

Awake!

Millions Now Living Will Never Be Born

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Flying a Kite Can Be Fun

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MARCH 22, 1973

THE REASON FOR THIS MAGAZINE

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

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

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

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

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

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

—Romans 13:11

Volume LIV

March 22, 1973

Number 6

ARE

YOUR FEELINGS

BECOMING

DULL?

THERE are ever so many ways in which you might let your feelings become dull. For example, investigators have warned youths against listening for long periods of time to very loud rock 'n' roll music. The noise takes its toll. It damages the youths' hearing as well as their capacity to respond appreciatively, even to the music they like.

Much the same can be said about eating too much highly seasoned food, drinking too much liquor, taking stimulants excessively or resorting to drugs for "kicks." In fact, all excesses or deviations from what is reasonable and normal are subject to the law of diminishing returns. The person who constantly feeds his craving for excitement finds that his capacity to enjoy it gets numbed, and he needs ever more excitement to give him the same thrill. This is also true of those who do not bridle their greed for other sensual pleasures. To satisfy their excessive craving for such

pleasures, many persons experiment with new devices, explore new ways and even resort to unnatural, degrading and revolting practices.

These same principles also apply to watching violent TV programs. Thus two professors at Pennsylvania State College experimented with two groups of children over a four-week period. One group saw twelve programs featuring violence and that were termed "aggressive." The other saw twelve constructive, "pro-social" programs. Reporting on the results, *Parents* magazine said: "The day-to-day behavior of the children who watched the 'aggressive' shows deteriorated noticeably while, in contrast, the 'pro-social' watchers improved in observing rules, tolerating delays, and persisting at daily tasks."

Not only children are influenced adversely by violent TV programs. A Hawaiian university mass-media researcher found that there was a direct relationship between what kind of TV programs adults watched and their auto-driving habits. Those who watched programs featuring violence were found to be reckless, "wild," irresponsible drivers. Their sensibilities had become benumbed as to the hazards of driving. But those people with safe driving habits avoided watching such programs.

This dulling of one's sensibilities due to watching violent TV programs also manifests itself in the indifference shown by

people when they see someone getting hurt. We are counseled to love our neighbor as ourselves. (Mark 12:31) A regular diet of violence in TV or motion pictures tends to harden a person so that he ignores that commandment. He sees so much violence on the screen that when he sees violence in real life he acts unconcerned, taking it for granted.

Thus the New York *Times* of September 28, 1972, told of two New Yorkers, one a professor of international law at Columbia University, and the other a prominent lawyer, both being mugged in broad daylight just a week apart. The professor was knifed to death, and three hoodlums pummeled the prominent lawyer with their fists. In each instance there were large numbers of people on the street watching what was going on, but no one went to the aid of the victims. Fear of becoming involved, no doubt, was a factor. But also, having seen so much violence on the screens, the sensibilities of onlookers were dulled to the suffering of a fellow human.

Why do we all need to guard against having our sensibilities dulled? Because all of us have inherited selfish tendencies. 'In iniquity we were brought forth, for our mothers conceived us in sin.' (Ps. 51:5, *New English Bible*) So all of us have a latent tendency to go against God's laws. As his Word tells us: "The inclination of the heart of man is bad from his youth up." In fact, none other than the apostle Paul confessed that the things he really wanted to do he did not do, and the things he actually did not want to do, he did. —Gen. 8:21; Rom. 7:15-25.

Quite to the contrary, Jesus Christ, the model for all Christians, had by nature tender susceptibilities. He had compassion on those who were oppressed. When with mourners he wept. On other occasions he was outraged at the way the religious leaders treated the common people and he of-

fered the oppressed rest.—Matt. 9:36; 11:28-30; 23:2-35; John 11:35.

What are some ways one can guard against having one's sensibilities dulled? One is by being very careful what one takes into the mind when reading and when watching pictures. Avoid entertainment that features violence or that appeals to the baser instincts. When watching TV programs, do not hesitate to turn the dial when the picture violates your standards. Be just as selective in what you read. And, of course, you cannot do better than to read the Bible. In particular can you find enjoyment in reading the Gospels. Have the mental attitude the psalmist had when he said: "I am exulting over your saying just as one does when finding much spoil." —Ps. 119:162.

Why do so many people go in for things that dull their feelings? No doubt one reason is a lack of contentment. Wisely the Bible counsels us to be content and appreciate having the things we really need. (1 Tim. 6:6-8) Involved also is the matter of self-control. If one has a weakness for sensual pleasure, it takes willpower to turn the dial and reject a program that promises excitement, as do violent films. Guard against being a lover of pleasure rather than a lover of God. God's Word counsels us to be "moderate in habits," and this is not only right but also wise. Failure to control ourselves in the quest for pleasure is bound to be self-defeating, for it dulls our capacity to enjoy what we do.—1 Tim. 3:2, 11; 2 Tim. 3:4, 5.

So be wise. Guard against dulling your feelings, whether physical, emotional or moral. Be moderate in the enjoyment of the good things of life and steer clear of what is bad, what is violent, what is sensual. Reading God's Word will help you, for "abundant peace belongs to those loving [God's] law, and for them there is no stumbling block."—Ps. 119:165.



THE PROPERTY OF OTHERS

“WHY Is Crime Now a Worldwide Epidemic?” That is the question *U.S. News & World Report* asked in its editorial of May 1, 1972. In the United States, not only were some six million violent crimes committed in 1971, but robbery and burglary saw a 10-percent increase over 1970. Lawlessness in the form of such crimes obviously indicates a lessening of respect for the property rights of others.

Truly these are the foretold “last days” when there is an “increasing of lawlessness,” when we are faced with “critical times hard to deal with.” More than ever before, all well-meaning persons need to give thought to their respect for the property rights of others. Neglect in this matter could easily open the way for one to “follow after the crowd for evil ends.” The Bible warns against this.—Matt. 24:12; 2 Tim. 3:1; Ex. 23:2.

Besides the cases of reported theft, there is ever so much petty theft that never comes to the attention of the police authorities. This is true both at places of employment and in various kinds of residences where large numbers of persons share the same facilities. We do well to ask ourselves, “Am I guilty of this?” If something looks desirable but belongs to another person or to the management, are you tempted to take it if you think your act will not be noticed or discovered? Do you rationalize your efforts by telling yourself that you deserve more than you are being

paid or that your employer is profiting greatly from your labors?

Vandalism

Another evidence of the serious and widespread lack of respect for the property rights of others is the wanton destruction of property. This is termed vandalism, after the Germanic Vandals who sacked Rome early in the fifth century. Modern vandals destroy upward of \$100 million annually in the United States alone; New York city’s bus and subway vandals cause \$2.6 million a year in damage. A common form of vandalism by youths is the breaking of windows of schools, of railroad trains and the windshields and the rear windows of autos. On just the Long Island Railroad (in New York state, U.S.A.), more windowpanes are broken annually than in all of France.

By and large, vandalism is the work of youths. It manifests its destructiveness especially in public parks. In such places youths push over drinking fountains, wreck toilets and befoul water supplies. Their destroying of signs, including those giving warnings, has resulted in death to vacationers. In one beautiful 690-acre wooded preserve, not far from New York city, youths do \$100,000 worth of damage annually to the facilities. Additionally they do incalculable damage by destroying trees, shrubs and other plantlife, smashing swan eggs and clubbing young rabbits to death. What gross lack of respect for pub-

lic property rights such actions betray! Highly incensed over the damage people do in such recreation parks, a Cornell University professor wrote: "People are—Pigs. . . . Not all people, to be sure, but the majority fall into that category."

The same kind of mentality accounts for what is known as "graffiti." It refers to the crude writing of names, slogans, obscenities and vulgarism on subway walls and cars—both inside and out—as well as on sidewalks, staircases, public buildings, on monuments, and on stone emplacements in public parks. In Philadelphia, Pennsylvania, the cost of trying to remove this graffiti pollution comes to \$4 million annually. In New York city, subway graffiti has reached "the epidemic stage." After many months the city fathers in New York city have finally passed an ordinance providing penalties for such defacing of property.

Giving Thought to It

It is not at all likely that our readers are those who burglarize or commit robberies, neither is it likely that they incline toward vandalism or indulge in graffiti. But still, all need to be on guard lest, due to thoughtlessness or lack of consideration, they do find themselves guilty of disrespect for the property rights of others. How?

One public park employee stated that the small but harmful acts that people thoughtlessly commit are the most serious because of their frequency. Do you heed such signs as "No trespassing," and "Please Don't Walk on Grass"? There is the tendency on the part of people who should be mature in their thoughts and actions to justify themselves when the violating of park rules serves their immediate interests, such as leaving litter about, or

picnicking on the grass where they are not supposed to. But, really, they are either unthinking or, with a misguided attitude of self-importance, consider themselves above a particular rule.

The property rights of others deserve attention also when you are staying as a guest at a hotel. Are you as careful of the furniture and of the linens as if they were those of your own home? You should be. A manager of one of Brooklyn's largest hotels keenly regretted that he could not afford to install quality furnishings, as he would like to, because of the abuse that guests accord such things.

The same applies if you are a guest at the home of a friend or relative. Your host may be in an expansive mood and offer you the run of the house, but it would be best for you to give more than the usual care to your surroundings. Otherwise you might carelessly damage something that has not only monetary but also sentimental value, which may result in your own embarrassment and in the injury of your host. And should you have a mishap, show your respect for the property of your host by having the moral courage to mention it and express your regrets. Do not leave your host to discover it after you leave.

Are You a Souvenir Collector?

If you are a collector of souvenirs, this fondness can also cause you thoughtlessly to disrespect the property rights of others. A group of American travelers were enjoying dinner at a Lyons Corner House in London. One of the party was intrigued by the tiny teaspoons that were part of the silverware and so asked a waiter if he could purchase one of them as a souvenir. It was the last night they were in London and the stores were selling these only by the dozen, he explained. The wait-

er replied in a broad cockney accent: "Well, suh, if you should happen to let one drop in your pocket, nobody would know or care, suh." And so the traveler did just that. In that instance the waiter had as little respect for his employer's property as did the traveler.

But most souvenir-collecting tourists do not even bother to ask. At least not many of those visiting the new John F. Kennedy Center for the Performing Arts in Washington, D.C., which, after the Capitol itself, is the city's most popular tourist attraction. It is reported that tourists have removed virtually everything "‘reachable and detachable’ . . . All the original ashtrays and salt and pepper shakers have vanished from the center's three restaurants, along with . . . a dowry of china, glassware, silverware and table linen. Souvenir hunters . . . cut swatches from rugs and drapes—and even snatched prisms costing \$86 each from the elegant Waterford chandeliers." And what do they leave behind? Cigarette burns in the carpets, liquor stains and smears of gum and candy. Respect for the property rights of others? Not these souvenir hunters!—*Newsweek*, December 13, 1971.

When Borrowing

Your respect (or lack of respect) for the property rights of others is also betrayed by your borrowing habits. Serious lack of respect is shown if you "borrow" something without asking the owner—just because you happen to know him well, because you intend to use it only a short period of time or because he may not be around at the time. Even though you plan to return it, it is not yours and its owner has not given you permission to take it. Always bear in mind that something could happen to the thing borrowed, a book

could get lost or soiled and a piece of machinery or a tool could be broken.

Respect for others' property further indicates that we return promptly what we borrow, within the time stipulated. Never should you obligate the owner to ask you for it. Respect for the borrowed item also indicates that you should not, in turn, loan it out to another. Why not? Because it does not belong to you, and so you have no right to loan it to another. Besides, the owner may have hesitated to loan it to the other person. Then too, what if the owner came to you because he needed it back, only to find that someone else had it? Important too is that you show respect by returning the article in as good a condition, if not better, than when you borrowed it.

What will help one and all to improve their respect for the property rights of others? Reading the Holy Bible regularly. To begin with, it not only condemns secretly taking things that belong to others—in plain words, stealing—but it even condemns the desiring of them, the coveting of them.—Ex. 20:15, 17; Eph. 4:28; Col. 3:5.

God's Word gives us not only negative commands, but also positive ones. We can never improve on the "Golden Rule," which Jesus alone promulgated in its positive form: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." To the point are also some of the words of his apostle Paul: "Love . . . does not look for its own interests." "Let each one keep seeking, not his own advantage, but that of the other person." Taking such admonition to heart will help us to counteract the selfish trend of the world by respecting at all times the property rights of others.—Matt. 7:12; 1 Cor. 13:4, 5; 10:24.

Millions Now Living WILL NEVER BE BORN

BY "AWAKE!" CORRESPONDENT IN SWEDEN

MILLIONS of children now in the wombs of their mothers will never be born. They will not get a chance to see or to know their own parents or to enjoy their genetic and legal inheritance. They will be dispossessed of everything. Why? Primarily because they have come into existence without being wanted and those who do not want them will decide to get rid of them. The execution of this decision is called abortion.

Although many countries do not keep statistics on abortions, there is evidence that *millions* of "legal" and illegal abortions take place in the world every year. About half a million "legal" abortions were performed in the United States during 1971. In Czechoslovakia, Hungary, Poland and Yugoslavia, there are more abortions than live births. And around 744,000 abortions were performed by specially appointed physicians in Japan during 1969.

Liberalizing Abortion Laws

Almost everywhere the number of unwanted pregnancies is increasing. The cry in many countries is for liberalizing abortion laws. One example of this is Sweden. With certain exceptions for specially distressing circumstances, the current legislation in Sweden outlaws abortion. But many more women are wanting abortions for reasons other than those allowable by

the law. Thousands of pregnant women go to nearby countries with less rigorous legislation to get an abortion. Many others get illegal abortions. This has led to a liberalizing of the application of the present law and an increasing number of exceptions being made. All of this has given a basis for considering new legislation. Therefore, back in 1965 an officially appointed committee of experts in Sweden began work on a report, setting forth recommendations for such new legislation. In 1971 the report was presented to the head of the Department of Justice and to the public. The committee recommended that the community should protect the woman "by giving her the legal right to be operated on as early as possible and always with the procedure least demanding for her."

Why Women Want Abortions

In developing lands, poverty, sickness and overpopulation are prime factors in the desire for abortions. But in Sweden and other more technically advanced lands, individual circumstances are the major consideration in wanting abortions. It may be physical weakness, dislike for children, fear of delivery, overage, underage, rape, infidelity of either mate, education setback, unknown father or several possible fathers, pressure from parents, shame and the like. The so-called sexual

revolution, with its promiscuity and early sexual awakening among youths, has led to a tremendous increase of unwanted pregnancies, especially out of wedlock. This, too, has increased the demand for making it easier to get abortions.

However, the problem of unwanted pregnancies is not solved simply by legalizing abortion. Abortion is not just another form of contraceptive. It is a delicate operation on the human body, which requires hospital beds, skilled surgeons, nursing staffs, medical treatment, instruments and, of course, money. Abortion results in killing the fetus, and it may also injure the mother both physically and mentally.

Abortion Methods

Dilation and curettage (D and C) is a procedure used in early abortions, when the fetus is no older than twelve weeks. The patient is anesthetized and the uterine cervix is dilated with metal instruments. Then the surgeon "scrapes" the inside of the uterus with a curette, a scoop-shaped instrument, until the fetus comes out. Possible complications from this operation include extensive blood loss, infection and perfora-

**"ABORTION MAY BE
THE SINGLE MOST
WIDELY USED
METHOD OF BIRTH
CONTROL IN
THE WORLD TODAY."**

—U.N.

**Population
Division**



**Most abortions are performed
at twelve weeks of gestation
or earlier. At eleven weeks,
this is what is destroyed**

**Some abortions are per-
formed after the twentieth
week. At eighteen weeks,
this is the living creature
that is destroyed**



tion of the uterus. The operation may also lead to menstrual disturbances, infertility and complications in future pregnancy.

Suction or vacuum aspiration is steadily replacing dilation and curettage in early abortions. First the cervix is dilated. The surgeon then introduces a plastic tube. This tube is connected with a vacuum pump, which, when turned on, sucks out the fetus, the placenta and the membranes. The operation may be followed by scrap-

ing with a small curette to ensure that all fetal and placental tissue has been removed. Complications, though less serious for the suction method, are similar to those of dilation and curettage.

The injection method is used after the twelfth week of pregnancy. In Denmark and Great Britain medicated soaps (*utus paste*) are injected. In other countries a similar injection of a 20-percent salt solution is used until the sixteenth/seventeenth week of pregnancy.

After this stage of pregnancy another injection method is commonly employed. The surgeon inserts a long hollow needle either through the abdomen below the navel or through the vagina and the cervix into the uterine cavity and withdraws some of the amniotic fluid surrounding the fetus. He then slowly injects a corresponding quantity of salt solution. Instead of salt some physicians use glucose or Formalin. The solution kills the fetus and induces labor contractions, usually within twelve to forty-eight hours after the injection. The fetus is expelled in the same way as at a normal birth.

The possibility of complications in this form of abortion is greater than in those performed at earlier stages of pregnancy. Placental tissue may remain. Infection may result. Often these complications are accompanied by fever and bleeding. In some instances, part of the salt solution passes into the bloodstream of the woman. This can lead to convulsions and blood-clotting disturbances.

Performing an abortion by cesarean section, hysterotomy, is similar to the operation performed when a woman cannot give birth to a full-term child in the normal way. The patient is anesthetized, and thereafter the surgeon makes an incision through the lower abdomen into the

uterus. The fetus and placenta are then removed from the uterus.

This means of performing an abortion involves greater risks than the injection of salt solution. Then, too, the scar in the uterus may open at a later normal delivery. That is why many doctors feel that future deliveries should be performed by cesarean section.

Other Risks and Detrimental Effects

Regardless of the stage of pregnancy, fatal loss of blood is a possibility in every abortion operation. For this reason even very early "legal" abortions are undertaken in well-equipped hospitals. There the blood group of the woman is always determined beforehand, and bottles of blood are kept in readiness for emergency transfusions.

After an abortion a woman may be rendered sterile. One of a number of possible causes for this is postoperative inflammation in the Fallopian tubes.

An abortion also entails a certain degree of mental suffering, which is a most serious effect. A pregnant woman knows that she is responsible for the continued life of another human creature. It is only natural for her to think about the child that is developing. Hence, if forced to look for someone to kill the fetus, this places a considerable mental strain upon her, as it is contrary to maternal love. She may try to persuade herself that a six-, twelve- or sixteen-week-old fetus is not yet a *real* child and that she can always have another baby. Yet she knows that there is a possibility that she may never be able to bear a child again, and she definitely knows that it will be impossible to bear the same child again.

In connection with the abortion itself many women experience mental strain.

The waiting between the salt injection and the following miscarriage is very trying for a considerable number. The woman must first experience the killing of the fetus and then has to take an active part in the strenuous process of delivery.

At a hospital in Sweden reactions of women who underwent the salt solution abortion were investigated. Some expressed themselves as follows: "When they injected the salt solution, I knew there was no turning back." "I went to the lavatory and the miscarriage came. I had to handle the fetus myself." "I felt something come out of me and when I pulled off my cover I caught sight of the fetus." "It was terrible." "It is not half as painful to deliver a child."

Even years after getting an abortion, a woman still feels the emotional impact. Writes clinical instructor Naomi Leiter: "She never really forgets the pregnancy, the panic, and the abortion. Frequently, she feels depressed, at times guilty." Naomi Leiter also notes: "I have seen several women who fifteen years after their abortion were having feelings of regret and remorse, because now they were menopausal and childless."—*New York State Journal of Medicine*, December 1, 1972.

If trying for many women, an abortion is also trying for many surgeons, nurses and other members of the medical staff. Some abortions occur very late and the fetuses are strong and healthy when they come out. There have been instances of aborted babies reviving on their own in garbage bags alongside hospital incinerators. Especially the disposal of living fetuses leads to conflicts of conscience.

Nurses have quit so as not to break down completely. In some cases they have been tempted to give large, living fetuses a chance to survive by nursing them in private.

The Scriptural View

In spite of all the risks and unsavory aspects of abortion, there are those who justify the practice. But it may be asked: If it is wrong to kill newborn babies, is it not just as wrong to kill a baby that is developing in the womb? If it is right to try to preserve the life of premature babies in incubators, is it not right to preserve the life of a fetus in the womb?

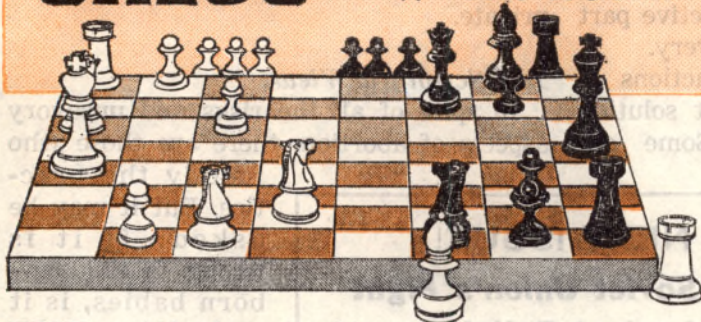
The Creator of life, Jehovah God, considers life to be sacred. Deliberately induced abortion is a criminal act in God's sight. His law to Israel, for example, protected the life of an unborn baby. If a pregnant woman, in a struggle between men, suffered an accident fatal to the fetus, life had to go for life.—Ex. 21:22-25.

The frequency of abortions today is also related to man's ignoring other laws of God. People have wanted so-called free morality, and they have received unwanted results—unwanted mates, unwanted diseases and unwanted pregnancies. In their efforts to get away from the consequences the easy way, they want easier divorces, easier medical treatment and less rigorous legislation. But this has not spared them from additional tragic consequences. The only solution to the tragic moral situation today is for a man and a woman to love each other within marriage bonds, sensibly planning their life together and loyally obeying their God and Creator.

NEXT ISSUE!

The Soviet Union's Fight Against Religion —How Successful?

CHESS — *What Kind of Game Is It?*



THE world championship chess tournament in Iceland last summer suddenly created widespread interest in chess. Millions began either talking about the game or playing it.

"Business is fantastic," reported an American chess-set manufacturer. A salesman at a leading New York city bookstore said: "Our chess books just sat on the shelves before the Fischer-Spassky tournament. Then everything took off. They went from the slowest to the fastest-moving items in the store."

In some countries great interest already existed in chess. Its popularity in Russia, for example, rivals that of football or basketball in the United States. Also in China, *hsiang chi*, the Chinese version of chess, is one of the country's favorite games. Reportedly, more books have been written about chess—nearly 20,000—than all other games combined!

Why is there such interest in chess? What makes the game so intriguing to so many persons?

A Complex Game of Skill

A major appeal of chess is its complexity, which can be fascinating. Chess and checkers are played on the same kind of board—one that is divided into sixty-four squares, with eight rows of eight squares

each. But in chess there are so many more possible moves. For example, there are reportedly 169,518,829,100,544,000,000,000,000,000 ways of making the first ten moves! 'But how are so many different moves possible on a board of only sixty-four squares?' one might ask. This is due to the different kinds of pieces used in chess and the variety of moves each can make.

In chess there are two opposing players, each having a set of sixteen pieces, or men. These include eight pawns, two knights, two bishops, two rooks (sometimes called castles) and a king and a queen. These six different kinds of pieces each have different values or strengths, reflected by the variety of moves each can make.

The pawns, for example, can ordinarily move only straight forward, one step or square at a time. Rooks can move any distance forward, backward or sideways in a straight line, as far as their path is clear. Bishops, similarly, can move any distance in a straight line, but only diagonally. Knights, unlike other pieces, can only make an L-shaped movement. The queen, the strongest piece on the board, can move any distance forward, backward, sideways or diagonally, as far as her path is clear.

The purpose of this array of pieces is to defend their king and to attack the opposing king. The game is won when one of the kings is "checkmated" and can no longer be successfully defended. The

player with the checkmated king is thus forced to surrender, ending the game.

So, then, it is the difference in mobility of the various pieces that makes possible such a tremendous variety of moves. Some say that the game's complexity and dependence on player skill make chess appealing to those whose secular work does not come up to their intellectual capabilities. "In chess there is no chance element," explains Burt Hochenberg, editor of *Chess Life & Review*. "You can't say the ball took a bad bounce."

Highly Competitive Game

However, pitting one mind against another, with the element of chance eliminated entirely, tends to stir up a competitive spirit in chess players. In fact, chess is frequently characterized as an 'intellectualized fight.' For example, dethroned world chess champion Boris Spassky noted: "By nature I do not have a combative urge. . . . But in chess you have to be a fighter, and of necessity I became one."

This helps to explain why there are no topflight women chess players—the more than eighty chess grand masters in the world are all men. Actress Sylvia Miles observed regarding this: "To be a professional chess player, you have to be a killer. If the spirit of competition in American women ever does become that strong, then I think we'll get some major female players."

The spirit of competition in chess may be stirred to fever pitch, which is reflected in chess players' attitudes and language. "There's no comparison in any other sport in the attempt to destroy your opponent's psyche," explains chess player Stuart Margulies. "I never have heard anybody say that he beat his opponent. It's always that he smashed, squished, murdered or killed him."

True, players with which one may be acquainted may not use such language. But, nevertheless, the spirit of competition between players can lead to unpleasant consequences, as the *New York Times* last summer reported: "Most families manage to keep the inevitable conflicts that arise in games to the chessboard. But in some homes, tensions linger long past checkmate."

Of course, chess is not, in this respect, much different from other competitive games. Participants who desire to please God, regardless of the game they are playing, need to be careful that they do not violate the Bible principle: "Let us not become egotistical, stirring up competition with one another, envying one another." —Gal. 5:26.

However, there is something else regarding chess that deserves consideration.

Relation to War

This is the game's military connotations, which are obvious. The opposing forces are called "the enemy." These are "attacked" and "captured"; the purpose being to make the opposing king "surrender." Thus Horowitz and Rothenberg say in their book *The Complete Book of Chess* under the subheading "Chess Is War": "The functions assigned to [the chess pieces], the terms used in describing these functions, the ultimate aim, the justified brutality in gaining the objective—all add up to war, no less."

It is generally accepted that chess can be traced to a game played in India around 600 C.E. called *chaturanga*, or the army game. The four elements of the Indian army—chariots, elephants, cavalry and infantry—were represented by the pieces that developed through the centuries into rooks, bishops, knights and pawns. Thus the *New York Times*, August 31, 1972, observed:

"Chess has been a game of war ever since it was originated 1,400 years ago. The chessboard has been an arena for battles between royal courts, between armies, between all sorts of conflicting ideologies. The most familiar opposition has been the one created in the Middle Age with one set of king, queen, knights, bishops, rooks and pawns against another.

"Other conflicts depicted have been between Christians against barbarians, Americans against British, cowboys against Indians and capitalists against Communists. . . . It is reported that one American designer is now creating a set illustrating the war in Vietnam."

Probably most modern chess players do not think of themselves as maneuvering an army in battle. Yet are not the game's connections with war obvious? The word for pawn is derived from a Medieval Latin word meaning "foot soldier." A knight was a mounted man-at-arms of the European feudal period. Bishops took an active part in supporting their side's military efforts. And rooks, or castles, places of protection, were important in medieval warfare.

Thus Reuben Fine, a chess player of international stature, wrote in his book *The Psychology of the Chess Player*: "Quite obviously, chess is a play-substitute for the art of war." And *Time* magazine reported: "Chess originated as a war game. It is an adult, intellectualized equivalent of the maneuvers enacted by little boys with toy soldiers."

While some chess players may object to making such a comparison, others will readily acknowledge the similarity. In fact, in an article about one expert chess player, the *New York Times* noted: "When Mr. Lyman looks at a chessboard, its squared outlines dissolve at times into the hills and valleys and secret paths of a woodland chase, or the scarred ground of an English battlefield."

When one considers the complex movements, as opposing chessboard armies vie with each other for position, one may wonder whether chess has been a factor in the development of military strategy. According to V. R. Ramachandra Dikshitar, it has. In his book *War in Ancient India* he examined this matter at length, and concluded: "The principles of chess supplied ideas to the progressive development of the modes and constituents of the army."

The Need for Caution

Some chess players have recognized the harm that can result from playing the game. According to *The Encyclopædia Britannica*, the religious reformer "John Huss, . . . when in prison, deplored his having played at chess, whereby he had lost time and run the risk of being subject to violent passions."

The extreme fascination of chess can result in its consuming large amounts of one's time and attention to the exclusion of more important matters, apparently a reason Huss regretted having played the game. Also, in playing it there is the danger of "stirring up competition with one another," even developing hostility toward another, something the Bible warns Christians to avoid doing.

Then, too, grown-ups may not consider it proper for children to play with war toys, or at games of a military nature. Is it consistent, then, that they play a game noted to be, in the opinion of some, an "intellectualized equivalent of the maneuvers enacted by little boys with toy soldiers"? What effect does playing chess really have upon one? Is it a wholesome effect?

Surely chess is a fascinating game. But there are questions regarding it that are good for each one who plays chess to consider.

Will Turkey Uphold Freedom of Worship?

ON JANUARY 24, 1973, the military court in Eskisehir, Turkey, handed down a decision that made it a crime to be one of Jehovah's Christian witnesses. Four Witnesses were sentenced to pay heavy fines of TL 5,000.00 (\$357.00) each. Why?

The court held that the four Witnesses had violated Article 143 of the Criminal Law Code. This article prohibits Turkish citizens from joining any foreign international corporation or society without governmental permission. Thus the court, by applying this article in the case of Jehovah's witnesses, denied their being a religious body. Giving the reason for imposing the severest penalty allowed by the law, the court declared that Jehovah's witnesses are a very dangerous society because they do not salute the flag or other national emblems, and claim exemption from military service as conscientious objectors. The court maintained that Jehovah's witnesses are thereby weakening the national spirit of Turkey.

The court's decision is being appealed. This gives rise to the question: Is there a basis for reversing the decision in favor of freedom of worship?

Yes, Article 19 of the Constitution of the Turkish Republic guarantees freedom of thought, conscience and exercise of religion. But these rights have never been fully granted to Jehovah's witnesses, although several appeals have been made. They are not permitted to assemble freely for Bible study, but have to live under constant threat of arbitrary police action. Consider what they have experienced:

On October 29, 1968, "Cumhuriyet" newspaper reported that on October 18, in Ankara, fifteen Witnesses, while peacefully assembled to study the Bible, were arrested and charged with subversive activity and attempting to overthrow the government. The case is still in the Court of Appeals.

On May 20, 1971, eighteen Witnesses, when studying the Bible, were arrested in Istanbul and kept for two days in prison. So far no charge has been filed.

"Milliyet" newspaper of May 4, 1972, reported on a trial of ten witnesses of Jehovah before the military court in Ankara. These Witnesses were arrested on June 9, 1971, when

meeting in a private home for a Bible discussion. Thereafter they were kept for seven days in a military prison. The trial is still continuing before the military court under the charge of violating Article 143.

According to "Tercüman" newspaper of February 24, 1972, fifteen Witnesses in Ankara were arrested on February 23, 1972. Six of them, three men and three women, including a mother with a six-month-old baby at home, were kept in prison for nine weeks under the charge of subversive activity. No decision has yet been rendered.

In all the aforementioned cases Bibles and Bible literature were confiscated.

Can such treatment of Jehovah's Christian witnesses be justified? The facts speak for themselves. Jehovah's witnesses are law-abiding citizens. They follow the Bible's command: "Let every subject be obedient to the ruling authorities, for there is no authority not under God's control." (Rom. 13:1, "Weymouth," sixth edition) Only when Jehovah's witnesses are confronted with a governmental law that conflicts with God's law do they refuse to bow to the will of the secular ruling authority. (Acts 5:29) But in Turkey, as elsewhere, they do not in any way try to hinder people from enlisting in the armed forces nor do they encourage disrespect for the flag of any nation.

While not involving themselves in political affairs, Jehovah's witnesses do not plot against the governments of the world. They heed the inspired admonition: "With those who are for a change, do not intermeddle." (Prov. 24:21) No government, therefore, has any reason to fear Jehovah's Christian witnesses. In an age of increasing violence, their obedience to God's Word promotes law and order.

Thus, in Turkey, the courts and the government itself face a decision that will reveal how they feel about freedom of worship. Will they recognize Jehovah's witnesses for what they are—an established religious body rather than a "membership society"? Will Turkey live up to and honor the claims of her Constitution? It is certainly hoped that Turkey will take a positive stand for freedom of worship in harmony with her desire to be counted among the free nations of the world.

WELL has it been said, 'There is no standing still. Either things move forward or they move backward. Either they get better or they get worse.' And so the question fittingly can be asked, Where is Roman Catholic Biblical scholarship today heading—forward or backward?

That modern Catholic scholarship is changing is apparent to all who have been observant. In fact, its changes have caused a crisis in the Roman Catholic Church. On the one hand, there are those who strenuously oppose these changes, and, on the other hand, there are those who are impatient because the changes are not greater and are not being made more quickly. In view of this situation it is no wonder that the Jesuit publication *America* (May 9, 1970*) felt it necessary to observe: "The Catholic[s] who grew up in yesterday's Church now breathe and pray and flounder in a religious situation characterized by uncertainty, dissension and upheaval."

In particular is there a trend in Roman Catholic scholarship away from faith in the inspiration and authenticity of the Scriptures. And this, it might be added, is the most serious aspect of the modern change and should cause concern to all practicing Catholics who still hold to the inspiration of the Bible.

Did Moses Write the Pentateuch?

By the term "Pentateuch" is meant the

* Inside back cover.

WHERE IS

Modern Catholic Scholarship

HEADING?

first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Who wrote these books? Not only does the Pentateuch itself, and Jewish tradition for ever so many centuries, ascribe these books to Moses, but so do other books of the Hebrew Scriptures as well as Jesus and his apostles. Thus at Exodus 17:14, Numbers 33:2 and Deuteronomy 31:9

are to be found statements telling of Moses writing or being commanded to write. Among other parts of the Hebrew Scriptures crediting Moses with transmitting the law contained in the Pentateuch are Joshua 1:7, 8; Judges 3:4 and 1 Kings 2:3. That Jesus Christ believed that Moses wrote these books of the Bible is apparent from his remarks to his Jewish opposers: "If you believed Moses you would believe me, for that one *wrote* about me." (John 5:46) And we find that the early Christian governing body, which met in Jerusalem to consider such questions as circumcision, likewise gave the credit to Moses, for it stated: "From ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath."—Acts 15:21.

There was a time when Catholic scholarship agreed with the foregoing. Thus the *New Catholic Dictionary* (1929) stated: "The first five books of the Bible" were "written c. [about] 1400 B.C. . . . A constant tradition, both Jewish and

Christian has always asserted the Mosaic authorship of those five Books . . . But it is perfectly lawful to admit that Moses made use of the previously existing documents which he inserted in his work." Another who credited the Pentateuch to Moses was the *Catholic Biblical Encyclopedia, Old Testament*, which goes on to say: "The Pentateuch text . . . has in its transmission been preserved from errors in matters of faith and morals by divine providence."

But not so, says modern Catholic scholarship. *The Jerusalem Bible* (1966), *The Jerome Bible Commentary* (1968) and the *New Catholic Encyclopedia* (1967) all betray that they have been influenced by Wellhausen, a German scholar of languages who did not believe in the inspiration of the Bible and whose theories are more and more being shown to be unsound. But how can anyone produce a sound theory when he starts out on a prejudiced premise? That is what Wellhausen does, claiming that all religion is of human origin.

So, modern Roman Catholic scholarship has glaringly moved backward in its position on these five books as the inspired writings of Moses. (Further evidence for the Pentateuch's being inspired is found in the publication *Aid to Bible Understanding*, pages 1283, 1284.)

What About the Book of Jonah?

No question about it, the book of Jonah tells of some extraordinary events. But it contains nothing that enlightened faith could not accept. Arguing for its authenticity and historicity are the following factors:

(1) The ancient Hebrews accepted the book as inspired and historical.

(2) The book of Jonah, employing a style similar to that of four others of the 'minor' prophets, opens with the expression: 'The word of Jehovah began to occur

to . . .,'—Hosea 1:1; Joel 1:1; Micah 1:1; Zeph. 1:1.

(3) The strongest testimony, however, is that of Jesus Christ. He repeatedly referred to the account of Jonah, as seen from Matthew 12:39-41, where he makes two references to it, and Matthew 16:4. He said: "Just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights." And far from doubting that Jonah was able to induce the people of Nineveh to repent, Jesus went on to say: "Men of Nineveh will rise up in the judgment with this generation and will condemn it; because they repented at what Jonah preached, but, look! something more than Jonah is here."

Catholic scholars of more than a half century ago were of the same mind, for *The Catholic Encyclopedia* (1910), Vol. 8, p. 498, stated: "Catholics have always looked upon the Book of Jonas as a fact-narrative. . . . Reasons for the traditional acceptance of the historicity of Jonas: I. *Jewish Tradition*. . . II. *The Authority of Our Lord*.—This reason is deemed by Catholics to remove all doubt as to the fact of the story of Jonas. . . . Christ makes no distinction between the story of the Queen of Sheba and that of Jonas (see Matt., xii, 42). He sets the very same historical value upon the book of Jonas as upon the [First] Book of Kings. Such is the very strongest argument that Catholics offer for the firm stand they take upon the ground of the fact-narrative of the story of Jonas. III. *The Authority of the Fathers*.—Not a single Father has ever been cited in favour of the opinion that Jonas is a fancy-tale and no fact-narrative at all."

But modern skepticism has won over modern Catholic scholars in regard to the book of Jonah. Now they say that the

book of Jonah is a "fancy-tale," and not authentic history. They belittle the book, as does *The Jerusalem Bible* by calling it a "droll adventure" about "a succession of practical jokes played by God on his prophet . . . the whole story is told with undisguised irony" and "is intended to amuse and instruct." But Jesus did not consider it a joke; he was serious about what it had to say! So one asks, Have these modern critics any proof for their opinion? None at all! They have only invented theories to support their refusal to admit that God would perform miracles! Clearly modern Catholic scholarship is heading backward, not forward, in going contrary to the explicit statements of Jesus Christ in favor of the historical merit of the book of Jonah.

What About the Song of Solomon?

This Bible book in its opening verse states: "The superlative song, which is Solomon's." In support of this statement the Introduction to this book in the *Soncino* Hebrew Bible notes the following points: King Solomon was indeed a writer of many songs. (1 Ki. 4:32) The book itself contains a number of references to the king. While some claim that language peculiarities denote a late date, the facts are that "such a view . . . has no solid foundation. The shortened form of the relative pronoun [*she* or *sha* instead of '*asher*'], e.g. which occurs often in this Book . . . is also found in the earliest Biblical Books," such as in Genesis and Judges. And further objections to Solomon's being the writer of the book are "equally groundless."

Catholic scholars of more than sixty years ago pointed to further evidence of Solomon's being the writer of this book. Thus *The Catholic Encyclopedia*, Vol. 3, p. 305, commented: "The Song evidences the love of Solomon for nature [1 Ki. 4:33]

(it contains twenty-one names of plants and fifteen of animals), for beauty and art, and for regal splendour." And the *Catholic Biblical Encyclopedia* notes that the many different place-names in the book show it must have been written before the division of the kingdom in the time of Solomon's son Rehoboam.

Yet here again, modern Catholic scholarship chooses to ignore all this evidence and accepts the theories of modern skeptics and critics who question Solomon's having written this book. Again it has chosen to take its stand with the wisdom of this world—"which is foolishness in the eyes of God"—instead of with faith in the Bible's inspiration and divine preservation. —1 Cor. 3:19.

More than One Writer of Isaiah?

One more example of how modern Catholic scholarship is heading away from faith in the inspiration, authenticity and divine preservation of the various books of the Bible is seen in its going along with modern faithless higher critics who hold that there were three or more "Isaiahs." According to these critics, one "Isaiah" wrote chapters 1 through 39, another wrote chapters 40 through 55, and one more wrote chapters 56 through 66.

But such a view cannot be harmonized with the Bible. It itself shows that the book in its entirety was written by one writer whose name was Isaiah. For example, Matthew 3:3 attributes Isaiah 40:3 to "Isaiah the prophet," even as Matthew 4:14-16 credits the words at Isaiah 9:1, 2 to the same Isaiah. Similarly both Isaiah 6:1, 10 and 53:1 are accredited to "Isaiah the prophet" at John 12:38-41. The apostle Paul at Romans 10:16 likewise credits the prophet Isaiah with writing the words found at Isaiah 53:1. And at Luke 4:17 we read that "the scroll of the prophet Isaiah" was handed to Jesus and he read

the words found at Isaiah 61:1, 2 and applied them to himself. More examples could be given showing that Bible writers credited the supposed three divisions of Isaiah to just the one prophet Isaiah.

The Dead Sea Scroll of Isaiah "A" bears witness to the same effect. Its copyist knew nothing of a supposed division between Isaiah chapters 39 and 40, for in it what is now known as chapter 40 begins on the last line of the column that contains chapter 39. It is also worthy of note that the closing verses of chapter 39, by telling of a coming captivity to Babylon, provide a logical transition to what follows. Chapter 40 points to the time when that captivity would end.

Here again, early in this century the Pontifical Biblical Commission, on June 28, 1908, refuted the arguments of those who held that the prophecy of Isaiah had multiple writership, and concluded by saying: "There are no solid arguments to the fore, even taken cumulatively, to prove that the book of Isaias is to be attributed not to Isaias himself alone, but to two or rather to many authors." And the *Catholic Biblical Encyclopedia, Old Testament*, rightly noted: "The anonymity of the so-called Deutero- [Second] and Trito- [Third] Isaias remains an insurmountable obstacle for the critical school. They are unable to explain how one of the most important books remained of unknown authorship, while at the same time the smallest prophetic writings," namely, Obadiah and Haggai, "have retained the names of their authors."

It may well be asked, Why has modern Catholic scholarship chosen to ignore all such evidence as to the unity of the book of Isaiah? Why? Because of losing faith in the power and wisdom of the Bible's Author. Those who adopt the theory of mul-

multiple writership of Isaiah do so primarily because they refuse to believe that a prophet of Jehovah could accurately foretell the details Isaiah did as to the conquest of Babylon by Cyrus and like events. But in doing so they run counter to one of the very themes of Isaiah, namely, that the true God can foretell events and that false gods cannot. Thus we read: "Remember the first things of a long time ago, that I am the Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do' . . . I have even spoken it; I shall also bring it in." And again, "My word that goes forth from my mouth . . . will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it."—Isa. 46:9-11; 55:11.

Yes, this true God who can foretell the future challenges the worshipers of would-be gods: "Let the nations all be collected together at one place, and let national groups be gathered together. Who is there among them that can tell this? Or can they cause us to hear even the first things? Let them furnish their witnesses, that they may be declared righteous, or let them hear and say, 'It is the truth!'"—Isa. 43:9.

The fact that modern Catholic scholarship is heading more and more away from faith in the Bible as the inspired, infallible Word of the Creator, the God of the heavens whose name is Jehovah, should be of serious concern to all Catholics who still have faith that Divine Providence directed the writing and preservation of the Bible as God's Word.

MY NEW HOME —Germany

THE sun had not yet risen. Dew was still lying on the meadows and fields as I left my home—a little village in the middle of Greece. My parents accompanied me to the train. Although we tried very hard, it was difficult to converse. Our thoughts were shackled by the approaching separation.

As we finally reached the railway station from where the “guest workers” were to start their trip to Germany, one saw only faces streaked by the flow of tears and heard only sorrowful words of farewell. Despondently, the oncoming train was looked upon as an evil thing made of steel that would break these close family ties for a period of time—or, in some cases, forever.

I will never forget that moment shortly before the train pulled away, as my mother took me in her arms for the last time. She was worried about me; that I could feel. Sobbing, she wished me the best in my new home. Today I can still feel her shaking hand as she caressed my cheek for the last time and begged me never to forget her. Then the train got in motion and we all waved our handkerchiefs in one last farewell.

After this farewell, my thoughts were busy with my future. What awaits me in Germany? I had a work contract with a large machine factory in Munich. But where would I live? How would I be able to make myself understood by my new workmates?

Two days later the train rolled into

Munich Hauptbahnhof (the main railroad station). Thousands filed off the train and entered the drab station, there to await further assigning.

Worn out from the long trip, I only subconsciously registered the din of voices. Sounds strange to my ears let me know that I was far from my native village.

After a while I, too, was assigned to a group that was to be taken to their quarters. When I saw where I was to stay, homesickness overcame me again. I was not used to riches, but I appreciated now even more the clean, loving atmosphere of my parents' home.

Here I was to live in barracks. An interpreter showed me where my bed was and also a small wardrobe for my things. There were five other fellow countrymen living in the same room with me.

Germany's Foreign Labor Force

It was in 1962 that I arrived in Germany, which was shortly after the country began recruitment of *gastarbeiter*, literally, “guest workers.” Although it was begun as a temporary expedient, the importation of foreign workers continued to increase dramatically. In 1969 alone German industry imported some 400,000 foreign workers, yet labor offices reported that jobs were available for 700,000 more persons!

Thus the flood of “guest workers” into West Germany has continued, most of them coming from southern European countries. The foreign labor force reached

1.5 million in 1969, but by January 1972 it had swelled to well over 2.1 million. Of these, 384,303 were Italians, 264,427 Greeks, 175,998 Spaniards, 449,676 Turks, 57,180 Portuguese and 434,893 Yugoslavs. About one out of every ten workers in West Germany is a foreigner!

At first, most imported workers stayed only long enough to build a reserve of money from their comparatively high German wages. But recently more are tending to make their home in Germany. In Stuttgart there are some 80,000 foreign residents, about 70 percent of whom have been in West Germany for at least five years.

Germany has come to depend heavily on its "guest workers." For example, in Stuttgart nearly 40 percent of the more than 4,000 people on the city's payroll are citizens of other countries. Frequently the foreigners are employed to do the least desirable jobs. They collect garbage, sweep streets, dig graves, and so forth. A Stuttgart city official said: "For dirty, disagreeable or dangerous work we can no longer find enough Germans."

However, the "guest workers" are also vital to Germany's industrial strength. In one of Stuttgart's largest plants, 75 percent of the employees are non-Germans!

And in Wolfsburg, Germany, the home of the Volkswagen automobile, some 8,000 foreign workers were imported to keep the assembly lines moving.

Since job opportunities were limited in our own countries, we new arrivals were grateful to get work. Many among us previously had been shepherds, familiar only with country life. Now we were being trained for work in factories or on construction, and had to adjust to new surroundings. It was a tremendous change for us.

Early Life and Religion

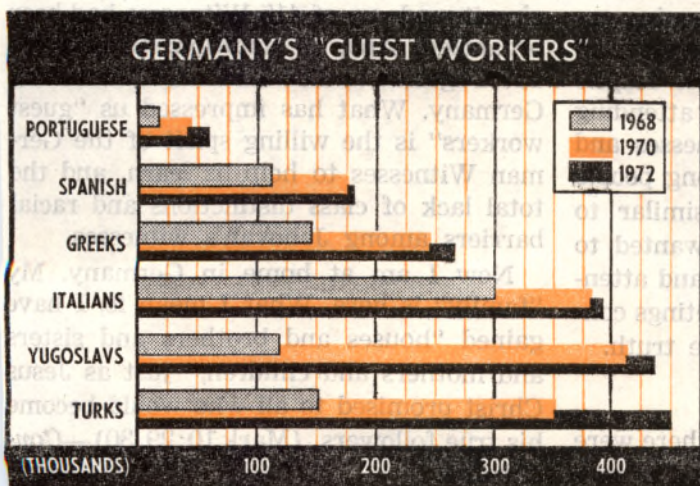
In southern European countries from where we came, family ties are very strong. The family plans and acts as a unit. Even in the poorest homes families usually hold to strict customs and habits. This type of life naturally influences one's religious thinking.

The father is generally recognized by all as the head of the family. His decisions are considered to be final in matters. Thus his religious thinking is accepted by all in the family, and is considered to be correct. One will frequently hear it said: "The way my father taught me is the way I'm going to remain."

Many of us new arrivals in West Germany never realized before that there were religions other than the religion inherited from our parents. We grew up in villages where we were taught to honor the village heads and priests as "learned" persons. Thus many of us came to Germany with the firm intention of remaining true to the inherited family traditions.

A Vital Discovery

The letters I received from my parents were like a bridge



to my homeland. Longingly I waited to hear something new. Often these letters made me forget my loneliness and sorrow. But within a short time I again felt lonely. Although I often spoke with my roommates about our problems, everything remained the same.

Then one day as I was again musing, someone knocked at our door. The man said that he came to bring me a message. He explained that he had sixty-six very important letters that one should read with the same enthusiasm as one did the letters from home. These were the books of the Holy Scriptures inspired by God.

During our conversation I learned from this visitor that God's name is Jehovah, and that God is going to bring about a righteous order upon this earth. This new order, the man explained, will unite all mankind, and national boundaries will be done away with; families will no more be separated and each one will enjoy the fruitage of his own labors. These words went to my heart. I wanted to learn more of God's purpose. But I explained that I was not going to change my religion.

This minister—one of Jehovah's witnesses—came quite often to help me to learn the marvelous truths from the Bible. However, this caused my roommates to scoff at me. But what I was learning enthused me so much that I was determined to continue my study of the Bible despite their biting remarks. I began attending the meetings of Jehovah's witnesses and discovered that here I was among people who, not only had problems similar to mine, but understood me and wanted to help me. My study of the Bible and attendance at the Greek-language meetings convinced me that I had found the truth.

Efforts to Help Others

In the barracks where I lived there were many people in the same situation as my-

self. So I felt a responsibility to tell them of my newfound hope. Some time later I symbolized my dedication to Jehovah God by water immersion, and have continued to progress in Bible knowledge.

I am very grateful for the efforts that the German Witnesses made to teach us "guest workers" God's Word. Quite a number of Germans learned a foreign language for this purpose, particularly Italian and Spanish. Greek is a more difficult language to master, but many pieces of Greek literature were distributed and interested persons like myself were brought into contact with Greek-speaking Witnesses in Germany. The results have been amazing.

Soon there were hundreds, and, in time, over a thousand Greek-speaking witnesses of Jehovah in Germany! By January 1972 there were 1,443! At first, interested Greek-speaking persons were organized into small Bible study groups; then congregations were formed. In 1966 the first Greek circuit made up of many congregations was formed in Germany. Now there are two such circuits here.

The situation is similar with other foreign-speaking persons in Germany. By January 1972 there were 803 Italian-speaking Witnesses organized in many congregations and one circuit. Also, a Spanish circuit made up of 415 Witnesses had been organized. And, in addition, there were 157 Yugoslav and 65 Turkish Witnesses in Germany. What has impressed us "guest workers" is the willing spirit of the German Witnesses to help us learn, and the total lack of class distinctions and racial barriers among Jehovah's witnesses.

Now I am at home in Germany. My "family" is here. What I mean is, I have gained "houses and brothers and sisters and mothers and children," just as Jesus Christ promised to all who would become his true followers. (Mark 10:29, 30)—*Contributed.*

THE carrot is a gift of the Creator that many persons underrate. In the United States carrots rank ninth among twenty-eight vegetables of commercial importance; and of the better known ones, only spinach is less popular. Concerning this humble root a popular American cookbook quips: "They may not make your hair curl, but they will help protect your health."

The dictionary defines the carrot as "a plant of the parsley family having a long, tapering, orange-red or reddish-yellow root which is eaten as a vegetable." But it is not used only as a vegetable. Carrots, ground and roasted, have long been used as a coffee substitute in Germany, and as a sweetener in cooking throughout Europe.

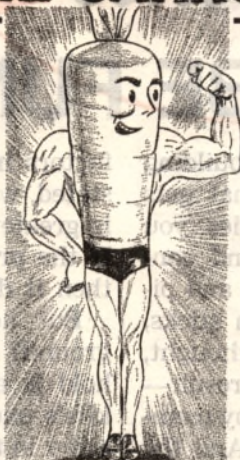
Wise housewives will not underrate the carrot if for no other reason than that it provides wholesome variety to their meals. Carrots are among those vegetables that taste good both raw and cooked.

As for serving them raw: Use carrot sticks in the place of or in addition to green salads for dinner or when having a party. They serve as well as celery sticks, and some like them even better. If you have a vegetable juicer you no doubt are already acquainted with the pleasure and benefit derived from drinking carrot juice. (If you do not have a juicer, the juice can be bought in cans.) Drink it straight, mix it with other juices, such as grape juice, or use it to give palatability to celery juice.

Carrots, finely shredded, add color and flavor to any mixed salad. Grated raw carrots, together with raisins or dates and dressing, make an ideal salad. Then again, grated carrots, with nearly an equal amount of crushed pineapple, mixed with lemon or lime gelatine make a delicious fruit mold.

How do you cook carrots? No doubt one reason why they are underrated by many is that housewives often are not careful in preparing them, making the mistake of cooking them in too much water and then throwing away the water. Clean carrots with a stiff brush—do not scrape or cut off their skins—and then cook them with very little water and a little butter and salt. Carrots cooked in this way are both more tasty and more nutri-

DO NOT UNDERRATE THE CARROT



tious. For added flavor, serve them with chives or finely hashed onions. Or cream them—if you do not need to watch your calories.

Of course, carrots go fine in stews, whether Irish or lamb. And, like cheese or spinach soufflé, you can also make carrot soufflé, using a cup of sieved carrots in the place of cheese or spinach. Some like carrot cake, carrot pie, carrot soup, or carrot custard. Consult any good cookbook for other ways to serve carrots.

Not to be overlooked are carrot greens. Where it is possible to get these fresh and tender, use them for the vitamin K they contain, as well as for making a garnish to salads that is both pretty and edible.

It has been said that "food is your best medicine," and in this respect carrots are no exception. The ancient Greeks and Romans used carrots as medicine but not as a vegetable. Their value in supplying vitamin A is well known. In fact, one average-size carrot will give you all of that vitamin you need for one day. And why does one need vitamin A? Primarily for strengthening the eyesight, but also to help to ward off infections in the throat and in the urinary tract. Carrots contain significant amounts of vitamins B₂ and C as well as iron, phosphorus, chlorine and calcium. For weight watchers it is a comfort to know that a medium-size carrot has but twenty-one calories.

The carrot has been found valuable when it comes to combating diarrhea, particularly in infants. One of the best things to take for this ailment is carrot puree or sieved carrots. (As baby food it can be bought in cans.) Reports about the value of this form of treatment have appeared in a number of countries. One physician reported that he successfully treated 600 cases of infant enteritis with carrot puree. Carrots as a remedy for this condition have none of the side effects that so many drugs do.

The lowly carrot is one of the Creator's gifts that housewives and their families should appreciate more than they usually do. Carrots prepared in various ways can serve to bring not only added variety and nutrition to your meals but also added pleasure—if wisely and artfully prepared.

Flying a Kite

CAN BE FUN



THERE is something about building and flying your own kite that gets into the blood. The project carries you through planning, construction and control. You are architect, contractor and pilot in rapid succession. Start with sticks, paper and glue, a little string, add thought, work and a bit of exasperation; result—a kite, a glow of pride and the happy memory of a good afternoon's flying. And the fun isn't at all spoiled if the kite ends in a tree. It flew, and you made it. And best of all, you made it *fly*."

This is how one kite-flying enthusiast describes this pastime. And many folks around the world, young and old, feel just as he does. On clear, windy days, depending on where you live, you might see evidence of their activities in the sky—colorful kites majestically soaring high in the sky.

If you live in Asia, you know that kites in flight are a common sight. In other places, they are rarely seen. But whenever you do see one aloft, you cannot help but wonder who is at the end of that string controlling the kite. Is it some chubby, red-haired, freckle-faced boy in sneakers and a striped T-shirt? Or is it an old man tugging at the line with a twinkle of pride in his eyes? Perhaps it is a father introducing his children to this delightful pastime. Whoever it is, you know that he must surely be having fun flying that kite!

How Does a Kite Fly?

Have you ever wondered how a kite flies? A number of intricate aerodynamic

factors help to make this happen. Simply stated, when the air pressure under a kite is greater than that above it, it stays up. If the pressure above it becomes greater, then it drops.

But how do you get a kite off the ground? A long string or line that you hold is attached to short strings on the kite's underside. This keeps it from flying away in the wind. It also acts as a stabilizer allowing you to hold the kite steady in position. Kites are best launched in open, breezy places. Walking or running a short distance against the wind, while you hold the line with the kite trailing behind, usually gets a kite elevated. The kite's tilt makes it climb because its front edge is pushed against the wind.

Kites may be made in a variety of shapes and sizes. But they will not fly if they are not properly constructed to meet the demands of flight. The use of one or several short strings that are connected to a kite's wooden frame is vital. These strings, tied to the long line that you hold, allows the kite to adjust itself to the varying air currents in the sky. Also, a tail, hanging at the rear end of most kites, provides a weight that keeps the kite tilted upward so that it can get the benefit of the upward thrust of the wind flowing past its underside.

Perhaps all of this has made you curious as to how kite flying ever got started.

Not a New Pastime

Interestingly, kite flying is not a newly invented pastime. People have been flying kites for thousands of years. Some believe

that a Greek fellow named Archytas, who lived in the fourth century B.C.E., assembled the first one. But it appears that the Asiatic peoples were flying kites long before his time.

The Koreans, for example, claim that in the dim past a general of theirs invented the kite to encourage his troops. It is said that he attached a lantern to one, and while it was flying aloft, his soldiers thought it was a new star and a sign of divine help. The Chinese, on the other hand, claim that a wise man or general of theirs made the first kite. They say that he attached bamboo sounding devices to a number he made and flew them over a camp of enemy soldiers late at night. The wind passing through the bamboo devices produced eerie sounds. The enemy fled, thinking that they were voices of guardian angels warning them of impending danger.

Actually, no one knows who put together the first kite or the year it was made. But it is established that they were well known in China by the fourth century B.C.E.

Kites have had many more uses than that of amusing youngsters on high and windy hillsides. They have played a part in man's eventually inventing the airplane. He used kites in repeated tests in his search to understand the principles governing flight.

You probably know about Benjamin Franklin's kite-and-key experiment with lightning. In this case a kite helped to prove that lightning and electricity are the same. However, Franklin took a most dangerous risk, for he could easily have been electrocuted had lightning struck that brass key.

Also, kites have played a role in bridge building, photography, radio communication, weather observation, and even in war when they were used to carry a man high above ground to spy on enemy movements.

Perhaps most surprising to western minds is the fact that kites have also been and still are used in connection with religious beliefs.

Their Religious Significance

Primitive peoples attached religious meanings to kites. They viewed them as symbols of an external soul; as things closely connected with gods and heroes. They also felt that they were a means of contacting the heavenly regions. This is illustrated by the kite beliefs of the Polynesians. To them, they represented gods. And one hero of theirs is said to have gone to heaven in the form of a kite, singing a kite song in his upward journey.

Koreans marked their kites with such slogans as 'bad luck away, good luck stay.' Then they would let these fly away in the belief that the flier of the kite was now relieved of ill luck. No one who came across such a kite fallen to the ground would touch it, for fear that its former owner's misfortunes would befall him.

The Chinese have a holiday that falls in September that is called Kites' Day or The Festival of Ascending on High. Young and old scurry to breezy high places to fly their various-shaped kites. When they are done, they do not reel the kite in but let it go, string and all. They believe, like the Koreans, that sickness, evil and bad luck will be carried away with the kite.

And there are those that employ musical kites in the belief that their plaintive sounds will frighten away evil spirits. They often keep such kites in flight all night long over their houses.

If you are a Westerner, such ideas may seem ridiculous to you. However, a sermon delivered at a Unitarian church in Arizona, United States, in the early part of last year, shows that such religious notions are not confined to Oriental lands.

The minister arranged for a woman religious editor to deliver this sermon. The subject was kites. The church's walls and ceiling were decorated with them. And the congregation brought kites to the service to fly afterward.

Note what the speaker said: "Whether kites are an expression of our yearning for freedom from our gravity-laden existence, or a search for God, or a launching of our dreams, we always keep a tether on them in hopes of maintaining contact with ourselves or God or our dreams."

Such thoughts may appeal to the emotions, but are they reasonable and true? Do you think that kites can help you to contact God? Could they fly high enough to reach his presence in "the heaven of the heavens"? (1 Ki. 8:27) How would God communicate with you? By tugging on your kite? Would this help you to learn his will and purposes for mankind? Of course not! That is why he has provided a written record about himself, yes, the Holy Bible. It, not kite flying, will help you to learn God's laws and principles. —Ps. 119:129, 130.

Does this mean that flying a kite is wrong because erroneous religious significance is attached to it? It depends on your motive for doing so. Also, how will others construe it? If you live in the Orient, where such ideas are popular, you may feel it best to avoid it. But in western lands, most people fly kites for fun. And if you live there, you might enjoy this pleasure with no one misreading your motive.

Progress in Miniaturization

● When the first all-electronic computer was built back in 1946, it took some 1,500 square feet of floor space. It had 18,000 vacuum tubes and consumed as much electricity as six houses. Much progress in miniaturization has been made over the years, though. Today the same electronic circuitry can be compressed into a device not much larger than a man's watch and using about the same wattage as a flashlight bulb.

Benefits and Dangers

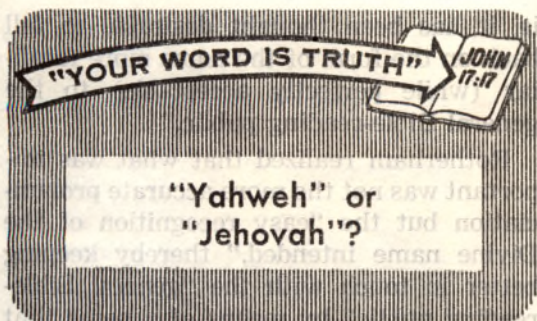
Flying a kite in the fresh air benefits one's health. The running and walking involved are good exercise. Also, it broadens your knowledge of some flight principles and weather factors. This increases appreciation of God's creation of the atmosphere.

Further, building kites develops skill. They may be simple and inexpensive to make but they will not fly if they are not made properly. Books, available in public libraries, show plans for many different kinds.

Families can join in a kite-construction project, thereby drawing members closer together. And it is not confined to one season. Some free time on a cold wintry evening or rainy day can be used to assemble the kite. Painting designs on them stimulates the family's artistic imagination. Finally, on a windy day in spring, summer or fall, the family can share in the fun-filled adventure of flying their own kite.

But there are dangers. It is unwise to fly kites near airfields, as the kites can be a menace to airplanes. Wire or metal should never be used in kite construction. This can attract lightning. Kites should never be flown in thunderstorms nor near telephone poles, transmission towers or high-voltage wires. A wet line or one made of wire may bring sudden death.

With a little caution, if you live in an area where kites are not viewed religiously, you may find out for yourself that flying a kite can be fun.



NAMES are important. Harvard University researchers found that not only were people influenced by the first names others had but the names that parents gave their children affected them either favorably or unfavorably.

A study of the Bible shows that its Author appreciated the value of his name. Among his many titles are "the true God," "the Most High," "Sovereign Lord," "Grand Creator" and "King of eternity." In addition to these titles he has a distinctive name, sometimes referred to as the *Tetragrammaton*. It is so designated because of its four Hebrew letters that correspond to the English letters YHWH, or JHVH, the consonants forming the basis of the name "Jehovah."—Gen. 5:22; Ps. 83:18; 69:6; Eccl. 12:1; 1 Tim. 1:17.

But how shall this Tetragrammaton be pronounced? The exact Hebrew pronunciation of it has been lost, since in ancient times Hebrew contained no written vowels and the pronunciation was handed down by word of mouth. By and large, there are two forms in use: "Yahweh," with the accent on the second syllable, and "Jehovah." Concerning the form "Jehovah," a Jesuit writer says: "It is disconcerting to see the divine name written as Jehovah, a 16th-century . . . error for Jahweh."—*America*, Nov. 27, 1971, p. 460.

In the same vein the *New Catholic Encyclopedia* says: "JEHOVAH, false form of the divine name Yahweh. The name

Jehovah first appeared in manuscripts in the 13th century A.D., but had probably been in use for some time." (Vol. 7, p. 863) Likewise the *Revised Standard Version* translators objected to the form "Jehovah," stating that "the word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew," and that "it is almost if not quite certain that the Name was originally pronounced 'Yahweh.'" (P. vi.) Also, the modern Roman Catholic version known as *The Jerusalem Bible* uses the form "Yahweh," even as does Rotherham's *Emphasised Bible*.

In view of these opinions, why do the witnesses of Jehovah prefer to use "Jehovah" rather than "Yahweh"? For one thing, no one can be certain just what the original pronunciation was, even as admitted by those who prefer "Yahweh." And further, the form "Jehovah" has a currency and familiarity that "Yahweh" does not have. "Yahweh" is obviously a transliteration, whereas "Jehovah" is a translation, and Bible names generally have been translated rather than transliterated. A transliteration usually sounds strange to the ears of those speaking the tongue into which the proper name has been transliterated.

That there are valid reasons for using the form "Jehovah" can be seen from the fact that, while in both the Protestant *Revised Standard Version* and the Roman Catholic *New American Bible* the name "Jehovah" does not appear, the translators of the *New English Bible* have not shrunk back altogether from using it. Thus their translation at Exodus 3:15, 16 and 6:3 reads:

"You must tell the Israelites this, that it is JEHOVAH the God of their forefathers, the God of Abraham, the God of Isaac, the God of Jacob, who has sent you to them. . . . Go and assemble the elders of Israel and tell them that JEHOVAH the God

of their forefathers, the God of Abraham, Isaac and Jacob, has appeared to you." "I appeared to Abraham, Isaac, and Jacob as God Almighty. But I did not let myself be known to them by my name JEHOVAH." Interestingly, the translators in a footnote make the following observation: "The Hebrew consonants are YHWH, probably pronounced *Yahweh*, but traditionally read *Jehovah*."

Even more to the point is what the noted English Bible scholar J. B. Rotherham has to say on this subject. Especially is this of interest in view of the fact that he might be said to have been one of the pioneers in using the form "Yahweh" in transliterating the Tetragrammaton. His *Emphasised Bible* was published in 1897, whereas his *Studies in the Psalms* were not published until 1911, after he had died. In this latter work Rotherham returned to the use of "Jehovah," which is all the more remarkable in view of how strongly he objected to the form "Jehovah" in the introduction to his *Emphasised Bible*. In explanation of his reasons for returning to the form "Jehovah," he says in the introduction to his *Studies*:

"Jehovah—The employment of this English form of the Memorial name [Exo. 3:18] in the present version of the Psalter does not arise from any misgiving as to the more correct pronunciation, as being Yahweh; but solely from practical evidence personally selected of the desirability of keeping in touch with the public ear and eye in a matter of this kind, in which the principal thing is the easy recognition of the Divine name intended. . . . As the chief evidence of the significance of the name consists not nearly so much in its pronunciation as in the completeness with which it meets all requirements—especially as explaining how the Memorial name was fitted to become such, and to be the pre-eminent covenant name that it confessedly

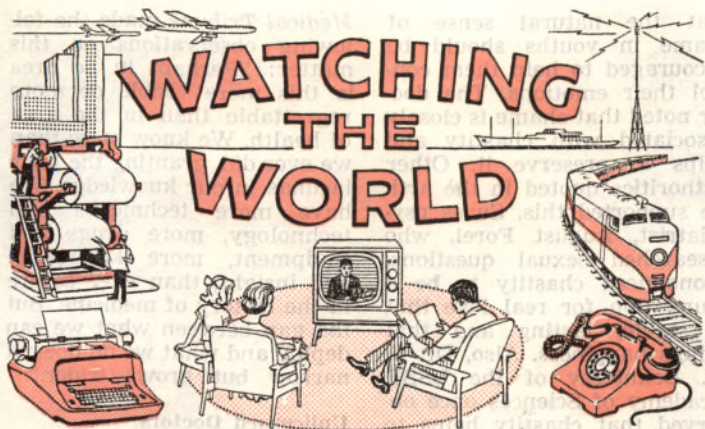
is, it has been thought desirable to fall back on the form of the name more familiar (while perfectly acceptable) to the general Bible-reading public."

Rotherham realized that what was important was not the more accurate pronunciation but the "easy recognition of the Divine name intended," thereby keeping better in touch with the "general Bible-reading public" by means of a name that is "perfectly acceptable" and "meets all requirements" of its uniqueness. In a similar vein S. T. Byington in his Preface to *The Bible in Living English* notes that "the spelling and the pronunciation are not highly important. What is highly important is to keep it clear that this is a personal name. There are several texts that cannot be properly understood if we translate this name by a common noun like 'Lord.'"

Those who object to the use of "Jehovah" might be said to "strain out the gnat but gulp down the camel!" (Matt. 23:24) How so? In that they make much of the correct pronunciation of God's name, and yet they seldom if ever use it but prefer to call him "God" or "Lord," which are mere titles, there being many called "lords" and "gods."—1 Cor. 8:5, 6.

How greatly the Author of the Bible set store by his unique name is apparent from the fact that his Word uses it to refer to himself more often than all other designations put together, for a total of 6,961 times in the Hebrew Scriptures. His concern is also seen in the fact that the expression "they shall know that I am Jehovah" occurs upward of seventy-five times in those writings.

The name "Jehovah" was chosen by Him with great purpose, for it literally means "He Causes to Become." Jehovah's distinctive name shows him to be a God of purpose. Whatever he purposes comes to pass.—Isa. 55:11.



Abortion Upheld

◆ The United States Supreme Court has handed down a decision allowing abortions during the first three months of pregnancy. The vote, 7 to 2, invalidated strict antiabortion laws in 31 states. And a second decision handed down by the court will make necessary the revision of more liberal laws in 15 other states. The states may legislate on abortions from the third to the ninth month of pregnancy. It is said that the ruling may increase abortions to a million or more annually in this country.

Redundant British Churches

◆ The list of churches in Britain considered redundant and offered for sale or to charity grows daily. The reasons for this are rapidly declining church attendance and an acute shortage of clergymen. It has been reported that the former St. John's church in Edinburgh is now a gambling casino. A Methodist church near Liverpool has been turned into a licensed men's club. A Fundamentalist church in Cambridge has become a dance center for swinging teen-agers. The Episcopal church where famous author Sir Walter Scott attended now serves as a showroom for toilets and other sanitary fixtures. One large church building in Manchester

is currently used as a showroom for foreign cars. Others have been renovated into homes. And one is an electricity substation. Since 1969, the Church of England has declared 154 churches redundant; another 150 are considered candidates for this category. One church official declared that there is a potential of about 3,000.

Clergyman Says

'Legalize Prostitution'

◆ Clergyman William T. Warren of St. Matthew's Episcopal Church in Fairbanks, Alaska, told the Chamber of Commerce board of directors: "I think you should give serious thought to a licensed red-light district." He said: "I'm not advocating prostitution but it will be handled miserably unless planning is done. . . . Legalizing prostitution is the best means of controlling it."

Church Decline in France

◆ Though more than 90 percent of France's population are baptized Roman Catholics, only 25 percent ever attend church. And a recent survey of those who called themselves Catholics revealed that only 75 percent claimed to believe in God. A priest at the church's headquarters in Paris bemoaned, 'One thing is obvious, religion is losing ground.'

Church's Wealth in U.S.

◆ The wealth of the Roman Catholic Church in the United States is an estimated \$34 billion, according to one source. However, a journalist who spent six months interviewing church officials says: "Although the American Catholic Church does indeed possess substantial visible riches, it does not have cash." Ninety percent of the church's wealth is said to be tied up in real estate. U.S. Catholics contribute an estimated \$2 billion annually, but most of the money goes to maintaining 18,000 churches, 13,000 parochial schools, 785 hospitals, 410 homes for aged persons and 240 orphanages. The greatest drain on the church's coffers is said to come from the rising cost of parochial schools. Further, about \$15 million is sent to Rome each year.

Church Members Turned Away

◆ At least 400 persons were turned away one Sunday morning from St. Joseph's Roman Catholic cathedral in Kaduna, Nigeria. Was it because the church was filled and there was no more room inside? No, they were refused entry because they failed to pay a levy that the church leaders had imposed on them. A barricade of benches outside the cathedral was manned by specially chosen men to keep persons out for failing to contribute to a fund for the ordination of a new bishop. A woman who tried to enter the church was forcibly removed.

U.S. Years of Peace

◆ Since the bombing of Pearl Harbor on December 7, 1941, over thirty-two years ago, the United States has had just three years of peace where none of its military forces were in a conflict somewhere in the world. The other twenty-nine years saw U.S. servicemen active in such places as Korea, Congo, Cuba, Dominican Republic, and Indochina.

Risks of Fertility Drugs

◆ Before fertility drugs, twins were born once in every eighty live births; triplets once in every 6,400 births, quadruplets once in every 512,000 births and quintuplets once in every 41 million. Fertility drugs have changed these statistics. Multiple births are happening more frequently, with as many as eight babies being born at the same time. But the risks are great. Usually these babies are born prematurely, and, more often than not, dead. This is because a woman's uterus cannot adequately incubate and nourish that many babies. Dr. Edwin J. DeCosta, a northwestern University obstetrician and gynecologist, explained: "The uterus becomes overstretched and the patient goes into premature labor and casts the babies off prematurely."

Male Sterilization Problems

◆ Male sterilization is gaining in popularity as a birth-control method. However, a New York team of researchers recently conducted a series of vasectomy experiments on male rats. Their findings caused them concern about the procedure. They issued a warning that caution should be exercised. Leading experts across the country also agreed that more study of the long-range effects of the operation should be undertaken. Dr. Rudi Ansbacher, chief of family planning in San Antonio, Texas, made investigations at the University of Michigan and disclosed that about 55 percent of men who were vasectomized developed sperm-agglutinating antibodies and 40 percent of them had sperm-immobilizing antibodies occur in their bodies. He said that it is not yet known if such antibodies could lead to disease.

Youthful Chastity

◆ Dr. L. Bogdanovich, in a magazine article, points out

that the natural sense of shame in youths should be encouraged to help them control their emotions. The doctor noted that shame is closely associated with chastity and helps to preserve it. Other authorities quoted in the article supported this. Swiss psychiatrist, August Forel, who researched sexual questions, pronounced chastity to be a foundation for real love that is stable, lasting and that brings happiness. Also, Dr. V. M. Bekhterev of the USSR Academy of Sciences once observed that chastity helps to preserve moral and physical health. Psychiatrist A. I. Sikorsky declared: "The practice of sensuality at an early age is near-fatal in its physical and moral consequences. It is fatal for physical health and the shaping of character." The article stressed that self-control to avoid immorality does not injure health but presents important advantages to young people.

Japan's Moral Breakdown

◆ The National Police Agency of Japan, in a report on the public morality of that country, showed that there was a shocking breakdown. Sex crimes are increasing everywhere. Among the 4,419 females arrested last year for prostitution were many high-school students. In Kyoto, police broke up a mass sex orgy involving 72 girls and 30 boys, all high-school seniors. Contributing to the decay of morals was the appearance for the first time in 1971 of the "Rentaru Rumu," or rooms for rent on an hourly basis. They are attracting an increasing number of young people, especially teen-agers.

Declining Popularity

◆ Many government officials are losing confidence in scientists and their establishments, according to an editorial in *Science* magazine. Recently,

Medical Tribune made the following observations on this matter: "Perhaps in no area is this more visible or more regrettable than in the area of health. We know more than we ever did, granting the huge lacunas in our knowledge. We have more techniques and technology, more drugs and equipment, more knowledge and insight, than ever before in the history of medicine. But the gap between what we can deploy and what we do doesn't narrow but grows wider."

Unlicensed Doctors

◆ In the yellow pages of the Manhattan, New York city, telephone directory there are listed about 6,500 names under "Physician." According to a survey conducted by the office of the State Attorney General approximately 9 percent of these are unlicensed doctors. The Brooklyn yellow pages contained 13.8 percent who were practicing without authorization.

Drug Problem Hopeless

◆ The United States General Accounting Office reports that out of 10 to 12 tons of heroin coming into the country each year, customs officers seize only 6.5 percent. Heroin traffic is so heavy that government officials admit that it cannot be contained at the borders. The problem is compounded by the fact that heroin has corrupted many law-enforcement agencies and individuals in the United States and in other countries. In New York city, 374 of the employees of the Board of Education, including 103 teachers, were arrested during the past six and a half years because they possessed or sold narcotics.

Iceland's Newest Volcano

◆ Recently, a volcano began belching fire and smoke on the tiny island of Heimaey, seven and a half miles off Iceland's southern shore. Sulfur fumes

filled the air, volcanic ash rained down and smoke rose 10,000 feet into the air. Five thousand islanders fled to safety. Geologists say that volcanoes in the Iceland region have spewed one third to one half of all the lava on the earth for the past 1,100 years.

Who Are the Heaviest

Smokers?

◆ Recently the British Tobacco Research Council revealed that Canadians are the highest consumers of tobacco products. On the average, they smoke 3,340 manufactured cigarettes and 410 of the roll-your-own kind a year. Residents of the United States use 3,670. Australians rank third, smoking 3,310 annually.

Employee Dishonesty Costly

◆ The construction industry is suffering severe losses due

to employee dishonesty. Thefts last year in New York city alone ran up to \$3 million. The district attorney's office put the figure at \$10 million. Much of the theft is carried on by workers. Some are thought to be cooperating with organized crime. A new \$27,000 bulldozer was taken from a building site one day and sold the next day for \$7,500. A heavy cement buggy chained to a girder on the 15th floor of the World Trade Center disappeared during a lunch hour. A 15-foot-high reel of cable disappeared shortly after delivery. And a 9,000-pound machine was taken from a building site by barge. The British *Industrial Magazine* reports that employees in England are stealing over \$2 million worth of goods a day. Said one factory manager: "Security can entail so much paperwork that you can reach the ridiculous situation of it

becoming more expensive to stop the pilfering than to let it continue."

Dutch Church Divided

◆ Sharp differences are racking the Roman Catholic Church in the Netherlands. Conservatives and liberals are at odds over the issues of birth control, celibacy, Bible interpretation, and the role of laity and of women in the church. The tensions came to a head at a three-day meeting with a representative of the Vatican. The papal envoy, upon hearing the pope-appointed bishop of Limburg severely criticized because of his way of governing his diocese, stalked out of the conference in anger. He was asked to return to his seat since 'everyone at the conference was free to express his views.' He replied: "And I am free to go."

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