophyll. Therefore, we cannot manufacture our own food from the sun and the soil, as most plants do. Instead, we keep alive by feeding on organic matter. Most of us feed on living matter, for which reason we are classified as parasites, but some of us can also subsist on dead

# When a FUNGUS Sets Up

## Housekeeping

—on

YOU



organic matter. You've seen us growing on stale bread or cheese, or as mildew in damp closets, or as smut or rust growing on corn or wheat.

We find it most agreeable to live the year around in warm, humid areas such as Florida, Hawaii, the South Pacific and other like tropical areas. Some of us also thrive in temperate zones during the hot summer months when strenuous activity in sports of one kind or another tends to saturate the skin folds with moisture and to make the skin soggy and susceptible for us to thrive.

We can grow almost anywhere in sand or soil, providing nutrients are present; and when you walk barefoot around beaches or swimming pools, you are giving us an open invitation to move in and set up housekeeping on you. You are doing the same when you wear clothing that has been previously worn by one with whom we have resided.

Because of the nature of the lesions we cause, we have come to be known as ring-worms, but that is a shabby misconception. And while, as a rule, we are nothing more than an irritating nuisance, at times we put folks to bed, and there are some of our

immediate family that are extremely vicious and can even kill our host.\*

### **Prevention and Eviction**

By now you are probably thinking that there is no way to avoid our setting up housekeeping on you. But do not despair. It may surprise you to know that about 75 percent of the world's population is born with a natural immunity or inborn resistance to us, so that, try as we may, we just cannot enter. Because of this immunity factor, it is common to see a husband with athlete's foot, while others in his family never catch it. Those born without this immunity may unwittingly allow us to get a toehold in their shoes through chance environmental exposure. But for those individuals who are susceptible I have some good advice.

As I mentioned earlier, you frequently invite us in. You can avoid that by not walking barefoot in public places, such as at summer resorts. Wear sandals when using public showers as well as when going to and from such showers. If you don't happen to have sandals, put a towel on the floor of the shower stall. Avoid wearing clothing used by others. Reduce foot-perspiration problems by changing from socks made of artificial fiber to those made of wool or cotton. Reduce groin perspiration by wearing boxer shorts rather than the jockey type, and cotton underwear instead of nylon. Dry well all moist body areas after taking a bath, especially between the fingers and the toes and the skin folds. If your feet perspire heavily, apply foot powder in the morning, or apply baby powder to other moist areas, but be sure not to use a powder that contains starch. Avoid wearing tight-fitting underwear and don't scratch affected parts; you might spread the infection to other parts of your body.

\* It should be noted, however, that not every skin inflammation is caused by a fungus. In many instances, it may merely be some other form of dermatitis.

In the case of underarm infection, it may help to shave the affected area weekly. However, the key emphasis in both prevention and cure is to keep the skin CLEAN and DRY. We fungi can survive only on a moist skin surface.

Today there are many remedies available both to control and to evict us. Some of these have been derived from non-irritating fatty acids, which may be incorporated in liquids, ointments or powders. A simple home remedy that some have found effective is one tablespoon of powdered borax in a quart of warm water in which hands or feet are soaked. It may also help to soak socks and underwear in a solution of one cup of borax to a pail of water. A cup of borax in your laundry water every couple of weeks may help to prevent us from returning.

To get rid of us of the fungi clan, never hang your underwear in damp bathrooms to dry. If you don't have an automatic drier, hang them in the sunshine with the crotch exposed. Also, turn swimsuits inside out before hanging them up to dry.

If, with all these efforts and precautions, you are not rid of us, then we recommend that you seek professional advice. Still, as one doctor put it, 'Fungi infections tax the ingenuity of the physician.' Since some of us are far more difficult to evict than are others, your doctor may experimentally prescribe various kinds of medication until he finds one that does the trick. It may even mean taking some kind of medication by mouth, and that from three to six months. And, usually, treatment is kept up for a while after you apparently have gotten rid of us. You know, we can lurk among the skin cells, just waiting for another opportunity to multiply and cause another outbreak. But with all the help you have on your side, you need not give up hope. With perseverance you will get rid of us yet!

# THE BULLFIGHT

## -A Fiesta in Spain

HANGING on walls of numerous homes throughout the world are pictures displaying the skill of a bullfighter. Bullfighting is a fascination to people everywhere. But most people have never actually seen a bullfight. What is it like? Let us take you on a visit to a bullring in Barcelona, Spain—the Plaza de Toros Monumental.

As you approach you note an atmosphere of excitement and tension. People are milling about the entrance of the Moorish-style, open-roofed structure. Individuals are paying for tickets in notes of 500 and 1,000 pesetas (\$9 and \$18). But, regardless of the price, there is a good crowd.

As you enter the plaza, you see that high up in the stands, to the left, a band of musicians has struck up a *paso doble*, the music that is always associated with the bullring. Over to the right and also high up is the box for the *presidente*, usu-

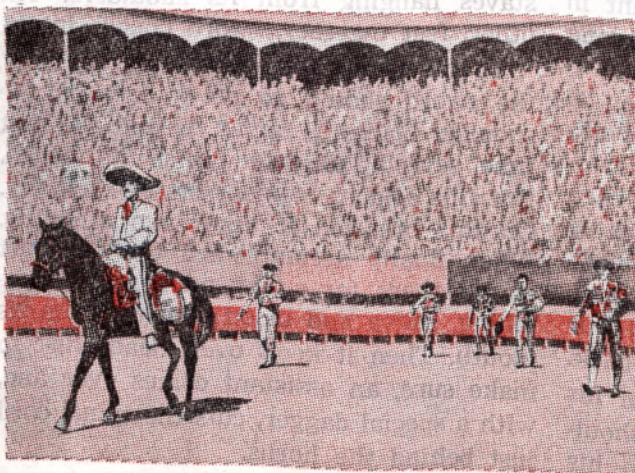
ally a local dignitary who presides over the fight and awards prizes. There is also a section marked *toriles*, where six pedigree bulls are waiting; they have been prepared and trained for at least four years. On this occasion each bull weighed in at 500 kilos (1,100 lbs.).

Down to the left await three *toreros* (matadors) with their respective *cuadrillas*, or troupes of assistants, some mounted and others on foot. Before the day is over, these three matadors will handle all six bulls, two apiece.

### "La Corrida de Toros" (The Bullfight) Begins

The arena is cleared except for the senior of the three toreros. The bullpen is opened and out storms a magnificent black bull. This half ton of rippling muscle trots around the ring with his head held high, as if daring anyone to come down and face him. He does not have to wait long. As the torero looks on, his assistants start to test out the bull with their capes.

Now the torero takes the center of the ring, making some initial passes with the *capote*, or large cape, swinging slowly away from the bull as it charges in. If the torero feels especially confident, he



may do his cape work in a kneeling position, causing the bull to pass through the swirling flourish of the cape several times. The crowd responds with a full-throated cry of approval: "¡Ole! . . . ¡Ole!" But now a bugle sounds.

This marks the end of the cape work and the beginning of the *varas*, or the performance by the picador on horseback. With lance in hand the picador chooses a position on the outside edge of the arena to lure the bull into attacking him. The bull suddenly sees this much bigger target. He hurls himself forward to strike at the horse's right flank. As the bull digs his horns into the protective armor of the blindfolded horse, both horse and rider are forced back by the impact. The horse struggles to retain balance and, at the same time, the picador drives his lance into the bull's shoulder and bears down with all his weight, severing some of the bull's muscles and tendons, causing the mighty animal to carry his head lower, which is necessary for the torero's later work with the *muleta* (a smaller cloth). The bull retreats momentarily and then attacks again, only to feel the lance penetrate his shoulders once more, sapping further strength and speed.

It is now time for the *banderilleros* to go into action. Their role is to plant in the shoulders of the bull 30-inch-long staves with sharp harpoon-like barbs, called *banderillas*. From a distance of 20 or 30 yards the banderillero attracts the bull's attention by shouting. He then runs toward the bull with a banderilla in each hand. At the crucial moment he rises up on his toes and, with arms extended, plunges the barbed staves into the bull. This procedure may be repeated up to four times and can also be done on horseback.

By now the bull has lost much of his strength. Blood is pouring out of his shoulder wounds and is streaming down his

body. His whole body heaves with great effort and exertion. The bugle sounds again, introducing the part of the bull-fight in which the animal meets his death.

### **Moving In for the Kill**

Before moving in for the kill, the torero may raise his bullfighter's hat and dedicate the bull to someone in the audience, perhaps a prominent person, or even to the public in general. Then he advances toward the animal with his *muleta*, or small baiting cloth, spread out. He uses this to provoke the bull to attack. The bull, although exhausted, accepts the challenge and charges; but not because the cloth is red (cattle are color blind). He is attracted by the movement of the cloth.

The torero makes the bull go through several passes, each time trying to bring him closer, though carefully watching those dangerous horns. One pass is so close that the bullfighter almost loses his balance. When he turns around to face the bull once more, his suit is smeared with blood from the bull.

The torero now readies himself for the kill with the *estoque*, or special execution sword. Bull and matador face each other for the last time. The one, spent and bleeding, breathing heavily, and with six barbed staves hanging from its shoulders. The other, feet together, sword poised, intent.

To kill cleanly and according to the rules, the sword should go down between the shoulder blades as far as the hilt the first time, severing an artery or a vital organ. But this seldom happens on the first try. On this occasion it takes two attempts. When finally accomplished the bull just stands there for a few moments, tongue lolling, saliva and blood pouring from its mouth. Then it keels over, dead. Just to make sure, an assistant comes over and, with a special dagger, cuts the spinal cord just behind the horns.

## *After the Kill*

It is now time for the crowd to express its opinion. This can vary from complete silence (indicating disapproval), to whistles, applause and waving of handkerchiefs. While this goes on, a group of horses drags away the carcass. The whole affair, from the moment the bull first appeared, has taken about fifteen minutes.

The *presidente* now decides whether a trophy will be awarded. If the torero has done a commendable job, he may receive one of the bull's ears. If he displayed special grace and skill, he may get both ears. A superb performance will bring the supreme award—both ears and the tail, as well as glory, fame and, possibly, higher pay in future fights.

## *Bullfighting Through the Centuries*

Bullfighting has been developing for thousands of years, especially in Spain. A reason for this is that the Spanish breed of bull possesses the special qualities necessary for this activity. Financial support of bullfighting in Spain has been greatly enhanced during the last fifteen years by the tourist boom that now brings some thirty million people to Spain annually. Most tourists attend a bullfight, for they think it is a typical Spanish experience. This, however, is far from the truth. Although bullfighting is considered Spain's *fiesta nacional* (national fiesta), most Spaniards do not attend bullfights and have little interest in them. But as long as there are enough people willing to pay, there will be toreros willing to fight and breeders willing to produce more bulls. But how does bullfighting affect those who watch it?

## *Effect upon People*

Reactions to bullfighting are varied. Some consider it repulsive, while others become fascinated by it. The *aficionado* (fan), for example, is not at all troubled

by the death of the bull. He is more interested in the art, the grace and the skill of the torero in using the cape and the muleta. But, while much is said of the art and grace of the torero, even modern-day apologists for bullfighting acknowledge the cruelty to the animal. One encyclopedia, for instance, while claiming that bullfights have gradually changed through the years, "losing a great part of their harshness," admits that they are "*still cruel in certain details.*"—Italics ours.

Another matter to consider is the deliberate risk to his own life that the torero takes in order to please the public. The *Encyclopaedia Britannica* explains:

"The crowd does not actually wish to see a man killed, but the *possibility* of death and the man's disdain and skillful avoidance of injury thrills a crowd. The audience is not interested in simply seeing a man go into an arena, kill an animal in the safest manner and emerge unscathed; they want to see skill, grace and daring. Therefore a *corrida* is not really a struggle between a man and a bull but rather between a man and himself: how close will he dare to let the horns come, how far will he go to please the crowd?"

Interestingly, Portuguese bullfighting (which does not allow for the bull to be killed) is not as popular with the paying public.

As might be expected, not all fights finish in favor of the torero. The *Encyclopaedia Britannica* explains: "Virtually every matador is gored at least once a season in varying degrees of severity. Belmonte (one of the most famous bullfighters of the 1920's) was gored more than 50 times. Of the approximately 125 major matadors (since 1700), 42 have been killed in the ring; this does not include the beginning matadors or the *banderilleros* or picadors who have been killed." In spite of this, more than 3,000 bulls will be ritually killed in the Spanish bullrings during

this season, and dozens of toreros will risk their lives several times a week.

### The Catholic Church and Bullfighting

For years the Catholic Church banned bullfights. Pope Pius V (1566-1572) issued papal letters threatening bullfighters with excommunication and denial of Christian burial. Other popes supported this position until Clement VIII (1592-1605), who withdrew the previous excommunications, but, at the same time, stipulated that bullfights in Spain should not be held on holidays. Nevertheless, bullfights became the standard practice for celebrating religious events and festivals. Illustrating this are comments found in the *Encyclopedia Universal Ilustrada*:

"The transfers of the most holy sacrament (*Santísimo Sacramento*) from one altar to another were celebrated with bullfights; also that of relics and images of saints; the commemorations of patron saints of cities and towns; the building of churches; canonizations and many other religious festivals. More than 200 bulls, in some 30 bullfights, were blithely sacrificed to celebrate the canonization of saint Teresa de Jesús. Bulls were fought inside the Palencia Cathedral; the meat of the bulls killed in honor of the saints was kept as relics and to effect cures; the ecclesiastical chapters [body of clergy] organized and financed bullfights . . . In Tudela, on the morning of the bullfight a Capuchin monk was taken along to spellbind the bulls so that they would be fierce."

Toreros are inclined to be religious; but, as some of them admit, it is in a superstitious way. One explained that each bullring has its own private chapel

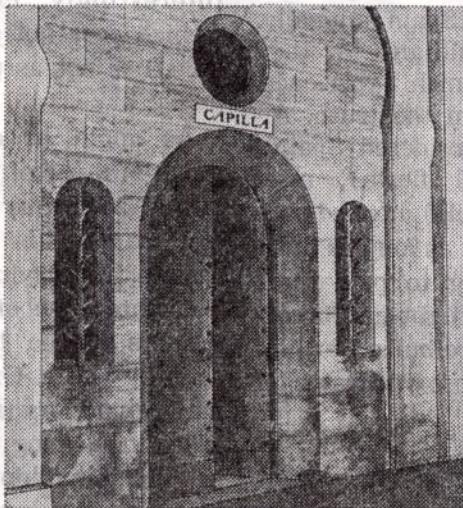
where the toreros can go to pray before they face the bulls. In fact, many of the toreros carry with them in their travels a kind of portable altar that can be set up in a hotel room for prayer before leaving for the plaza.

### Is Bullfighting for Christians?

How should a Christian today view bullfighting? A number of questions present themselves in this connection. For example, if man has been made in God's image, and God is love, can a person reflect that love while practicing cruelty to animals? (Gen. 1:26; 1 John 4:8) If a Christian has dedicated his life to God, is it reasonable to endanger that life by deliberately provoking a wild bull? Will such a practice go on in God's new order when neither man nor animal will "do any harm or cause any ruin"?—Isa. 11:9.

What, therefore, about collecting or displaying pictures of bullfights and matadors in one's home? Does it show a balanced outlook, a sound mind and good judgment to idolize men who disdain the

gift of life and then make a living by a public exhibition of cruelty to animals? Another thing: How would having such pictures in one's house affect fellow Christians? Or what if someone saw a fellow Christian attending a bullfight? These are serious questions for thinking Christians, for the apostle Paul wrote: "Let each one keep seeking, not his own advantage, but that of the other person." —1 Cor. 10:24.



Entrance to the Chapel,  
Plaza de Toros Monumental, Barcelona

# LIFE AS A MATADOR

## -How Satisfying?

The story of one who realized his dream of becoming a matador, and what this life was really like.

FOR nearly twenty years I dreamed of becoming a full-fledged matador, and at long last the moment had arrived. It was April 2, 1967, in Alcalá de Henares, Madrid.

When I walked out of the hotel, there was a large crowd of friends and followers who wanted to be with me on this important day. That afternoon, in the ceremony called the *alternativa*, I was to have conferred on me the title of *matador de toros*, the highest professional rank in bullfighting.

Those presenting me were senior matador Curro Romero, the godfather of the ceremony, and as official witness the famous matador *El Cordobés*, Manuel Benitez. After a few words of encouragement welcoming me to this exclusive group of professionals, I received what are commonly called *los trastos de matar*, the tools of the trade. These are the sword and the *muleta*, which is the small cape used to deceive the bull.

Then came an embrace from the two veteran matadors. And finally, face to face with the bull. I passed the test. Now a promising career lay before me. At last I had achieved what I had desired for so long.

### ***Early Desire to Be a Matador***

When I was a boy, bullfighting was my only interest. I used to sit at the door of



the local barbershop just to listen to the men talk about it. At the time, they were still talking about the death of one of the most famous bullfighters of all time, *Manolete* (Manuel Rodriguez), who was killed by a bull in 1947.

I had been practicing bullfighting for some time, but without a real animal. Finally my opportunity came. It was December 1958, when I was only fifteen.

Some older friends planned to go at night to a corral to practice. I managed to convince them to take me along. With difficulty they separated a wild cow from the herd. Then the four of us took turns at "fighting" it. After we finished, there was an argument as to who had been the best. One boy said that I had been. This surprised me, since I had no idea as to what was good or bad in bullfighting. From then on, my older friends took me along to their nocturnal bullfights, and I gained a lot of experience.

One night I was caught with a thrust of a cow's horn that opened up my face from the edge of my mouth down to my chin. The only doctor I had was my companion, who poured *aguardiente*, a cheap brandy, into the wound. This was my first blood spilled, and I considered it an honor. But how would I react the next time?

Would I be afraid to face a bull in a ring before an audience?

As I pondered such questions, I was even more determined to become a successful matador.

### *Pursuing My Goal*

My father attempted everything to discourage me. He beat me, and denied me meals. When he discovered that I was missing at night, he locked the door so I would have to spend the rest of the night on the street. So when I was about sixteen I decided to run away with two companions who also wanted to be matadors.

We went to Salamanca in the north of the country, some 700 kilometers (434 miles) from my home in Palma del Río. We hitched rides on freight trains, and suffered cold and hunger, but were able to keep alive by begging food from farms, and sometimes by stealing chickens. At times I thought of returning home, but the thought of the glory of being a matador spurred me on.

One day we heard that there was going to be a bullfight in Ciudad Rodrigo, in Salamanca Province. There the bulls are so big that only a few persons are willing to risk themselves in the ring. But my desire to be a matador was so great that I did not worry about the danger. I just wanted to become famous.

On that occasion, because of my daring, I was given some money, sufficient to get me to Madrid. There, with the help of relatives, I joined a bullfighting school. I attended for three months to practice what is called *salón* bullfighting, and to improve my style.

### *My First Formal Fight*

Now I was a novice, called a *novillero*. To reach my goal of becoming a full matador I needed experience and public exposure.

Finally the time came in 1963 when I first fought in a formal bullfight, with my name appearing on advertisements. It was in my hometown, Palma del Río, Córdoba. The occasion was the town's religious fiesta, and, as is the custom in most towns, it included two bullfights.

Once in the ring, I was so anxious to win that I am sure that my fury was greater than the bull's. And I did triumph—I was awarded both ears and the tail of the bull, the maximum prize, and the right to return the next day. On that occasion, too, I was successful. Everybody acclaimed me and said that I would become a good *torero*, or matador.

A businessman wanted to become my manager and representative. My father had changed his mind and no longer resisted the idea of my becoming a matador, since he could see the economic benefits. Before a notary he emancipated me and turned me over to the manager, as I was still underage. My mother, on the other hand, was against the idea because of the danger involved.

### *Further Steps Toward My Goal*

My manager was very good to me at first, arranging for fights that I needed with young bulls. This permitted me to develop and improve. But then I stopped making progress, since my manager was an amateur in the profession and was not qualified to help me to reach the stature of a full matador. My contract with him was for five years, and the only way out was to buy my freedom, which I did. I had to sign away a large sum of money, but at least I was free to progress in my career.

With a new manager, I obtained a contract to fight in Bilbao, one of the most important and spacious bullrings in Spain. This proved to be an important fight in my professional career.

In the course of my cape work, the bull's horn caught the cape and pinned it to the ground. So I was left defenseless, without a means of deceiving the bull. I could have run for safety, without loss of honor. But in my inexperience and desire to succeed, I stood my ground, kicking at the bull's face. However, its horn caught my left thigh, almost piercing it through.

My blood was flowing. The crowd would surely excuse me for withdrawing. Momentarily I was indecisive. But then the desire to triumph and progress toward my goal of becoming a full-fledged matador proved stronger than the pain of the wound. I called for another cape, and despite the fact that bullring authorities tried to stop me, I again faced the bull. I began feeling weak.

Even though the public does not want to see a tragedy, they get excited and are expectant in situations when the danger to the matador is great. In spite of the injury, I completed the cape work and killed the bull successfully. Amid the acclaim of the crowd I circled the arena, and was then carried off to the infirmary. After receiving first aid, I was transferred to the special hospital for bullfighters in Madrid.

Reports of the fight were published in the papers, bringing me to the attention of the bullfighting public. Also, a picture appeared showing me, horn wound in thigh, fighting the bull. I became famous, and obtained engagements in the best rings in Spain and in the south of France. Thus I eventually reached my goal, taking the *alternativa* on April 2, 1967.

#### *Satisfaction as a Matador?*

I now began receiving up to \$2,500 or so for each *corrida*, or fight. However, after paying my *cuadrilla*, or troupe, the travel expenses, food, hotel bills and 10 percent to my manager, often less than

10 percent was left for me. I was not accumulating the riches that I desired; in fact, I was spending more than I earned, figuring that the following season I would earn more.

For a time I considered it marvelous to be a matador—it offered fame and adulation. But I began to see that these people were more the friends of the matador than of me as a person. They wanted to bask in the reflected glory of the victorious matador and to be seen with him. Thus, after successful fights, the hotel would be full of "friends"; fiestas would be arranged in my honor. But on the day when things went badly in the ring, these "friends" were conspicuous by their absence.

Furthermore, I began to realize that bullfighting was run by a small number of powerful persons. A few *empresarios* controlled the major bullrings, and whether one obtained contracts to fight in them or not depended more on one's connections than on one's skills. Also, newspaper writers commonly would not report a matador's triumphs in the ring unless they received their "tip" beforehand.

Then there were the almost inevitable gorings. Of course, they were painful physically, but they also hurt the pocket-book, since the season only lasts a few months and a goring might put one out

## IN THE NEXT ISSUE

● **Prayers That God Answers.**

● **Finding Work That Affords Greater Freedom.**

● **Something Better than Big-Time Football.**

of action for from two to four weeks or more. I had seven goring, and it got to where the scars on my body looked like a road map.

Life as a matador, I began to see, was not all that I had imagined it to be. However, it was something else that caused me to question the value of the life I was living.

### **The Matador and Religion**

Religion is closely associated with bullfighting. Matadors customarily visit an image-filled shrine to worship prior to each fight; many carry a portable shrine with them. I remember, on one occasion, that I prayed before my shrine before entering the ring, as was my custom, but on coming back afterward I discovered that the shrine had caught fire! If I had arrived any later the entire room would have been burned out. That made me think: If these images could not save themselves, how could they possibly protect me in a bullfight? This doubt plagued me.

On another occasion when I was bullfighting in France, I went to confession, as was also my custom. Those of us who were waiting were surprised and disappointed when the priest would not come out to attend to us. Then when he heard that I was there, he came out and attended to me, but ignored the humble people who had been waiting for so long. Incidents such as this began to weaken my faith in the Catholic Church. Yet I believed in God, and had respect for the Bible. In fact, I used to enjoy reading it.

So once I asked a priest about the Bible, explaining that I wanted to understand it. However, he discouraged me, saying that the Bible was for theologians and that it would drive me crazy if I read it. That saddened me, weakening my faith in the Church even more.

**A Better Purpose in Life**

About this time, in the fall of 1968, my wife and I were having breakfast when a knock came at the door. She opened it and found two women who spoke to us from the Bible. To each question I raised, they provided a Bible answer. I marveled, desiring to handle the Bible like that. On reading the literature I had accepted from them, I realized it could help me to get the Bible knowledge I so much desired. Soon we accepted a regular Bible study in our home.

It was just at this time that I was invited to participate in a bullfight as part of a fiesta on a ranch. The bishop of Seville was there, and I noticed how much he was enjoying the proceedings. But somehow I felt out of place.

In my career I must have killed about 240 bulls. But even then, as I watched other matadors fight a badly bleeding and suffering bull, I felt pity for the animal. As I became more familiar with Bible teachings, I realized that bullfighting was no career for a true Christian. That bullfight in connection with the fiesta on the ranch proved to be my last.

As I came to appreciate God's purpose to create a righteous new system of things, my desire to serve Him grew stronger. (2 Pet. 3:13) This became my chief purpose in life. And since the Bible explains that God wants all to know of his new system, I began telling others about it. —Matt. 24:14.

Many were surprised, as well as pleased, to see me when I called at their door. They were keen on talking with me about bullfighting. But then I would take the opportunity to explain that there is something much better in life than bullfighting—it is knowing and serving our grand Creator. I have certainly found this to be true.

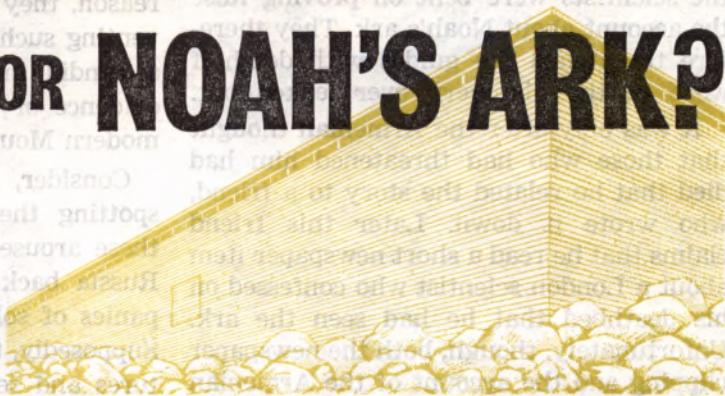
—Contributed by member of church

# What About THE SEARCH FOR NOAH'S ARK?

MORE than four thousand years ago Noah and his family survived an earth-wide flood, by riding it out in a huge wooden ark. The Bible states that, after the Flood, "the ark came to rest on the mountains of Ararat." (Gen. 8:4) The Scriptures do not say what happened to the ark after that.

Widely publicized newspaper accounts in the spring of 1974 indicated that at least eight American groups were seeking permission to climb the 16,946-foot mountain in search of the ark. Permission has been hard to obtain, though, since modern Mount Ararat is located in the politically sensitive area bordering Turkey, Iran and Soviet Armenia. It appears that only four groups actually got to Ararat last year.

Why has there been so much interest in the search for Noah's ark? Have these expeditions to Mount Ararat produced con-



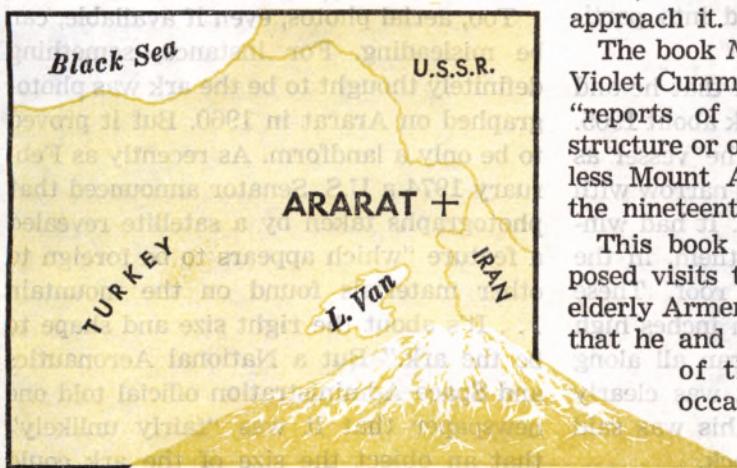
vincing evidence that the ark is still up there?

## *They Claim They Have Seen It*

Many insist that the ark still remains on Mount Ararat. There is, for example, the folklore of Kurdish tribes who tend their flocks on the lower slopes of Ararat during the summer. More than one foreign explorer, however, has learned, to his chagrin, that native porters refuse to ascend the mountain beyond a certain point. Above that is thought to be a "magic zone." Superstitions hold that, while the ark is up there, God will not allow any human to approach it.

The book *Noah's Ark: Fact or Fable* by Violet Cummings lists more than a dozen "reports of discoveries of an Ark-like structure or of hand-tooled timber on treeless Mount Ararat" since the middle of the nineteenth century.

This book also speaks of several supposed visits to the ark. For example, an elderly Armenian reportedly told of a visit that he and his father made to the site of the ark in 1856. On that occasion, the two Armenians served as guides for three visiting scientists. The



story has it that they did find the ark and entered it, noting that it was divided up into many compartments. But, supposedly, the scientists were bent on proving false the account about Noah's ark. They therefore threatened the guides with death if word of the discovery ever leaked out.

It was only after the Armenian thought that those who had threatened him had died that he related the story to a friend, who wrote it down. Later this friend claims that he read a short newspaper item about a London scientist who confessed on his deathbed that he had seen the ark. Unfortunately, though, both the newspaper clipping and the account of the Armenian that had been written down perished in a fire.

On August 10, 1883, the Chicago *Tribune* carried a story about a group sent by the Turkish government to investigate avalanches occurring on Mount Ararat. The news item stated that they "came upon a gigantic structure of very dark wood protruding from a glacier." Reportedly, inhabitants of the area had seen it for six years but were afraid to approach it because "a spirit of fierce aspect had been seen looking out the upper window." The investigation team, notes the *Tribune* report, entered the structure, finding that the interior had been divided into partitions fifteen feet high.

Another Armenian claimed that he and his grandfather visited the ark about 1905. Interestingly, he described the vessel as being "like a barge," long and narrow with a flat nose and a flat bottom. It had window holes, perhaps fifty of them, in the top under an overhanging roof. These openings were about eighteen inches high and thirty inches long and ran all along the side of the structure. It was clearly made out of wood, though this was said to be petrified, as hard as rock.

### *Real Evidence Elusive*

Many are convinced that these alleged eyewitnesses are telling the truth. What reason, they ask, would they have for inventing such a story? On the other hand, a candid investigation reveals that real evidence of the ark's being preserved on modern Mount Ararat has been elusive.

Consider, for example, accounts about spotting the ark from aircraft. One of these aroused the interest of the Czar of Russia back in 1917. He sent two companies of soldiers to climb the mountain. Supposedly, they located the ark, took pictures and sent back a full report to the Czar. An account of this adds, however: "A few days after this expedition sent its report to the Czar, the government was overthrown and godless Bolshevism took over, so that the records were never made public and probably were destroyed."

More recently, in the summer of 1953, an oil and pipeline engineer claimed that he had several clear pictures and maps of the area where he spotted what appeared to be the prow of a great ship nesting on a ledge of a mountain. But the pictures disappeared with his death a few years later.

Too, aerial photos, even if available, can be misleading. For instance, something definitely thought to be the ark was photographed on Ararat in 1960. But it proved to be only a landform. As recently as February 1974 a U.S. Senator announced that photographs taken by a satellite revealed a feature "which appears to be foreign to other materials found on the mountain . . . It's about the right size and shape to be the ark." But a National Aeronautics and Space Administration official told one newspaper that it was "fairly unlikely" that an object the size of the ark could

be detected in a photo from the altitude of a satellite.

### Wood from the Ark?

Expeditions have resulted in finding wood that is said to be from the ark. In 1876 James Bryce discovered a piece of hand-tooled timber about four feet long and five inches thick at 13,000 feet. In 1955 Fernand Navarra pulled a piece of hand-tooled wood from the bottom of an eighty-foot crevice. He made a similar discovery in 1969. But laboratory tests disagree as to the age of the wood.

Even if it could be shown conclusively that this wood came from the time of Noah, more than 4,300 years ago, would that prove that it came from the ark? Doubtless wooden structures other than the ark existed in Noah's time. (Luke 17:26-28) Fragments of these could have been carried great distances by the floodwaters, yes, even to Mount Ararat. Solid evidence that the wood pieces from Ararat came from Noah's ark is yet to come forth.

### The Search Goes On

In spite of difficulties and disappointments, interest in finding Noah's ark runs high. One modern explorer, Eryl Cummings of Farmington, New Mexico, has climbed Ararat sixteen times during six expeditions; for thirty years he and his wife have compiled information about the subject. He predicts that the discovery of

the ark will take place within the next "two or three years."

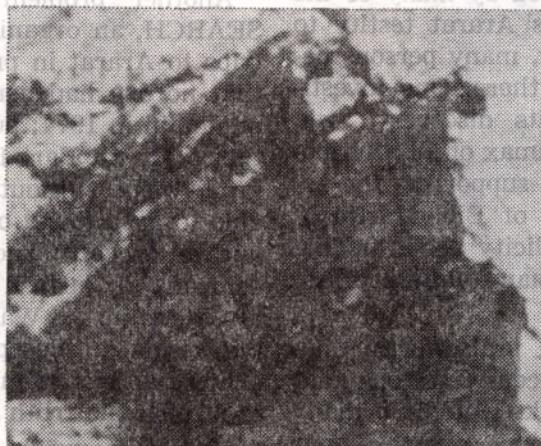
One group, the Holy Ground Mission Changing Center of Palestine, Texas, has published some extravagant claims regarding their alleged locating of Noah's ark. Tom Crotzer, a spokesman for the group, asserts that they saw and photographed the ark from a distance of "about 2800 feet," but could not get closer because of lack of proper mountain-climbing equipment.

This organization provided *Awake!* with an eight-by-ten-inch black-and-white enlargement of the alleged photograph of the ark. Was it convincing? The enlargement was examined by seven professional photographers. Five of them said that in their judgment the blurred photograph was not from an original negative but was from a second-generation print that showed

evidence of retouching, especially to produce or enhance the appearance of planks on the side of the object. The other two photographers said that the picture was of such poor quality that "it could be almost anything."

Dick Kent, whose work has appeared in *Time*, *Life* and *Newsweek*, noted: "It could be a rock formation that someone has added lines to in order to make the appearance of planking lines."

During the summer of 1974, two groups visited Mount Ararat to film documentaries about the search for the ark. Both groups claim that they visited the site



Photograph submitted by one group as proof (?) that the ark had been located

where Fernand Navarra found wood. Another individual, Gunnar Smars, says that he climbed Ararat a year ago in August to investigate "about ten specific spots" in an effort to narrow down the possible locations of the ark. Smars does not intend to return.

None of the groups that visited Ararat last summer came up with anything that would conclusively prove that Noah's ark is still there. The testimony about it is still circumstantial.

### ***The Problem of Motives***

Hardships experienced by many of the explorers of hazardous Ararat testify to their sincerity. Clearly, many persons believe that the ark is there. One investigator declares that its discovery "will constitute the grand climax of all archaeological discovery, fully supporting the accuracy and reliability of Bible history." They believe that publicity about finding the ark would cause many unbelievers to put faith in God.

But, while this is a praiseworthy motive, there are other considerations that one should not overlook. Would not many of the explorers enjoy the personal honor that would come from "the grand climax of all archaeological discovery"? And what about the financial gain? Some have already capitalized on their work by publishing books about the subject.

Interesting in this connection is the notable lack of trust and cooperation between groups taking part in the search. Navarra reports that, when his group was returning from Ararat with wood thought to be from the ark, they met two other groups on their way to the mountain. Navarra relates that his group did not share their discovery with the others. He admits that there was "an air of quasi-secrecy" between the parties.

Again, in the summer of 1974, there

was evidence of the same spirit of rivalry. All groups functioned as individual units, without cooperation with the others. Certain expeditions did not know of the presence of others, though, in some instances, they shared accommodations in the same hotel. Even after returning to the United States, there was no give-and-take of gathered information.

Does not this 'air of secrecy' result in much duplication of efforts and unnecessary expenditure of money? Why this lack of cooperation if the only motive was to find Noah's ark?

Another problem: John Bradley, of SEARCH, an organization that has made trips to Ararat in previous years, reports that no one had permission to climb the mountain in 1974; but four parties, nevertheless, went. Bart Larue admits that his group went without permission and was able to get around by "bribing everybody with a pocket." Those bribed included a company of Turkish soldiers, according to a writeup in the *Washington Star*. If people resort to deception and bribery to achieve an end, would they not be willing to stretch the truth a bit too?

One must weigh these matters before putting too much credence in certain claims that have been published. A person needs to beware of viewing as fact evidence that is yet circumstantial. But there is an even more important consideration. What is that?

Keep in mind that the apostle Paul stated that Christians "are walking by faith, not by sight." (2 Cor. 5:7) "Faith," according to Hebrews 11:1, is "the evident demonstration of realities though not beheld." Christians do not need to 'behold' ancient artifacts in order to have faith in God and his inspired Word.—2 Tim. 3:16. On the other hand, should we expect that discovery of Noah's ark would cause

large numbers of skeptics to put faith in the Bible? In one of his parables, Jesus declared that many of such persons 'would not be persuaded even if someone rises from the dead,' which would be far more impressive than finding the ark. (Luke 16:31) Showing the truthfulness of this is the fact that, when Jesus raised Lazarus from the dead, his religious opposers took counsel to kill both Jesus and Lazarus.

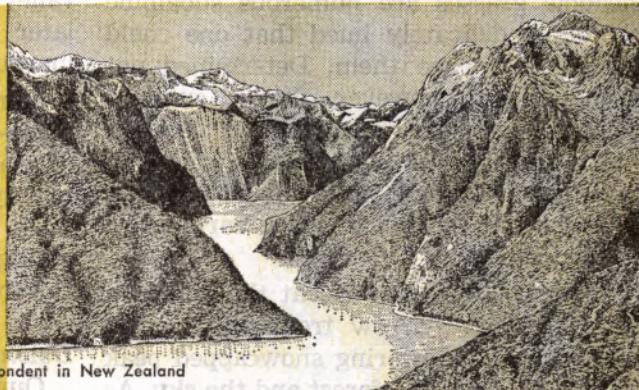
—John 11:45-53; 12:9, 11.

The search for Noah's ark is interesting. Christians everywhere wish to be informed

on any matter that relates to Bible history. It is important to remember, though, that neither sensational archaeological finds nor even direct miracles are now necessary for Christian faith. As the apostle John puts it: "To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll. But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name."—John 20:30, 31.

# Fiordland of The Pacific

By "Awake!" correspondent in New Zealand



"THE eighth wonder of the world!" was a poet Rudyard Kipling's description of the majesty of Milford Sound. Though this is not an original sentiment, Kipling, nevertheless, expressed how many people have felt about their first visit to this remote corner of New Zealand's South Island, twelfth-largest island in the world.

Fiordland National Park is in the isolated southwest corner of the country, bordering the unpredictable Tasman Sea, which separates New Zealand from Australia by some 1,200 miles. From north to south this park extends along the coast only about 160 miles, but more than a dozen fiords cut it up so as to give it nearly 1,000 miles of shoreline. Covering 3.1

million acres (about 5,000 square miles), the park is one of the largest in the world.

The only way to reach most of the fiords is still by boat or by seaplane. But after nearly two decades of work with picks, shovels and wheelbarrows, in 1953 a seventy-five-mile access road was completed to the head of one of the most spectacular of the fiords, Milford Sound.

## Gateway to Fiordland

Beautiful, deep (1,468 feet) and somber, the twin lakes, Manapouri and Te Anau, form an attractive gateway to the park. They are surrounded by mountains covered with beech forests up to the tree level at about 3,000 feet, giving the impression

that a dark-green velvet cloth had been spread over the mountains to soften their rugged contour.

To the north of these lakes is the Eglington River valley, a flat, gently rising, sub-alpine valley about a mile or two wide, from which snowcapped peaks climb almost vertically five or six thousand feet on either side. Our road to Milford Sound meanders in and out of glades and beech forest, through unfenced meadows, accompanied all the way by the sparkling snow-water river, one of the finest rivers for fly-fishing in the country.

Hidden among the brown top and other meadow grasses are numerous subalpine plants, so delicately hued that one could easily fail to see them. Determined not to be missed, however, during summer months, are the multicolored lupines, which grow profusely on shingle islands in the river, standing in brilliant contrast with the red, silver and black varieties of beech trees.

Suddenly, ahead of us, at the end of a long, straight, narrow tree-lined avenue, there stands a towering snowcapped peak framed between the forest and the sky. As we drive up the avenue our eye muscles literally begin to strain to keep this peak in focus as it slowly shrinks in size and sinks out of sight! But this is not all, for upon our leaving that "Avenue of the Disappearing Mountain" and entering a clearing, not one, but five peaks come into view, any one of which could have been the culprit of the illusion.

The secret apparently lies in the imperceptible though considerable rise in the road, which gradually obliterates the view of the mountain. However, we are sure that the roadmakers did not arrange that deliberately!

Some sixty miles from Te Anau the road is finally swallowed up in a basinlike valley, perhaps a mile or two in diameter.

Where a drain hole might be in a hand-basin is relatively where the Homer Tunnel through to Milford has its eastern portal, looking pitifully small at the base of peaks that rise like gigantic tombstones to 7,000 feet. The silent mountains almost hush a wispy stream that leaps down the side of one of them with that characteristic hiss of falling water.

The tunnel stands above the tree line, so the valley has few trees and what trees do grow are stunted and scrubby. However, among the tussock grass and brown top are delicately colored true alpine plants. In December giant buttercups turn the valley floor to gold, and a month or so later it is transformed again by white marguerites.

Many visitors pause here because the three-quarter-mile-long tunnel has one carriageway or lane and is open for twenty-five minutes each way each hour. Such a pause is welcome to our senses, giving time to reflect on the beauties of this remarkable country.

### *Down to Milford*

Our pause now over, the darkness of the Homer Tunnel serves to accentuate the short stretch to Milford itself. Once we are through the tunnel, a similar basinlike valley greets the eye, appearing more immense as the road plunges 2,300 feet in seven miles of tight, hairpin bends and is swallowed up in the lush growth of native bush, ferns and forest—all evidence of an annual rainfall in excess of 250 inches. Majestic tree ferns predominate in all this greenery. No wonder New Zealand has made the fern its national emblem!

Finally, the road halts at the water's edge. Behind us is the rain forest topped by peaks increasing in height as they recede five, six, seven, eight, nine thousand feet. Away to the left, southwest, is the famed Mitre Peak, the highest precipice

or sea cliff of its type (5,560 feet), while across the fiord a couple of miles is a 5,160-foot precipice *tête-à-tête* with another that is 4,290 feet high, looking remarkably like a lion chatting with a recumbent elephant! And that is how they are named—the Lion and the Elephant.

What an immense place! To stand at sea level dwarfed by snow-covered peaks is truly an experience in man's littleness. Drifting down the Sound toward the Tasman Sea in a tourist launch, we can appreciate Kipling's sentiments about this nine-mile-long sea canyon, nearly 1,600 feet deep at its headwater, but diminishing to a fraction of this depth at its outlet to the sea.

Everywhere we are forced to look skyward and we are sobered by the thought that those precipices that tower a thousand feet and more above us plunge the same distance into the waters below. The heavy annual rainfall in this area, averaging an inch a day in one recent year, contributes much of the green splendor to Milford. On a clear day after rain, literally hundreds of waterfalls stream in glistening threads down the rockbound walls of the fiord. Here and there we pass a colony of seals or of penguins sunning themselves on rocks, the only inhabitants, it seems, of this vast watery paradise.

When the swell of the sea heralds the mouth of Milford Sound and the launch turns around, we are not surprised to learn that the circumnavigator of the globe, Captain Cook, sailed past the entrance, thinking it to be merely another bay.

#### ***Not Formed by Glaciers***

The captain of the launch informed the tourists that glaciers of huge proportions cut this and the other fiords out of a high plateau during the "ice ages." The evidence for this was said to be the smooth-sided walls of the fiord, which are notice-

ably scarred at an almost horizontal angle. This was indicative that something had scraped against and along these walls, and glaciers were said to be the only thing capable of accomplishing this. He may know differently now, though, because we left him a copy of a book that proves that both man and the earth got here, not by evolution, but by creation.

We explained to him that glaciers move by gravity, and for one of imagined proportions supposedly to cut Milford Sound and the surrounding valleys would require a currently nonexistent "mother" mountain of tremendous height to provide the gradient.

Where would the water come from to produce the claimed 600 feet of ice? Evaporation of the oceans has been cited as one source, but to produce sufficient water vapor to condense and fall as enough snow to compact into the needed colossal glaciers would require the oceans to boil! And this at a time when, for hundreds of years on end, freezing conditions would have to prevail to produce these quantities of ice!

How much easier, and in harmony with facts and evidence available, to acknowledge the tremendous reshaping of the earth's surface by the torrential deluge of Noah's time. Whereas ice can scar surfaces of rock just as rough sandpaper can scar a varnished tabletop, only water under great pressure, carrying boulders and debris, could gouge deep valleys, loosen and carry away mountainsides, like an ax cutting into a tabletop.—See *Awake!*, June 22, 1963; September 22, 1970.

We certainly enjoyed visiting this out-of-the-way beauty spot, and we have enjoyed telling you what we saw—gentle beauties of creation alongside manifestations of the vigorous, dynamic energies of the great Jehovah God—all on display on a grand scale in this awe-inspiring alpine park, New Zealand's Fiordland.

IN THESE days of economic stress, people usually spend money only on what they really need. Do they feel a need for religion?

Well, statistics show that they are putting out fewer dollars for religion. As a result, many churches and other religious organizations are suffering financial jitters.

Overall, the percentage of money contributed by Americans to their religious organizations has dropped. In 1964, the churches received almost 50 percent of all money donated to charities. In 1973, they received only about 41 percent, or ten billion dollars, of this amount. The pattern was about the same in 1974. This is indeed a sizable dip.

While most church incomes are down, church expenses are up. The Catholic Archdiocese of San Francisco, California, reports that for every extra dollar received during recent years, it has been paying out five dollars in higher costs. And a report from Liverpool, England, says: "Collections are not keeping pace with spiralling costs."

#### *Effect of Economic Woes*

Papal Secretary of State Cardinal Jean Villot has warned of a possible reduction in the size of the Vatican's staff, due to mounting

# ECONOMIC WOES

## STRIKE THE CHURCHES



expenses. Among the austerity measures already put in force are higher prices at the Vatican's supermarket and gasoline station. The Vatican's financial status was certainly not improved in 1974 when it lost about \$56 million in Italy's Sindona banking scandal.

Many Protestant churches are also caught in the squeeze between declining donations and higher costs. As a result, during 1974 Denver's Calvary Baptist Church filed for bankruptcy; the Thomas Road Baptist Church in Lynchburg, Virginia, was placed in virtual receivership, and Rex Humbard's popular Cathedral of Tomorrow in Akron, Ohio, barely escaped bankruptcy.

The well-known evangelical magazine *Christianity Today* recently editorialized: "For the first time in ten years the American Bible Society sent out a strong financial appeal six weeks before year end . . . Religious Heritage of America reported changes to reduce spending so as to remain viable. Billy Graham announced plans for a cutback."

Church headquarters are, generally speaking, suffering even more than local churches. Why? Because local churches are holding on to all they can for their own expenses, thus reducing

their support of the "mother churches."

Jewish synagogues, too, are wondering which way to turn to get out of their financial jams. "Our congregations are going through a most difficult time," says Rabbi Bernard Ducoff, president of the Northern California Board of Rabbis and executive director of the Board of Jewish Education. He adds: "Many of them are experiencing substantial deficits. They have found it necessary to cut back on staff and to ask for increased contributions."

Individual pastors also feel pressured by money problems. A year-long study among nineteen Protestant denominations by the National Council of Churches' Office of Church Leadership reveals that 22 percent of the parish pastors hold secular jobs on the side. This is up 15 percent over ten years earlier. Now 45 percent of their wives hold jobs, twice the number of a decade ago.

### **More than a Financial Issue**

But is this religious financial gloom really due *just* to the current economic pinch? No. It appears that there is much more to the question than that.

For example, in spite of economic problems, the public is spending more and more money on recreation and leisure. In other words, people have enough money for good times, things they *want* to do—but not for religion. Thus *Business Week* quotes Orville Slutsky, the operator of a huge ski area near New York city, as saying, as he looked out over Easter vacationers: "A lot of these people may be out of work, but they're getting unemployment compensation, and they're spending it to have fun." Movies are thriving.

Then what, in reality, is at the root of the church money shortage?

Apparently the average churchgoer does

not feel that providing money to his church is important!

Many, it seems, are of this opinion because they have lost their respect for the churches and, as a result, the churches have relinquished control of their flocks. Confesses the Catholic magazine *Commonweal*: "When the Pope speaks he speaks to an ever-dwindling constituency. . . . He is disregarded . . . largely because the papacy is no longer considered a strong moral force."

In the eyes of many people the church is now no different from any other institution of the world. When politicians have called for war, so have the churches. When sexual permissiveness has become popular, the churches have encouraged it. When "science" criticizes the Bible as unsound, the clergy join the chorus. So, people have concluded, there is no distinction between the churches and the rest of the world.

### **Money Emphasis**

Then, too, there is the emphasis on money in the churches. Church raffles and gambling have flourished as they endeavor to raise funds. Contrary to Bible teaching, the churches have given much attention to soliciting funds, and this has turned away many people.

For instance, tithing is prominent in some churches. It is true that in the past, as under the Mosaic law given to the ancient nation of Israel, God required that his people give to the Levites, who served at the sanctuary, at least one tenth of what they earned. But that requirement terminated with the death and resurrection of Jesus Christ. (Col. 2:14) In the true Christian congregation, the Bible shows, monetary contributions are to be made as each one "has resolved in his heart," and not "under compulsion."—2 Cor. 9:6, 7.

However, Robert Schuller, pastor of the

Garden Grove Community Church in California, is reported to have advised: "We do believe that sincere tithers will receive unique financial blessings . . . for faithfully contributing to God's work." And John Durkee, who teaches "effective management" seminars to church groups, says that "the solution to abundant living in times like these is to tithe your way to prosperity." He adds: "Those who do give and commit themselves never have a problem about adversity or economic reversals."

Hugh McNatt, of Miami, Florida, disagrees. He sued his church, arguing that 'God has not rewarded 800 dollars in tithes.' He claims that, despite what the preacher said, he received 'neither blessings nor rewards in the three years that passed after his donation.'

### **Where Is Spiritual Food?**

There is another reason for the economic woes and it is related to this matter of wrong teachings. It is the growing awareness on the part of the public that the churches have not provided real spiritual benefits for their members.

No doubt this is the reason that a number of religious periodicals have folded up and gone out of business in recent months. Says *The Christian Century*: "The fact is that within American Protestantism the general religious periodical is almost extinct."

But is there a religious group that does not accent the material side of things? Are there publications that lead one to forsake wrong habits and practices and thinking, and that really assist one to make one's mind over to be Godlike?

Well, consider: Back in 1879 in the second issue of *The Watchtower* (then called *Zion's Watch Tower*), it was noted:

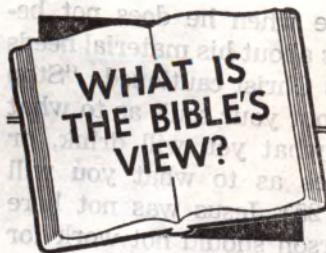
"'Zion's Watch Tower' has, we believe, JEHOVAH for its backer, and while this is the case it will never beg nor petition men for

support. When He who says: 'All the gold and silver of the mountains are mine,' fails to provide necessary funds, we will understand it to be time to suspend the publication."

That issue of the magazine cost five cents. Today *The Watchtower* still costs five cents in the U.S.A.—in spite of much higher production and mailing costs. It has grown from a circulation of a few thousand to almost ten million copies printed every two weeks. Would that not indicate that it has had a real and powerful effect in changing people's viewpoint for the better? Yes, it has emphasized spiritual values, not material ones.

During more than ninety-six years of publication, *The Watchtower* has constantly advocated the high principles of Jehovah God, as taught in the Bible. Many persons have been reading *The Watchtower* for decades. Logically, they have come to appreciate how it directs one's attention to the Bible. True, they, like everyone else, have their share of personal financial problems. But is it not a comfort for them to know that in the local congregation of Jehovah's witnesses they will never be tithed to pay out a percentage of their income? Nor will unscriptural money-raising schemes be imposed on them. It is at the Kingdom Hall that an unobtrusive contribution box is located for use by those who wish voluntarily to give money to support the work of the congregation. Donations mailed to the headquarters of the Watch Tower Society are also unsolicited and entirely voluntary.

So it appears that the woes that have come upon the churches are not simply the result of current economic problems. Does it not seem to be that they have lost the backing of the people because they no longer pursue spiritual riches, but, rather, material ones? Why give *your* support to them? Instead, associate with those who are enjoying real and lasting spiritual good.



## Should You Defend Yourself?

IN MANY parts of the earth crime and violence are on the increase. Especially in the larger cities, people do not feel secure even in their own homes. What if you were threatened with violence? Should you 'turn the other cheek'?

Jesus Christ did speak about 'turning the other cheek.' But we need to consider whether he was actually talking about serious threats to a person's life. He said: "Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him." (Matt. 5:39) Now, a slap is an insult, often designed to provoke a fight. By not retaliating when subjected to insulting speech or action, the Christian may prevent trouble. "An answer, when mild," says the Bible, "turns away rage."—Prov. 15:1.

The situation, however, is very different when one is threatened with serious bodily harm. In his Law to Israel, Jehovah God revealed that the individual had the right of self-defense. For example, re-

garding a thief who broke into a house at night, the Law stated: "If a thief should be found in the act of breaking in and he does get struck and die, there is no bloodguilt for him." (Ex. 22:2) At night it would be very hard to determine the intentions of the intruder. To protect himself from possible harm, the homeowner had the right to inflict hard blows. And if these blows proved fatal, he was considered to be free from bloodguilt.

Actually, it is inherent in man to prevent injury to his body. If an object is hurled at him, he instinctively tries to get out of the way or, if that is impossible, to shield the head from injury. Similarly, if a beloved relative—wife or child—comes under attack, a man will instinctively do what he can to help, even if doing so could cost him his life. Such action is also in harmony with what Jesus Christ himself did in sacrificing his life for the congregation.—Eph. 5:25.

So if you or one of your loved ones were confronted by a man or a woman carrying a weapon, what could you do? To the extent that time and human ability allow, you must assess matters, judging whether the individual merely wants money and other valuables or is bent on inflicting serious bodily injury. It would certainly be foolhardy to sacrifice one's life in an effort to protect perishable material possessions. Giving up money or other valuables without putting up resistance may well remove any threat to life. Then, too, the Mosaic law considered as bloodguilty the person taking the life of a thief in the daytime. (Ex. 22:3) Why? Evidently because, in the daytime, the thief could be identified to the Law. Since the Mosaic law sets forth God's view, we can appreciate that a Christian could not claim self-defense if, in reality, only property defense against an identifiable criminal was involved.

On the other hand, the armed person may definitely want to kill. What then?

When flight is possible, that is to be preferred. The Bible relates a number of instances involving Jesus' doing just that. There was the time when certain Jews 'picked up stones to hurl at him; but Jesus hid and went out of the temple.' (John 8:59) Regarding another occasion, we

read: "They tried again to seize him; but he got out of their reach."—John 10:39.

If flight is impossible, the individual may be able to reason with the assailant. But, at other times, trying to reason with a person determined to inflict injury may lead to loss of valuable time. The situation may be such that the only thing a person can do is to use whatever is at hand to protect himself or others. As a result, the attacker may receive a fatal blow. From the Scriptural standpoint, the one acting in self-defense would not thereby incur bloodguilt.

In view of increasing crime and violence, some Christians may wonder whether they should not arm themselves in preparation for a possible attack. Jesus' apostles were known to have had at least two swords. (Luke 22:38) This was not something unusual, for Jews at that time were under the Mosaic law that allowed for armed conflict. Also, swords were of value in warding off wild beasts. And they could serve a utilitarian purpose, much like that of an ax or a large knife.

However, as developments on Nisan 14, 33 C.E., show, Jesus Christ did not want his Jewish followers to use swords under circumstances that might provoke armed resistance against authorities of the land. When Peter, for example, used one of the swords against the mob that had come to arrest his Lord, Jesus commanded: "Return your sword to its place, for all those who take the sword will perish by the sword." (Matt. 26:52) Peter's action in this case was not a matter of self-defense, but, rather, resistance to authorities and even against God's will. The intent of the mob was to arrest Jesus and to bring him to trial.

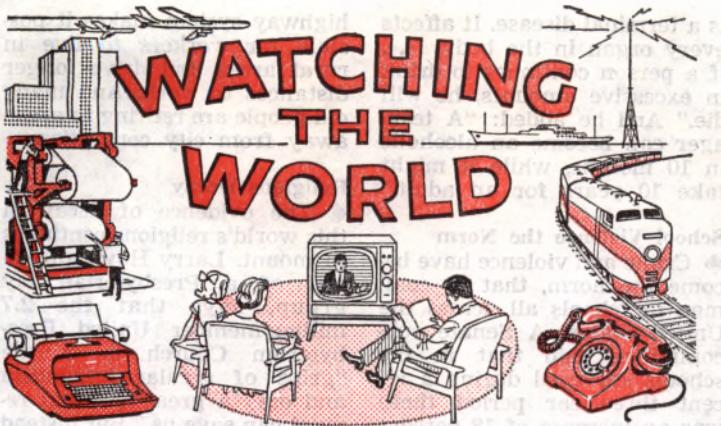
It is good to keep in mind that we simply cannot prepare ourselves for everything that might happen. The Christian,

therefore, is wise when he does not become overanxious about his material needs and safety. Jesus Christ cautioned: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear." (Matt. 6:25) Jesus was not here saying that a person should not work for life's necessities, but he was simply pointing out that this should not become a matter of undue concern. Similarly, it is right to take precautions about one's personal safety, but it is an entirely different matter when one allows this to become a cause for great anxiety.

A Christian, therefore, should give serious consideration to the potential dangers that come with procuring a deadly weapon, such as a gun, for self-defense. Not infrequently availability of a gun, coupled with panic or overreaction, has led to needless deaths. There was the forty-year-old man in Arkansas who loaded his shotgun for the first time in four years. Because of robberies that had been taking place in the neighborhood, he was determined to protect his property. Early the next morning he heard what he thought to be a prowler stumbling outside his home. He took hold of his gun and fired at the front door. Then he turned on the light. There in the doorway lay his thirteen-year-old daughter—dead.

Accordingly, before buying a deadly weapon, one should certainly weigh both aspects—one potential danger against the other potential danger. He must decide which would be the greater risk.

From the foregoing it is evident that the Scriptures give a person the right to defend himself or others against bodily harm. However, they give no authorization for armed conflicts or the taking of human life in efforts during daytime to protect material possessions.



### **First Greek Assembly**

◆ Despite heavy opposition from the Greek Orthodox clergy, Jehovah's witnesses in Greece held their first public assembly, at the Apollo Stadium near Athens, from July 10 to 13. This "Divine Sovereignty" Assembly was attended by 19,211. The new government and its newly adopted constitution made such large assemblies of Jehovah's witnesses possible for the first time. Just a few weeks before, the Greek courts also ruled that marriages among Jehovah's witnesses were to be considered legal and children from these unions legitimate. Due to clergy influence, this basic recognition by the state had previously been denied Jehovah's witnesses.

### **Court Backs Freedom**

◆ A woman newly employed by a Texas bank was informed that attendance at monthly business meetings was compulsory, for which she would be paid. But at her first meeting she saw that it began with a religious talk and prayer by a Baptist minister. Feeling that her freedom of conscience was being violated, she resolved not to attend further meetings, but was told they were compulsory, upon which she left the bank. A U.S. Circuit Court of Appeals ruled that she had been discrimi-

nated against on religious grounds, and that this violated her constitutional rights. It decreed reinstatement if she desired, and that business meetings with religious services could not be compulsory.

### **Democracies Disappearing**

◆ American delegate to the United Nations, Daniel Moynihan, noting the trend toward authoritarian rule among U.N. member nations, said: "Liberal democracy is not an ascendant ideology. There aren't many of us left in the world. Democracies seem to disappear. I don't notice any new ones emerging." And James Reston of the *New York Times* wrote: "Liberal democracy is now in serious trouble in the world. We are living in a time of widespread doubt about the capacity of free societies to deal with the economic, political and philosophical problems of the age."

### **Third World War Over?**

◆ Exiled Soviet writer Aleksandr Solzhenitsyn claimed that for the Western nations the last 30 years has been "an unbroken descent toward enfeeblement and decadence." Regarding the growing proportion of the earth's population under Communist control, he said that the Western nations have "totally ceded more countries and peoples than

have ever been ceded in any surrender in any war in human history." He asserted: "That is why it is not speaking metaphorically to say: the Third World War has taken place and has ended in defeat" for the West.

### **How Safe Are Cosmetics?**

◆ A government study of 36,000 persons in the United States showed that at least 589 were injured by the cosmetics they used. These allergic injuries were confirmed by physicians. While most were minor irritations, nearly 11 percent were moderate, interfering with normal activities. Over 2 percent were severe, resulting in time lost from work. The highest rate of bad reactions involved deodorants and antiperspirants, followed by hair removers. Next were moisturizers and lotions, then hair sprays and lacquers. Bubble baths, mascara and eye creams, hair colors and dyes, and facial skin creams and cleansers also were offenders.

### **Everest Once Under Water**

◆ A specimen of rock brought back by a recent Japanese expedition that climbed Mt. Everest, the world's tallest mountain, lends confirmation to the belief that it was once under water. Professor Joyo Kosaka of the Tokyo Institute of Technology examined the specimen under a polarizing microscope and said that it was aqueous rock, formed as a result of sedimentation of particles under warm seawater. Tokyo's *Daily Yomiuri* reports: "Kosaka said that the seabed had been pushed up by convulsions of the earth's crust, until it formed the . . . peak."

### **Wife Beating**

◆ Because of increasing crime, housewives rightly fear muggers and burglars. But the average housewife is twice as likely to suffer bodily harm at home, inflicted by her hus-

band. Wife beating is surfacing as a crime that occurs with shocking frequency, but often goes unreported. In one American city, of 600 women applying for divorce, 37 percent gave physical abuse as the reason. In times past, wives had little protection from the law in this matter, but now law enforcement is moving toward protecting them from this physical abuse.

#### **Nonsmoking Room Preferred**

◆ A new Chicago restaurant set aside one dining room where smoking is prohibited. The manager says that customers are willing to wait 30 to 45 minutes to get tables there, rather than be seated immediately in the other dining area where smoking is permitted.

#### **Babies Pay Price**

◆ Eighteenth-century British doctors reported that alcoholism in mothers led to "weak, feeble and distempered children." Modern medicine confirms that alcoholic mothers are far more likely to have children with birth defects, including mental and physical retardation. One investigation revealed that of eight children with birth defects, all were born to alcoholic mothers. In another study, of nine babies born to mothers who were heavy drinkers, only one baby was normal.

#### **Alcohol Epidemic Among Youth**

◆ The number one drug problem among young people today appears to be alcoholism. In England, the *Daily Mirror* says: "Too much pocket money is turning Britain's teenagers into alcoholics." In the United States, a national survey found that 60 percent of 12th graders had been drunk one or more times in a year, 30 percent had been drunk four or more times, and 10 percent about once a week. Dr. William Rader of California stated: "Alcoholism

is a terminal disease. It affects every organ in the body, . . . if a person continues to drink in excessive amounts, he will die." And he added: "A teenager can become an alcoholic in 10 months, while it might take 10 years for an adult."

#### **School Violence the Norm**

◆ Crime and violence have become the norm, that is, common in schools all across the United States. A Senate subcommittee said that in the schools surveyed during a recent three-year period there was an increase of 18 percent in homicides, 40 percent in rapes and attempted rapes, 77 percent in assaults on teachers, and 85 percent in assaults on students. Each year an estimated 70,000 teachers are injured badly enough to require medical attention. The violence, stated the Senate report, "is reaching crisis proportions which seriously threaten the ability of our educational system to carry out its primary function."

#### **Radioactivity Traps Printers**

◆ The publication *Paper Sales* relates a novel use of radioactive tracers in the Soviet Union to suppress an outlawed church printing operation. The operation was reportedly detected by Soviet police who planted radioactive paper with a source suspected of supplying the printers. Sensitive instruments, it is claimed, picked up the radioactivity and led police to the printery under a farmhouse.

#### **Rurals Gaining**

◆ For the first time since the early 1800's, the population of nonmetropolitan areas in the United States is growing faster than in the cities. This does not mean a return to farming, however. One of the most important reasons is the moving of companies into more isolated communities, and the workers following. Also, the construction of the interstate

highway system makes it possible for workers to live in rural areas and drive longer distances to work. And many old people are retiring to areas away from city congestion.

#### **Religious Decay**

◆ The evidence of decay in this world's religions continues to mount. Larry Hoyt, an official of a Presbyterian lay group, says that the 2.7 million-member United Presbyterian Church is in the "grips of secular humanism and only a great spiritual revival can save us." But instead of revival, further deterioration is evident. Hoyt said: "It is possible to be ordained in and remain in the United Presbyterian Church while denying the virgin birth of Jesus Christ. . . . We now have a book with several confessions in it and no one is required to believe any of them." He says that the seminaries are the "root of the problem" because the clergy have largely abandoned belief in the Bible.

#### **"A Disease of the World"**

◆ At the International Women's Conference in Mexico City, a doctor from Africa observed that birth control information was not available in many countries because of religious beliefs. Hence, she said bitterly: "Religion is a disease of the world. Religion was made by men, interpreted and misinterpreted by men and worshiped by women. . . . I don't see that men will change Hinduism, Buddhism or Christianity within the next 10 years." But Bible prophecy shows that all hypocritical worldly religions will experience a drastic change in the near future when God executes his judgments against them.—Revelation, chap. 18.

#### **Eight-Year 'Sleep' Ends**

◆ The *Dallas Morning News* reported that a man awoke from an eight-year 'sleep' recently. He had been in an auto-

mobile accident in 1967 and had gone into a coma, being unconscious most of the time since then. At the time of the accident, he was 20 years old. Doctors say that they do not know what woke him up. His own changed appearance, and that of his friends, was a shock to him. He now sleeps normal hours, but has some problems with eye and speech control.

#### **Improved Typewriter Keyboard**

❖ The standard typewriter keyboard, designed in 1873, is by no means the most efficient, since it was purposely designed to make typing slower so that the first crude machines would not jam. A different keyboard, first introduced about 40 years ago, enables 70 percent of the typing to be done on the main row, compared to only 30 percent for the present English

keyboard. Also, the newer keyboard divides the typing load between both hands, instead of favoring the left hand, as at present. Four models of the newer keyboard are now produced.

#### **"Nice-Guy" Crime**

❖ People not ordinarily regarded as criminals cheat the American public out of about \$40 billion a year. This includes employees who steal from their companies, shoplifters, executives who embezzle or take bribes, doctors who swindle Medicare and Medicaid by padding charges, and other dishonest practices. There are an estimated 75 million shoplifters a year now, but stores regard this as less of a threat than their own dishonest employees who take nearly \$6 billion in money and merchandise. Who pays for all these

forms of dishonesty? The consumer, since the prices of products and services are increased to cover losses.

#### **New Oil Giant**

❖ China is becoming one of the largest oil producers in the world. Crude-oil production has more than doubled since 1971, to well over a million barrels a day at present. China's oil reserves are thought to be huge, and, since 1973, her swiftly increasing production has enabled her to become an oil exporter.

#### **Watch Your Step**

❖ An official report reveals that each year 300,000 Californians are injured by stepping on objects such as broken glass, metal pullout tabs of beverage containers and other abandoned rubbish.

