

Awake!

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AUGUST 22, 1966

THE REASON FOR THIS MAGAZINE

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

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

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.

AND IN ENGLAND
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, President GRANT SUITER, Secretary

Average printing each issue: 4,475,000

4d a copy (Australia, 5c; South Africa, 3½c)

Yearly subscription rates for semi-monthly editions

Offices	
America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	\$1
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tel.	70c
(Monthly editions cost half the above rates.)	

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

Now published in 26 languages

Semi-monthly—Afrikaans, Cebuano, Danish, Dutch, English, Finnish, French, German, Greek, Iloko, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.

Monthly—Chinese, Cinyanja, Hilgaynon, Malayalam, Polish, Tamil, Ukrainian.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation regularly used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used, this is clearly marked.

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Awake!

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

—Romans 13:11

Volume XLVII

London, England, August 22, 1966

Number 16

Do You Accept Counsel?

DO YOU become indignant when someone counsels you about a mistake you made or about a personal fault? Very many people do, because it hurts their pride. Perhaps they feel that it reflects on their intelligence and judgment or perhaps they resent having the cracks pointed out in the mental image they have of themselves. In any event, their being overly sensitive to counsel causes them to lose the benefits that can come to them by accepting it, one of which is having their eyes opened to a serious fault.

It is impossible for people to see themselves as others see them. Consequently, you can become blind to faults that others may find objectionable or that may be interfering with the quality of work you are capable of doing. You might also be blind to the ultimate end of a course of action you are following. Counsel from someone who can see your fault or the trouble you are heading for would benefit you. For example, it would be to one's benefit if someone were to counsel him on bodily cleanliness if he were careless in that respect. By heeding the counsel he could make his presence among others more desirable. The person giving him the counsel would, therefore, be doing him a good service, and yet the usual reaction to such counsel is to resent it.

A genuinely mature person realizes that he is imperfect and is not free of faults. So he is willing to accept counsel, that he might make personal improvements. Although the counsel might hurt his pride, he is willing to listen to it. On this point an inspired proverb wisely states: "Give a reproof to a wise person and he will love you." (Prov. 9:8) Why will he love you? Because the reproof will help him see a fault or a mistake so he can correct it, with the result that he becomes more acceptable to others or becomes more valuable to his employer or avoids serious trouble. So why should he hate a person who is doing him a good service by pointing out a serious fault or mistake?

The person that resents counsel or reproof acts foolishly because he is the one who loses from not heeding it. He acts in an unreasoning manner by not loving the one who is doing him a good service, and he fails to show love for knowledge. (Prov. 12:1) Some of the kings mentioned in the Bible acted in this foolish way. Because of their high position, they were too proud to accept reproof. They preferred to surround themselves with men who never disagreed with them and who never counseled them about serious personal faults or mistakes. This is a dangerous policy that some rulers are still inclined to follow.

King Asa, who ruled in Jerusalem in the tenth century B.C.E., was one who resented reproof that was given to him by the prophet Hanani. Despite the fact that it was for his good, he hated Hanani and had him put in stocks. (2 Chron. 16:7-10) Another example is King Ahab, who hated the prophet Micaiah for not flattering him by speaking only good things about him. Ahab resented Micaiah's frank reproofs. —1 Ki. 22:8.

As outsiders looking back on these kings, we can easily see how they were foolish in their reactions to reproof and counsel. But it is quite another matter when we personally are involved, because we then may cease to be objective. Unless we are really mature in our thinking we are likely to react like those kings and regard counsel and reproof as personal insults.

In contrast to these kings, King David of Jerusalem was not too proud to accept reproof over a grave mistake. He did not hate the prophet Nathan for giving it to him. He appreciated it because it opened his eyes to a sin that could have cost him his good relations with God as well as his life. David took to heart the reproof, repented and sought God's forgiveness. —2 Sam. 12:7-13.

If you hold a responsible position of oversight, do you feel that you are above counsel and reproof as Asa and Ahab did? Or are you receptive to counsel and reproof as David was? Are you willing to listen when a special representative of God's organization gives you counsel? Certainly a person who holds a position of authority, whether in a congregation of God's servants or in a business, needs to be receptive to counsel from supervisory personnel for the good of the organization.

A big factor in accepting counsel is the way you think of yourself. If you think more of yourself than you ought to think, it will be difficult to accept it. David could see the rightness in what Nathan told him, and because he loved righteousness he accepted the reproof.

How counsel is given can also be a big factor in how it is received. It is much easier to accept when it is presented in a kind, tactful and loving manner. If it is given in anger, with sarcasm and harshness, it may harden the person whom it was intended to benefit, making him resist it. The reason for giving it is to help him so that he will benefit from it; but anger, harshness and sarcasm will defeat that objective. It, therefore, needs to be given in kindness and in a mild tone of voice, with the realization that counsel and reproof hurt.

Although a person having oversight should be receptive to counsel, that does not mean those under him should become critical of him. On the contrary, they should be respectful at all times. (1 Tim. 5:17) Even with fellow workers it is not good to be overly concerned about one another's faults. It is better to overlook them and not be judging one another. (Jas. 4:11) Counsel or reproof are for faults and mistakes that are serious.

By our all recognizing the potential value of counsel or reproof, it can be less painful to take. No matter how intelligent a person is or how successful he may be in business or in other activities, he is not perfect. We all have faults, and we all make mistakes. Why, then, should we feel insulted and resentful when a helpful person offers us some unsolicited counsel? It is better to be big enough to accept it and to benefit from it.

THE clergy, according to the dictionary, are "the body of men and women duly ordained to the service of God in the Christian church." In other words, the Christian religion is supposed to be their speciality. Today, however, the clergy are more and more espousing secular causes, getting involved in political issues.

Thus in Switzerland one-third of the intellectuals who signed a political manifesto having to do with the war in Vietnam were clergymen. In West Germany the clergy have become involved in the issue of the Oder-Neisse boundary on the east. In South America the Roman Catholic clergy are exercising increasing political pressure; the Jesuits, for example, largely helped to elect the present president of Chile.

But especially in the United States have many clergymen been espousing secular causes. They have organized a group to bring political pressure to bear in connection with the war in Vietnam. They have also gotten deeply involved in agitation over civil rights. And recently Protestant and Roman Catholic clergymen in California, with the approval of their bishops, left their pulpits to share in demonstrations in connection with union matters. In fact, according to the organizer of the grape growers' union, the churches were "the single most important" factor in determining the outcome of the matter.

Seminary Teaching

Why this trend toward more and more involvement by the clergy in secular is-

WHY DO Clergymen ESPOUSE SECULAR CAUSES?

MORE AND MORE ARE DOING IT.

WHAT ARE THEIR REASONS?

ARE THEY SCRIPTURAL?

ues? Among the many reasons that might be given is the fact that this is what these clergymen were taught in their theological seminaries. Professor Harvey Cox of Harvard's Divinity School in his book *The Secular City*, among other things, stated: "We must learn to speak of God in a secular fashion," for the old ideas of the metaphysical or spiritual versions of Christianity are disappearing forever. According to him, "the starting point for any theology today must be a theology of social change."

The dean of the divinity school of the University of Chicago, Illinois, Jerald Brauer, has expressed similar sentiments. His chief interest, it is reported, is in the effect of religion on politics and education. 'Knowledge,' says he, 'although of value for its own sake, must lead to social, that is, secular, action.' Even the very Fundamentalist Bob Jones University espouses a secular cause, conservative Republicanism. In 1928 its founder made 500 speeches in favor of Herbert Hoover, the Republican candidate, as opposed to the Democratic candidate, Roman Catholic Al Smith; and during the 1964 political campaign it had a bus touring the country for Barry Goldwater that carried the banner: "Turn

Back America! Only a Divine Miracle Can Save Us Now!"

Why should this be the case? In many instances it undoubtedly is because of a lack of faith in the Bible as the Word of God. How many divinity school professors and students take the Bible seriously after first having spent four years in a secular college where the Bible is discredited in the name of so-called science? No wonder that it was at the very divinity school of the University of Chicago that Thomas Altizer all of a sudden came to the conclusion that, as far as modern society was concerned, "God is dead." Of course, such clergymen as he is would hold that it is up to men to bring about the kingdom of the heavens!

Not Reading the Bible Aright

While it is apparent that, as a prominent United States Presbyterian "layman" recently observed, clergymen espousing secular causes goes hand in hand with their lack of faith in the Bible as the inspired Word of God, there are some who claim Biblical support for their course of action. Thus Methodist Bishop James K. Matthews of the Boston area argued that "John the Baptist was not silent when dealing with the real issues of his day; whether concerning what we would term economic, or the military or civil authority. Nor was Jesus silent; for he was literally sent to the cross as a disturber of the accepted order."—*New York Times*, April 22, 1966.

From such statements it is apparent that some clergymen espouse secular causes because they do not read their Bibles aright. John the Baptist did not campaign for reform of the tax system or the military, but he did give counsel on conduct to tax collectors and soldiers who came to him asking what they should do. The reason why he was beheaded was not

because of espousing social change but because of the bitter hatred of Herodias, who had divorced her husband Philip and had influenced Herod Antipas to divorce his wife so that he could marry her. John the Baptist had told her husband that it was not in harmony with God's law for him to be having her.—Luke 3:10-20; Matt. 3:1-12; 14:3, 4.

Neither did Jesus Christ espouse secular issues. True, he was executed as a disturber, but whom had he disturbed, and how? The Roman authorities, Pontius Pilate and Herod Antipas, found no fault with Jesus. The fact is that Jesus might be said to have leaned over backwards not to get involved in secular issues. When his enemies tried to maneuver him into taking sides he tactfully answered in a way none could find fault with: "Pay back Caesar's things to Caesar, but God's things to God."—Mark 12:17; Luke 23:22.

True, Jesus was executed as "a disturber of the accepted order," but the accepted order that he disturbed was not the accepted political order but the Jewish religious order. He had been sent to earth to "bear witness to the truth" about God and about God's kingdom, and in doing so he had to expose its enemies. (John 18:37) His activity was wholly of a religious nature, and no secular causes did he espouse, even though the Jews groaned under the Roman yoke. Obviously, when clergymen profess to find support for their espousing secular causes in the examples of John the Baptist and Jesus Christ, they greatly err. They are not reading their Bibles aright.

Not Appreciating the Greater Importance of Spiritual Things

Still another reason why some clergymen espouse secular causes is that they fail to appreciate the relative importance of spiritual things as compared to the material. Never has there been a time when

there was such widespread infidelity and immorality of every description. Clearly, in view of these conditions there never has been more need for those who profess to be Christian ministers to preach the doctrines and principles of the Bible; but the clergy are neglecting the spiritual needs of the people for their secular, material needs. As a result, today there is a famine in the land "for hearing the words of Jehovah."—Amos 8:11.

True, Jesus on at least two occasions did feed the hungry multitudes, but he did not make feeding the poor the purpose of his ministry. He knew that "you have the poor always with you." He fed the multitudes because he felt an obligation to do so on those particular occasions. They had come a long distance from their towns and villages to hear him preach and now were hungry without any food close by. So that they might not give out on the way back home Jesus provided bread for them miraculously, but this was not Jesus' everyday work.—John 12:8; Matt. 14:14-22; 15:32-39.

That Jesus ever appreciated that the spiritual matters came first can be seen from the rebuke he gave to those who came to him the next day after he had fed them miraculously, hoping to get still more food: "Most truly I say to you, You are looking for me, not because you saw signs [miracles, and therefore a prophet of God at work], but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." In keeping with this advice is Jesus' first felicity or beatitude as recorded by Matthew. He did not say, "Happy are the poor"—period. But, "Happy are the poor *in spirit*," or, better rendered, "Happy are those conscious of their spiritual need."—John 6:25-27; Matt. 5:3.

No question about there being those materially poor in Jesus' day, but he was primarily concerned with those spiritually poor. Even his ministry of healing was incidental to his preaching, it being done to prove his divine commission and to foreshadow the blessings of his kingdom. The clergymen might, therefore, be said to be guilty of fostering a mentality like that of Esau, who did not appreciate sacred things. When hungry, he preferred a bowl of lentil stew to the birthright with its divine promises of blessings.—John 10:38; Heb. 12:16, 17.

Zeal Without Accurate Knowledge

The apostle Paul wrote concerning his fellow Jews: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." The mistake they were making, Paul pointed out, was that they were trying to establish their own righteousness by means of keeping the regulations of the Mosaic law instead of looking to God for righteousness by means of the sacrifice of his Son, which alone can take away sin.—Rom. 10:1-4.

The clergy of today who seek to improve the social lot of men by espousing secular causes might be said to be making the same mistake. They have the zeal, but where is the accurate knowledge? They want to reform the world, whereas God's Word commands Christians to keep themselves "without spot from the world."—Jas. 1:27.

Instead of the kingdom of God coming by the efforts of the clergy to reform the nations of the world, the Bible shows that it will come and replace those nations, putting them out of the way, even as the prophet Daniel foretold: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will

crush and put an end to all these kingdoms, and it itself will stand to times indefinite," that is, forever.—Dan. 2:44.

That this is the way God's kingdom will come is stated repeatedly throughout the Word of God. Note the words of Psalm 2:1, 2, 7-12: "Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one," Jesus Christ. Then Jehovah speaks to his Son, saying: "Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces." Then the rulers of earth are admonished: "And now, O kings, exercise insight; let yourselves be corrected, O judges of the earth. Serve Jehovah with fear and be joyful with trembling. Kiss the Son, that He may not become incensed and you may not perish from the way." Dashing the nations into pieces as a vessel of clay pottery does not suggest a mere making them over by social reform but, rather, destroying them, getting them out of the way so as to make room for earth-wide rule by God's kingdom.

The Bible gives a graphic description at Revelation 19:11-21 of the war that this anointed one, Jesus Christ, the Word of God, will wage with the nations of the world. There in similar phrase he is said to 'shepherd the nations with a rod of iron.' At Revelation 16:14, 16, unclean in-

spired utterances or propaganda are shown gathering all the nations to the war of the great day of God the Almighty, which war is called Armageddon.

After the destruction of the present wicked world system of things will come the Kingdom blessings foretold in God's Word. These will be of such a nature that they will exceed man's fondest dreams. Yes, how can weak, imperfect and all too often extremely selfish men cause Christ's model prayer to be fulfilled? Can they completely and fully sanctify God's name upon earth, have his kingdom come and cause his will to be done on earth as in heaven? Can they ever hope to do away with all pain, sorrow and death? Yet that is what God promises: "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 21:4; Matt. 6:9, 10.

Those Christian ministers who have faith in the Bible as the inspired Word of God, who read their Bibles aright, who put the spiritual things first and who have an accurate knowledge of God and of his purposes, will not be espousing political or secular causes. They will not try to bring about God's kingdom by endeavoring to reform the present social order. Rather, they will keep praying for God to have *his* kingdom come, all the while preaching 'this good news of the kingdom in all the earth for a witness to all the nations.' In doing so they will be working in line with God's will, not at cross-purposes with it! —Matt. 24:14,

Disregard for Moral and Legal Laws

"I'm concerned," said former President Dwight Eisenhower, "about a general disregard for the moral law and the legal law in this country. A deterioration has been going on since the first World War," (*U.S. News & World Report*, September 13, 1965) That is just what Jesus Christ foretold for our day—"the increasing of lawlessness." (Matt. 24:12) But what does it mean? Read the twenty-fourth chapter of Matthew in your Bible and see.

Amazing Relationships Among Earth's Creatures

MUCH has been said about the struggle for survival in the animal realm, but it may surprise you to learn that there are many known relationships among God's living creations that are based upon cooperation for mutual benefit. And it may well be there are many others that man has not yet discovered.

Submarine Partnerships

Some of these amazing relationships are encountered deep in the sea. For example, the crab "Melia" in the Indian Ocean uses sea anemones as his food catchers. With his pincers he adroitly dislodges the anemone from its hold on rock or sandy bottom where, with waving tentacles capturing smaller prey that chance by, he would normally lead a fixed existence. Secure now, but unharmed, in the grip of the crab, the anemone continues to capture food. However, Mr. Crab helps himself with one of his walking legs to what he considers the choicest morsels of the catch.

Meal getting is thus greatly simplified for the crafty crab, who may be seen totting the anemone wherever he goes. Friend Anemone does not mind the situation either, for he does get a free ride to new and fruitful feeding grounds. The crab allows him to retain sufficient of the prey for his needs. After all, he would not want to let such an obliging partner starve to death.

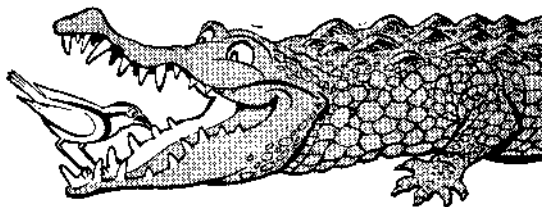
The hermit crab, which has the odd custom of living in discarded shells, projecting his head and claws through the opening in order to see and walk, has his

strange partnership also. He will place a sea anemone on his adopted house. "Adamsia," the particular anemone he selects, is most common along the South Atlantic coast, and possesses numerous sting-

ing devices in its tentacles. In exchange for the protection this affords the crab, the anemone gets transportation to new feeding grounds as well as shreds of food left over by the crab, who is by no means a dainty eater.

The giant anemone, measuring sixteen to twenty-four inches in diameter, enjoys an unusual association with the clown fish, an inhabitant of the Indian and Pacific Oceans. The tentacles surrounding this anemone's mouth cavity are equipped with thousands of stinging cells, a fatal trap for careless small fish who wander near. The small brightly colored clown fish, who lives in association with the giant anemone, is an exception. He darts in and out amid the lethal tentacles, seeking protection from his enemies. He even builds his nest near the anemone, who obligingly furnishes protective covering with his tentacles. In turn, the clown fish shares his food with the anemone and aerates it by circulating the surrounding waters.

Larger fish of various types are known to travel long distances from time to time for the sole purpose of ridding themselves of the parasitic crustaceans that have adhered to their flesh. They know just where to find expert cleaners, brilliantly hued fish that, with pointed snouts and tweezer-



like teeth, go about the overhaul job like professionals. The bigger fish is greatly relieved, and the cleaners in the meantime have a good feed.

Fig Tree and Gall Wasp

Getting back to land now, we find a most intricate relationship between wild fig blossoms and the gall wasp. The complex blossom of the caprifig is made up of many small flowers within a globelike receptacle having a very small opening. Three kinds of flowers exist within the receptacle: (1) male flowers, each with a single stamen near the mouth; (2) female flowers that can be pollinated and produce seed and (3) female flowers that cannot produce seed, but are specialized to accommodate the gall wasp. These latter flowers are called gallflowers. They have short, undeveloped stigmas. This makes it possible for the gall wasp to inject her ovipositor down the full length of the style canal and deposit an egg near the nucleus of the ovule, which serves as nourishment for the developing larva.

The female wasp lays her eggs in all the gallflowers available. The fully developed and wingless male wasps emerge first and visit the gallflowers containing female wasps for the purpose of fertilizing them. Later the female wasps emerge, crawl up the fig blossom receptacle, and, in the effort to make the exit through the tiny opening, become thoroughly dusted with pollen from the stamens of the male flowers, which at this point have fully matured. The female wasp then seeks out other fig blossoms at an earlier stage of development. As she enters them her pollen-laden body dusts the true female flowers as she makes her way to the gallflowers. Thus the cycle begins all over again. The perpetuation of both fig tree and gall wasp depends upon this complex relationship.

Plant Associates

The lichen presents an example of two plant types operating in a complex association with each other, a partnership that explains their ability to grow and thrive on rocky outcroppings in the frigid polar regions and high on wind-swept mountains just below the snow line, as well as on hot, sunbaked desert rocks. Microscopic cells of fungi and algae unite their forces. The fungus' contribution is to provide the attachment to the bare rock and a structure that will protect the algae from excessive sunlight and mechanical injury. The fungus also pumps in essential growth minerals from the rock. However, without the ability of the algae to carry on photosynthesis (use of the sun's energy in making food) the fungi could not colonize the bare rock. The fungus cells feed on the complex carbohydrates manufactured by the algae. Together they live as a single plant, capable of standing up to earth's most forbidding environments.

In Japan an unusual type of orchid has a curious relationship with a common toadstool. The genetic directions and food reserves of this orchid are contained in a rootless, underground tuber. It is only when the tuber is invaded by the toadstool, thus providing real contact with the soil, that the orchid shoots up a stem three feet high and blossoms. The parasitic toadstool benefits by receiving food from the tuber. "It is a bewildering arrangement," comments one science writer, "for no one knows why the fungus fails to digest the orchid's entire food hoard, so killing it as it does most other plants it attacks. Instead, it parasitizes [the orchid] only to the extent that it brings food, then ceases to attack."

Indian pipe is another flower that has a fungus partner. Growing in dense forests of North America and eastern Asia, this flower receives a minimum of sun-

light. But it needs no sunlight. A pink flower on a solitary waxy-white stem, it draws its nutrients from decaying organic matter in the soil. Again the secret is its fungus partner, which encases the rootlets of the Indian pipe and injects food it has gathered from the soil. Most orchids, lacking chlorophyll, similarly depend on fungal partners.

An association exists between fungi and the root systems of many trees as well. In such instances the roots do not develop the fine, hair-like growths, but stubby rootlets encased by fungi associates that have far greater absorption capacity than the hairlike roots. A study of the fungus-root associations has shown that a pine seedling absorbed 86 percent more nitrogen, 75 percent more potassium and 234 percent more phosphorus than other pines in the same area not having the fungus partnership.

Microscopic soil fungi are also known to have amazing partnerships. There are two known fungi that require vitamin B₁ in order to live. Now, chemically speaking, B₁ has two halves, and each of these fungi here under discussion is capable of manufacturing only one of the complementary halves. Joining forces, however, they survive and proliferate by making the entire molecule of vitamin B₁ by their joint efforts, from the simpler elements of the soil.

Other Strange Partnerships

There are many other strange partnerships. You have probably read about those daring birds that dart in and out of the crocodile's mouth as he obligingly holds his jaws agape. The big reptile gets his teeth picked clean, while the birds enjoy a choice meal. Then, too, there are the

birds that dine on the backs of larger animals, where insects may have laid eggs in the hide, and where now there may be a juicy grub to be dexterously extracted by a sharp beak. And the animals are glad to be rid of the parasites.

Even in the insect world there are amazing associations, some of them quite involuntary and others about which one might well wonder. For example, the destructive termite could not long survive on his diet of choice wood, were it not for the protozoa in his stomach, organisms that break down the wood cellulose into the sugar needed by the termite.

ARTICLES IN THE NEXT ISSUE

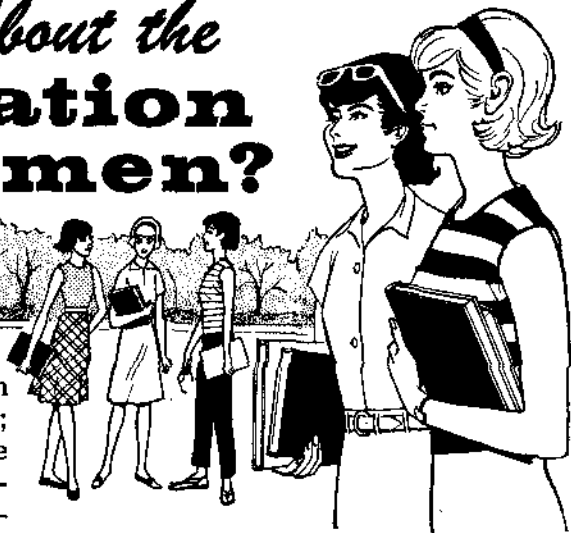
- "I Am the Way and the Truth and the Life."
- Probing the Mystery of Ancient America.
- Will You Have a Cup of Tea?
- Priests Who Want to Marry.

But consider the case of the army worm moth, whose ears are infected from time to time by ear mites. Now the moth depends upon its hearing to detect its mortal enemy, the ultrasonic, squeaking bat. If the mites were to infect both ears of the moth at the same time they would doom themselves and their host. Amazingly, they never infect both ears at the same time. How do they know?

Yes, these demonstrations of mutually benefiting partnerships among the living organisms of earth help us to realize that there is a marvelous balance to be observed, a balance that was purposed by the Creator himself. In many instances it has been obscured and temporarily upset by the selfish, wanton activities of men. The very complexity of some of these marvelous relationships surely declares that the all-wise Creator has, even in the minutest details, made provision for an ever-interesting home for man and for all those creatures that must eventually be subject to man. Our minds cannot but stagger at these evidences of His limitless power for organization!



What About the Education of Women?



NEVER before has this question been of greater concern to more people; and perhaps, too, never before have there been such variations of opinion on the subject. Until quite recently, for example, formal school education for African girls was resisted as inconsistent with tradition and serving no useful purpose. Now, however, a rapid change is taking place as many African countries inaugurate and step up programs for educating women. For instance, in 1957 a vigorous women's education program was introduced in Ethiopia. And a recent *New York Times* report told of special efforts being made to educate women in Mali.

The general response to such measures is unqualified applause; public school education for women is usually considered wholly beneficial, as if there were no accompanying dangers or problems. But there are problems, as prominent educators and social workers will point out.

The book *Education and Nation-Building in Africa* (1965) noted, for example, that formal education biased African women against agricultural work and their traditional role in African society. As a result, school education often contributes to disrespect of wives for their husbands, to family strife, and a quest for opportunities in overcrowded cities. There, away from tribal moral restraints, women are often sucked into a whirlpool of im-

morality, disappointment and frustration.

In other countries, where formal education of women has been in effect longer, problems have also resulted. So it is not inappropriate to raise frequently asked questions, such as: What kind of an education should a woman receive? For what role in life should it prepare her? Should her education be the same as that given to men? Just what is it that has caused women's education to become such a burning issue? How have women been educated in the past?

Early History of Women's Education

The evidence indicates that in early societies of mankind, which were agricultural or depended largely upon herds for support, women had separate and exclusive duties. Among these were included cooking, cleaning the home, caring for the young, gardening and other such chores. As they matured, young girls were taught by their mothers to do these domestic tasks. This same intimate home instruction, received directly from mother, is still the principal form of education in certain tribal societies.

Later, in ancient Greek culture, schools were established for boys. However, the education of girls was, for the most part, limited to home instruction in the household arts such as cooking, weaving, spinning, and so forth. While some women apparently received an education in other fields, authorities agree that there was generally a clear distinction between the type of education provided for men and what was taught women.

This remained true in Roman culture. The volume *History and Philosophy of Education Ancient and Medieval* explains: "While their brothers learned the *Laws of the Twelve Tables*, Roman history, the procedure of court and senate, the conduct of war, business, and agriculture, practiced manly sports, and acquired skill in the practical arts and in the use of weapons, Roman girls were being prepared to assume the duties which would be theirs as Roman matrons. The daughter . . . was instructed by her mother in the deportment, knowledge, and skills required of one of her station. Girls quite generally learned to read."

Although women and their work were held in low esteem by men of certain early societies, the Bible had a much different view of women and their contributions to the household. It praised the woman who fulfilled her domestic role in such a manner as to complement the efforts of her husband. Concerning the activities of such a praiseworthy woman the Bible observed: She makes wise purchases of food and prepares it for her household. She buys a field, and works with her hands to make it produce. With her own hands she makes clothes for her family. She gives a helping hand to the afflicted, and even conducts business by trading garments and belts that she has made.—See Proverbs 31: 10-31.

Surely, this is a woman well-educated for her vital role in life! And there can be no doubt that she received rich satisfaction and happiness in filling it.

Christianity maintained such an honored estimation of women. Rather than discourage instruction for them, Jesus Christ himself taught God's Word to women. (Luke 10:38-42) True, a clear distinction was drawn between their role and that of men. In the Christian congregation, for instance, women were to be submissive and not "to exercise authority over a man." Yet the Bible shows that men and women together were heirs of God's undeserved favor of life; neither was considered inferior in mentality to the other. —1 Tim. 2:11-13; 1 Pet. 3:1-7.

However, during the years that followed, men of some societies continued to look down on the position of women, and to view them as of lesser intelligence. Lord Chesterfield, in the eighteenth century, expressed a commonly held opinion of his time when he said: "Women are only children of a larger growth; they have an entertaining tattle and sometimes wit; but for solid reasoning and good sense, I never knew one that had it."

Until the Industrial Revolution, toward the end of the eighteenth century, women, for the most part, received little education outside the home, and, indeed, were generally considered greatly inferior intellectually to men.

Women's Rebellion

With the coming of the Industrial Revolution women staged a rebellion against the existing social arrangement. They sought equality with men, and, to achieve this goal, made the quest for equal educational facilities the spearhead of their movement. It was in the United States that the greatest successes were achieved. The unusual circumstances created by the

westward movement of the population were a factor.

From the northeast coast of the United States thousands of eligible young men moved west. This left behind many marriageable young women who, in time, became the old-fashioned spinsters then typical of the New England scene. Resentful and discontented with their lot in life, such women sparked the movement to learn what men learn so that women could do what men do.

At the first Woman's Rights Convention at Seneca Falls, New York, in July 1848, a vigorous attack was launched against man's position, asserting: "The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. . . . He has compelled her to submit to laws, in the formation of which she has no voice. . . . He has taken from her all right to property. . . . He closes against her all avenues of wealth and distinction . . . He has denied her the facilities for obtaining a thorough education, all colleges being closed against her. . . ."

The Convention then passed a resolution, solemnly declaring: "That woman is man's equal—was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such."

In the ensuing years, at least in the United States, women achieved practically all the goals for which they fought. Particularly is this true in the field of education. Girls' schools and coeducational facilities have become so commonplace as to be taken for granted. In keeping with the spirit of the early equal-rightists, the curriculum offered to women in the schools has continued to be practically identical to that offered men. The school system trains

women to compete with men, to do all the things men do.

In a feature article on women's education in a recent *Newsweek*, a graduate of a leading woman's college said: "Vassar has fostered a feeling of brightness. They tell us constantly that we're in some way or another superior. If we were all thrown into a coed school (or with men on a job), we'd have the nerve now to assert ourselves."

True, some capable and well-educated women have appeared on the world scene who have not been spoiled by their college training, and have not permitted their success to overwhelm that peculiar modesty that is so much to be admired. Nevertheless, most persons will agree that in recent years women, in general, have become noted for their self-assertiveness, and that modern-day education has been a factor.

Does It Contribute to Their Happiness?

What about this education of women? Has instruction that encourages competition and self-assertiveness been good? Has it resulted in women who are happier and more contented? Does it make sense to educate women this way?

Analyzing the situation, Bruno Bettelheim, an eminent psychoanalyst, wrote in *Harper's* magazine: How "absurd are the ways in which we raise our daughters! We tell them early that they are very different from little boys and make them play with dolls instead of baseballs; but then, from kindergarten on through college, we provide them with exactly the same education given to boys—an education clearly designed to prepare boys for a life of competition and independent responsibility.

"Consider the contradictions which are thus thrust upon the growing girl. For fifteen years or more she is officially encouraged to compete with boys in the

schoolroom, to develop her mind and her initiative, to be second to none. She may study the same physics and history as her boyfriends, work at jobs not too different from theirs, share many of the same political and social interests. And then our curious system insists she 'fall in love' with a potential husband: she is in fact expected to love giving up what she may have loved until then, and suddenly find deep fulfillment in taking care of a child, a home, a mate. . . . The training of her youth is seemingly intended to fall away like an afterbirth."

Training women for the same type of work that men do and encouraging them to compete with men have created severe emotional problems for women. The situation certainly has not contributed to their increased happiness and contentment. The following widely circulated report reveals the appalling paradox that has resulted:

"American housewives have more material comforts, more political rights, more money, more dominance of their husbands than practically any other women on earth. Yet the majority are unhappy, unfulfilled, wracked by a nagging discontent, a feeling of unrequited potential, an overriding belief that they are second-class citizens in a masculine world. These are the results of a nationwide sampling conducted by *PARADE* on the question: *IS THE AMERICAN HOUSEWIFE HAPPY?* . . . Today's young housewife is a classic example of personified frustration."

What Is the Trouble?

A principal difficulty is that modern education endeavors to equip women for a role in life for which they are not designed emotionally, and which most of them will never fill. At the same time, it often causes them to look down on woman's domestic role. A report submitted by the United States commission on the sta-

tus of women observed that "even women's colleges have given remarkably little serious thought to the better preparation of their students for homemaking."

As a result, when women marry and become involved in homemaking tasks, against which their education has biased them, they often feel discontented and unfulfilled, perhaps thinking that they have missed something in life. Or they may feel guilty for not pursuing the type of work for which they were trained. As one young woman wondered: "I was head of my class in English literature. Now I have scarcely time to open a book. Is it wrong of me to stay so involved with the house and the children?"

It was no doubt with such shortcomings of modern education in mind that the famous woman novelist, Pearl S. Buck, said: "The root of the discontent in American women is that they are too well educated. They do not need a college education. . . . The present higher education is unfortunate. It has led American women into having ideas which they can never realize when they come to maturity."

There is apparently something wrong with the manner in which young women are educated, and a number of prominent educators recommend that something be done about it. Lynn White, Jr., as president of a prominent girls' college, urged the rearing of "our daughters to be proud that they are women," and to end the "present peculiar habit of educating them as though they were men."

Elizabeth B. Hall, as headmistress of Concord Academy for girls, also urged a change in the system of educating women. A change, she said, that would "enable woman to play her proper role." In an address to a graduating class she observed: "The apostle Paul wrote a man is 'the image and glory of God: but the woman is the glory of the man' (1 Cor. 11:7). A

woman who sees herself in competition with men cannot accept this. But the woman who understands her role to be complementary rather than competitive will understand that in Paul's [the Bible's] truth lies the key to her greatest happiness."

The Bible's Truth

Those who, in the early nineteenth century, began the movement to prove "that woman is man's equal" missed the important Bible truth that men and women were created different, that they were made to complement each other and thus bring a *man and woman together in a marvelous union of happiness*. Those equal-rightists failed to appreciate that to be different does not mean that either men or women are mentally inferior to the other; any more than a round peg is inferior or unequal in worth to a square peg. Actually each peg is superior to the other for the role it is designed to play.

The same is true of men and women. In certain respects they are obviously as different as two differently designed pegs. Women were created to mother children, and their inherent qualities of tender love and sympathy clearly make them superior to men in the care of the young. On the other hand, men are superior in physical strength, in the application of principles, and in making decisions. God thus designed man to be head in the marriage arrangement, the one to provide guidance, direction and to be responsible for decision-making. (1 Cor. 11:3; Eph. 5:22) Happiness is realized when the differences between men and women are recognized, and when education is provided for women in keeping with their proper roles in life.

What Parents Can Do

As mankind gets farther away from an agricultural society, women need an edu-

cation in a greater variety of matters. Public schools serve a commendable function in supplying information to equip women to handle the many circumstances that arise in today's complex society. Parents should, therefore, encourage their daughters to take advantage of the opportunity and absorb the knowledge available. Knowing how to read and write well, and having an understanding of such subjects as mathematics, typing, history, biology, and so forth, can be very beneficial.

Parents should also direct their daughters to take courses, if they are available, that will help them to appreciate their roles as *future mothers and homemakers*. This training is best started early in life at home. Mothers can show their girls how to cook, shop for food, sew and do other things connected with managing a household. The aim should be to develop an interest and desire in the daughter so that she finds enjoyment in doing these tasks. Usually people find delight in doing what they do well. So by giving home instruction, and encouraging their daughters to take practical, beneficial courses, parents can do much to further their education.

Since the present practice is to provide women with an education designed for men, parents also need to give their daughters loving guidance as to their proper role as women. They need to make clear to them that men and women were designed differently by God, for the purpose of complementing one another, not competing. Young women who learn to display a proper submissive attitude are the happiest; they find real contentment and satisfaction in the marital relationship. Parents who provide this instruction and guidance will do much to help their daughters avoid the frustrations thrust upon them in this modern world.

What About a College Education?

Will a college education best equip a young woman for her role in life? Many persons today will answer, "Yes, of course." But usually such persons put social position, money and other material values first in life, as though these were the most important things. While a college education may prove a key to unlock such worldly goals, it is apparent that they are not what bring genuine happiness, contentment and satisfaction.

It may be argued that a higher education will better equip women to be self-supporting before they marry, or in case they never do. While this may, at times, be true, it is not necessarily so. Recently a college senior registered a common complaint, that her education "has raised expectations that can't be realized." "After sixteen years of education we have no technical skills," she lamented. And another concurred: "The work outside is becoming so specialized, but we're not." A practical business training course in high school or in a business school will, in many cases, be of much greater benefit in obtaining well-paying employment.

Then, too, the fact cannot be ignored that events of our day show that the teachings promulgated in colleges breed a spirit of rebellion and disrespect for law and order. All over the world students have staged demonstrations and offered resistance to this policy or that policy, even being instrumental in overthrowing governments. This type of spirit has undermined faith in God, nurtured a God-is-dead

philosophy, and turned millions of students away from the divine counsel in God's Word. The Bible is viewed as a book of myths by most college students, and as not being worthy of serious consideration.

This view toward the Bible, and its righteous principles governing proper conduct, has resulted in a terrible moral breakdown on college campuses. Feature magazine articles term it a 'moral revolution.' Sexual promiscuity has become the rule rather than the exception. Use of marijuana, LSD and heroin are, for many students, evening or weekend pastimes. Is this the type of atmosphere for a young woman? True, she may determine not to adopt these standards and attitudes. But is it wise for her to expose herself to such associations?

Understandably, a Christian woman may decide that an atmosphere that destroys faith and corrupts morals is not a blessing. Losing faith in God is certainly not going to equip her to be a better mother or a happier person. Nor is corruption of her morals going to make her a better wife. And neither will becoming steeped in the ways of the world, where divorces are commonplace, cause her to be more secure. While it is true that a college education may put her in a better position to gain social prominence, or to earn more money, a Christian woman realizes that these are not the things that bring true happiness and satisfaction. How much better for her to build strong faith, based on a knowledge of God's Word, and choose a mate who has done the same!

ENERGY FROM THE SUN

Every 20 seconds the earth receives energy from the sun equivalent to 450 one-megaton bombs, reported one of the scientists of the United States Weather Bureau's climate research division. How much energy is that? One megaton is the power equivalent of one million tons of TNT. And 450 megatons is approximately the amount of power of all the atomic bombs that are known to have been exploded by the Soviet Union and the United States. How incomparably great, then, is the dynamic energy of the sun's Creator!—Isa. 40:26.

Marriage in Cyprus

By "Awake!" correspondent in Cyprus

TRAVELING through the Cyprus countryside, you may just chance to come upon a quaint village, nestling in an olive-shaded valley, where the normal quiet of the scene has been transformed into the excited bustle that usually presages a wedding. To Cypriotes a marriage celebration is an occasion for a joyous, social get-together, for everyone is invited and few can resist the opportunity to share in the community gladness.

The preparations for the event began immediately after the marriage proposal had been made and accepted. No, it was not the boy who proposed, but, rather, his parents approached the parents of the prospective bride. This may seem strange to those who follow a different custom, but it should be kept in mind that the boy and girl in this case have doubtless known each other for a long time, perhaps since childhood. Somehow it has become known that they are partial to each other, so the parents of the boy, having assured themselves that she is a good match for their boy, go ahead with the proposal.

In Cyprus it is not the custom for the couple to do any courting until after they have been engaged officially. Thus the Cypriote girl is protected from the dangers of promiscuous dating. She marries her first and last love, and so gives herself completely to just one man. Not for her the later regrets that she may have chosen the wrong suitor.

The custom for many generations now has been for the bride to bring a dowry. This usually takes the form of some land or a little property that she inherits from her parents and that becomes her own on

her wedding day. This is one of the matters considered by the parents of both bride and groom when drawing up the marriage agreement.

Engagement a Serious Matter

When both sides are satisfied, the engagement is publicly announced and the boy and girl exchange betrothal rings, to be worn on the left hand until such time as the marriage ceremony takes place. Nor is the engagement something to be treated lightly, for in addition to the public announcement, there has also been an elaborate banquet to which relatives and friends of the couple were invited. It would then be a very ticklish matter for either one to call off the engagement. In fact, in some other lands it would be almost as serious as obtaining a divorce. The couple would have to obtain a special legal document duly signed by an official of the church.

A week before the wedding date the women of the community assemble at the bride's house and begin the preparations of the numerous tasty dishes that will be served: special macaroni, dozens of round-shaped loaves, delicious cakes to be wrapped in gay napkins and presented later, one to each guest, by the bridesmaids. Other tempting dishes are also prepared.

The celebration gets under way on Friday evening usually, when hired musicians provide music for dancing in some local hall. There will probably be a violinist and a *laoudaris*, whose instrument is somewhat like a giant mandolin. If this is a conservative village, the men and women will dance separately, never together.

The feasting begins on Saturday. Then, too, in the afternoon, there is a ceremony called "spreading the mattress." A number of young married women take the bedding, consisting of long pieces of sheep's wool and dance around it singing appropriate songs. The wool is spread on a mat, sprinkled with aromatic herbs, and then the cover is sewn around it. While this is being completed, a handkerchief is spread on the center of the mattress and guests toss silver coins onto it. The coins are next tied up in the handkerchief and sewn into one corner of the mattress, no doubt to be used by the young couple on some future rainy day.

The Wedding Day

Sunday is the big day. The dressing of the bride in all her finery commences about noon, while fiddlers outside furnish suitable music. The mother of the girl is then called to put on the finishing touches, give her blessing, and tearfully, perhaps, hand her over for the ceremony. At this point the father enters, blesses his daughter and walks with her in the procession, a large throng all dressed up in their very best. The religious ceremony often lasts two hours, after which the joyful procession escorts the newlyweds to their new home. The girl's mother meets them at the entrance, swinging a censer to and fro. The bridegroom with all his might throws a large pomegranate at the lintel. Its breaking is supposed to indicate that he will be the master in the home.

Follows then a real feast of chicken, lamb and goat cooked to a delicious tenderness with herbs in a way to tempt even the most fastidious. Later young men will

get up and sing special love songs they have composed for their own beloved ones, while bashful blushes and averted eyes render acknowledgment. The married couple will then perform a special dance step with slow movements, while guests get up and pin paper money all over their clothing, especially on the bride's veil. Often sufficient money is contributed in this way to pay all the wedding expenses.

Monday morning close relatives of the couple will assemble to inspect the marriage sheets for evidence of the virginity of the bride. How reminiscent this of the provisions of the marriage law given through Moses! (Deut. 22:13-17) Of course, everyone is happy if the proof appears, for if there is evidence that the girl had lost her virginity to someone other than her betrothed husband, it could lead to a divorce. Thus the fact that the single girl in Cyprus lives a sheltered life under supervision of her parents helps prepare the way for a happy and secure marriage.

Celebrations often continue to the middle of the following week, since friends bring the young housekeepers gifts of chickens and other good things, and, of course, they are entertained. But at last the newlyweds settle down to the quiet and even tenor of their married life. The music is hushed. The village resumes its normal atmosphere of peace. The light wind whispers through the grayish-green olive and carob trees.

How grand and how refreshing to find people who, despite the many useless superstitions with which it has become encrusted, still view marriage as something honorable!



Why the Problem with Today's Youth?

AS REPORTS of crime, violence and rebellion by youths increase, it becomes ever more evident that something is drastically wrong with the way they have been reared and the general influence to which they have been subjected. The philosophy that advocates a permissive attitude toward children and ignores sound discipline is undoubtedly a big factor. Commenting on this, J. Edgar Hoover, head of the United States' Federal Bureau of Investigation, observed in *U.S. News & World Report* of September 13, 1965:

"It appears that the public is beginning to gag on the steady sociological diet of excusing the conduct of teenage hoodlums because 'society has failed them.' Resort communities, racked by senseless riots, and citizens who cannot venture from their homes without being assaulted and beaten are getting fed up with pampered and insolent youth gangs. . . . Teenagers and their parents have been subjected to a foolhardy theory which condones rebellious conduct against authority, law and order, or any regulatory measures which restrict their whims, wishes, desires and activities."

The failure of many respected educators to instill in youth a respect for high codes of morality such as those found in the Bible leaves them without anything firm in life to which they can hold. They have no guide to lead them in the way that is best for them. Immature in their thinking and emotions, they are left on their own to develop their own code of living, a code that is making them an ever-increasing problem. Reporting on the popularity of narcotic drugs among university students, the *New York Times* of March 21, 1966, stated:

"The chief psychiatrist at the Berkeley campus of the University of California says that up to 20 per cent of the students there may be smoking marijuana. . . . Furthermore, he guesses that at any big-city university or sophisticated, small liberal arts college, 10 per cent of the students will experiment with LSD or marijuana. . . . George H. Gaffney, deputy commissioner of narcotics, says students take drugs because 'of the growing disrespect for authority, because some professors just don't care to set any kind of

moral influence and because of the growing beatnik influence.'"

Students that enroll in religious courses in some universities have their faith in God's Word shattered by professors who paint the Bible as a book of mythology rather than a moral and religious guide of the highest value that youth badly needs. Regarding this, *Time* magazine of February 4, 1966, said: "The objectivity of the religion courses sometimes startles students, who frequently sign up to have their faith reinforced, not scrutinized. At Michigan State Dr. Robert T. Anderson, a conservative Methodist theologian, begins Religion 220 by telling his students: 'The Bible is the greatest collection of mythology in the history of Western civilization.'" But in all honesty that is not truly objective, is it?

This constant process of tearing down respect for what can build good morals from the time children begin watching TV until they graduate from high school or college can do but one thing—produce a crowd of rebellious, immoral and atheistic youth. Note what a medical student in India said, as reported in the magazine *Atlas* of March 1966:

"We have been exhorted to honesty by crooks, to patriotism by near-traitors. We have heard sexual license extolled and advocated by those who should know—and then seen what havoc it can wreak in us, in our homes, in our societies. We know the price of everything and the value of nothing because all values have been carefully and efficiently destroyed before our eyes. We pin our faith in men because we have not been given a faith in anything bigger—and when men fail, as fail they must, we are left bewildered and hopeless."

The folly of worldly wisdom is responsible for the problem with today's youth. It has ignored God's Word and given them a materialistic philosophy that has left them empty and without hope. But God's Word can supply the needs of youth. It gives healthful instruction, good moral guidance, a high code of living and the upbuilding counsel needed to produce wholesome youths. It wisely instructs parents to give discipline and love to their children. Before both it sets a vivid hope of a new era in which mankind will live in peace and righteousness.

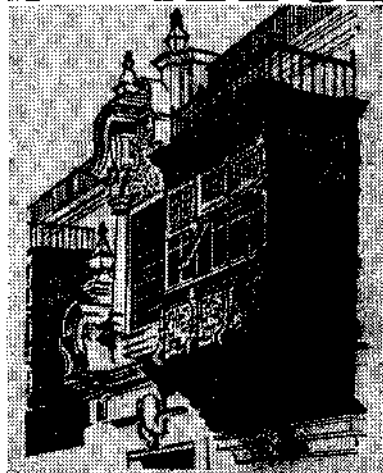
ON October 12, 1492, Christopher Columbus made his first visit to the Western Hemisphere, landing on a small island in the West Indies. Only forty-three years later, in January of 1535, the Spanish conqueror, Francisco Pizarro, founded Lima, Peru. For three centuries this city, located about eight miles inland from the Pacific Ocean, was the wealthiest and most renowned in Latin America.

Pizarro first named the city *Ciudad de los Reyes*, City of the Kings. However, the name was soon changed to Lima. This is an early Spanish pronunciation of *Rimac*, the name the original Indian inhabitants of the area had given to the river that flows through the city. The river is still called the Rimac.

What is presently the central part of Lima was laid out by Pizarro. He outlined the area into 117 blocks, with a checkerboard of streets and with open plazas at intervals, a general pattern that still survives. The chief plaza around which the city was originally built is the *Plaza de Armas*, the Plaza of Arms. Here are found old landmarks, including the President's Palace and the famous cathedral. Pizarro himself laid the foundations of this cathedral in 1535. It was reconstructed in 1758, and is the most noted of Lima's many churches.

Soon after its founding, Lima became the luxurious capital of the Spanish vice-

Lima



ITS RENOWNED PAST AND EXPANDING PRESENT

By "Awake" correspondent
in Peru

roys, the first of whom arrived in 1544. The following year the first Catholic archbishop was appointed. The Inquisition was introduced soon afterward in 1570, although earlier Pizarro had introduced inquisitional procedures by strangling to death the Inca Indian chief, Atahualpa, for refusing to accept the Catholic religion.

Wealth and Beauty

The wealth of the early rulers is legendary. When Pizarro captured Atahualpa, the Indian chief offered a large roomful of gold and two rooms filled with silver as his ransom. However, after receiving this tremendous fortune, which was gathered from the far reaches of the Inca Empire, the Catholic conquerors killed Atahualpa.

Besides treasures plundered from the Indians,

the boundless mineral resources from the mines eventually began flowing into Lima. The city's churches and monasteries came to glitter with silver and gold, and those in positions of power lived in splendor. Lima was embellished with magnificent palaces, beautiful carved stone portals, graceful patios and elaborate balconies. A few of these lovely carved balconies still remain, and are perhaps the most obvious legacy of Lima's renowned past. They are made entirely of wood that has been cut and carved into attractive geometrical designs and are completely enclosed with roofs and latticed shutters.

Modern Metropolis

Lima is no longer the city of Spanish colonial times. Today it is a huge, modern metropolis of close to 2,000,000 inhabitants; its population has nearly quadrupled in the last twenty-five years. The city is served by a new airport, and many luxurious hotels. And along its wide boulevards glass-faced skyscrapers reach high into the sky.

You will find in Lima what you will find in most other large, modern cities, and a few things not found elsewhere. Perhaps you are interested in going shopping. *Jirón de la Unión*, Lima's busiest street, is the principal quality-store shopping district. It is almost due south from the *Plaza de Armas*. Here you will find practically everything, including beautiful soft llama rugs and finely worked gold and silver jewelry.

Or maybe you are interested in eating. Well, Lima has dozens of public markets. In the morning hours these are beehives of activity, as the majority of Lima housewives prefer to buy in small quantities for each day. On entering a typical market, you will see neatly stacked rows of colorful fruits, piles of fresh green vegetables, hanging pieces of meat of all varieties, booths filled with canned goods, sacks of dried beans, rice, and so forth. What about prices? Well, that depends on your ability to haggle.

If you desire to eat out, you have a great variety of dishes from which to choose. Lima has every cuisine imaginable, including French, Spanish, Chinese, Japanese and North American, to name a few. However, Lima is noted for its own delicious *criollo*-style of cooking. Every evening around five o'clock the *anticucheras* appear with their small smoking charcoal pots. These give off a tantalizing aroma, as succulent kabobs of specially prepared pieces of heart are barbecued. This is

served either with corn on the cob or boiled potato, and plenty of stinging hot sauce.

If you should ever visit Lima, a trip to one of the city's several fine museums would be well worth your time. There you will see artifacts depicting the life, habits, dress, customs and domestic animals of the early Indian inhabitants, including pre-Incan civilizations. Many persons find very interesting a visit to the ancient ruins of Pachacamac, about twenty miles from Lima.

Unfortunately, like most expanding cities of today, Lima has a slum area, called the *barriadas*. Here in settlements ringing the city almost half a million people live in shacks generally of cane and mud and tin. These sections have mushroomed since World War II, as poor people flock to the city for employment. The government and charitable organizations are seeking to relieve the material suffering of these people by installing freshwater systems, electric light lines and sewage piping, but the problem continues due to lack of funds and the daily influx of more people.

Although the living accommodations in these areas are lamentably substandard, Lima's mild, rainless climate helps the situation. Yes, it never rains in Lima! However, in winter, which begins in June and runs to the middle of September, the famous *garúa* or heavy mist wets the streets and requires the use of protective clothing. Even though Lima is located geographically in the tropics, summers are mild due to the influence of the cold Humboldt or Peru Ocean Current. The city's average temperature is about 59° F. in July and 71° F. in January; it seldom gets above 80° F.

Lima's People

The average Limanian is friendly, polite and anxious to help visitors. He takes

pride in his culture and will respond rapidly to respectful, kind treatment. The majority of the people are of mixed Spanish and Indian descent, and there are many residents who have Negro and Oriental blood. One noteworthy characteristic is the care that people pay to their appearance; especially the *señoritas*, who are noted for their beauty and gracefulness.

As in most cities, different social classes are apparent. In Lima now, there is a rising middle class composed of small shop owners, skilled workers, office employees and workers in different branches of government. This middle class is the moving force behind the tremendous housing boom presently in progress. Many new residential areas have been opened up and others are planned.

Very much like people elsewhere, the ambitions of the majority of citizens are toward materialistic goals. However, they pursue them a bit more leisurely in Lima. Employees generally begin work at 8:30 in the morning, and their employers and other executives often arrive about 10 or 10:30 a.m. Then, of course, in the middle of the day a long lunch and *siesta* is enjoyed.

Religion—A Link with the Past

One thing that has changed little since Pizarro endeavored to force Atahualpa to accept Catholicism is the religion. It is predominately Roman Catholic. But interestingly, as *The World Book Encyclopedia* (1966) observes, some "people mix Catholicism with ancient Indian beliefs. Many Indians attend Catholic services, but also worship spirits of the Inca religion."

A visit to the famous cathedral will give one some idea of the form of worship of the majority of Limanians. Inside, the altars are adorned with intricately carved wooden panels that support artistically formed images of Jesus, Mary and other

Catholic "saints." The images wear golden crowns with inlaid jewels, and expensive robes covered with precious gems and woven designs of gold and silver thread. Devout worshipers at all hours of the day place lighted candles before their favorite altar and kneel to pray in the flickering light of hundreds of candles. The cathedral is also the scene of pompous ceremonies of state attended by the president and high officials of government.

The majority of Limanians are steeped in the worship of idols. During the spring month of October a prominent procession in honor of such a religious idol attracts the following of hundreds of thousands. The book *The World and Its Peoples—Brazil, Peru, Bolivia* (1965) explains:

The image "is considered an apotheosis of divinity and has been given the name *Señor de los Milagros* (Lord of the Miracles). The people refer to it, and even directly address it, as though it were a living being. They often simply call it the Señor (Lord). . . . When the Señor is not able to return to his own church in the evening and is kept for the night in one of the churches along the route, it is said that '*El Señor ha dormido*' (the Lord has slept) in that church." Prayers, too, are made directly to this image.

Knowledge of the Bible itself is generally lacking among these people, however; and this is a need that Jehovah's witnesses in Peru are endeavoring to fill. Jehovah's witnesses are an expanding religious organization in Peru, having grown from only twenty-two ministers in 1946 to over 2,400 active preachers of the Kingdom good news today. Hundreds of these ministers are busy throughout Lima aiding others to get acquainted with the Bible and showing all honest-hearted persons God's promises of a righteous new system of things.—2 Pet. 3:13.

JESUS CHRIST set a high standard for his followers. He remained obedient to God's laws even though this brought upon him ridicule, persecution and eventually death at the hands of opposers. Ever since, true Christians have had to fight to remain faithful to Almighty God and his righteous laws.

Among God's laws applicable to Christians is the one prohibiting the use of blood, particularly the using of it as nourishment for the body. The decision of the Christian governing body in Jerusalem in the first century stated: "Holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and *from blood and from things strangled* and from fornication." (Acts 15: 28, 29; Gen. 9:4; Lev. 17:10-14) The following is the personal experience of a woman in her efforts to remain obedient to this law, as told in her own words:

At the age of eleven I had rheumatic fever, which affected the mitral valve of my heart. This caused what is called *stenosis*, or a narrowing of the mitral valve. This meant that normal circulation was impeded because the blood had difficulty passing through this valve. As a result, I was left weak and sickly. At times I could hardly breathe. Due to this condition I was unable to exercise and lead a normal life. If I would get a cold, respiration would become even more difficult.

FIGHT FOR FAITH



So I was constantly given antibiotics such as penicillin.

The doctors were aware of my heart condition, but at the time there seemed little that could be done to improve my health. Open-heart surgery had not yet been developed. I was not even able to go to school regularly. However, it happened that there was

a school just across the street from my home and the teachers would visit me and bring me homework. In this way I was able to get an education.

Obtaining Faith in God

As a youngster I knew nothing of the Bible and its righteous principles. I believed in God, but not according to accurate knowledge. It was after I grew up and married that I first began to make a serious study of the Bible and learn concerning God's wonderful provisions of life in a new system of things. It was appreciation for this knowledge that prompted me to dedicate my life to Jehovah God and symbolize this dedication by water baptism. That was on December 7, 1961.

At this time I was receiving treatment in a military hospital in San Juan, Puerto Rico, as my husband is a retired army officer. By then open-heart surgery had been developed, and the doctors at this hospital were of the opinion that I should have an operation. They recommended that I go to a military hospital in the United States.

Efforts to Obtain Treatment

So, on January 22, 1962, I was admitted to Brooke General Hospital at San Antonio, Texas. On examining me, the doctors decided that I should be operated on. Since I now had an accurate understanding of God's Word, I would not accept blood transfusions in connection with the operation. The Bible was clear that Christians should keep free from blood, and this would include taking it into the system either through the mouth or as nourishment through the veins. I explained my position to the head surgeon and also the cardiologist. The blood specialist said that due to my anemic condition I would need to have a transfusion of a considerable amount of blood if the operation were to be performed. But this I could not agree to receive.

The doctors asked me many questions as to the reason for my stand. I showed them scriptures on the matter, but they were not convinced. They tried in many ways to get me to change my mind. They talked to me about my son, urging me to think of him. They said that I had only six months to live because the mitral valve was closing and, when it finally did, I would die. But I was determined not to compromise. I had faith that God would provide a way without my violating His laws. So I was dismissed from the hospital, and returned to my home in Puerto Rico.

Although I did not die in six months, my condition continually became worse. I kept on receiving treatment from the doctors at the local military hospital. Then, one day, I heard about a doctor in New York City who performed open-heart surgery without the use of blood transfusions. That was in 1963. So I went to New York to see this doctor.

He agreed to do the operation without blood, and so I was admitted to the hospital. On the fifth day, the night before

the operation was to take place, this doctor came to my room with a paper for me to sign. The paper gave the doctor authority to use blood in case of an extreme emergency. In other words, he agreed not to use blood, but in case he had to, then he would have permission to do so. When I refused to sign, the doctor became angry and gave orders to dismiss me from the hospital that very night.

So once again I returned to Puerto Rico, this time very ill. I could hardly breathe. I would wake up at night almost asphyxiated, and when sitting at the table for meals I would nearly faint for lack of breath. In the meantime the doctors at the military hospital continued to try to persuade me to accept blood. My husband, too, who is not one of Jehovah's witnesses, thought I should agree to it. Other members of my family were also using pressure. But I continued praying to Jehovah to give me strength to remain faithful to his requirements.

Efforts Rewarded

Finally, in July 1965, there appeared an article in the *Awake!* magazine about open-heart surgery without blood. This article even mentioned a doctor in New York City who performed such operations, Dr. Charles P. Bailey. So I immediately wrote this doctor explaining my case. I also explained to him that under no circumstances would I agree to the use of blood, and mentioned to him the trouble that I had with the other doctor in New York. He answered my letter and said that he would perform the operation. He said that, rather than their seeking permission to use blood in an emergency, a paper would be provided for me to sign that would free the doctor from responsibility in case anything should happen because of not using blood.

So, on October 18, 1965, I was admitted

to St. Barnabas Hospital in New York. The night before the operation they brought me the paper to sign; it stated that no blood would be used. Incidentally, this paper became misplaced and another had to be brought for me to sign. Later the original was found. The nurse had put it in her pocket and forgotten it.

That night the doctor visited my room to ask me if I was sure about my decision not to accept a blood transfusion. He said that my husband had agreed to the use of blood if necessary. I explained that my husband was not of the same faith as I, and that my decision was based on God's law forbidding the use of blood. The doctor acknowledged that I was of age and was qualified to make my own decision on the matter, and said he would respect my wishes. So, on November 3, 1965, he performed the entire operation without the use of blood.

The operation was a complete success. The doctor found that the mitral valve opening was very narrow, measuring one centimeter, and that there was what is called *subvalvular stenosis* on the right side particularly. Scar tissue had developed below the mitral valve opening and this had to be removed and the valve itself had to be reconstructed. No artificial valve was put in, but, rather, the defective valve was reconstructed using tissues from the heart itself. The whole operation took ten hours.

A heart-lung machine was used to channel the blood through the machine while the heart was being operated on. At the same time *hemostasis* was used, which means that care was used to tie all the veins and arteries so that a minimum amount of blood would be lost. Also, cautery was used for cutting instead of a knife. Only about five pints of blood were lost, according to the doctor's report.

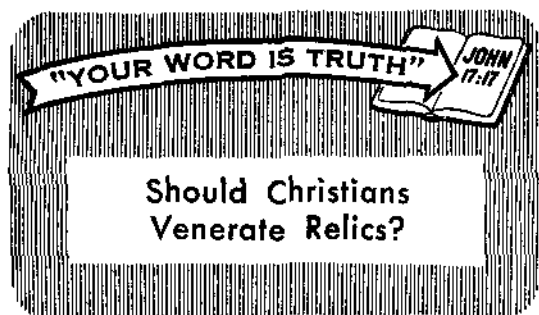
Five days afterward I was walking around the hospital with the aid of the nurse. My release from the hospital came twenty-five days later. Now, after eight months, I have regained my strength and feel better than ever before. I am able to do my housework just like any other ordinary housewife. Whereas before I had to send out my washing and could do hardly any work in the house, now I wash and clean and feel completely normal. Blood tests show that I am in fine condition. I never have trouble breathing nor am I bothered with spells of asphyxia.

I am indeed thankful that there are doctors who are willing to respect one's beliefs, and who will use their skill in harmony with God's law prohibiting the use of blood. Especially am I grateful to Jehovah God for his guidance and support. After four years of fighting to live and, at the same time, to remain obedient to God's law, I feel that my fight for faith has been rewarded.

Millions Blind

It is reported that there are more than ten million persons in the world who are physically blind. Of these, 2.5 million live in Asia. One in every 250 persons in India suffers from blindness. Why? Malnutrition, infectious disease and lack of medical help are among the reasons. For example, 80 percent of those in Ceylon who are blind have lost their sight due to malnutrition.

Even more persons suffer from another sort of blindness; they have no spiritual sight. They fail to see in creation reason to believe in God, or, perhaps even professing to believe in God, they fail to see in the events of our day fulfillment of his prophetic Word. Why? Again, the difficulty is usually malnutrition, lack of spiritual food. People just do not read the Bible the way they should.



FOR centuries many deeply religious persons have venerated relics. Such items have included the supposed remains of Christian "saints," or articles they once used. Items allegedly belonging to Jesus Christ have also received reverential treatment. Doubtless many persons have been filled with awe at the very thought of being privileged to see such things. Some have made long pilgrimages to famous shrines containing religious relics, perhaps seeking miraculous cures. But, is there a Christian basis for veneration of relics?

From the Latin poet Ovid we learn that the "Busta Nini," or "Tomb of Ninus," was one of the monuments of ancient Babylon. Ninus was Nimrod, "a mighty hunter in opposition to Jehovah." (Gen. 10:9) In Egyptian mythology his counterpart was Osiris. Regarding relics of Osiris it has been said: "Egypt was covered with sepulchres of its martyred god; and many a leg and arm and skull, all vouched to be genuine, were exhibited in the rival burying-places for the adoration of the Egyptian faithful." Being a nonexistent false god, Osiris never had a leg, arm or skull at all.—*The Two Babylons*, by Alexander Hislop, pages 176-181.

In its Acts and Decrees, the Council of Trent condemned those who maintain that "veneration and honor is not due to relics of saints." However, the Roman Catholic Church has been faced with the problem of fraudulent relics. "In the Theodosian

Code the sale of relics is forbidden," says *The Catholic Encyclopedia*, "but numerous stories, of which it would be easy to collect a long series, beginning with the writings of St. Gregory the Great and St. Gregory of Tours, prove to us that many unprincipled persons found a means of enriching themselves by a sort of trade in these objects of devotion, the majority of which no doubt were fraudulent." (Volume XII, page 737) Admittedly, Christendom, like ancient Egypt, has had its share of fraudulent religious relics.

Commenting on Buddhist attitudes in Ceylon, Professor John B. Noss wrote: "The devotional zeal of the Buddhists of Ceylon has been nourished through the years by the relics brought over from India. These include what the devout believe are the begging-bowl, the left canine tooth, and a collar-bone of the Buddha. Impressive shrines—now of great age—house these treasures." (*Man's Religions*, page 186) Thus it is seen that adoration of religious relics is a part of the worship of some who do not claim to be Christians, just as it has been a practice in pagan lands of antiquity.

Regarding the development of relic worship among professed Christians, Professor George Foot Moore has stated: "Originally prayer was made for the martyrs, but this seemed derogatory; it was more fitting to pray to them, seeking their intercession with God. Chapels were built at their tombs or on the scene of their martyrdom, their relics were enshrined in the churches. To the sacred legend of the martyr were added narratives of signal answers to prayer at his tomb or miracles wrought by the relics. Men resorted to his shrine for supernatural help, and it became the seat of a popular cult." (*History of Religions*, Volume II, page 226) So, veneration of such relics was not an early Christian practice; it was a later

development. However, let us examine relic worship from the Biblical point of view.

The Bible does not indicate that the Israelites, while in bondage in Egypt, joined in any adoration of religious relics there. It is true that the patriarch Jacob died in Egypt and his remains were carried into Canaan for burial "in the cave that is in the field of Machpelah." (Gen. 49:29-50:14) But the Scriptures do not show that they were thereafter venerated as religious relics. The Bible says that "Joseph died at the age of a hundred and ten years; and they had him embalmed, and he was put in a coffin in Egypt." (Gen. 50:26) Yet God's Word does not state that his body became an object of adoration by the Israelites.

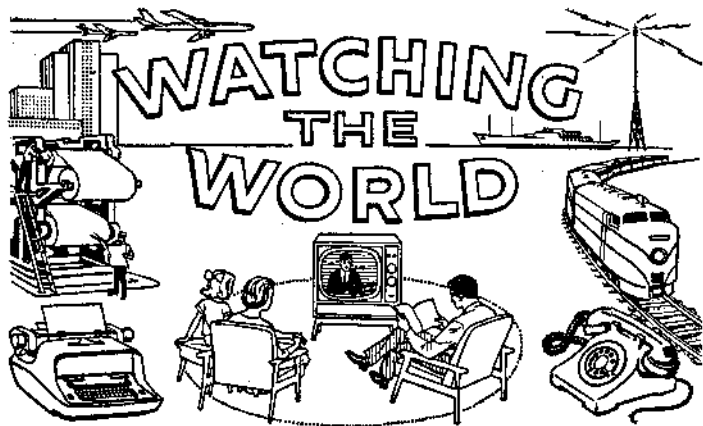
Under Jehovah God's direction, the prophet Moses led the Israelites for forty years. Then, at the age of one hundred and twenty years, Moses ascended Mount Nebo, viewed the Promised Land, and died. (Deut. 34:1-8) Michael the archangel disputed with the Devil about the body of Moses. (Jude 9) Possibly, Satan sought to use it to ensnare the Israelites in relic worship. But the Devil was foiled. Understandably, the Israelites mourned due to the death of Moses. Nonetheless, they never venerated his remains, for the Bible states: "Moses the servant of Jehovah died there in the land of Moab at the order of Jehovah . . . and nobody has come to know his grave down to this day."—Deut. 34:5, 6.

In Christendom, some advocates of relic adoration have endeavored to support their views by using 2 Kings 13:21 and Acts 19:12. At 2 Kings 13:21 we are told: "It came about that as they were burying a man, why, here they saw the marauding band. At once they threw the man into Elisha's burial place and went off. When the man touched the bones of Elisha, he

immediately came to life and stood upon his feet." Yes, this was a miracle. But, had the lifeless bones of the prophet themselves miraculously brought the man to life? Dead Elisha could resurrect no one. (Eccl. 9:10) This resurrection must be attributed to the miracle-working God, Jehovah, who effected it by means of his holy spirit, or active force. Also, the Bible does not say Elisha's bones were ever venerated. Only Almighty God should receive veneration, honor and worship.

Acts 19:11, 12 reads: "And God kept performing extraordinary works of power through the hands of Paul, so that even cloths and aprons were borne from his body to the ailing people, and the diseases left them, and the wicked spirits came out." Please note that it was God who performed "extraordinary works of power" through Paul. The Scriptures do not say that Paul independently wrought such miracles or that he ever accepted veneration from any human. And, when Cornelius did obeisance to Peter, that apostle "lifted him up, saying: 'Rise; I myself am also a man.'" (Acts 10:25, 26) No; the apostles did not want to be worshiped while alive as humans. How, then, could we imagine that they would desire to have their remains venerated?

Christian worship should go to no creature, but to the Creator, Jehovah God, alone. (Rev. 19:10; Rom. 1:24, 25) All forms of idolatry must be shunned by those who would have God's approval. (Ex. 20:4-6; 1 Cor. 10:14; 1 John 5:21) Hence, there is overwhelming Biblical reason to avoid adoration of religious relics. Additionally, history shows that veneration of relics is of pagan origin and that there have been many admitted frauds. In the face of such evidence and so as to worship God with spirit and truth, it is essential that Christians refrain from venerating relics.—John 4:23, 24.



Portugal Jails Witnesses

◆ Forty-nine of Jehovah's witnesses and other interested persons, on July 9, were found guilty by the Criminal Court for Political Affairs of so-called crimes against the security of the Portuguese state. According to the *New York Times*, Judge Antonio de Almida Moura, who read the sentence, said the Witnesses were not on trial for their religious beliefs but for preaching from door to door a doctrine "against the established social order." In truth, Jehovah's witnesses are neutral as to the political affairs of the nations and their message proclaims the kingdom of God as the only hope for mankind. Is that a criminal offense? Thirty-nine Witnesses were jailed for terms ranging up to as much as five and a half months, and ten interested persons received suspended sentences. In addition, all lost their "political" rights for four years.

Violence and Thievery

◆ For several days the streets in Chicago's West Side resembled a battle zone. Screaming, shouting youngsters ran unrestrained through the streets. Some tossed Molotov cocktails (fire bombs) at passing vehicles; buildings were set afire; rifle shots rang out. Looting and destruction

were visible everywhere. There were the dead and wounded too. Finally, Governor Otto Kerner called out 4,000 National Guardsmen on July 16. They came armed with rifles, bayonets, pistols, machine guns and tear-gas grenades. For the first time in four days a relative calm returned to the charred ghetto. Negro leaders appealed to the people to settle down and to try nonviolent methods to achieve their aims.

On July 18, in the Hough area of Cleveland, Ohio, a riot broke out. A woman was shot and killed and four policemen were injured by bricks and bottles. On the following night a man was killed in an exchange of gunfire between the police and snipers. The Ohio National Guardsmen were called in. Looters carried stolen goods away.

On July 18, in the racially troubled East New York section of Brooklyn, New York, a string of disorders sent 200 police into the area to disperse the milling crowds.

On the same day, in Jacksonville, Florida, whites and Negroes clashed in the streets.

World Famine

◆ U.S. Secretary of Agriculture Orville Freeman warned, on July 9, that the world would run out of food in 20 years at the present rate of

population increase. The threat of famine in Asia and elsewhere, he said, could be averted only by an overall improvement in agricultural production.

Tashkent Quakes

◆ A published United Press International report stated, on July 6, that at least 24 earthquakes, including eight severe shocks, have struck the central Asian city of Tashkent in a period of 36 hours. The city, a Soviet provincial capital of more than one million persons, has been about one-fourth destroyed by more than 600 tremors that have ripped through it since April 26.

Obesity, a Rising Health Hazard

◆ The United States Public Health Service came out with a report in July stating that obesity among Americans is a major public health problem. People, as a rule, are eating more and exercising less, which can lead to only one conclusion—overweight. The health report pointed out that obesity is associated with a number of chronic disorders, including diabetes, heart disease and respiratory disorders, and that fat people who are otherwise healthy are more likely to develop major illnesses and die at an early age. The experts say that the best way to lose weight and keep it off is to step up physical activity and to make a permanent change in eating habits, namely, to eat less.

Caterpillar Invasion

◆ Canada has been afflicted with one of the worst plagues of tent caterpillars in a decade, say officials of the agriculture and forestry departments. The caterpillars are chewing leaves off forest and ornamental trees and shrubs. The infestation of caterpillars has spread into Quebec, Ontario, and the western provinces. The "American" species

attacks cherry trees, including wild-cherry trees along fence rows, and apples, including the ornamental crab apples used in home gardening. The "forest" species attacks poplar, oak, willow and elm. The forestry official stated that whole trees have been denuded of leaves. The caterpillar infestations run in cycles of 10 or 11 years and it is hoped that 1966 is the peak of the cycle.

"Black Power"

◆ What is "black power"? It is a phrase that has received much publicity in the United States particularly, and it seems to mean different things to different people. Roy Wilkins, executive director of the National Association for the Advancement of Colored People, stated: "Black power means . . . separatism . . . wicked fanaticism . . . ranging race against race . . . in the end only black death." He attacked black power as "the father of hatred and the mother of violence." Lincoln Lynch, an associate of the national director of the Congress of Racial Equality (CORE), talks of "black power" as a "re-awakening of racial pride." Stokely Carmichael, who is chairman of the Student Non-violent Coordinating Committee, asserts that all the debated phrase means is a desire to bring black people together to make an effective fight against a common source of oppression. Whatever the meaning, the unity of Negro organizations has been shattered by the rising cry of "black power." A battle appears to be underway for the minds and hearts of the great mass of Negroes. Dr. King said: "The choice is no longer between nice little meetings and nonviolence. It is between militant nonviolence and riots."

Cigarette Deaths

◆ The Surgeon General of the United States, Dr. William H. Stewart, recently noted that 250,000 premature deaths occur each year among cigarette smokers. He added that, despite two and a half years of emphasis on the health hazards of smoking, half of America's teen-agers are regular smokers by the time they are 18. *Even though there is a great awareness of the hazards of cigarette smoking, the habit is deeply ingrained and so is not easily broken*, the report said. It further stated that lung cancer, fifty years ago a rare disease, will kill 50,000 people in 1966; 40,000 of them presumably as a result of cigarette smoking. Heart attacks now prematurely kill about 100,000 cigarette-smoking men and women every year.

Friars Helping Mafia

◆ A published Reuters report stated that, on July 6, two bearded Sicilian friars were jailed for eight years by an appeal court for helping the Mafia blackmail rich landowners with threats of death. Three lay assistants from the monastery were jailed for 24, 17, and 14 years respectively for criminal associations with the Mafia, theft and other crimes.

Delinquents and

Working Mothers

◆ New Zealanders have found that about 80 percent of the teen-agers who have come before the Auckland juvenile crime prevention department this year come from homes with working mothers. The situation is particularly acute because there is little that can be done about it. Many mothers are forced to work to support their families. Constable P. E. Blaiklock, who is working on the Boystown project, pointed to broken homes and drink as major

causes of juvenile crime in New Zealand.

War on Pollution

◆ An intensive study showed that pollution affects almost every walk of American life, from the big city to the remote countryside. According to the New York Post, July 12, studies reveal that it would cost Americans \$75,000,000,000 over 15 years really to clean up pollution, but authorities admit that it would be worth it. Pesticides that get into the water and the soil never can be absorbed and are gradually changing the aquatic pattern of the U.S. Scientists were amazed, said Senator Gaylord Nelson, to discover that DDT existed in the fatty tissue of Adelle penguins in the Antarctic. These penguins live in the Antarctic and do not migrate. No sprays have been used in the Antarctic. Yet DDT is found in the penguin's fat. The only way it could get there is through drifting with ocean currents. Austin N. Heller, New York city's new chief in charge of Air Pollution Control, said that unless determined action is taken now, he envisions city residents within 20 years walking around with oxygen tanks strapped to their backs. "Yes," he admitted, "I'm plenty worried."

Pity the Motel Owner

◆ It was once the dream of man to build himself a house by the side of the road and to be a friend of man. But today the motel owner with his houses alongside the road finds this hard to believe. One report says: "It is traditional that guests steal towels, sheets, shower curtains and glasses, but today, with the family auto parked only a few feet from the door, as in most motels, they also steal TV sets, king-size mattresses, lamps, bedside tables, chairs and the carpet off the floor." No one

gives the motel owner more trouble than Mr. and Mrs. Average. "It's the ordinary good people that I wish would live up to their reputation," one owner said.

Divers of the Deep

◆ Over the last two years United States scientists have been studying the diving capacity of seals. Instruments were attached to each seal before its release. When the seals returned to the point where they were released, the instruments showed that the seals' deepest dive was about 1,950 feet. The longest underwater spell was 43 minutes and 20 seconds.

Some whales are known to have greater capabilities than this. A sperm whale was caught in a sea cable at a depth of over 3,000 feet. Bottle-nosed whales have remained submerged for 2 hours after harpooning. How a div-

ing mammal copes with the great pressures at such depths is still a mystery to scientists.

Horses Stage Comeback

◆ Some years ago Kitchener dairy replaced its horses, which were pulling its milk wagons, with trucks. Six years later, 1966, it is retiring half of its fleet of trucks and is replacing them with horse-drawn wagons. Sentiment did not inspire the return of the horse. A two-year study showed the horse more economical, efficient, consistent and speedy. To maintain the fleet of trucks cost \$25,000 a year. Horse maintenance ran only \$365 a year. A good horse can be bought for \$400 while a truck costs about \$6,000 and hay and oats are cheaper than gasoline and oil. Horses can be faster on certain runs. Some horses are more durable than trucks. One horse worked for 20 years. And what is

more, the public seems to like the idea of the horse making a comeback.

Heat Wave

◆ The eastern part of the United States and Canada was struck by a heat wave during the latter part of June and the first half of July. In New York city the average maximum temperature for the first 13 days was 94 degrees, almost four degrees above the hottest July on record in the city, which was in 1955. Between June 21 and July 14 there were only five days in which the temperature did not reach 90 degrees. With the record heat, the death rate of the city of New York rose to a record of 2,250, about 650 above normal for a week. In St. Louis, Missouri, temperatures soared above the 100-degree mark five consecutive days. Deaths caused by the heat reached 69 there.

Time is running out!

The world scene is constantly changing. And even more drastic changes are still future. Soon world peace will come to stay. No more will violence, sickness or death haunt man's days or fill his nights with dread. But world peace will not come until those destroying the peace are removed. That is God's work—which he has promised to complete in our generation.

Follow these vital developments. Keep awake! Read **AWAKE!** regularly. One year, 7/6 (for Australia, \$1; for South Africa, 70c). Time is running out! Act now!

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