Awake!

Can Idols Appreciate Offerings? PAGE 5

The Problem of Unwed Mothers PAGE 8

Hurricane Agnes Reveals Man's Weakness and His Strength PAGE 13

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AUGUST 22, 1972

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!
"It is already the hour for you to awake."
—Romans 13:11

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IS YOUR LIFE Yours alone to live?

"THREE Nightmares." That was the title of an article that appeared this past April in a popular monthly magazine, describing the wretched results of trifling with drugs. One of the nightmares involved a young woman whose drug addiction landed her in a hospital for psychiatric treatment. Another nightmare was experienced by a young man who under influence of drugs gouged out both of his eyes. And the third nightmare was the experience of a young man who committed suicide by means of a stick of dynamite. These three young folks all had the same philosophy: I can do as I please. My life is mine alone to live.

This independent spirit is abroad today as never before. Lawlessness is rampant and moral values are being watered down to the vanishing point. Ever so many acknowledge no obligation to either God or their fellowman. Like the ancient Epicureans, they make the pursuit of pleasure their chief aim in life. But the pursuit of pleasure at times exacts a terrible price, even as ancient history, and the three nightmares above noted, demonstrate.

So, is your life yours alone to live? Can you keep 'doing your own thing' regardless of how it affects others or even yourself? Many laws on the statute books say No. Your freedom is relative. For example, a man and a woman may want to marry but the laws of their particular state or nation may forbid them. Why? Because these two may have VD or they may be first cousins and there may be laws against such persons marrying. Why these restrictions? Because what people do with their own lives does affect others. Offspring may result that are mentally and physically so handicapped that they become burdensome charges of the state. Is it right for people blithely to reproduce without any regard to the consequences? Can they do with their lives whatever they want to? No, not altogether.

That is also why there are laws prohibiting traffic in narcotics. If anyone wants to become a drug addict, is that anybody else's concern or business? Well, a man who drives an auto while he is "high" on marijuana may cause serious accidents and so poses a threat to the safety and lives of others. And while it

might be argued that not many experience such nightmares as described earlier, many drug addicts do turn to violent crime or to prostitution to pay for their addiction, both of which wreak harm upon others.

Or take traffic laws. Many cities, states and lands limit the speed at which a person may drive his auto on certain streets and highways. A thrill seeker may want to drive his auto as fast as it can go, but he may not do so. Why not? Because of the risks that such speeds represent both to himself and to others.

Clearly, your life is not yours alone to live. Life is a trust. What you do with it is bound to affect others. In fact, we are under a moral obligation to make the best possible use of our lives. We cannot do violence to that trust and obligation without hurting others as well as ourselves.

True, man has for ever so long dreamed of being absolutely free. A poet once expressed that wish "which ages have not yet subdued, in man—to have no master but his mood." But he who has no master but his moods becomes a slave to his moods; in fact, he may have so many conflicting moods that he does not know what he wishes to do. And did not Napoleon, Hitler and others like them come to grief because of insisting on living their lives their own way?

We cannot get away from it. Man was not made to be absolutely free. Man has a Creator; man did not get here by himself. Therefore, man is accountable to the Creator. In the garden of Eden the first human pair was given much, but not absolute freedom. They were told to produce offspring, beautify the earth and exercise dominion over the animals. Also they were told NOT to eat of the fruit of a certain tree. By these laws man was placed under obligation to his Creator. Clearly his life was not his to lead just as he himself wished; not altogether.—Gen. 1:28; 2:16, 17.

And when the Son of man came to earth he summed up the obligations or duties of man, showing that they were basically twofold: 'Love God with all your heart, soul, mind and strength, and love your neighbor as yourself.' It might be said that the second commandment implied a third, that of loving oneself. Obedience to these commandments of God is at once the right and the wise thing to do.—Mark 12:29-31.

The result to our first parents bears out the folly of trying to 'do our own thing' regardless of how it may affect others, or regardless of our obligations to others. By Adam and Eve acting as if their lives were theirs alone to live they brought not only irreparable harm to themselves but also dishonor to their Creator and great woe to their offspring.—Rom. 5:12.

So do not follow their course. Take the wise, rewarding way, which is, not to lead your life as if it were yours alone to live, but to recognize your obligations to your Creator, to your neighbor and to your offspring. One who did so was Abraham of old, who "died in a good old age, old and satisfied." (Gen. 25:8) Another was the apostle Paul, who was able to write of himself: "I have learned, in whatever circumstances I am, to be self-sufficient." (Phil. 4:11) Yes, these and countless others since their time have proved the Bible proverb true, "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." You can be assured of that blessing if you recognize your accountability to your Grand Creator and to your fellowman. To enable you to do so is the purpose of such publications as the one you are now reading. —Prov. 10:22.

Can IDOLS Appreciate Offerings?

By "Awake!" correspondent in Hong Kong

WHEN entering a home here in Hong Kong it is not unusual to see an altar with food on it. Some persons offer to their idols a meal each day. It may be just a piece of fruit. But at times the offering is a complete banquet. The occasion may be that a relative is sick or has died, or that it is a special feast day.

The use of idols in worship is surprisingly widespread. Making of regular food offerings to them is common in Japan, Korea, India, Africa, South America and other places. The offerings vary considerably from place to place, depending on the customs and traditions that have been handed down from ancestors.

Here in Hong Kong one may easily come in contact with the practice. For example, one may visit a home, and the host, wishing to be hospitable, may remove food from the altar and offer it to a visitor. If one should hesitate, the host may assure: "It's all right. The fruit is very fresh; I just bought it this morning."

What would you do? Would you consider it in conflict with your religious principles to eat the food? Why is the food offered to the idol in the first place? When and where did the practice originate?

An Old Practice

The use of idols in worship is not new. In fact, there is evidence that in ancient Mesopotamia about four thousand years ago idol worship, with accompanying offerings of food, was already being practiced. The belief was that the real or supposed higher power represented by the idol would take pleasure in the food offered. It was believed that the god entered the idol so that the idol itself became the 'body of the god.'

Such beliefs continue to this day. But perhaps the majority of persons give little thought to why they offer food to idols. If an idol worshiper here were asked why he follows this custom, a typical answer might be: "I am only doing what I can remember my parents used to do, but I am not really sure what it all means."

There are no clearly defined regulations to govern the making of offerings. And since this is so, is it not likely that over the generations of verbal transmission certain details have been lost? Is it not even possible that the offerings have varied greatly over the hundreds and thousands of years? The facts of history show this has occurred.

Background of Offerings to Idols

It used to be that human victims were offered to gods. Regarding this practice *The Encyclopædia Britannica* observed: "Sacrifices, especially of human beings, are offered immediately after a death or at a longer interval. Their object may be . . . to strengthen the dead by the blood or life of a living being, in the same

way that food is offered to them."*

In ancient China it was the practice to offer as sacrifices to their idol gods captured enemies. The worshipers believed that such human offerings were necessary to appease their gods. But this practice was not limited to China. The above-quoted encyclopedia notes:

"Human sacrifices were known in ancient India and survived till late in the 19th century; both Greeks and Romans practised them, no less than the wilder races of ancient Europe. Semites and Egyptians, Peruvians and Aztecs, slew human victims; Africa, especially the West Coast, till recently saw thousands of human victims perish annually; in Polynesia, Tahiti and Fiji were great centres of the rite—in fact, it is not easy to name an area where it has not been known."

The ruling dynasty of China outlawed human sacrifices long ago. Thus the practice here has become to offer only food or incense to an idol. But one may ask, If human offerings were required by idol gods in ancient times, why not now? Did the idols' desires or needs change when a ruler outlawed human sacrifices? Is an idol actually capable of feelings or desires? Do you think idols can really appreciate offerings?

Able to Show Appreciation?

It is obvious that idols do not eat the food given them, since the food may later be eaten by the worshiper or others. Some say that the idol god does not eat because it already has the necessities of life, but the claim is that the idol appreciates the thought and devotion of the worshiper. Yet how is this appreciation shown?

An idol is usually bought from a shop, perhaps only a few doors from one's home. Do you believe that a god enters the idol when it is brought into one's house? If so, why does the god not show appreciation for the worshiper's devotion by consuming some of the food, or by some other action?

Is it not obvious that an idol is incapable of doing anything, that it is just like any other piece of wood or metal except for having a different form? Long ago this observation was made in the Holy Scriptures about an idol worshiper who cut down a tree: "He takes part of it that he may warm himself. . . . Half of it he actually burns up in a fire. Upon half of it he roasts well the flesh that he eats, and he becomes satisfied. He also warms himself and says: 'Aha! I have warmed myself. I have seen the firelight.' But the remainder of it he actually makes into a god itself, into his carved image. He prostrates himself to it and bows down and prays to it and says: 'Deliver me, for you are my god.' "—Isa. 44:15-17.

Is it not useless to look to a piece of wood or metal as God? How can it appreciate offerings made to it? As the Scriptures also explain: "Their idols are silver and gold, the work of the hands of earthling man. A mouth they have, but they cannot speak; eyes they have, but they cannot see; ears they have, but they cannot hear. A nose they have, but they cannot smell. Hands are theirs, but they cannot feel. Feet are theirs, but they cannot walk; they utter no sound with their throat."—Ps. 115:4-7.

The fact is, idols are useless in helping a person. They are lifeless. So why put one's trust in them? They cannot appreciate one's offerings, nor can they bring one benefit.

Who Can Show Appreciation?

If you saw a beautiful ivory carving intricately cut and designed, to whom would you give credit? To the carving or to the carver? Who could appreciate your

* Eleventh Edition, Vol. 23, pages 983 and 984.

words of praise? It would be the carver, would it not?

Regardless of the material from which an idol is made, the material did not create itself. Neither did the one who made the image create the material. Rather, all matter here on earth must have originated from an all-wise Creator who gave the earth boundless beauty and variety. So what do you think we should worship—that which is created or the Creator?

- ***Is There Anything to Acupuncture?***
- ***What You Should Know About Tires.***
- ***Are Insects a Blessing or a Curse?***

—In the next issue.

The wise thing is to worship the Creator, whose name the Scriptures tell us is Jehovah. (Ps. 83:18) The Scriptures explain what offerings please Him, saying: "Always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." Jehovah God appreciates these fine offerings, and to those who make them he promises the reward of "salvation," yes, eternal life. How wise it is, therefore, to worship Jehovah! —Heb. 13:15, 16; 6:9-12.

Attitude Toward Offerings to Idols

What, though, if you were visiting a person who, to show you hospitality, took food from an idol altar and offered it to you? Would it be wrong to eat it?

In the first century it was a custom for idol worshipers to eat foods offered to idols with a feeling of reverence for the idol. When eating, the worshiper became a sharer with the demon god represented by the idol. (1 Cor. 10:18-22) So the counsel to Christians was "to keep abstaining from things sacrificed to idols." It would be wrong for a worshiper of Jehovah to eat food offered to an idol *with the idea of sharing in worship of the idol.*—Acts 15:28, 29.

However, some person might take some food from an altar and offer it to guests to eat with no thought of the idol or its worship. Would that be any different? Regarding such a situation, the Scriptures observe: "Now concerning the eating of foods offered to idols, we know that an idol is nothing in the world, and that there is no God but one." So "if we do not eat, we do not fall short, and, if we eat, we have no credit to ourselves. But keep watching that this authority of yours does not somehow become a stumbling block to those who are weak."—1 Cor. 8:4-13.

Thus, while it would not be wrong under such circumstances to eat the food, the question of how one's eating would affect others needs to be considered. A Christian would never want anyone to think that he was sharing in worship of an idol. Therefore he may wisely refrain from eating to avoid giving a wrong impression, and perhaps stumbling someone.—1 Cor. 10:25-29.

Worship of lifeless idols can never bring one benefit. They are without thought or feelings, and so cannot appreciate offerings made to them. How fine it is, though, that there is a living God, Jehovah, who truly appreciates our offerings, and who "becomes the rewarder of those earnestly seeking him"!—Heb. 11:6.

The Problem of UNWED MOTHERS

FOR a married couple, the birth of a wanted baby represents a happy time in their lives. How joyful and proud they are to have the offspring they desire!

But for increasing numbers of persons, particularly women, the birth of a baby is a deep tragedy. Typical of such women is the following, whose true-to-life story is not unusual anymore:

"My boyfriend and I went to school together and my grandmother, who raised me, liked him very much. She allowed him to visit me, and we managed to be alone quite a bit. I was about 20 years of age when we became intimate.

"At first I was afraid and reluctant, but my boyfriend urged me, assuring me that he wouldn't let anything happen. And nothing did for a time. But then one day I realized that I was pregnant, and fear and misery became my constant companions after that.

"When I was sure I was pregnant I had to tell my grandmother. Her reaction to my news has never left me. She gave me a piercing look and cried out as if her heart would break. From then on I became increasingly aware of how much I had hurt her and how my actions would now affect her life as well as my own.

"Since we lived in a small town, what I had done soon became open gossip. My grandmother continued to care for me but she was cold and hardly a kind word passed between us after that. Every time I looked into her eyes I saw that hurt look.

"As soon as my pregnancy became obvious to others, I was to know what real misery and shame were. Whenever I went outside I saw fingers pointing at me and there was snickering behind my back. After a while I only went out when it was absolutely necessary.

"By this time all my friends, with no exceptions, stopped speaking to me. To add to that, my boyfriend and I stopped seeing each other after I got pregnant, since we were in no financial position to marry and we were also both confused as to how we now felt about each other. So I became increasingly alone.

"But it was when I started my labor pains to give birth that the full import of what I had done suddenly enveloped me. I had no one to rely on for sympathy, no one to hold my hand and comfort me. I had no husband to assure me of his love at this crucial time. I had nothing but my pain for company. I could not remember a more miserable time in my life.

"How I regretted what I had done! But there was no going back. It was something I had to live with now for the rest of my life. I also realized now that although it takes two to have a baby, it is the woman who does most of the suffering. I became wiser, but it was too late."

Those expressions mirror the anxiety and shame that many women feel who find themselves pregnant outside of marriage.

How Big a Problem?

Illegitimacy is one of the most serious and pressing social problems of our time. In New York state alone illegitimate births have quadrupled since 1946. In one recent year 20 percent of all births were illegitimate, and 34 percent of those were by teen-agers. Many other areas throughout the United States follow close behind.

Some government experts predict that

by 1980 the number of unwanted babies born in the United States will reach 400,000 every year. And that, of course, does not include the babies killed by abortions!

In England, the number of births to girls under the age of sixteen has increased some 200 percent in the last decade. In Sweden about one fifth of all babies are now born outside of marriage. Various other countries report similar increases.

The Reasons Why

One of the reasons given for the rise in illegitimate births is the moral breakdown in society. This has ushered in a 'sexual revolution,' especially for women. While many men have long felt that they could "sow their wild oats" before marriage, women were expected to preserve their virginity until then.

But now all that is changed! More and more women, particularly younger ones, are engaging in fornication. This has resulted in a phenomenal, epidemic [some call it "pandemic," that is, universal] rise in venereal disease. In country after country it is admittedly "out of control." A by-product of this is the huge crop of unwanted babies.

Another reason for such a tidal wave of disease and unwanted pregnancies is the early age at which many parents allow their children to date. In previous generations, dating was permitted only when the young people were ready for the responsibilities of marriage. And in many lands that dating was closely supervised and chaperoned.

Today, however, many youngsters are allowed to date unchaperoned in their early teen years. When alone they often engage in activities that stimulate an urge for mating. Trouble is the end result. Typical here are the comments of one girl:

> "I didn't mean to go all the way, honest I didn't. I thought I could control myself, but once we got to necking and petting, I didn't want to stop. Then before I knew it, we had . . . Now I'm pregnant. Oh, what am I to do?"

Similarly, another teen-age girl tells this story about becoming pregnant:

> "It all started innocently enough. At first we saw each other when others were present. But soon we found reasons and opportunities to be alone. At times I would cut classes to be with him and at other times I lied to my mother about where I was going.
>
> "It was not long before we started to toy with immorality. So about four months after we began dating, we became intimate. I felt bad afterward and decided this must stop. But I cared for him and he for me and we were soon back together again.
>
> "In a week or two I expect to give birth. If my story can help even one confused and frightened girl like myself, it will be worth the telling. I know that there are many young people who feel that although they are dating and are not ready for marriage, they will not do anything wrong. They think they can kiss and pet and not become intimate. I thought so too. But now I know it doesn't work that way. One thing leads to another."

Thus, being alone and unchaperoned, and not fully appreciating how their bodies work, ever so many young people get into trouble. In fact, sociologists say that many young people are totally ignorant of the inevitable result that toying with sexual immorality leads to. Some are not even aware that a girl can become pregnant the first time she engages in sexual intercourse.

What Solutions Are Offered?

What can be done to prevent the agony that comes from being an unwed mother? How can pregnancy be avoided? What is the answer?

Some young people declare that if they had been given more sex education, unwanted pregnancy would not have happened. But now sex education is part of the curriculum in the schools of many lands. Yet, this has not stemmed the tide

of venereal disease or unwanted pregnancies.

Contraceptive methods to prevent pregnancy are also a part of sex education. Various devices are used to try to accomplish this purpose. There are contraceptive devices designed for use by the man; and women have diaphragms, intrauterine devices and birth-control pills. Male and female sterilization is also used, but not generally on younger people.

Yet, despite all this supposed education and birth-control information, unmarried women continue to get pregnant in ever greater numbers. Many of these are now getting abortions. Various countries have liberalized their abortion laws and growing numbers of women now regard it as the only way to dispose of an unwanted baby. It is estimated that abortions now terminate at least one million pregnancies each year in the United States alone.

Abortions represent innocent lives lost, not through accident, but through deliberate and premeditated action. And that, incidentally, is the definition of "murder." But is this solving the problem of illegitimacy? Does it eliminate the root cause? Hardly. Just the opposite occurs. The easier access women now have to abortion allows them more freedom to engage in sexual intercourse with the idea that 'if anything happens, there's always abortion.' It is even noted at abortion clinics that there are 'repeat patients' who have more than one abortion.

The Roman Catholic Church has long opposed abortions. The Archdiocese of New York has even set up a special program known as Birthright to provide a "positive alternative" to abortions. It supplies counseling to pregnant women to help them to keep their babies or give them up for adoption. But this is nothing new. It is doing what Catholic and other charities have done for decades.

Secondly, it treats abortion as the great evil, and not fornication and adultery which create the problem. There would be no illegitimate births nor any need for most abortions if sexual intercourse was not practiced outside of marriage. So if the problem is to be solved, the root cause must be attacked, and abortion is not the cause. It is merely one unsatisfactory method of treating the problem.

Dealing with Unwed Mothers

Despite sex education, sterilizations, contraceptives, and abortions, large numbers of babies are born to unwed mothers. In most countries, there are local or federal programs designed to assist them.

The unwed mother who has her family to rely on is fortunate. But others do not. For these there may be maternity homes and other agencies set up to help during and after pregnancy. In such locally or federally funded places the mother is assisted physically, and counseled in order to help her over this tragic episode in her life. Often she is also helped to learn a skill that can be used as a future means of support for herself and her child. But if she has no means of support, then "welfare" money is made available, which money ultimately comes out of the taxpayer's pocket.

Despite such help, if proper care is not given to rehabilitate the mother, pregnancy may reoccur. As one mother stated: "When you're pregnant, you really believe you won't ever let a man touch you again. But once your baby is born, you go back to being a woman again, with the same fears, frustrations and need to be loved. And before you know it, you may be right back where you started."

Another way that governments are now dealing with unwed mothers and their offspring is to try to remove the stigma attached to illegitimacy. Previously, the un-

wed mother had an almost impossible task of continuing her life as before. She became the target of abuse, her baby's birth certificate was labeled "illegitimate" and both were condemned and ostracized. But recent legislation and social reforms in many lands have greatly improved her status and that of her child.

In Austria a new law removes any discrimination against illegitimacy. These children now have more rights than ever before. In Norway the unwed mother now receives care without cost under a health insurance program. In Denmark they are taken care of in Mother's Aid centers. In many European countries illegitimate children have the same legal and inheritance rights as legitimate children. And in the U.S.S.R. there is no legal or social distinction made between the two. In Sweden a child born out of wedlock is assigned a child welfare guardian who protects the child's rights, in addition to those of the mother. And an unmarried mother in Sweden has the right to call herself "Mrs."

The Answer

However, none of the above really gets at the root of the problem. And venereal disease, illegitimacy and anguish continue to mount as more and more single women become pregnant.

But there is a solution. And it is not just a theoretical one. It is one that works. What solution is that?

It involves living according to God's standards of morality as set out in His Word, the Holy Bible. Those standards show that the complete solution to the problem of unwed mothers is not to commit fornication. Sexual intercourse should be reserved for the only place where it is proper in God's sight—within the bounds of marriage.

"That is impossible to live by," many will say. But that is not so. Large numbers of people, hundreds of thousands in fact, are already abiding by this standard. In over 200 lands, Jehovah's Christian witnesses are living proof that persons can bring their lives into harmony with God's laws.

The truths from the Bible can and do transform the lives of even those persons who were promiscuous in the past. Note the following experience of a woman:

"My childhood was basically unhappy and devoid of any real love and affection. My parents both worked and my three brothers and I were left entirely to ourselves after school and all day during the summer months. Needless to say, we often got into trouble.

"I was eight years old when I started kissing and petting with boys and by the time I was ten, I was engaging in sexual play. I was about 18 years old when I first had sexual intercourse. It seems strange now as I look back on it, but I often cried after intimacies because I somehow knew that I was doing wrong.

"I had my first baby at 19 and my second less than two years later, by two different men. I kept my babies with me as I felt it was my fault they were alive and it was up to me to keep and rear them myself. I didn't want my children to have the same life I had, yet I saw no way of breaking the pattern.

"I often prayed to God for help. One day it came. I saw a middle-aged man on the street with a Bible in his hand. Although I didn't know he was one of Jehovah's witnesses, I approached him and asked him some questions. They concerned marriage and what the Bible had to say about it, since I was now engaged. He spent over an hour answering my questions, and arrangements were made for him to bring a female Witness to my house for a Bible study.

"The knowledge from the Bible let me know that there was something better than the life I knew. And I also wanted the happiness that the Witness radiated while talking about the Bible. I called my fiancé and informed him that I was going to live by the Bible's standards. Thereafter, each time I was tempted to be intimate with my fiancé,

the Bible's teachings came to my mind and I refused. Needless to say, he was not happy with my newfound morality and soon terminated our relationship, much to my relief! I was now free and ready to pursue my new course in life!

"I poured myself into learning more about Jehovah God's standards and it made a great change in me. I began associating with those who were living by these high moral standards, and what a joy they were to be around! Here were people leading clean, moral lives, people whose daily existence was not centered around sex. And surprisingly to me, even single men and women were happy and content.

"They all showed genuine interest in me and my children. They contributed food and clothing when necessary as well as financial aid. When I began to tell others the things I had learned by engaging in the ministry with Jehovah's witnesses, they baby-sat. They did all they could to help me develop real love for Jehovah.

"It was also wonderful to find that Jehovah had forgiven me for my past and was providing many aids to help me stay clean: His Word the Bible which outlined the course to follow; his clean organization; and the association of Christian brothers who were oriented to encourage one another on the road to life.

"In time I met a man who was to become my husband. He was a newly baptized witness of Jehovah. How happy I was! Now I had found a man who was not only striving to develop godly love, but who also cared for me and my children. We were married two years after I was baptized.

"Now after four years of serving Jehovah and living by his righteous standards, and over two years of marriage, I can honestly say that my life really began when I met that Witness on the street.

"Living by godly principles has also improved my relationship with the children. Although I loved them before, I used to beat them severely, taking out my guilt and shame on them. Now we do things together as a family. We eat, play, attend meetings and study the Bible together. How grateful I am to Jehovah that I found a way of life that produces love, peace and security within the marital arrangements, where love is the foundation for children to grow on and mature.

"How true the words of Jesus when he said: 'The truth will set you free.'"

This experience highlights the force and power of God's Word in people's lives. And what a joy it will be in the future when the entire "earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:9.

In God's new order, after he brings this present wicked system to its end shortly, there will be no venereal disease, neither illegitimate births, nor unwanted pregnancies nor abortions to erase them. There will be no need for various services to care for unwed mothers and their babies. Why, no more girls will become unwed mothers, nor will any more unwanted babies be born. Then illegitimacy and its horrible consequences will forever be a thing of the past!

Exercise and Weight Loss

● A common view is that exercise is a hopeless way to try to lose weight. For, as is pointed out, to lose just one pound one would have to walk thirty-five miles or more. This is true. But this does not mean that all the walking must be done in one day. It is unlikely that the thousands of extra food calories represented by one pound of body fat were consumed in one day, or even in two or three days. By walking about one extra mile a day, or close to 400 extra miles a year, a person will burn up ten pounds of body fat annually if food intake is not increased.

And, contrary to what one may believe, such moderate physical exercise does not increase one's appetite much. In fact, studies and experiments with man and animals repeatedly have shown that those who exercise moderately actually eat less than others.

HURRICANE AGNES

REVEALS MAN'S WEAKNESS AND HIS STRENGTH

DURING the last two weeks of June one of the most devastating storms in United States' history swept through the eastern parts of the country. Named "Agnes," it took over 130 lives and caused almost two billion dollars' worth of damage.

Right from Agnes' conception her treachery baffled weather watchers. She began off the lower eastern coast of Mexico. Many tropical disturbances are initiated there yearly during the June-through-November hurricane season. While most disappear, about a half dozen, like Agnes, develop into full hurricanes —whirling, moving masses of warm air that suck water vapor into themselves, and this, in turn, condenses as rain.

Agnes was responsible for seven deaths in Cuba and several in south Florida as tornadoes spawned by her spun into that area. She then slammed into the Florida "panhandle" with eighty-mile-per-hour winds. Once inland, Agnes, as expected, lost much of her strength.

But instead of dissipating over the mainland, Agnes swung eastward through Virginia and Maryland and out to sea, there reviving herself. A strong ridge in the upper air barricaded her seaward path and forced her back inland. The storm now hit eastern Pennsylvania, New Jersey and western New York. Then she unexpectedly whipped back to take a second punch at Pennsylvania, this time on the state's western end. Agnes' unpredictable course finally ended over eastern Canada.

Agnes Reveals Man's Weakness

The storm's greatest damage resulted from its torrential rains. It could hardly have come at a worse time. The northeastern United States was already 'waterlogged,' with rivers swollen and the ground saturated from two years of the heaviest rain on record. Then came Agnes, a storm 250 miles wide, packing an amazing amount of moisture. Disaster came particularly to the low areas near rivers in Virginia, Maryland, New Jersey and West Virginia.

The waters of Pennsylvania's Susquehanna River, however, were the most violent, making the hundred-mile stretch between Wilkes-Barre and Harrisburg seem like a war zone. Vast devastations appeared commonplace. Cresting at over forty feet at Wilkes-Barre, the Susquehanna forcibly ejected over 60,000 area residents from their homes. Harrisburg became virtually an island cut off from the rest of the state. Some 15 percent of the city itself was under water. Main streets in smaller cities became rivers. Bridges were twisted off their moorings, while others washed away or sank under tons of accumulated debris. Damage in Pennsylvania, the state hardest hit by

Agnes, is estimated by some to tally over *one billion dollars!*

New York state's usually placid Chemung River, which flows into the Susquehanna, acted, to quote one reporter, "like an uncaged tiger." It and other New York streams ruined everything in their broadened paths.

Most graphic are the accounts of those who saw the loss of human life. A woman in Corning, New York, sobbed: "I cried when I saw people sliding under. There were waves of people making for Denmark Hill (a local landmark of high ground). They tried to run for the hill and never made it."

Almost one hundred thousand persons were stranded homeless in New York state and the economic cost is estimated at one hundred million dollars.

Words, even pictures, can only partially convey what the survivors saw when they went back to their homes. Inches of smelly muck coated everything; worms and mold often accompanied it. Furniture, appliances, carpets, draperies and personal possessions were twisted rags and rubble. Walls and ceilings warped while foundations gave way or weakened. Automobiles lay overturned in driveways, and lawns were pocked with huge holes.

Health hazards threatened—typhoid from sewage seeping into the water supply; rotting garbage attracted rats and flies. The danger of electrocution from downed power lines and fire from ruptured petroleum tanks was very real. And when the sun finally came out and dried the mud-covered roads, the coating turned powdery fine, creating choking clouds of dust.

Human shortsightedness undoubtedly contributed to make Agnes a bigger disaster than she had to be. Numerous people refused to heed advance warnings. Other men later risked their lives to retrieve those who had stubbornly failed to listen.

Selfishly, others slowed evacuation procedures by insisting on taking along needless material items, like color television sets. Sightseers came into or near areas due to be evacuated, congesting roads with their automobiles.

And, like human parasites, looters appeared, many working out of boats, while thieves collected money from flood victims for nonexistent flood relief programs. Lawmen thus had to divert their attention from saving lives to combating such unscrupulous activity.

Workers Show Strength Before Agnes

On the other hand, Agnes brought numerous displays of courage. Policemen and troopers, despite their own personal losses, stayed on the job. Many did much of the initial warning by going from house to house or using loudspeakers to rouse people from sleep. Though working long hours and suffering injury along with exhaustion, some had to be all but ordered home.

Firemen were forced to wade through treacherous currents and risked climbing dilapidated buildings. Members of the military did rescue work or trucked or flew in food, water and medical supplies. Some rescuers were killed trying to save others.

Helicopters whirred into the rescue operations, lifting literally hundreds from watery crises. Twenty-five stranded vacationers were helicopted from two islands in the Susquehanna. At Lock Haven, Pennsylvania, utility lines kept state police from bringing their helicopter near a family stranded in a mobile home. So two officers dropped into a rubber raft and floated downstream to the listing trailer. Then, after the family was in the raft, the hovering helicopter created a wind to drive

the bobbing craft to higher ground and safety!

Volunteer ham radio operators often coordinated rescue efforts. They were, on occasion, the only means of emergency communications, relaying calls for supplies and help.

Alongside swollen rivers, volunteers worked hard building dikes. They filled sacks, plastic bags, pillowcases, and anything else that would hold sand to keep back the water. In Wilkes-Barre, though thousands volunteered as dike builders, the surging Susquehanna suddenly destroyed their work, forcing them to flee for their lives.

Youthful strength and expertise played their part. Residents at Carlisle, Pennsylvania, credit Dickinson College students with doing much of the work on the successful dike erected there. Emergency shelters in some areas were largely staffed by those under twenty-five years of age.

Loving Concern Shown for Christian Brothers and Others

Scores of congregations of Jehovah's witnesses were in the danger zone. The way they faced the problem is enlightening and encouraging.

Prior to the storm's arrival, those who had oversight of the congregations made sure that all the Witnesses were cared for and heeding warnings. These advance efforts probably contributed to there being no fatalities among the thousands of Witnesses in the entire storm area.

In drenched Wilkes-Barre, for instance, two overseers in one congregation contacted each other as the storm threatened. They divided the number of Witnesses to be contacted between themselves. One recalls what that night meant for him:

> "I heard news reports that all persons in Lower Plymouth were to evacuate their homes. Being a resident of Wilkes-Barre (a neighboring town), and not affected by this evacuation, I thought I had better go to Plymouth and help the brothers in the low area to evacuate.
>
> "It was a long process with all the congested traffic and it took four hours for the trip to the other side of the river. At 3:30 a.m. Friday I returned home, only to find that lower Wilkes-Barre had to evacuate also. So for an hour and a half my wife and I were on the telephone trying to reach all the brothers affected to see if they had transportation."

Then, after working all night, what happened? The Witness continues:

> "At 5:30 in the morning the sirens sounded and the speakers were heard saying that now was the time to go. I got my family and we left with what we had on. There was no time to gather personal belongings—some Witnesses were still not contacted so we had to drive to their homes in the heavy traffic. When all the Witnesses were checked on, I took my family to safety."

With his Christian brothers and family safe, he then volunteered his services to help sandbag the dike. In certain stricken areas men appointed to supervise Bible study groups of ten to twenty other Witnesses watched after those in their care.

What strengthened the Witnesses to carry this load in a loving and organized fashion? One thing that no doubt greatly helped was prayer. Once Agnes had swept through Apalachicola, Florida, the Witnesses there "prayed that Jehovah would protect His people on up the coast as the storm kept up its course and caused more damage than it did here."

Faced with losing personal property, they found additional strength in knowledge of Bible truth. As one Witness in the storm area recalls:

> "We conditioned our minds to the possibility that we might lose everything and we must be glad that we could escape with our lives. This reminded me of Job's experience and some wise sayings in the Proverbs and the comfort of some Psalms. The hope we have of living under Divine Rulership in a paradise earth all of a sudden

seemed much more important to us than all the possessions we had."

Such strength had to be maintained. As waters receded, most people put clean-up activities foremost in their minds. But Jehovah's witnesses gave something else good attention. In all the affected areas they gathered together for Bible meetings almost immediately after the storm. The presiding minister at Salamanca, New York, remembers:

"The brothers kept in touch and, while our Thursday night meeting was canceled in compliance with police pleas for residents to stay off the streets, our Sunday *Watchtower* meeting was held in three locations, due to the fact that it was impossible to get across the river with all bridges being closed. Our attendance was about 100%."

Over in Elmira, New York, the Bible study with the use of *The Watchtower* that same day was held by candlelight. And, in spite of personal setbacks from the storm, many Witnesses expressed determination to get to one of the "Divine Rulership" District Assemblies due to meet in various parts of the country.

In the clean-up operations that followed, hundreds of Witnesses from many states traveled into afflicted areas to aid their Christian brothers. Material contributions, including money, often accompanied them.

As these volunteer Witness crews had opportunity they also helped strangers. This help often led to such remarks as, 'I'll never again turn Jehovah's witnesses away from my door.'

What About the Future?

Now, throughout the flooded area, everyone asks one question, How can future disasters such as Agnes brought be prevented?

Dams and other flood-control devices have proved to be only partially successful. Virtually all experts in flood control will agree with the New York *Times* editorial: "The real need is to break the pattern, to abandon the dangerous flood plains and to resettle people . . . on safer, higher ground." Harrisburg newspaper columnist Paul Beers supports that view with this observation:

"The [early] pioneers had little scientific knowledge, but they knew the value of high ground beside a river like the Susquehanna. It is interesting to note that many of the fine old homes along Front St., including the site of the old Governor's Mansion, were high and dry, while farther up and down [everything] was submerged, including the new Governor's Mansion."

Most people probably will never "break the pattern" of the past. Too many like their "riverfront views." Others return to the floodplains after each disaster, saying that to move would be an admission of defeat. Many in lower economic brackets and on fixed incomes have mortgaged homes in the river area and so feel they cannot move.

Persons of strong faith realize that it will require God's new system to bring genuine security. As one of the survivors of Agnes' fury said: "We are looking forward to the time after the great storm of Armageddon when the earth can be thoroughly cleaned up. In the meantime, all are certainly very thankful to Jehovah for their life, their health and the privilege of serving him."

Huge Iceberg

● The largest Antarctic iceberg ever reported was 208 miles long and sixty miles wide. It thus had an area of over 12,000 square miles, or more than the land area of Belgium.

WHAT IS HAPPENING TO Religion in Finland?

By "Awake!" correspondent in Finland

FOR many centuries religion remained firmly fixed in the national life of Finland. Not long ago it would have seemed incredible that religion could be in trouble here.

But now, religion is facing more than just trouble. It stands in great danger of collapsing altogether! At present the danger is due mainly to internal forces. But these are of such magnitude that if religion in Finland were to receive a blow from the outside, it would be in no position to withstand it.

What has happened to weaken religion when it was for so long such a part of national life? Who is responsible?

What Has Happened

To get a picture of what has actually occurred within the churches of Finland, one needs only to consider a few statistics. For instance, while 92 percent of the population is said to belong to the Evangelical-Lutheran Church, that is deceptive. Most people are more or less automatically listed as members from childhood.

More realistic statistics are indicated by the interest people show in this 'national' church. In 1963 only between 3 and 4 percent regularly attended church. In 1970 even that small figure dropped! Without question, the interest of the Finnish people in religion is declining.

Although nine out of ten belong to the Lutheran Church technically, their only interest in the church is getting married and buried by it, and having their children christened and confirmed. For the average Finn, the church is something that performs certain functions, but not something to get serious about. In fact, a survey showed that the majority of the men questioned who wanted a church burial did not even believe in life after death!

Lately, another trend has been noticed. The number actually resigning from the churches (not those just drifting away) is rising—doubling in one recent year. A reason why more and more persons are taking this official act is this: As long as a person is a listed member of the church, he has to pay the church tax. But when he resigns, that obligation ends.

The disinterest in religion has also reached the ranks of the clergy. This is especially true of younger clergymen and seminary students. Professor Mikko Juva, of the World Council of Churches, told a meeting of clergymen in Tampere here in Finland on April 14, 1971: "We are living through a difficult period of change in the church. This change is not just taking place in our country, but it is a change in the whole world. There are many visible signs of this. In many countries the theological students do not want to become ordained ministers, and they particularly do not want to go into congregation work."

He mentioned that the crisis for religion in Finland began particularly in 1963, after the World Council's fourth general assembly had met in Helsinki. But Dr. Martti Miettinen foresees more than just a battle. Speaking at a conference of the Evangelistic Work Council in Pori, he said: "The end of Protestantism could soon be a reality."

Why Has This Happened?

Why has this amazing situation come about in Finland? Why is religion in such a state of deterioration?

One of the fundamental reasons is that the churches have thrown away their reason for existing. Dr. Miettinen observed: "This critical development began with criticism of the Bible by theologians, which led to the rejection of God's Word as an authority. Jesus was regarded as being only a man, even a political revolutionary, not as God's son. The 'God is Dead' theology was born."

If Christ was not God's Son, then the Bible is not telling the truth; so why study it? thinking Finns reasoned. And if God is 'dead,' then why go to church where they talk about him? Hence, this destructive 'higher criticism' of the Bible by clergymen sowed the seeds of disbelief. It devastated the faith of younger persons.

For instance, on television Lutheran minister Olavi Aula, an instructor of young persons, ridiculed the Bible's accounts concerning Cain, Noah's ark and Jonah. With such viewpoints among the clergy, what encouragement is there for Finns in general, especially younger ones, to want to read the Bible or learn about God? Such teachings undermine the belief in God and Christianity.

This was acknowledged by the church newspaper *Sana,* which admitted: "The Christian downhill slide is an accomplished fact. The reason is not so much 'the ungodly world,' but we Christians who . . . are coming loose from the foundations of our faith."

The clergy, as already mentioned, are directly responsible for this. Since there is more and more unbelief among the clergy, the people observe this and so they also become unbelievers.

Yet, thinking persons should ask themselves: Who knows more—Jesus Christ and God, or such clergymen? Jesus knew that God had inspired the Bible, so he believed and taught the historical truths about such things as the creation account, the flood of Noah's day, the account of Jonah. He did not treat them as myths. He knew they actually happened. Who, then, do you think is it that is lying—the Bible, Christ, God—or the clergy?

Paying the Price

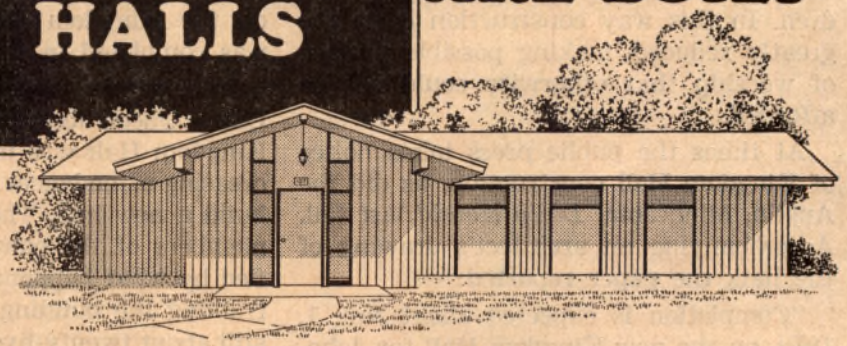
The churches in Finland have indeed lost their foundation. Their leaders are not teaching the people the truth about God and his purposes. Hence, it was inevitable that the churches would pay a price for not sticking to the truths about God as found in his Word, the Bible.

Part of that price comes in the low esteem in which people hold the churches. For instance, Martti Mäkisalo, a theology student, said: "If you ask young people what they expect to get out of church activity, you will be told: I would like a suite of rooms where you can play records, dance, drink beer and do whatever you want. If you ask old people the same question, you get quite different ideas: The church should restore discipline. . . . The middle generation, estranged from the church, . . . suggests that the church build houses for people."

The theology student concludes: "The conception of the church is twisted." That is surely true in Finland. And who is responsible for its getting so twisted? The church leaders themselves.

Another part of the price the churches are paying is that the people, and quite a few even of the clergy, are abandoning them in record numbers. Also, fewer and fewer young men want to become involved in preaching from pulpits. It is no wonder that Dr. Miettinen said: "The end of Protestantism [in Finland] could soon be a reality."

HOW KINGDOM HALLS ARE BUILT



EVERY week, on the average, construction is started on three Kingdom Halls of Jehovah's witnesses in the United States. Over 3,000 of them have so far been completed. In many other countries, too—on all continents—these places of worship are being constructed.

The growing interest in genuine Bible education has brought about the need for so many Kingdom Halls. In just four years the number of Jehovah's witnesses in the United States has increased by nearly 100,000; world wide they number over 1,600,000. However, Kingdom Halls today are often crowded with more interested persons than Witnesses themselves! Thus to accommodate everyone, one of the most unusual building programs in history is under way.

Built for a Specific Purpose

The basic design of Kingdom Halls is governed by the special purpose they serve —as places for people to assemble for Bible study and Christian association. Here they listen to talks building up faith in the Bible and can share in programs involving audience participation.

The main feature of the Kingdom Hall is a small auditorium. Usually it seats around 100 to 300 persons. There is a raised platform or stage, generally a foot or so higher than the rest of the auditorium. The seats may be wooden folding chairs, chairs made of molded plastic, or reupholstered theater seats. Since the hall is for Bible study, it is well lighted, reminding one of a large modern schoolroom. There is no altar or idols.

Usually the Kingdom Hall has a smaller room that serves as a library. In addition, there are washrooms and a cloakroom, or at least an area for hanging outer garments. There are also counters for dispensing Bible literature that is placed with people in the neighborhood.

Although having these basic similarities, Kingdom Halls vary greatly in construction, design and decoration. They may be built of brick, stone, wood, or other materials, often depending upon what is locally least expensive. They may have a variety of shapes, be one or two stories, with or without basements, and they have an almost endless variety of décors, both inside and out.

Working Together to Build

What is unusual about this tremendous building program is not the architectural design of Kingdom Halls, or even the remarkable number being erected. Rather, it is the *manner* in which they are built —by voluntary contributions and labors.

Most of the work is generally done by the Witnesses themselves. Often the majority in the congregation share in it, including women and sometimes even children. In this way construction costs are greatly reduced, making possible a place of worship that otherwise could not be afforded.

At times the public press takes notice of Kingdom Hall construction, as did the Austin, Minnesota, *Daily Herald* last fall. Accompanying an architect's drawing of the hall, the paper reported:

"Completion is expected about Jan. 1, 1972, on the new Kingdom Hall for Jehovah's Witnesses in the Austin area . . . Ground was broken July 22 on the 32 x 62 foot one-story structure . . . Total worth of land and building upon completion will be about $50,000. Volunteer work by congregation members during weekends as well as during the week will keep the actual cost to around $25,000."

On weekends often twenty or more were at work. Meals were brought by fellow Witnesses right to the construction site. A number of the women worked alongside the men. One enjoyed running the cement mixer, while others shoveled sand and cleaned up scraps. Even older children shared in hammering nails and fetching tools for other workers. In a town of 27,000 the building project drew much attention.

The new Milo, Maine, Kingdom Hall drew similar attention. The Bangor *Daily News* reproduced a photograph of it, and reported: "The hall was built by the church's membership, and the only construction cost incurred was in securing sufficient supervision to direct the pouring of the concrete foundation."

During the course of construction a prominent Baptist lady remarked to a Witness while he was purchasing some building materials: "I hope you have better success than we do in getting help on our building projects. Usually we wind up with one or two doing all the work." Often there were as many as twenty working on the Kingdom Hall, and construction was completed in seven months.

In Upper Sandusky, Ohio, the renovated Dairy Queen ice-cream parlor used as a Kingdom Hall was unable to hold the increasing attendances. So it was decided to build a new hall. The fine cooperation of members of the congregation is exemplified by what happened on the day set for framing the building. It poured rain, and still about twenty-five workers showed up! During the course of construction, men, women and children all shared in the work. Thus for a little over $17,000 a fine new Kingdom Hall was built, one that county assessors value at $60,000.

An interesting experience occurred as the work was just getting started. A neighbor offered his backhoe for digging the footings. However, on its arrival it was found that none of the Witnesses knew how to operate it. The owner said that he would run it himself, but that he had corn to plant. So one of the Witnesses, who is a farmer, planted the man's corn while he operated the backhoe.

Good planning and organization are required to build Kingdom Halls, especially when most of the help is inexperienced. Generally someone is put in charge who understands what needs to be done, and who provides work assignments accordingly. Close cooperation results in quality work and speed of construction that often amaze others.

Cooperation from Other Congregations

Generally a congregation does not build their Kingdom Hall by themselves. They do not have sufficient qualified workers to do it, at least not in a reasonable length of time. So, other congregations pitch in

and help. This happened in Webb City, Missouri.

Over fifty Witnesses from nearby congregations on one weekend assembled and erected the main framework of the Kingdom Hall and put on the roof. The women prepared the meals for the workers. With the major problem solved, the work progressed smoothly with mostly inexperienced help. Within six months a new Kingdom Hall was completed.

The situation was similar in Barstow, California; not a single Witness was in the building trade. However, when the decision was made to build, the response of those who heard about it was overwhelming. Many called long-distance and offered themselves and their equipment. More than fifty Witnesses from other places came to help.

These voluntary workers would arrive on Friday night and sleep in their trailers and campers, or stay in the homes of local Witnesses. Then they would work on the Kingdom Hall the entire weekend. In a little over three months a fine hall with 3,500 square feet of floor space was completed.

The Kingdom Hall in Canton, Illinois, was built similarly. A Witness from Lincoln kindly showed the local Witnesses how to lay the foundation; a Witness from Pekin directed the framing of the building; nine skilled bricklayers from nearby congregations laid almost 10,000 bricks in one day; a Witness from Kankakee hung doors; Witnesses from Springfield, Pekin and Rock Island helped with the electrical work, and a Witness from Peoria installed fixtures and another from there laid the carpet. Members of the local congregation assisted their fellow Christians who lovingly offered these services.

People in Canton were amazed by the beehive of activity. The president of a savings and loan company, who lives across the street from the hall, said he was astonished to see so many people work together to lay all the bricks in one day. Even the mayor of Canton attended the open house in November.

Sometimes nearby congregations help financially to erect a Kingdom Hall building. In January 1970 the Shakopee, Minnesota, congregation of Jehovah's witnesses was formed, and meetings were at first held in the local bank. To help this new group to build a Kingdom Hall, seven congregations in the area contributed funds for the project.

Obtaining Building Materials

Besides such voluntary assistance, another way in which Jehovah's witnesses often are able to meet the expense of Kingdom Hall construction is by using available building materials. Sometimes these can be obtained free.

In the North Bonneville area, for example, there are plenty of pretty rocks. These were gathered and used in building a new Kingdom Hall. Also, the maple wood used on the hall's interior was obtained from four maple trees donated by a Witness.

In Milo, Maine, several Witnesses, who work in the pulpwood and lumber industry, cut all the lumber needed for their new Kingdom Hall, about 16,000 square feet of it. They had it sawed out at a local sawmill, and stacked and dried.

The new Colfax, California, Kingdom Hall is rather unusual in that both its interior and exterior are decorated with unhewn lava rock obtained from the lava beds of Mount Lassen. Men, women and children in the congregation traveled there and brought back the rock in trucks.

The Witnesses in Westminster, Colorado, did something similar. A Witness, who has a mine up in the mountains, said there

was plenty of beautiful moss rock all around, but that it was difficult to get at. Reports a local Witness: "We took about ten pickups, a number of our Christian brothers and sisters and a picnic lunch and headed for the hills. We formed a human chain and passed rocks down the mountain. Four or five such trips and we had more than enough rock. It saved a bundle of money and looks very attractive on our new Kingdom Hall."

It is also interesting how this congregation obtained lumber for their hall. It was learned that the army was selling some large barracks for only $200 in a town 500 miles away. So about forty Witnesses got together and traveled there on a Friday. One of them reports what happened:

"The next day the local people stood around and watched in amazement as boards literally flew out of every window all day. That night we slept in the town's Kingdom Hall. By noon Sunday we had completely torn down the barracks and had loaded the lumber on a large truck that one of the Witnesses had donated. We had enough wood even to make a nice white fence around our land."

In a similar manner the Ellicott City, Maryland, congregation tore down a 20,000-square-foot cattle shed near the Baltimore Union Stockyard. This saved them about $5,000. Also, they located and hauled most of their 25,000 bricks, at an average cost of three cents a brick.

In addition, the glass doors of the main auditorium as well as carpet padding were obtained from a stately old Baltimore hotel that was being demolished. The chairs came from the Kodak pavilion at the 1964-65 World's Fair in New York. And in exchange for the use of a grading machine, the congregation picked a field of corn.

Variety in Kingdom Halls

Available building materials, the type of neighborhood and the abilities and decorating tastes of local Witnesses make for great variety in Kingdom Halls. The fact is, rarely are two of them alike.

For example, the entrance doors of the new Colfax, California, Kingdom Hall are perhaps unlike any others. They have carved in them scriptures pertaining to Paradise lost (Gen. 3:23, 24) and Paradise regained (Rev. 21:3, 4), complete with thorns and thistles, and grapes and grape leaves. Even the local newspaper carried a picture of these doors carved by a Witness.

Some halls are built in large cities, such as a new Hollywood, California, Kingdom Hall. It is of a style that fits in well with what would be expected in that community.

The new Shakopee, Minnesota, Kingdom Hall, on the other hand, is rustic in style, matching the homes in that rural area. Since it is built into a slope, it has a walk-in basement that serves as the main entrance. Here in the basement is a good-size entry area, with washrooms, cloakroom, library, literature area, as well as a small apartment where visiting ministers can stay. Access to the auditorium on the floor above is by the stairway in the entry area.

The new Westminster, Colorado, Kingdom Hall is laid out quite differently, with its 3,500 square feet of floor area on one floor. A wide sidewalk leads one through two large glass doors with big walnut handles into a spacious entry area. Inside, one faces a brick wall, with archways to the left and to the right that lead into the auditorium.

The carpeted auditorium is sloped toward the stage. It has 180 permanent seats, with room for 100 folding chairs.

The stage is in the center rather than at one end, the seats forming a half circle around it, so the whole audience is comparatively close to the speaker. The library can seat an additional forty or fifty. Speakers pipe in sound from the auditorium, or, when the library is used as a second classroom during sessions of the congregation's Theocratic Ministry School, the sound is shut off.

A much smaller Kingdom Hall was built by the North Bonneville, Washington, congregation of about forty Witnesses. In a setting among trees with rockwork in front, this Kingdom Hall, with its shake roof, cedar siding and solid cedar door, is indeed picturesque. The interior is painted a grain color to match the curly maple trim and furniture.

In larger cities, old buildings are frequently remodeled to make Kingdom Halls. In Brooklyn, New York, for example, a furniture store was recently transformed into an L-shaped hall. The building is windowless as a safeguard against vandalism (a common feature of many city Kingdom Halls), and is large, able to seat comfortably over 400. Larger halls are becoming more common to accommodate the increasing number of interested persons attending Kingdom Hall meetings.

Perhaps there is a Kingdom Hall in your community. If so, likely it was built by Jehovah's witnesses themselves. Why not visit and see it for yourself? You will indeed be welcome. Jehovah's witnesses will be happy to take you around and show you its features. And by staying and listening to the program perhaps you will see why so many persons are now attending meetings at Kingdom Halls for Bible instruction.

More Effective than Psychiatric Treatment

◆ In 1959 a woman in Connecticut began to receive psychiatric treatment. She was plagued with marital problems, physical ailments, severe mental anxieties and excessive use of alcohol. By 1960 her condition got to the point that she committed herself to a mental hospital.

In treating her emotional condition a doctor prescribed a number of tranquilizers. She asked him how long she would have to take these pills. He replied: "Perhaps the rest of your life." Over the course of the years she repeatedly was in and out of clinics that try to help alcoholics. Marriage counseling and psychiatric treatment seemed to help little. In addition to alcohol, she became dependent upon sedatives. Her marriage deteriorated and her family and friends had little to do with her. Things went from bad to worse until she actually attempted suicide.

As she was recovering in the intensive care section of the hospital, she resolved to search for God and try to make peace with him. Upon returning home she took out and began to read some Bible study aids that she had acquired from Jehovah's witnesses years earlier.

Not long afterward a minister of Jehovah's witnesses preaching from house to house met her and began regularly giving her Bible instruction. Before long she commenced attending meetings of Jehovah's witnesses. She sincerely tried applying the Bible counsel to her own life. Though she still had difficult problems to cope with, she did not want to use alcohol or tranquilizers again, taking the view: "I don't need them. I have the truth and Jehovah to turn to."

What about the psychiatric treatment that she had been receiving off and on for some ten years? The psychiatrist finally said to her: "It won't be necessary for any further appointments. Jehovah's witnesses are doing more for you than we can ever do." In time she became a baptized minister of Jehovah's witnesses. Now she is finding great joy in helping others to benefit from the Biblical assistance that proved more valuable to her than psychiatric treatment.

LITHOGRAPHY —TODAY'S POPULAR PRINTING PROCESS

AT NO time in history have printed words and pictures been produced in such volume. Homes and offices are flooded with magazines, newspapers, books, pamphlets, brochures, and so forth. The yearly sales of the printing industry in the United States is nearing $30 thousand million, up from $20 thousand million in 1967.

However, much of this printing today is done by a different process than before. It is done by lithography, rather than by letterpress. It is unlikely, though, that you have noticed the change.

Unless you are an experienced printer it is difficult to tell the printing process used, whether lithography or letterpress. Even with a magnifying glass a less experienced person may have trouble telling. There are, however, clues that can help you to distinguish between the two.

In letterpress printing, the ink tends to spread slightly from the pressure of the plate on the printed surface. A heavier ring of ink is created around each letter. Also, the pressure of the plate sometimes causes an embossing or denting of the paper, which shows on the reverse side. Lithography, on the other hand, has a smoother print, as well as a lack of impression since it is not reproduced from raised type.

There is also another major printing process—gravure—which is not as extensively used, although it is growing in popularity. The gravure process is just the opposite of letterpress in that the image on the printing plate is recessed or sunk instead of raised.

Growth of Lithography

Lithography is not new. It is a process that has been used for decades. Only in recent years, however, has it gained real popularity.

In 1925 only about 10 percent of commercial printing was done by lithography. By 1955 its share of the market had increased to 25 percent. Then in 1966 it bypassed letterpress, and now well over half of commercial printing is done by lithography. Gravure, on the other hand, has captured less than 10 percent of the commercial market.

There are some 19,000 commercial printing shops in the United States, and these account for over $8 thousand million in annual sales. When firms that print books, newspapers, magazines and other items are included, the number of printing establishments totals about 40,000. Many of these latter printing firms, which the industry distinguishes from commercial printshops, have also changed to lithography.

It is estimated that from about one half to three quarters of all books are produced by lithography. Such volumes as *World Book Encyclopedia* are produced by this process on presses that consume a five-and-a-half-mile web of paper in thirty minutes. The shift to lithography by newspaper and magazine printers has also been significant.

In the 1960's about 3 percent of the newspapers in the United States were printed by lithography. By 1970 the percentage had risen to 61 percent! But since most large-city newspapers are printed by letterpress, there is still a greater volume of papers produced by letterpress. The St. Louis *Post-Dispatch* is the first large metropolitan daily newspaper to change to lithography; not long ago it ordered five lithographic web-offset presses.

Today more and more magazines also are being printed by lithography. It is estimated that about one third of the periodicals in the United States are printed by this process.

The shift to lithography, too, is reflected in the manufacture of printing presses. Sales of lithographic offset presses have bypassed and surged far ahead of sales of letterpresses. In 1970 the value of offset presses sold in the United States was $241 million compared to about $70 million worth of letterpresses sold. In Japan in 1969, $52 million worth of offset presses were made, whereas the value of letterpresses produced was only $19 million.

Why is lithography growing in popularity, even supplanting letterpress in certain fields? What are its advantages? What is the principle behind the lithographic printing process?

Origin and Development

Toward the end of the eighteenth century the German experimenter Senefelder discovered lithography. The name for this process was, at the time, very appropriate. The word lithography is from the Greek—*lithos* meaning 'stone,' and *graphein* meaning 'to write'—so it literally means 'to write on stone.'

That is exactly what Senefelder did in discovering this printing process. He drew on a certain kind of porous stone with a greasy crayon, and then moistened the stone with water. Then he applied a special ink to the stone. The ink adhered to the image drawn with the crayon, but not to the dampened areas. When a sheet of paper was pressed against the stone, the inked image was transferred to the paper.

Thus lithography is a printing process that is based upon the principle that grease and water do not mix. This process makes possible printing from a flat surface. The image to be printed is neither raised (as it is in letterpress) nor recessed (as it is in gravure), but it is on the same plane or level as the surface that surrounds it.

In earlier times lithography was used principally by artists to reproduce works of art, and to a limited extent it is still used for this purpose. But the principal use of lithography came to be in commercial printing. In the 1860's power-driven flatbed presses were introduced in which stones served as printing plates. The stones used were as large as 44 by 64 inches and weighed many pounds.

These stone flatbed presses were all right for printing pictures, but were poor in reproducing the printed word. On the other hand, letterpresses excelled in printing the written word, but were badly limited in picture reproduction. Thus many books in earlier years were produced using letterpress for the verbal message and lithography for the pictures.

A revolution in printing occurred with the introduction of photography to the industry in the latter part of the nineteenth

century. In adapting photography to lithography, the stone was first coated with a sensitizing solution. Then a strong light was passed through a negative of the image or type to be printed, projecting the image on the sensitized stone. After the stone was processed, the portions struck by the light were receptive to ink, and the parts of the stone that did not receive the light-projected image were water receptive. Thus only the ink-receptive image was printed on the paper.

Early in the twentieth century metal plates made of aluminum or zinc replaced the cumbersome stones. To give the smooth metal plates the water-receptive characteristic of the porous stone, they are roughened. A big advantage of these thin, flexible metal plates is that they can be used on rotary presses.

Another important development in lithography was an accidental discovery by a New Jersey lithographer named Ira Rubel. He noted that when an impression was first made onto a rubber blanket, and then the paper was printed from the blanket, the image was better than when the printing was done directly from the plate. In 1905 Rubel built a printing press that employed this principle of first transferring, or "offsetting," the image to an intermediate cylinder before printing it.

Practically all lithographic presses today are offset presses. In the operation of these presses the plate cylinder first comes in contact with water-dampened rollers, and then with ink rollers. The water-dampened rollers wet the nonprinting areas of the plate; this prevents the ink rollers from inking these areas. Thus the ink rollers apply ink only to the printing image. This image is then offset from the plate cylinder onto the intermediate rubber-blanketed cylinder. The image is, in turn, transferred from the rubber-blanketed cylinder to the paper carried by the impression cylinder.

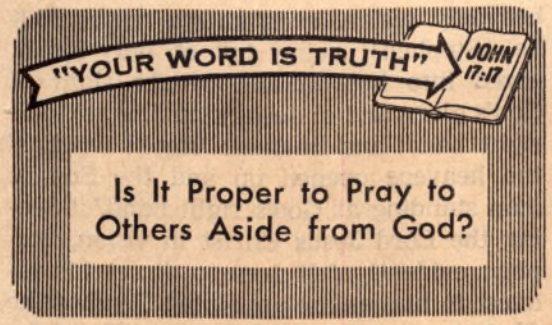
Why the Shift to Lithography

Increased production speed is a principal reason so many firms have shifted to offset presses. For example, a sheet-fed offset press may run twice as fast as comparable sheet-fed letterpresses, doing about 10,000 impressions per hour compared to 4,500. Also, in letterpress printing it takes considerable time to equalize the impression to print evenly, whereas this "make-ready" operation is practically eliminated in lithography.

Another advantage of offset presses is that they make possible printing on a wide variety of materials—rough paper, tin, celluloid, and so forth—because of the resilient rubber blanket that transfers the image onto the material being printed. In addition, they produce printing of excellent quality, even as letterpress exponents acknowledge, although critics also note that some offset work is shoddy. As one said: "To achieve consistent results in web-offset requires a printer with first-rate machinery and press crews with exceptional ability and skill."

No doubt a major reason why many have shifted to offset presses is that they are less expensive, in some instances costing less than half what a letterpress designed to do the same job will cost. "The economic side of offset lithography is probably the greater force for the use of the process," one writer observed.

Increased production, greater economy, and quality printing—these are factors for the dramatic shift to lithography. And what about the future? *Printing Magazine* of February 1972 said: "It is safe to say that letterpress is fighting a losing battle and will continue to decline in relation to rotogravure, web offset, and sheetfed offset."



Is It Proper to Pray to Others Aside from God?

THE subject of prayer looms up prominently in the Scriptures from Genesis through Revelation. But just what is prayer?

Among the definitions given to prayer is that of "talking to God." While prayer is indeed that, this does not mean that all talking to God is prayer. For example, Adam and Eve, after sinning, talked with God, but such talking was not prayer. And when Cain spoke to God after murdering his righteous brother Abel, he was not praying. Prayer is more than mere speech to God. It involves devotion, confidence, respect and a sense of dependence on the one to whom prayer is directed.

For prayers to be answered, they must be offered to the right One, in the right manner and about right matters. First comes the need of praying to the right One. Is it proper to pray to others aside from God?

According to the *New Catholic Encyclopedia,* "One prays to the Blessed Virgin, to the angels and saints in heaven, but only in the sense that they may intercede before God for us. To God one prays, 'Have mercy on us'; to the saints, 'Pray for us.' "—Vol. 11, p. 673.

But is there any Scriptural basis for the claim that we can pray to Mary and others "that they may intercede before God for us"? No, there is not. Nowhere do we read in the Bible of early Christians asking angels or fellow Christians who had died (like Stephen and James) to intercede for them.—Acts 7:60; 12:2.

One reason why they did not pray to martyred Christians was that they knew these were dead, and that the deceased would sleep in death until the return of Christ Jesus. Did not Jesus tell his apostles that he was going away to prepare a place for them in heaven and that when he returned he would take them there? He most certainly did. (John 14:2, 3) Moreover we repeatedly read of the Christians sleeping in death until Christ returns: "We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed." (1 Cor. 15:51, 52) And again: "If our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him. Because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first." (1 Thess. 4:14, 16) Thus also we find the apostle Paul expressing the hope of receiving his heavenly reward, not at death, but "in that day."—2 Tim. 4:8.

So during all the time that these faithful Christians were sleeping in death it certainly would have been futile for the living to ask them to intercede for them. But do we not time and again read of Christians being encouraged to pray for each other? Yes, but this is while they are still alive in the flesh. The apostle Paul, not only prayed *for* others, but also asked others to pray *for* him. To the Thessalonians he wrote: "Brothers, carry on prayer for us." (2 Thess. 3:1) He encouraged the Philippians: "I continue praying, that your love may abound yet more and

more with accurate knowledge and full discernment." (Phil. 1:9) Also the disciple James counseled: "Pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force." (Jas. 5:16) Note that in all these instances the prayers are *for* others. They are not addressed to creatures.

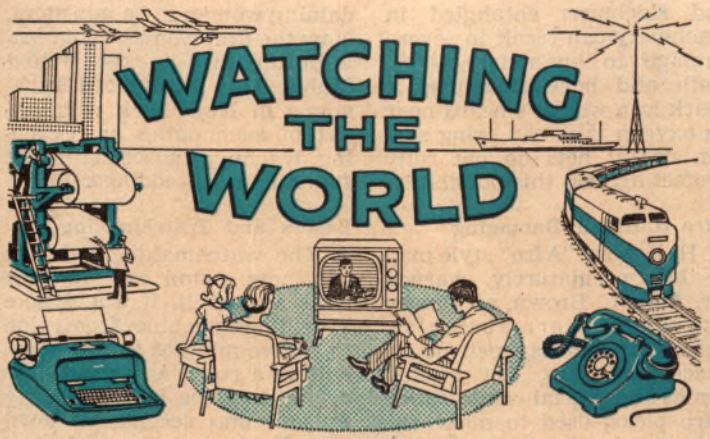
The only one in the heavens that God has authorized to plead for us is Jesus Christ. He has the needed credentials by reason of sacrificing his life on our behalf. (Heb. 7:25-27) If we make our petitions in his name God will hear us, Jesus himself assured. (John 16:23, 24) He also said that "no one comes to the Father except through me." (John 14:6) And as the inspired apostle Paul tells us: "There is one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a corresponding ransom for all." This being the divinely appointed way, it would be an affront to Jesus to ask others to intercede for us as though God's appointed channel were not sufficient. —1 Tim. 2:5, 6.

Since Jesus Christ is the channel by which we reach God and he also pleads for us, does that mean we can pray to him directly? According to the *New Catholic Encyclopedia,* "on some occasions, . . . prayers are immediately directed to Christ . . . The first known prayer addressed to Christ is that of St. Stephen, 'Lord Jesus, receive my spirit . . . Lord, do not lay this sin against them' (Acts 7.60)."

What about this claim? Do the words of Stephen justify our praying directly to Jesus at times? No, they do not. Why not? Because of the circumstances under which he uttered those words. After Stephen had given his lengthy witness to the Sanhedrin, he was being threatened. Doubtless to strengthen him, God caused him to see a heavenly vision, even as we read: "But he [Stephen], being full of holy spirit, gazed into heaven and caught sight of God's glory and of Jesus standing at God's right hand, and he said: 'Look! I behold the heavens opened up and the Son of man standing at God's right hand.' " Seeing the Lord Jesus Christ in vision, Stephen evidently felt free to direct his request to him as the appointed Head of the Christian congregation, saying: "Lord Jesus, receive my spirit."—Acts 7:54-59.

Thus Stephen was not directing a prayerful expression to Jesus in the way he usually prayed to Jehovah God. He was making a request to one whom he beheld in vision. That this is the correct conclusion can be seen from the fact that the only other instance in which such an expression is directed to the resurrected Lord Jesus Christ is in a situation of a similar nature. The apostle John, in the book of Revelation, tells of seeing Jesus in vision and hearing him say: "I, Jesus, sent my angel to bear witness to you people of these things for the congregations." Jesus further added: "He that bears witness of these things says, 'Yes; I am coming quickly.' " Because of having heard Jesus say these words, John responded: "Amen! Come, Lord Jesus."—Rev. 22:16, 20.

So we see that the Scriptures do not warrant our asking angels, Mary the mother of Jesus nor any other holy ones in the heavens to pray to God for us. There is only one channel for us to come to the Father, that of Jesus Christ, and he alone can plead or make intercession for us. And the only one to whom our prayers can be directed is Jehovah God. This is because "there is actually to us one God the Father, *out of* whom all things are, and we for him; and there is one Lord, Jesus Christ, *through* whom all things are, and we through him."—1 Cor. 8:6.



Who Is Trustworthy?

◈ A pair of American psychologists recently conducted a study of the public's attitude toward certain major occupations. Politicians were regarded as among the least trustworthy. The researchers feel that it is ominous when the public shows such poor regard for government officials. They stated: "If you want someone to trust you, you have to tell them the truth."

Cost of Employee Dishonesty

◈ For the past ten years employee dishonesty has cost American business an estimated $10 billion annually. The $16 billion peak last year represented a 182-percent increase since 1962. An executive of a leading insurance company said that employee dishonesty is responsible for 30 percent of all business failures in the United States each year.

Death Penalty Banned

◈ The death penalty in the United States was banned by a vote of five to four in a recent Supreme Court decision. Sections of federal law as well as laws in forty states will be affected by the ruling. Most, though not all, of the 600 convicted persons who had their sentences commuted to life imprisonment were pleased. However, one said: "It's just a slow death." Another added: "I'd rather die than spend my life in prison."

Suburban Burglaries Rise

◈ Suburbs in the United States enjoyed relative freedom from crime not too many years ago. But today these homes are targets of burglars. Daytime residential burglaries have shot up 337 percent in the last decade. Law enforcement officials are not agreed on the cause for this rise. Generally, however, young drug addicts who steal to support their costly habit are considered responsible. A Massachusetts police chief said: "We've tried everything but there's no way of stopping it completely."

Toward 'Bloodless' Surgery

◈ The Worcester, Massachusetts, *Evening Gazette* carried an article entitled "Trend Is Toward 'Bloodless' Surgery." It said: "It used to be that blood transfusion was a standard part of surgery. No longer. In recent years physicians have developed new methods of operating to minimize, if not totally eliminate blood transfusions. They claim the new methods are better for the patients, too." The article noted that much greater blood loss can be tolerated by a person than previously thought. Some of the new techniques include the building up of the blood with nutrients before and after an operation, the lowering of blood pressure to reduce blood loss, and the replacement of lost blood by nutrient solutions. Leading heart surgeon Dr. Denton Cooley of the Texas Heart Institute said: "The fact is evident now that most major surgery can be done without transfusion." The article also stated: "The need to develop surgical techniques which did not require blood transfusions was stimulated in part by limitations on usual forms of surgery imposed by the faith of Jehovah's Witnesses, whose religion opposes transfusion of donor blood."

Homosexuality and VD

◈ British specialist, Dr. R. D. Catterall, reports that gonorrhea, syphilis and other sexually transmitted diseases run high in homosexual men. In large cities such as London, Paris, New York and Copenhagen male homosexuals, many quite young, make up more than half of the syphilis cases in hospital clinics. Auckland Hospital in New Zealand reports that 12 percent of its venereal-disease cases are homosexuals. But homosexuals are said to form only 5 percent of the community's population.

Fathers Are Important

◈ How important a father is to his children's healthy development is indicated by Henry Biller, a researcher on fatherhood psychology at the University of Rhode Island. He says a father's influence starts before his child is born as he keeps his expectant wife in a good frame of mind. After the baby's birth, his presence helps balance the emotional relationship between mother and child. His good example aids the child in getting along with others. Fathers are perhaps more crucial than mothers for healthy sexual development, helping both boys and girls to feel good about being the sex

they are. Biller observed that children who fail to get proper fathering during the first two years of their lives often have trouble later on.

Parents and Drugs

◈ A survey in Sydney, Australia, reveals that 30 percent of housewives regularly use barbiturates or other legal drugs that induce dependence. Some start taking drugs as early as six in the morning. A number of social workers resigned their jobs, sickened at having to go to many suburban homes to see if the children were neglected while mothers were "high" on drugs. A major Canadian study found that parents' drug habits are reflected in those of teen-agers. Youthful drug addiction seems to be "learned behavior," children acquiring it from parents, though the young folks usually turn to more dangerous drugs. Parents who smoke and drink heavily are "far more likely" to have youngsters that turn to stronger drugs.

Rise in Young Suicides

◈ By official count, about 25,000 Americans commit suicide each year. Some believe the actual figure is twice as high. But, most significant, there has been a huge increase in the number of young people ending their lives. For instance, in Los Angeles the suicide rate for women under 20 years of age was twenty times as high in 1970 as in 1960. For men under 20 the rate more than tripled in the same period.

Long-haired Factory Workers, Beware!

◈ The National Safety Council of the United States has issued a warning for long-haired factory workers. Spinning machinery can catch long hair and tear it from the scalp, leaving permanent scars. Long-haired workers who wear protective respiratory equipment cannot fully seal out dangerous contaminants. Beards and sideburns entangled in machinery can result in severe damage to one's face, eyes, teeth and bone structure. A spark in a welder's beard near an oxygen tank can bring sudden death; nets do not fully protect against this possibility.

Afro Hairstyle Damaging

◈ Hair worn "Afro" style may be lost prematurely, warned Dr. Algie C. Brown, an Emory University dermatologist. Harsh chemicals, petroleum-based dressings, hot styling combs and special combs called Afro picks, used to make the hair stand out, can be damaging. Resultant hair breakage and scarring of the scalp may bring on permanent baldness. Over a two-year period, the doctor and his colleagues encountered twenty-five men prematurely bald due to wearing this hairstyle. He suggested that hair be worn the way it grows, in its natural style.

Priests Under Severe Stress

◈ In a nationwide survey it was found that more than 40 percent of American Roman Catholic priests 45 years of age or younger said they have considered quitting the priesthood. The reason? Because of being under severe stress. This stress, they say, is induced by the lack of leadership from those in authority in the church, disappointment in the church's stand on social and moral issues, work frustration and a lack of support from other clergymen.

"Desperate Shortage of Clergy"

◈ South African churches are suffering a desperate shortage of clergy, reports the *Daily News* of Durban. Because of the empty pulpits, laymen often have to read printed lessons so that there will be some form of church service on Sundays.

First Woman Rabbi

◈ Recently some of Christendom's churches have been ordaining women to be ministers. Now the first woman rabbi has been ordained in the United States. Her work at a synagogue in New York will consist of such duties as preaching, teaching and officiating at funerals and weddings.

Lasers and Watchmaking

◈ The watchmaking industry has now found use for the laser as a drill. It would take a drilling machine from nine to twelve minutes to make one hole in a ruby. A special laser device does the job noiselessly in just one second. A town near Leningrad, Soviet Union, has replaced 250 mechanical drills with three automatic laser devices.

Bad Effects of Noise

◈ It has long been suspected that millions of workers may have poor hearing because of excessive noise. This has resulted in balance disturbances, circulatory problems and heart disorders. Noise is also believed to act as a source of psychological distress contributing to mood changes, general anxiety, headaches, nausea, instability, argumentativeness and sexual impotency. Weavers in a noisy jute mill were found to have become partially but permanently deaf after working ten or more years on the job.

Dog Silencer

◈ How can a person trying to get some sleep quiet a barking dog? A Maryland patent lawyer is reported to have made an instrument solving this problem. By mimicry, this instrument barks back at the noisome canine in a frequency that humans cannot hear. Barking dogs in his neighborhood were silenced without their owners being aware of what was happening. While this may solve the problem of the person trying to sleep, what happens when burglars are about?

Insects' Smelling Ability

◈ Recent studies in West Germany reveal that insects possess extraordinary smelling ability. Experiments show that there are 50,000 sensors on each gypsy moth odor receptor antenna. Each sensor is receptive to one kind of molecule although others may be "tuned" to that molecule also. In the male gypsy moth, half of his sensors are responsive to the odor of the female, which he can detect a mile or more away. Scientists hope to confuse the smelling ability of insects they consider harmful and thereby control them.

Cancerous Fish

◈ The Fox River, west of Chicago, Illinois, is so polluted that 16 percent of the fish in it, investigators say, have solid tumors growing on them. Samples of the river's water showed unusually high proportions of fecal matter as well as phosphates, gasoline, ether, herbicides, insecticides and unsafe amounts of lead, mercury and cadmium. Swimming in polluted waters or eating fish inhabiting them are potentially dangerous. A doctor advises: "Don't fish in waters you know are polluted."

Electrical "Love Song"

◈ Science appears to have made the first discovery of sexual use of electricity by fish. The male Sternopygus macrurus, a fish inhabiting rivers of Guyana, serenades the female by an electrical "love song." His small single-frequency discharge of one or two volts can be detected with amplification, a behavioral scientist learned recently. Related species recognize their own kind by a different kind of electrical discharge. Though the male uses the same frequency as the female, his signal is different. The scientist imitated the female's signal through wires suspended in the water and the male replied with his electronic serenade.

Smallpox Vaccinations Ended

◈ With the disease of smallpox now confined to Africa and parts of Asia, health officials in the United States felt that it was safe to discontinue routine smallpox vaccinations of children. There has not been a case of smallpox in the United States since 1949. So there are greater chances of a fatal reaction to the vaccine than to the disease itself. Travelers are still vaccinated if they are going to areas where there may be cases of smallpox.

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