Awake!

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JULY 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.

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

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Awake!

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

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Christ's Return —Will You See It?

"THE Lord Is Coming Again!" So a headline in a popular religious biweekly recently assured its readers. Also, in 1972 a 480-page book was published bearing the title "The Return of Christ."

Clearly, the matter of Christ's coming again is of interest to many professed Christians. But *how* will he come? Will you see him?

By and large, those who expect Jesus personally to come again expect to see him literally, in his human form. Many even believe that they will see him in the very same body he had when on earth and in which he was put to death. In support of their belief that they will see him with their physical eyes, they quote such scriptures as Revelation 1:7, which reads: "Look! He is coming with the clouds, and every eye will see him." What does this actually mean?

More than One Way of "Seeing"

There is more than one way of "seeing" something or someone. During a discussion, when a certain point is made clear, a person might say, "I see," meaning, I understand. The Greek word *o'pso·mai* (a future variant form used for the defective verb *ho·ra'o,* "to see") used in the text at Revelation 1:7 has that as one of its meanings. Also, at Romans 1:20, where a form of *ho·ra'o* occurs, we are told that God's "invisible qualities are *clearly seen* from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable." Certainly God's "power and Godship" are "invisible qualities" and so cannot be seen by our literal eyes, but we can *perceive* them with the eyes of our understanding. These invisible divine qualities can be discerned or seen with the mind. So the mere fact that the Bible states that men will "see" Jesus when he returns does not of itself mean that they will see him with their physical sight and that he will appear in a physical body.

That Jesus will not return in a physical body is clear from the testimony of the Scriptures. He himself revealed that he came to earth to "give his soul a ransom in exchange for many." (Matt. 20:28)

And he further said: "The bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) So, if Jesus gave his human life, including his fleshly body, as a ransom for mankind, he could not have been raised from the dead as a human, with his flesh-and-blood body. Had he taken back the human life that he sacrificed, mankind would no longer be ransomed.

Moreover, Jesus could not have ascended to heaven forty days after his resurrection had he been raised as a human of flesh and blood. Why not? The Bible answers: "Flesh and blood cannot inherit God's kingdom." (1 Cor. 15:50) How, then, was Jesus raised from the dead? He was "made alive in the spirit."—1 Pet. 3:18.

As to Jesus' condition since his resurrection and ascension to heaven, God's Word says: "He is the reflection of [God's] glory and the exact representation of his very being." (Heb. 1:3) So he must be a spirit being, just as "God is a Spirit." —John 4:24.

That is why when Saul of Tarsus (on his way to persecute Christians in Damascus) met Jesus Christ, he saw no form or body but only such a bright light that it blinded him. (Acts 9:3-9) It was quite fitting that Jesus should have appeared to Saul in this manner, for the glorified Jesus is the "exact representation" of the person of his Father and God. (Heb. 1:3; John 20:17) And God is spoken of as the "Father of the celestial lights." (Jas. 1:17) No man could see the glorious face of God and yet live. (Ex. 33:20) So, can humans on earth see the glorified Lord Jesus Christ? The Bible's answer is, No. Of the glorified, immortal Lord Jesus Christ, 1 Timothy 6:16 says that he is one who "dwells in unapproachable light, whom not one of men has seen or can see."

This being the case, will Jesus ever again take on a corruptible body of flesh in order to be seen by humans who are too frail to endure the sight of his glorified spirit body? That is not God's purpose respecting his Son. As the inspired apostle Paul said on one occasion: "[God] resurrected him from the dead destined *no more to return to corruption.*"—Acts 13:34.

Accordingly, when the Scriptures speak of "every eye" as seeing Jesus, this is manifestly to be understood in a figurative sense. As a result of what humans see and hear on earth, they will perceive that the events taking place are because Jesus Christ is taking a personal hand in the affairs of mankind.—Rev. 11:15; 12:10-12.

Objections Considered

But someone may object: 'Did not the apostles see Jesus in human form after his resurrection?' True, but he had not yet ascended to heaven and assumed his place at the right hand of God, thereafter dwelling in "unapproachable light." Therefore he was in position to assume a human form, even as angels had materialized on other occasions. For example, an angel appeared in human form to the parents of Samson and, after accomplishing his mission, ascended in a flame out of their sight. (Judg. 13:3-21) The fact that Jesus simply materialized bodies explains why on various occasions after his resurrection he was not always immediately recognized. Also, Jesus was able to appear suddenly in the midst of his apostles even though they were in a room with the door bolted due to their fear of the Jews. That there might be no doubt that he had truly been resurrected, Jesus appeared in human form, yes, even assuming a body with visible wounds so as to convince doubting Thomas.—John 20:19-29.

But do we not read at Acts 1:11, "This Jesus who was received up from you into the sky will come thus in the same man-

ner as you have beheld him going into the sky," and so will not Jesus return in human form?

Why not read the scripture again? Note that the angel did not say that Jesus would return in like *body* or *form*, but in like *manner*. What was the manner in which Jesus ascended? Was it not quiet and unobserved by the world? Were not the only ones who witnessed the ascension disciples of Jesus Christ? So at his return should we not expect that his presence would be discerned initially and with appreciation only by his true followers?

That this is the right understanding of matters is evident from Jesus' words to his apostles: "A little longer and the world will behold me no more, but you will behold me, because I live and you will live." (John 14:19) After Jesus' resurrection and during the forty days prior to his ascension to heaven only his followers beheld him on repeated occasions. (1 Cor. 15:3-8) They also had the hope that after their own death and resurrection they would personally see Jesus Christ again. But the world of mankind alienated from God had no such hope and therefore would never again behold Jesus as a person.

Jesus' Presence

It having been established Scripturally that Jesus' return must be invisible, could it be that he has already returned and that the world in general is not aware of this?

An examination of a discussion Jesus had with his disciples shortly before his death sheds light on the answer to this question. His disciples asked: "What will be the sign of your presence* and of the conclusion of the system of things?" (Matt. 24:3) They wanted to know how they would recognize that presence.

How did Jesus answer their question? He foretold that the "sign" would include wars, food shortages, pestilences, earthquakes, increasing lawlessness and the love of the greater number growing cold. (Matt. 24:7-14; Luke 21:10, 11) Why? Was Jesus going to bring all this on mankind? No. But one of his first acts on being entrusted with "the kingdom of the world" was to oust from heaven Satan the Devil, "the ruler of this world." As a result, "Woe for the earth and for the sea," says the Bible, "because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 11:15; 12:7-12; John 12:31.

The fact that the Devil's remaining time until his being put out of action would be short shows that the world under his control would be entering its "last days." Concerning these "last days," the apostle Paul wrote: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) Do we not see the fulfillment of these words today? Yes; and is it not also true that the conditions here described have particularly been in evidence since the year 1914 C.E.? This is the very year to which Bible chronology points as the start of Jesus' presence in glory and also of the "last days."*

Another noteworthy evidence of Jesus' having already arrived invisibly in glory is the separation of people into two distinct groups. Of this, we read at Matthew 25:31-33: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious

* This rendering corresponds to the first definition for the Greek word *parousia* in Liddell and Scott's *A Greek-English Lexicon.*

* For proof, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, pp. 174-181.

throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left."

Thus from his heavenly throne Jesus Christ is separating people of all nations. Yes, he is directing this work that affects every living human. How? By means of his angels he is guiding the work of preaching the "good news of the kingdom," which message is being proclaimed by those who have the hope of being united with Jesus in heaven and those who have the hope of gaining everlasting life as the Kingdom's loyal subjects. (Matt. 24:14) Those accepting this message and becoming Jesus' disciples are proving themselves to be his "sheep." Those continuing to reject it reveal themselves to be "goats."

Have you personally seen evidence of such a separating work? Well, have you not seen Jehovah's witnesses putting forth every effort to preach to others? And about what do they preach? The message is about God's kingdom. Also, have you not observed the reaction of individuals to this message—some appreciating it and others rejecting it? It is a separating work. One of the main reasons for the zeal of Jehovah's witnesses is the fact that they discern that their King Jesus Christ is present and directing them in the accomplishment of this vital work. But there is yet another aspect to Jesus' presence, which is to be "seen." What is that?

This is the 'revealing' of the Lord Jesus Christ, which is yet future. At his 'revelation' the words of Jesus at Matthew 24:30 will be fulfilled: "The sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation." Not only Jesus' faithful followers, but "all the tribes of the earth" will be aware of what is happening then.

Note that they will not see the human body of the Son of man, but a "sign." This means that they will see visible evidence that Jesus Christ is indeed exercising authority as King. But why should that result in lamentation? This is because Jesus' exercise of kingly authority will spell destruction for those who have failed to accept the "good news" that has been declared to them. Of this, we read at 2 Thessalonians 1:6-8:

> "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus."

As for those who have come to know God as his obedient servants and disciples of Jesus Christ, they will have divine protection. To them the words of Jesus at Matthew 25:34 will apply: "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world." (Matt. 25:34) No more will they shed bitter tears. They will be freed from mental, emotional and physical pain due to imperfection. As Revelation 21:4 assures: "[God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore."

Truly, then, the return of Christ is not just a matter of doctrinal interest. Jesus Christ is now present, separating all people to his right side of favor or to his left side of disfavor. It behooves each one to ask himself, Where do I stand? What must I do to find myself on Christ's right side, with everlasting life in view?

Jehovah's witnesses are happy to be of assistance to you in this regard. Why not avail yourself of their free home Bible study arrangement?

FROM DRUGS *to* LIVING BY RIGHT PRINCIPLES

"HE WAS a hippie-clad drug addict and 'pusher' [illegal drug seller]. The drugs he used were marijuana, 'speed,' L.S.D., heroin, amphetamines and barbiturates." That was the description a high school teacher, who is also one of Jehovah's witnesses, gave of one of his school students in California. How could such a youth ever come to be described as 'one who follows right principles'?

At an assembly of Jehovah's witnesses in San Francisco, California, the Witness high school teacher explained what occurred. The student just described was in the teacher's social studies and English class. It was widely known by the teachers and students in the school that this young man used and sold drugs. His mother and older brother knew of it, too, but did not stop his activities, even his occasional use of heroin and opium.

As part of his normal school work he was preparing a research paper that touched on some religious subjects. His teacher, the minister of Jehovah's witnesses, did not preach religion in the classroom, but he did type up and share with the student some archaeological and historical quotations taken from Watch Tower publications. Thus this young man became interested in religious matters.

However, his illegal involvement with narcotics brought him into conflict with the authorities. The police arrested him a number of times, and finally he received a suspended felony sentence that could have resulted in ten years' imprisonment. Learning about this, the teacher approached the student on a personal basis and gave him a copy of the Bible study aid "The Truth That Leads to Eternal Life." The next day the teacher asked him what his reaction was, and heard his enthusiastic response: "It's the truth." The high school teacher now became his teacher in another sense, for after school hours the minister conducted a Bible study with this young man. The youth's mother would not allow the study to go on in the home, so they studied in the teacher's automobile.

The assembly audience heard the high school teacher explain: "The next seven months were thrilling. The slovenly dress ceased. He shaved off his beard, cut his hair, threw away his dirty, tattered old hat and told his friends that their company would be appreciated only if they were interested in discussing Bible subjects. School personnel, faculty and students, were impressed by the transformation. Speech, dress, conduct and appearance underwent such a noticeable change that the name Jehovah could be heard all over the school as the reason for the 'new boy' on campus."

This lad regularly shared what he was learning with his girl friend, she being a Sunday School teacher at the Baptist church.

The young man had to weather quite a storm of family opposition, and that he did. But the greatest battle he had was giving up marijuana. Many times he mentioned to his teacher that he just did not think that he could break that habit; perhaps it represented security. The Witness says: "I simply asked him to continue to read Romans 12:1, and to remind himself of Jesus' example. Would Jesus practice such a habit? Could he visualize Christ smoking marijuana? He couldn't." Finally that habit, too, was behind him.

To the delight of the Witness relating the experience, the young man progressed to the point of qualifying to become a baptized minister of Jehovah's witnesses. And he was baptized, the government even classifying him as a minister. He now looks back at his past life and views it as 'a waste of time and effort, a striving after the wind.'

His girl friend? She, too, in time became a baptized witness of Jehovah, and about a year later they were married. Members of both their families attended their wedding. One of the relatives, who had noted the complete change in their way of life and the new values that they now had, remarked: "It's so good to see that there are people who follow right principles of morality. You don't see that much any longer."

Indeed, any person with a sincere desire to learn of God and his purposes can achieve real peace of mind and, not a fanciful, dreamy "instant paradise," but the hope of an actual, enduring one, by studying the Bible with Jehovah's witnesses.—Rev. 21:4.

Could You SAVE A LIFE?

COULD you, in an emergency, save a person's life? An American living in the Dominican Republic suddenly faced that question not long ago. The life in jeopardy was that of the human he loved most —his wife.

His wife had been sick with the flu for a few days and was confined to bed. He had not considered her illness to be serious; she was only in her late twenties and had been in relatively good health. So on returning home one day for his noon meal he was shocked to find her unconscious. Checking closer, he found no evidence of breathing. 'She is dead,' was the thought that immediately flashed through his mind. What could he do?

He remembered reading some articles on artificial respiration. No, not the back-pressure arm-lift method, but the new mouth-to-mouth resuscitation method. Immediately he placed his mouth to the mouth of his wife and started the process as best he could remember it. But he was not doing it just right, for the air he blew into her mouth came out her nose. Then he remembered that the nose of the victim must be held closed to allow the air to enter the lungs. He tried this, and it worked.

In the meantime a neighbor came by, saw the situation, and immediately ran down the street to the home of a doctor. At the moment the doctor was attending a patient, and was in no hurry to leave. However, when convinced that it was an emergency, he came. The doctor later noted that the woman's life had been saved by her husband's quick action.

Emergencies Not Uncommon

It is possible that you may face a similar emergency. For in the United States alone an estimated 350,000 persons die suddenly each year. Most of these sudden deaths are from heart attacks, but many others are from gas poisoning, electrocution, drowning, suffocation and other accidents. Some experts believe that thousands of these persons could have been saved if they had received immediate help.

Illustrating what can be done is the experience of a fifty-four-year-old airline executive who collapsed on a Seattle, Washington, golf course last spring, victim of a heart attack. Several nearby youths sped to help him. No signs of breath or pulse were evident; the man had turned dark blue from lack of oxygen. From the moment breathing stops, a person can usually survive only about four to six minutes before permanent damage is done to the brain due to lack of oxygen.

So as one youth immediately began mouth-to-mouth respiration, another placed one hand on top of the other on the man's chest and started rhythmic, strong compressions, about one per second. Each time he pressed down, the man's heart was, in effect, squeezed, sending oxygen-carrying blood out toward the brain, just a few inches away. These repeated compressions also may stimulate the heart to beat on its own again.

Shortly, the man's blue color began to fade. He was getting life-sustaining oxygen! Later, firemen arrived with an air-bag device to substitute for the mouth-to-mouth respiration. Thanks to the quick action of the boys, the man was still alive. Three weeks later, in mid-April, he left the hospital, without permanent heart or brain damage!

These youths are among thousands of persons in Seattle and other cities who have received training in lifesaving techniques. Actually, these techniques are new to most persons, being unknown even to most doctors before 1960. Mouth-to-mouth artificial respiration was developed just since the late 1950's. This was as a result, in part, of an emergency that occurred during a backyard picnic in Croton-on-Hudson, New York, in June 1957.

Lifesaving Technique Rediscovered

It was suddenly discovered on that Sunday afternoon that the host's two-and-a-half-year-old boy was missing. Moments later he was found, floating feet up in the swimming pool. He was pulled out, his face and body bloated and his skin bluish gray, and laid on the grass. No heartbeat or pulse could be detected. After attempting without success the then recommended back-pressure arm-lift artificial respiration method, the father was desperate. In a widely read magazine article, he explained:

> "What happened next remains a puzzle to me, because to my recollection I had never heard or read of anyone else doing what I did.
>
> "I saw that Geoffrey's mouth and throat were full of liquid mixed with what looked like food particles, and I figured that this stuff had to come out if air were to go in. I leaned over my son, held his mouth open with my left hand, put my mouth to his. Then I sucked until the liquid and material came out, spat it out, sucked again until the mouth was clear.
>
> "Then something—what? how?—told me that I might force air into his lungs by blowing down his throat. I took a deep breath and blew gently into his mouth. . . . I kept blowing . . . Suddenly a gurgling sound came from the child. His chest seemed to be moving slightly. I placed my cheek close to his mouth; air seemed to be moving in and out of it."

The child, on being rushed to the hospital, was placed in an oxygen tent. Several days later he came home, recovering fully from the near tragedy with no ill effects.

When two doctors heard of the experience, they were extremely interested. A short time later the father was invited to speak in Buffalo, New York, to a convention of some 200 doctors, medical students and representatives of professional rescue groups. He explained to them how he had saved his son, and answered questions. But the question he could not answer was: "Where did you learn how to do this?"

This is because back in 1957 mouth-to-mouth artificial respiration was virtually an unknown technique. Apparently it was used in centuries past, but the method had long since been generally forgotten. It was rarely mentioned anywhere.

For example, *The Encyclopædia Britannica* and *The Encyclopedia Americana,* in their 1950 editions under "Artificial Respiration," describe only the method whereby the victim is laid on his stomach and a person forces his lungs to work with pressure on his back and by lifting his arms. The 1957 edition of the American National Red Cross book, *First Aid,* also recommends this back-pressure arm-lift method.

Medical Opinion Changes

But as more and more persons reported success with mouth-to-mouth artificial respiration, a change began to be made. The above-mentioned *First Aid* book added a

section, beginning on page 242, explaining: "This appendix supercedes material on pages 117-125 [where the back-pressure arm-lift method is recommended and described]." The appendix says:

> "The National Academy of Sciences National Research Council Ad Hoc Committee on Artificial Respiration in its meeting of 3 November 1958 reviewed the data on artificial respiration . . .
>
> "It was unanimously agreed by members of the Ad Hoc group that the mouth-to-mouth (or mouth-to-nose) technique of artificial respiration is the most practical method for emergency ventilation of an individual of any age who has stopped breathing."

The mouth-to-mouth method supplies a greater volume of air to the victim, up to twelve times the amount averaged by experts using other methods. Also, the very position in which the victim is placed in administering mouth-to-mouth artificial respiration—on his back with his head tilted back as far as his neck will stretch—facilitates breathing because it opens the mouth-to-lungs airway.

Thus a change was made in the recommended method of reviving a person who has stopped breathing. *Reader's Digest,* August 1959, noted: "Nineteen fifty-nine will be marked down as a year of revolution in artificial-respiration methods. . . . nearly every major first-aid organization in the country is rewriting its official literature to make mouth-to-mouth artificial respiration—often called 'rescue breathing'—the first choice in resuscitation emergencies."

Closed-Chest Heart Massage

An even newer lifesaving technique is the squeezing of the heart by controlled hand pressure on the chest. It reportedly was originated in 1960 by a Johns Hopkins University medical team. However, for the blood forced out from the heart to contain vital oxygen, air must be supplied the lungs. This is why mouth-to-mouth artificial respiration is valuable in combination with this technique—as illustrated by the revival of the airline executive by those youths on that golf course last spring.

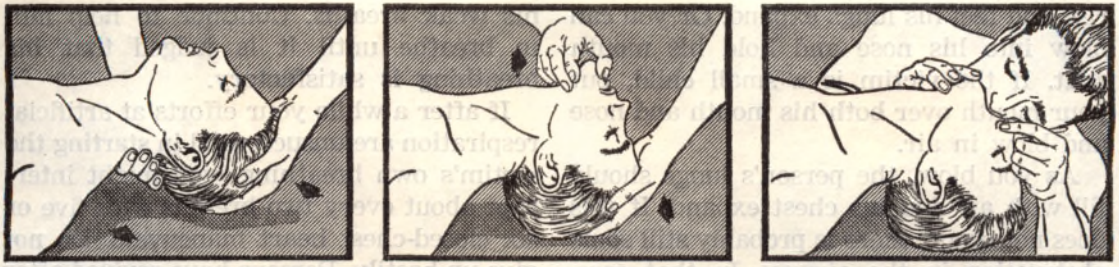
If the victim's heart has stopped for more than five minutes or so, the situation is hopeless, for irreparable damage has been done to the brain. However, apparently hopeless cases have been successfully revived, even after an hour of heart massage. This is because the heart may sometimes still beat, although the heartbeat cannot be detected without the aid of a stethoscope. So in cases of sudden heart stoppage, real or apparent, you may be able to save the victim by doing the following:

Place the heel of your right hand on the lower half of the victim's breastbone, and your left hand atop the right. Then press the breastbone inward one and a half to two inches with a quick forceful thrust at a rate of sixty compressions per minute. At the same time someone else should be administering mouth-to-mouth artificial respiration.

Certain ones have recommended, however, that closed-heart massage should not be used except by those specially trained in it. Even when used correctly, cracked ribs can result. And when incorrectly done, the liver or a lung may be punctured by a broken rib. However, because of its proved value, the 20,000-member American College of Physicians has recently recommended that a nationwide educational program be launched to teach the general public this procedure, as well as mouth-to-mouth artificial respiration.

An Easily Learned Technique

Resuscitation by mouth-to-mouth breathing is a simple first-aid measure that any adult or older child can learn



Before administering mouth-to-mouth resuscitation, open airway by lifting the back of the person's neck and tilting the head back as far as the neck will stretch. Pinch his nose shut and blow into his mouth until you see his chest rise and feel his lungs expand. Repeat lung inflations twelve times per minute

Since it can save another's life, there is certainly good reason for you to want to learn the method if you do not already know it. Many persons, without any previous experience or special training in its use, have employed the method to save lives.

Since an unconscious person may have only fainted, the first thing to do is to see if he is breathing. Do this by placing your ear close to his mouth, with your face turned toward his chest. If he is breathing, you should be able to feel his breath in your ear, and perhaps observe chest movements.

If there is no indication of breathing, make sure that his air passage is open. Sometimes the tongue of an unconscious person sags backward in the throat, cutting off this vital air passageway to the lungs. Also, blood, vomitus, saliva or half-swallowed objects can seal the airway.

Restoring an Open Airway

Opening the airway to the lungs, therefore, is the most important action you can take to help a person breathe again; in fact, it may be all that is necessary to restore breathing. Usually it is not hard to open an obstructed airway.

With the unconscious person lying on his back, first lift his neck. This will cause the head to drop backward, extending the neck. But in addition, roll the head back fully, until it will go no farther. You may be surprised how far back the head will go with full neck extension. Having done this, the chin will be pointing almost straight upward, with the crown of the head resting on the floor. In this position the jaw and tongue are drawn forward and the airway in the throat is cleared.

At times, however, it may also be necessary to clear the mouth and throat of blood, vomit, food debris, or other obstructions. To do this, wrap a clean handkerchief or a paper tissue around your fingers and clear out the obstructions. If a handkerchief or suchlike item is not available, use your fingers. You will recall that the father rescuing his son sucked debris out with his own mouth and then spit it out.

Mouth-to-Mouth Resuscitation

If this quick clearing of the airway does not restore breathing, begin immediately to give artificial respiration. *Quick action is vital.* Remember, the unconscious person can live only about four to six minutes without breathing. So your purpose is to do the work of normal breathing for the person by forcing air in and out of his lungs.

Open your mouth wide and place it directly on the mouth of the victim, making a tight seal. Then pinch his nose shut, and blow into his mouth until you see his chest

rise and feel his lungs expand. Or you can blow into his nose and hold his mouth shut. If the victim is a small child, put your mouth over both his mouth and nose and blow in air.

As you blow, the person's lungs should fill with air and his chest expand. If this does not occur, there is probably still some obstruction in the airway. In that case, turn the person on one side with his head tilted downward and administer sharp blows between the shoulder blades. This may dislodge the object. A child can be held upside down by the heels and given blows between the shoulder blades, the strength of which depends on the child's size.

When the airway is open and after you have blown air in, what should you do next? Remove your mouth and take another breath as you listen for the air to leave the victim's lungs; also watch for his chest to go down. Then blow air in again, repeatedly inflating his lungs at the rate of ten or twelve times per minute for an adult, and at least twenty times per minute for a child. Give an adult more vigorous puffs of air, a child smaller puffs. It is important that the head of the person all the while be properly tilted to keep the airway open.

As the victim starts to breathe by himself, his breaths will be shallow and weak. So time your inflations to coincide with his weak breaths. *Continue* to help him to breathe until it is judged that his breathing is satisfactory.

If after a while your efforts at artificial respiration are unsuccessful in starting the victim's own breathing, you might interrupt about every two breaths with five or six closed-chest heart maneuvers. Do not give up hastily. Persons have revived after an hour or more of resuscitation efforts.

A Repugnant Method?

Some have objected to mouth-to-mouth resuscitation for aesthetic reasons. A British surgeon, for example, said that its use is repugnant "when you're faced with a possible corpse."

True, some may feel that way. But many others will feel like the woman who did not hesitate to try to save a heart-attack victim. "In such an emergency," she said, "you do not think about the process being repugnant. All you think about is what you can do to assist the helpless person." A person can, if he desires, place a clean handkerchief between his mouth and that of the victim.

Tragedy often strikes when least expected. We never know when one of our loved ones, or someone else, may suddenly stop breathing due to a heart attack or accident. How fine it is if we know how to administer first aid that could save another's life!

Treatment for Shock

◆ Persons seriously burned can die from shock. Lost body fluids need to be replaced at once. One method that doctors have used is to give burn victims blood transfusions. But in Peru scientists have experimented with an alternative treatment. In a three-and-a-half-year study, half of those badly burned were given a blood transfusion; the other half received a solution of salt and baking soda. This proved to be as effective as blood in combating shock. No toxic effects were observed, whereas blood transfusions have proved dangerous. The alternative treatment consists of a teaspoon of salt and one-half teaspoon of baking soda dissolved in one quart of water, the patient being encouraged to drink it as often as possible. The ease with which this solution can be prepared in the home is a key factor in saving life.

NOT ALL "BARGAINS" Are REAL BARGAINS

'GET a free automobile when you buy a new house from us.' So read the realtor's advertisement. But when a Better Business Bureau agent called and said he was not interested in the auto, the salesman offered him the house at a reduction of $2,100. So was the auto free? No, its cost was added to the price of the new house. He who bought a new house thinking he was getting a bargain because of a "free" auto was merely being deceived.

A "bargain" is something the value of which to the purchaser considerably exceeds its cost. Housewives are great bargain hunters and rightly so, since they have the obligation of stretching their husband's income as far as possible. But in shopping for bargains the ancient adage applies, "Let the buyer beware." And that for two reasons. Not only is there the risk of one's being taken advantage of, but unless one is careful one's own desire to get a bargain or "something for nothing" can cause one to make unwise purchases.

Typical Deceptive Practices

Attracting buyers by offering something "free" while actually padding the price is a widespread practice. It is frequently done by furniture stores. Thus one store offered a free sewing machine with a 'modern nylon-foam sofa bed" for $130, but months later advertised the sofa bed alone for $38.

Another trap that bargain hunters need to be wary of is the offer of articles at "wholesale" prices. Such should, of course, mean a considerable saving, for they eliminate the profit of the retailer. But advertising "wholesale" prices is frequently merely a ruse, trick or gimmick to lure buyers into the store. So it would be wise to shop around and become knowledgeable as to prices and values, lest the claimed "wholesale" price be actually higher than the usual retail price.

"Fictitious ticketing" is another device used to deceive customers into thinking they are getting bargains when they are not. Certain reputable manufacturers stamp on their packaging material the suggested retail price. But others will stamp on prices far above the actual value so that the salesman has a good talking point: 'You see, the regular price of this watch is $50, but we are letting you have it for $25.' Actually it may be worth only $20.

Then again, the description may be deceptive. A jeweler once advertised a "perfect" one-carat solitaire diamond for $500. This truly would have been a bargain. But investigation showed that the diamond, far from being perfect, was full of flaws. A governmental agency was notified and the jeweler was ordered to desist from advertising such diamonds as being perfect. Prudence would indicate that when buying such things as a diamond or a watch one

should have some basis for trusting the seller.

One should also exercise great care when signing to pay for an article. Be sure that the contract actually states all the terms of the agreement. Often a salesman will make promises or state conditions that are not included in the contract. All such statements are of questionable value, and when a man buys on the basis of such statements he may well find that the bargain he thought he was getting was no bargain. Carefully read all the fine print so that you fully understand what you are letting yourself in for. Remember, a signature is legally binding, a salesman's promise is not!

Understandably, human nature being what it is, there is always the temptation for the seller to praise his article more than it merits. Or he may be deliberately seeking to take advantage of the buyer, especially if the buyer does not seem to be worldly wise. Hence, as one purchasing journal put it, the wise buyer "separates the facts from the salesman's guff." Examples of businesses yielding to the temptation to overstate their case or misrepresent their products, and of government action against them, appear regularly in issues of *Consumer Reports*.

Not that all industries and businesses are honeycombed with dishonest practices. Many businessmen subscribe to the principle that "honesty is the best policy." But ever so often it appears as if it were not the best policy! That is why Better Business Bureaus have so much work to do, why consumer magazines have such large circulations and why 'consumer's advocates' have become popular institutions.

But It Could Be Your Fault

A New York policeman once commented that people who have been defrauded by some unscrupulous seller seldom report the matter to the police because the transaction exposed them as being gullible or even willing to be a party to a questionable deal. So if you would get a real bargain you need to watch not only the other fellow, the seller, but also yourself, the buyer. It is easy to be swayed by emotion when a salesman flatters one, or when he seems to offer an unheard-of bargain. Self-interest can easily blind one's discernment or warp one's judgment. It is natural for one to pride oneself on getting a bargain, calling to mind an ancient inspired proverb: " 'A bad bargain!' says the buyer to the seller, but off he goes to brag about it." —Prov. 20:14, *New English Bible*.

Obviously a "bargain" is not a real bargain if the lower price represents a sacrifice of quality. In New York a person can buy a half gallon of ice cream guaranteed to contain only natural products such as fruit, sugar, milk and cream, for $1.59. But he can also buy a half gallon that is not guaranteed but admits to containing artificial flavors, coloring and what not for $.79 a half gallon. Concern for one's health would indicate which is, perhaps, the bargain.

The same principle applies to more costly purchases. In buying clothes you should note both the material as well as how the garment is made. You should normally expect to pay more for virgin wool than for wool and polyester, and more for the latter than for rayon or acetate. Note also the stitching, the way patterns are matched, how buttonholes are finished, the kind of zipper used as well as the quality of the buttons. Cheap clothing is no bargain.

In particular should you exercise care as to quality when buying furniture. Beware of sensational offers. Superficially a three-room set of furniture for a few hundred dollars is a bargain, but what if it begins to fall apart in six months? A better bargain may mean paying more t

furnish only one room. Take time to examine the furniture and see how it is made.

When "Bargains" Are Real Bargains

There *are* such things as bargains. But it takes more than wanting a bargain to get one. Do not let your emotions make you gullible, naïve, credulous. Take time to learn a little about the merchandise you need. An advertised bargain may well be such if offered at the end of a season or because of being a floor sample or shopworn or because a certain variety has been discontinued. When a reputable store advertises a sale, most likely it will be offering bargains. But then you need to get to the store early so as to get the best pick, and make sure that what you buy is something that pleases you and that you need.

When it comes to food you may often find that reduced price does not involve too great a reduction in quality. You may also find that, considering the saving of time as well as no wastage, frozen foods are bargains compared to fresh vegetables, except perhaps in peak seasons. You may be partial to a well-advertised brand of tuna or salmon because of its high quality, but it may also be higher in price. Some supermarkets have their own brands that you might find compare favorably and yet cost much less. If you can get brown eggs cheaper than white eggs, they too would be a bargain, provided they are equal in size.

Another matter to consider is that of enjoyment or pleasure derived from what you buy, be it food, clothing or some household furnishing. You should get pleasure from wearing a suit, a dress, a scarf, a shirt or a tie. If you get a great deal of pleasure from wearing a certain article of clothing, or of using a certain piece of furniture, then it will have been a bargain even if at the time you bought it it was not especially inexpensive. Remember, the price is soon forgotten but the satisfaction and pleasure remain. There was a young man who kept buying suits only when they were on sale and who was always admiring his friends' suits more than his own. Why? Because he was more concerned with cost, while they were concerned with weave, patterns, color and quality. So his "bargains" were not such bargains after all.

Truly there are many factors to consider when buying if you would get "bargains" that are indeed bargains. You must be wary not only of the claims and tactics of the seller but also of your own weaknesses and your desire to get "something for nothing," lest you make an injudicious purchase. Consider the matter of quality as well as the pleasure to be derived from your purchase.

It takes skill and hard work for most persons to earn their money. If they also exercise skill in spending it, then, as the saying goes, "a penny saved is a penny earned."

LIGHTS OUT—WHEN?

✔ When you leave a room for a short while, is it economical to turn out the lights? Yes—if your source of light is incandescent bulbs. You save money by turning off regular light bulbs whenever you leave a room, even briefly. But if you have fluorescent lighting, it is generally best not to turn it off if you will be gone only a short while. Fluorescents cost more initially but they use less electricity than incandescent bulbs; switching fluorescents on and off shortens their life-span.

Surfing —WHY ITS BOOMING POPULARITY?

POWERFUL waves sweeping in and breaking along the shore have long fascinated men. In recent years riding the breaking face of these waves on a surfboard has become an exciting international sport. Surfers by the hundreds of thousands crowd beaches around the world. Surfboard makers net millions of dollars from sales annually.

Reflecting surfing's booming popularity is the creation of wave-making machines for the pleasure of surfers far from beaches. At the Surf-A-Torim, in the largest astrodome in the world near Tokyo, Japan, three-foot, machine-made waves carry surfers from one end of a 195-foot-long pool to a simulated beach at the other end. A much larger wave-maker is found on the Arizona desert in the United States. It produces waves of 50,000 gallons of water that surge forward at over 10 m.p.h., carrying surfers toward the sandy beach at the other end of the 300- by 400-foot "ocean."

BY "AWAKE!" CORRESPONDENT IN HAWAII

The Excitement of the Ride

It is difficult to describe the exhilaration that surfers feel when 'the surf is up.' Paddling out to where the waves begin to break, the surfer, kneeling or lying prone on his board, waits for the wave he wants. When it rears up, he begins to paddle vigorously with it, and if he times his speed and the hump of the wave, his board is caught and he "takes off," being carried rapidly forward. He immediately stands up and maneuvers his board with his body weight and by footwork.

The experienced surfer will angle his board to the right or the left after "takeoff," turning away from the breaking white water and across the face of the yet unbroken green wave. Before him is the long rushing slope of the wave, and behind is the thunder of collapsing water as the wave breaks. An expert surfer will swoop up and down the unbroken face of a large wave, reaching speeds of more than thirty miles an hour, and traveling hundreds of yards on some waves.

While speeding along the base of the wave, the top of it may begin to break or curl over the surfer. However, by crouching low he may maintain his balance and travel through the "tunnel" or "tube" of the wave, and eventually shoot out its end, still riding the wave. Said one surfer: "You get locked so deep in the tube that nobody on the beach can see you . . . You are so far back inside the wave that it breaks over your head and around

your body. And when you come out in the end, why, you aren't even wet."

The excitement and exhilaration of riding a wave is undoubtedly the major reason for surfing's booming popularity. But such popularity is not new.

Origins and Early Popularity

Some persons believe that it was in the southern Pacific islands near Tahiti that surfing had its origin. Later, migrants from that area settled in the Hawaiian Islands, where surfing became a highly developed and respected skill. Hawaiian royalty especially became expert in the sport; in fact, training in the art of surfing was part of a young chief's upbringing.

In 1778, when the British ship under Captain James Cook first spied out these islands, natives were seen riding huge waves on surfboards. Their maneuverability amazed the newcomers. One eyewitness said: "The boldness and address with which I saw them perform these difficult and dangerous maneuvers was altogether astonishing and is scarcely to be believed."

Early Hawaiians used small light boards that could be easily turned and ridden at an angle across the face of the unbroken wave, much as modern surfers do. But larger, less maneuverable boards were also used, particularly by Hawaiian royalty. On display at the Bishop Museum in Honolulu is the board used in the 1830's by the Hawaiian chief Paki. It is nearly sixteen feet long and weighs about 160 pounds.

Surfing was a part of early Hawaiian life. Observers called it their "national pastime" and "favorite amusement." However, this all soon changed after the arrival of Calvinist missionaries in the early part of the nineteenth century. The missionaries discouraged the traditional ways and habits of the natives, including surfing. Surfing became practically a lost art.

Modern Revival

Duke Kahanamoku, the 1912 Olympic winner in the 100-meter freestyle swim, had much to do with the revival of surfing. He showed the versatility of the surfboard by performing a dramatic sea rescue of eight persons in 1925 when heavy seas overturned a yacht off Newport Beach, California. He made three trips from the shore on his surfboard through the churning seas to the survivors bobbing in the water. His sixteen-foot surfboard is preserved on display at the Hawaiian Wax Museum in Honolulu.

Duke Kahanamoku visited Australia in 1915 and at Freshwater Beach, Sydney, put on a dramatic exhibition of surfboard riding that gave surfing a start there. A few years earlier, before World War I, surfing was introduced to California shores. The Pacific Electric Railroad, in an effort to increase ticket sales, hired George Freeth, an Irish-Hawaiian, to demonstrate surfing at Redondo Beach. This drew thousands of spectators to California beaches, which helped the ticket sales and at the same time gave surfing its start in that part of the world.

For a long time surfing was concentrated around beaches of Hawaii, California and Australia, but recently it has spread around the globe, to practically everywhere that there are surfable beaches. However, Hawaii remains the surfers' mecca.

Factors in Modern Popularity

It was not until after World War II, and particularly in the last fifteen years or so, that surfing gained real popularity. A principal reason for this is improved surfboard design.

Up until the 1950's surfboards were big and heavy, weighing over a hundred pounds. Besides requiring a physically strong person to carry them, little maneu-

verability was possible in the water. In fact, the whole object of surfing was to stand on the board and ride the wave straight to the beach, into the sand. It was not until the development of lighter boards in the 1950's that the difficult and astonishing surfing feats mastered by the early Hawaiians were duplicated. Since then surfboards have become progressively lighter; fiber-glass ones today weigh only eight to fifteen pounds.

Another factor undoubtedly contributing to surfing's popularity is modern affluence and the increased leisure time many people have. This, coupled with the publicity given to surfing contests and exhibitions by television and movies, has influenced thousands to take up the sport.

Learning to Surf

Riding a surfboard, when watched from the beach by the nonsurfer, appears effortless and easy. But this is deceptive. Surfing involves not only muscle power, but timing, balance and rhythm. Experts spend many hours practicing to acquire their astonishing skill.

But not everyone should attempt to learn to surf. Surfing is only for persons who are fine swimmers and who are in good physical condition. It has been recommended that parents require their children to swim three hundred yards without stopping before granting them permission to use a surfboard. Also, it is advisable that a person first learn how to body-surf, so that he knows how to take care of himself in the waves.

A body-surfer uses no artificial aids except perhaps feet fins that enable him to gain greater speed to catch a breaking wave. Timing is the essence in this sport. The idea is to start swimming just before the wave arrives so that, as it catches up to the surfer, he will be going at roughly its same speed. The wave will then carry him forward toward shore.

Besides learning to body-surf, another good way to get the feel of the waves is to ride them on a surf mat—an inflated rubber square or oblong between three and four feet long—or on a small belly board. This is good preparation for trying to ride a regular surfboard.

The first step in learning to ride a surfboard is to practice lying on it and paddling it along with one's hands. This is usually not easy for the novice to do and, at the same time, keep his balance. A learner should expect to fall off a number of times. It is good to practice paddling in calm water, away from any waves, until you have learned well.

Next try paddling in the surf. Allow the wave to break so that the white water catches the board and carries you toward shore. Do not attempt to stand up until you get the feel of riding in the prone position. Then try standing! Many times you will find yourself falling off the board. But with much practice you will learn balance.

Now you may be ready to paddle out through the rushing surf to a point beyond where the waves are breaking. Paddling out can be very difficult. Balance your body so that the nose of the board is slightly above the water's surface. Once you are beyond the breakers, you are ready to select a wave and to try to catch a ride on it.

Need for Caution

As with practically every sport, there are dangers involved. The greatest is from the board, usually someone else's. A wave-driven board can inflict serious, even fatal injury. So never try to grab a loose board that is coming at you. Dive under it and later retrieve it.

Also remember: Never surf alone, for you may sometime need another's help. Be courteous. Stay out of the way of other surfers. Know your physical limitations and abilities; do not attempt to surf in waves that are so large that you endanger your life. Also, familiarize yourself with the hazards of the area you are in.

For example, in some places there are rip currents caused by massive amounts of water moving toward shallow areas. Avoid them by observing where they are before entering the water. They are recognizable by a triangle of lighter colored water or foam pointing out to sea. If caught in one never fight against it, but try to swim across to its edge, allowing it to carry you out until it loses its strength. Above all, do not panic; if you are a good swimmer, it will not carry you out so far that you cannot swim back.

Another caution: Keep a balanced view of surfing. It can be a really enjoyable pastime, but pursuit of it to the exclusion of all else can warp the mind. Many surfers have become pleasure-seekers who turn to such things as drugs, as *Surfer Magazine* of November 1969 observes:

> "The unfortunate truth is that dope, starting with that innocent drag of a marijuana cigarette, has taken its dreadful toll on many once great names in surfing.
>
> "A finalist in the heralded Duke Contest of two years ago was unable to compete this year. He was even unable to communicate intelligently because dope had 'blown his mind.' . . . A fantastic surfer who 'skyrocketed' to fame a few years ago, lived part of this last winter like an animal in a tree on the North Shore. Another once great big-wave rider's brain is like a dried prune because of dope. He now lives an unproductive existence on the slopes of Haleakala. . . .
>
> ". . . drugs seem to be in vogue with a great number of 'in' surfers today."

There is no question that surfing can be an enjoyable sport that brings real pleasure. But there is need for caution. Many surfers have ruined their lives or have been killed because of failing to exercise good judgment. Do not let this happen to you or your loved ones.

"What Was the Happiest Moment in Your Life?"

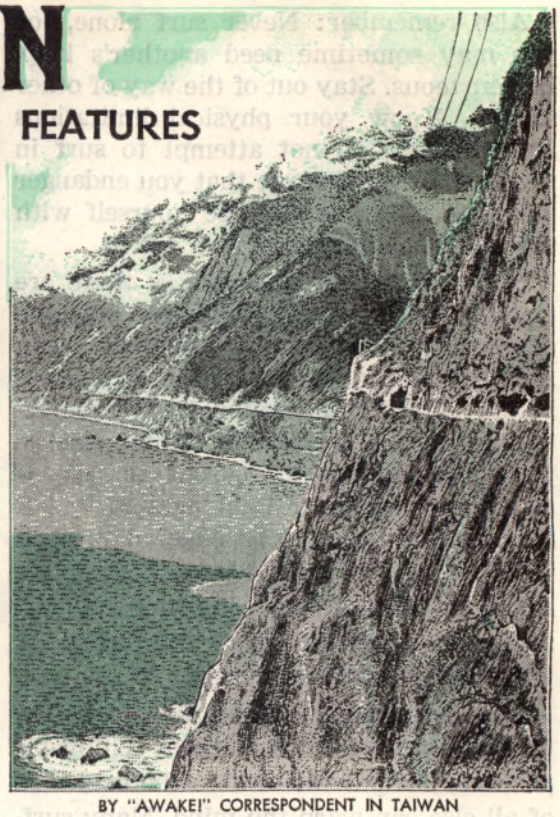
● How would you respond if you were walking down the street and a roving newspaper reporter stopped you and asked, "What was the happiest moment in your life?"

That was the question posed to people on the street by a reporter of *The Mirror,* a newspaper published for the suburbs of Toronto, Canada. The reply of one man was, "When I learned to ski last year was my happiest moment." A lady answered, "I live for the moment. . . . There is certainly no one outstanding event that could be called the happiest." An elderly man answered, "My happiest moment was at my granddaughter's wedding. . . . And it was our 47th wedding anniversary."

However, among the replies printed in the paper, the very first one was that of a man who had been studying the Bible with a minister of Jehovah's witnesses. In response to the question, "What was the happiest moment in your life?" he said: "My happiest moment was when I started to study the Bible with Jehovah's witnesses." Why? Because, as he explained, he hoped to study, in turn, with others about Christ Jesus and his kingdom —the means by which the world of mankind could gain total peace.

If you would like to have the lasting and well-founded happiness that comes from a regular study of God's Word, express your interest in this to the witnesses of Jehovah in your area. Or write to the publishers of this magazine so that arrangements to that end can be made.

TAIWAN
—SMALL ISLAND WITH BIG FEATURES



BY "AWAKE!" CORRESPONDENT IN TAIWAN

TAIWAN is a lush-green island, a hundred miles off the China mainland. It is 240 miles long and 90 miles wide, about one third the size of the state of Virginia. Although small in size, it is big in many ways.

For one thing, it has a big population. Fifteen million, or nearly four times as many people as the whole state of Virginia! This makes it the most densely populated land in the world, with 1,080 persons per square mile.

Taiwan also has big physical features. Over thirty of its mountain peaks are more than 10,000 feet high, and some rise nearly 13,000 feet—almost two and a half miles in the air! So much of the island is comprised of steep mountains that only 25 percent of the land is regarded as cultivatable. Yet food production is tremendous.

Taiwan provides almost all the food it needs, importing only a few items. There are some 745,000 farms on the island, averaging about three acres in size. Some 4.4 million hogs were slaughtered in 1971! These were produced almost entirely by farmers who raise only a few, perhaps no more than half a dozen at a time as a sideline.

Despite the repercussions caused by the admittance of the Communist Chinese to the United Nations, Taiwan's economy still is booming. Several nations have severed diplomatic relations with the Nationalist Chinese government in an effort to court the favor of the Communist Chinese. This has naturally caused bitterness here. But the only indications of this that a visitor to Taiwan is likely to see are the Chinese-language slogans encouraging the populace to continue the struggle against Communism.

Early Inhabitants

About 190,000 aborigines now live on Taiwan. These are descendants of the island's earliest known inhabitants. They include members of the Amis, Bunun, Paiwan, Lukai, Binan, Taiyal, Saiset, Tsou and Yami tribes. From where did these many peoples come?

Most anthropologists agree that at least the Amis came from Malay-Indonesian stock. Their language closely resembles some Philippine dialects. These and the Yami are essentially plains dwellers. From as far back as the Amis' orally transmitted history goes, they have been rice farmers. Also, they raised herds of water buffalo for meat following the introductio

of these animals by the Dutch in the early seventeenth century.

The origins of the other tribes are more difficult to pinpoint. Many believe that some, if not all of them, migrated originally through the Malay peninsula from remote areas of the Asian mainland. Certain tribes, notably the Taiyal, Tsou, Bunun and Paiwan, were notorious for their head-hunting practices.

Each tribe has its own distinctive language and culture. The Amis have become well known throughout the Orient for their dances and singing. Troupes have toured many lands demonstrating the dances that portray facets of their ancient culture.

Later Inhabitants

During the early centuries of the aboriginal occupancy, Taiwan was unknown to the Western world. The Portuguese first sighted the island in 1590. Impressed by its lush tropical appearance, they named it *Formosa,* meaning "Beautiful." They established a settlement in the north, but soon left.

Then came the Dutch in 1622. They took territory from the aboriginal inhabitants and the few Chinese who had migrated to Taiwan during the previous centuries. The Dutch built the town of Anping and Fort Zeelandia.

The Spaniards, who were in the Philippines at the time, were alarmed and in short order set up a fort in what is now Keelung harbor on the upper edge of Taiwan. Shortly thereafter they built another fort on the northwest coast. After several attempts, the Dutch finally drove the Spaniards out of Taiwan.

Under Dutch encouragement some 100,000 Chinese came to Taiwan. The Dutch wanted skilled farmers to produce sugarcane, which they had introduced into the island. From 1624 to 1661 the Dutch ruled Taiwan with the aim of building up agriculture and trade (mainly in deerskins) and to obtain revenue through taxation.

The Dutch were also interested in spreading their Protestant religion. Their missionaries acted as agents in collecting taxes. These also produced a translation of the Gospels of Matthew and John into an aboriginal language. Great efforts were made to teach the people Dutch, so that it might serve as a means of communication between the various language groups.

However, Dutch rule was short-lived. The Chinese leader Koxinga wanted to use Taiwan as a base for his attacks on the Manchus who had invaded China. In 1661 he overthrew the Dutch with the aid of the Chinese who had immigrated here.

A Chinese Island

While a few Chinese had settled on Taiwan as early as the twelfth century, full-scale migration began in the seventeenth century. By the early nineteenth century some 2,500,000 Chinese from the province of Fukien, just across the sea from Taiwan, made up 82 percent of the population. Another 400,000 Chinese came from Canton, plus 150,000 from other provinces of China.

Since each province of China has its own Chinese dialect, with differences in a dialect even within a province, Taiwan came to have a bewildering number of Chinese dialects. Also, there are nine or more aboriginal languages.

Today the aboriginal inhabitants compose less than 2 percent of the population. Yet most of the more than 1,100 Taiwanese witnesses of Jehovah are from these tribal groups, particularly the Amis tribe.

Japanese Rule

Japan obtained Taiwan as spoils of the Sino-Japanese war of 1894-1895. The Japa-

nese aims for Taiwan were: (1) to supply imperial Japan with agricultural products, (2) to serve as a market for Japan's increasing industrial output and (3) to provide living space for emigrants from heavily populated Japan.

The police were given wide powers to implement these goals. By 1912 there was one policeman for every 580 persons in rural Taiwan, to compare with one for every 1,052 persons in industrial Japan. They were harsh with the local populace, but were effective in helping Japan to control Taiwan and in suppressing crime and corruption.

During the fifty years that Japan ruled, great strides were made in organizing Taiwan to implement the above goals. External shipping, mainly to Japan, was greatly increased. Some 2,800 miles of railway lines were constructed, one section becoming famous throughout the railroad world. It was a line that climbed more than 9,800 feet up Mount Ali in the central mountains to haul lumber. Its forty-five-mile length took twelve years to construct.

Another important project was the construction of 586 miles of *daisha* railway lines. The *daisha* is a simple flat-top car that runs on very narrow-gage tracks and is pushed by one or two men. In the year 1938 these *daisha* carried three million passengers and 553 million tons of freight!

By the time the Japanese occupation ended with her World War II defeat in 1945, a huge irrigation system had converted the formerly dry, unproductive Chianan plain into a productive garden. More than 67,000 acres, which comprise about 60 percent of the total plains area of Taiwan, are served by this system. Also, the Japanese language had become the language bridge between the various language groups in Taiwan.

The people's knowledge of Japanese helped in the preaching of the good news of God's kingdom by Jehovah's witnesses. Prior to World War II, two full-time preachers from Japan visited the village of an Amis woman named Lin. She accepted the Bible truths taught, and was baptized in 1939. She explains:

> "I was one of the few women in the village who had some Japanese education, so I was able to read the Japanese Bible and difficult Bible publications. Though my understanding was rather faulty, I realized that Jehovah is the true God. I knew that to gain life I must be faithful to Him. When I refused to worship at the Shinto shrine and to say that the Japanese emperor was superior to Jehovah, I was stripped naked and beaten."

A sharpened bamboo stick was jabbed into her genitals. But even through this ordeal and other sufferings in prison, this Amis Witness maintained integrity. Such faith has been characteristic of many of the Amis and other tribal Witnesses.

Development Under Chinese Rule

With the end of World War II, Taiwan once again became one of the thirty-five provinces of China. By early 1949 another 1,500,000 Chinese had moved to Taiwan from the mainland, along with the Nationalist government of Generalissimo Chiang Kai-shek. New roads were built, the most outstanding being the cross-island highway from Hualien to Taichung. This road, passing through Taroko Gorge and other spectacular scenery, makes the fertile east coast more accessible to the western part of the island.

This past year has seen a similar new highway, farther south, enter the final stages of construction. New dams have been completed, and more are being constructed. A successful land reform program has brought an easier life to most farmers.

The preaching work of Jehovah's witnesses has also gone ahead since World War II. For example, Mr. Wang, a pos

war arrival from the Chinese mainland, explains how he became a Witness:

"Two missionaries called when I was at work. My wife tried to turn them away, but my daughter said they should return on the weekend when I would be home, for she thought I might be interested. They started a Bible study with me that changed my whole life. Our family life improved, and my wife was also moved to accept the Bible truths. We have seen the Taipei congregation grow from the five or six attending meetings, to the hundred or more that assemble each week now at the Kingdom Hall."

Tourism Booms

As Taiwan develops materially, more and more tourists come. They increased from 42,000 in 1961 to almost 540,000 in 1971! There is indeed much for a visitor here to see and enjoy.

For example, there is the National Palace Museum, which almost certainly contains the biggest collection of Chinese artifacts in the world. While some items are on permanent display, whole sections are changed every three months. Even so, it would take ten years to display everything once! The jade and pottery are so breathtakingly beautiful that many spend hours examining these two displays alone.

For many tourists, however, the fabulous scenery that caused the Portuguese sailors to name the island *Ilha Formosa,* or Isle Beautiful, is the highlight of a visit to Taiwan. One of the most impressive places to see is Taroko Gorge, near Hualien on the east coast. "Big" is an inadequate word to describe the towering marble cliffs and deep valley through which a normally small stream flows.

It is not necessary, however, to go so far to sample the verdant beauty of this little isle. A short trip from Taipei to the village of Wulai will take a visitor through some typical Taiwan mountain scenery. There a person can ride one of the few remaining *daisha.* Also, one can see dances of the Taiyal tribe performed, and note the tattoo markings on the older women.

For those interested in the various forms of religion practiced in the Orient, there are numerous temples and other centers of worship to see. A good place to observe Buddhists worshiping is the Lungshan Temple, dedicated to the worship, primarily, of Kwanyin, the goddess of mercy. This temple is interestingly constructed and has numerous intricate carvings of whole scenes from Chinese legends.

The branch office of the Watch Tower Society, which serves the interests of all of Jehovah's witnesses in Taiwan, is located at No. 5, Lane 99, Yun Ho Street, near the National Taiwan University. Hundreds of persons are expected to visit here August 5 to 8 during the International Assembly of Jehovah's Witnesses in Taipei. Just ten years ago there was such an international gathering in Taipei. A Chinese woman by the name of Yen was then working as an accounting clerk at a hotel. She explains the effect that the assembly delegates had upon her:

"I soon perceived that their manners were no formalistic veneer. The hotel staff was polite for business reasons. But these people were politer and kinder than we were! What an impression they made! I was moved to talk to some of them, and one of them gave me the Kingdom Hall address. This resulted in a Bible study being started with me.

"My family are all Buddhist, and breaking away from the customs and superstitions presented many problems. It took a lot of patience on the part of the Witnesses to help me do this. But the refreshment of serving with many Christians who have the same deep love as those touring Witnesses I first met has made the effort more than worth while."

Those tourists of ten years ago set a fine example in conduct for all who will this year be visiting Taiwan. Even though ours is a small and perhaps unfamiliar island to some, it has many big features that will surely interest and delight a visitor.

Are You Willing to WORK?

HOBOES, bums and beggars used to be at the bottom of the social scale, primarily because of their distaste for work. But today attitudes toward employment are changing. As one writer expressed it, "Work [in itself] has fallen into disrepute."

'What is responsible,' you may ask, 'for this negative attitude on the part of many toward work?' Actually there are several causes.

For one thing, the advent of mass production, especially accelerated in the latter half of this twentieth century, has made many workers little more than numbers, statistics in a computer-controlled operation. As individuals, as human beings, they seem almost lost. Personalities are practically nonexistent.

Naturally this has its effect on people's attitudes toward their work. The man on the production line who takes a personal pride in his work is rare indeed. Motivation of personal interest in one's work is largely gone. The ambition for achievement in personal craftsmanship is absent. Where this is the situation, any incentive to work springs only from the necessity to provide for family and dependents, or from the desire to satisfy some personal or sensual craving. It becomes no longer a case of work for the work's sake, but only for the pay received.

Such attitudes breed contempt for the work itself, and in many cases make a man *hate* his job. So, with no love for the job he becomes lazy and indifferent. His heart keeps urging him to do as little work as possible—the bare minimum to hold the job. His feelings toward this particular job may affect his attitude toward work in general. At home he plants the same seeds of discontent in his children, and soon the next generation shows all the symptoms of the same lazy-man's disease.

Other Causes for Negative Attitude

The very structure and policies of the present economic system foster unemployment; those now out of work number in the millions. Many, perhaps the majority, of these people are willing to work if only they can find a suitable job. But their very state of unemployment tends to create in them frustration and bitter resentment, which, in turn, breeds hatred and violence. To counter this, governments devise various dole systems and welfare assistance plans to curb violence and revolutions by hungry people.

Social welfare roles have increased astronomically in the last decade. Why, the number receiving welfare in New York city alone increased 290 percent from 1960 to 1972—a jump from 324,214 to 1,265,301!

While the majority of these persons may be unable to work, admittedly many thousands of them are able-bodied and fully capable of working if they only wanted to. This is one of the unfortunate by-products of welfare programs—a brood of people who would rather live off a handout than be usefully employed. Then too, there is an increasing number of persons who

would rather shoplift, rob and mug others than work for an honest wage. It is as the proverb says: "The one showing himself slack in his work—he is a brother to the one causing ruin."—Prov. 18:9.

Then there are other attitudes toward work reflected by the current generation. For example, young people fresh out of school seem to be living in a world that just cannot wait for anything; everything must be instantaneous. Along with "instant" coffee and tea they expect "instant" success, and their idea of success is often equated with high pay and a titled position of importance.

People who think in this way may view those who labor with their hands or back muscles as somehow retarded. They may frown on what are called "blue-collar" jobs as something beneath their dignity. In their eyes executives, computer technicians, market analysts and consultants are the intelligentsia. However, Thomas Edison, the famous inventor, once said that "there is no substitute for hard work," that "genius is one per cent inspiration and ninety-nine per cent perspiration."

Now, what is your view on these matters?

God's View of Work

If you find that you have been influenced to some extent by the modern attitude toward work you do well to consider God's viewpoint and his principles on this subject as expressed in his Word the Bible. Only by following the Bible's counsel will you find a measure of happiness and contentment in this present competitive system. Only then will you be prepared to live in a paradise earth under the administration of Jehovah's new order.

"Work" has been defined as the expenditure of physical and mental effort to accomplish a given purpose or to produce something. The Bible tells us that Jehovah himself has been and is a most diligent and careful worker. Likewise, his Son the Lord Jesus Christ industriously works at his assignment. (Isa. 40:26; John 5:17; 9:4) Would not Jehovah and Christ Jesus expect those who hope to live under God's Messianic kingdom arrangement to have a similar desire to work? Most certainly so!

One of the Creator's original blessings bestowed on man was "work." Jehovah God, when settling Adam in the garden of Eden, commanded him "to cultivate it and to take care of it." He was also told to multiply, and to 'subdue' the earth, while at the same time having in subjection the fish, birds and animals. And "after that God saw everything he had made and, look! it was very good."—Gen. 2:15; 1:28, 31.

That was quite an assignment of work, and the fact that it was given to the sinless perfect man shows that work in itself is a blessing and not a curse. Outside the perfection of Eden and outside God's favor, because of the frustrations associated with Adam's sinful state he no doubt had to work much harder to eke out a living in the sweat of his face amid thorns and thistles. Yet, Solomon observed that hard work that yields good results, followed by proper eating and drinking, is a blessing "from the hand of the true God."—Gen. 3:18, 19; Eccl. 2:24.

The Bible shows that with earth's expanding population, work became more and more diversified. Some people made tents and raised livestock. Others constructed musical instruments. Some mined and smelted copper and iron ores and forged tools from these useful metals. —Gen. 4:20-22.

In the first century C.E., Christians engaged in a variety of secular occupations. Jesus was known as a carpenter. (Mark 6:3) Peter, Andrew, James and John were fishermen. Simon of Joppa was a tanner

of leather; Lydia of Thyatira, a seller of purple, either the dye or dyed fabrics; Paul, a part-time tentmaker.—Acts 10:5, 6; 16:14; 18:2-4.

Bible Commends Willingness to Work

"The gift of God" is for a man to "see good" for his lifetime of hard work, the Bible tells us. (Eccl. 3:12, 13; 5:18) But the Bible condemns in no uncertain terms the sluggards and slothful persons who are indifferent toward their work or, worse yet, who refuse to work.—Prov. 10: 4, 26; 13:4; 15:19; 19:24; 21:25.

Wrote the apostle Paul: "We desire each one of you to show the same industriousness . . . in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." And those who had "faith and patience" were indeed hard workers!—Heb. 6:11, 12.

Instead of winking at the indolence of some persons in the early Christian congregation who did not want to work even though able, the apostle condemned them. We read: "Make it your aim to live quietly and to mind your own business and work with your hands, just as we ordered you . . . and not be needing anything." Later, to the same congregation Paul again wrote: "When we were with you, we used to give you this order: 'If anyone does not want to work, neither let him eat.' For we hear certain ones are walking disorderly among you, not working at all but meddling with what does not concern them. To such persons we give the order and exhortation in the Lord Jesus Christ that by working with quietness they should eat food they themselves earn." —1 Thess. 4:11, 12; 2 Thess. 3:10-12.

Interestingly, the Russian Communists who are so openly opposed to the Bible, quote this statement of the apostle Paul to support their tenets. We read: "In the U.S.S.R. work is the duty of every able-bodied citizen, according to the principle: 'He who does not work, neither shall he eat.'" (See the Constitution of the Union of Soviet Socialist Republics, Article 12 [1936].)

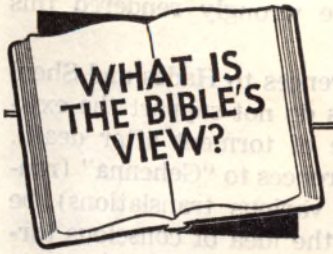
You may be willing to work for material riches, for some position of honor or for the praise and adulation of others, but what is your attitude toward working for Jehovah God the Creator and his Kingdom interests? Are you just as energetic and ambitious for this kind of work? Are you willing and happy to be Jehovah's slave?

Listen to what Jesus counseled: "Most truly I say to you . . . Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." (John 6:26, 27) Follow the apostle Paul's advice too: "Whatever you are doing, work at it whole-souled as to Jehovah, and *not to* men, for you know that it is from Jehovah you will receive the due reward of the inheritance. Slave for the Master, Christ." —Col. 3:23, 24.

If you do this, then 'before these Great Kings, God and his Son, you will station yourself,' to your everlasting reward —Prov. 22:29.

- ***Snake Handling in Worship—Is That What God Approves?***
- ***Would a Mini-Business Serve Your Needs?***
- ***China's Magnificent Memory-Bank.***

—In the next issue.



Is There a Fiery Hell?

THE doctrine of torment after death is taught by major religions of Christendom as well as by Hindus, Buddhists and Mohammedans. Are you associated with one of these religions?

According to Catholic doctrine, the torments of hell "will afflict the sinful soul immediately after death." (*The Catholic Encyclopedia for School and Home*) Is that what you were taught? Did you know that the Buddhists believe in the existence of both hot and cold hells? Those confined to one of the hot hells are depicted as being cut to pieces and then restored to life, only to receive the same punishment. Of the Mohammedan concept of those tormented in hell, we read: "They will live 'in hot blasts and boiling water and a shade of pitchy smoke.' They 'shall broil upon a burning fire, shall be given to drink from a boiling spring! no food shall they have save from the soul thorn, which shall not fatten nor avail against hunger.' They shall abide therein for ages. No cool thing shall they taste or drink."—*Encyclopædia of Religion and Ethics.*

Such teachings about hell are based on the belief that something, a "soul," survives the death of the body. Depending upon the kind of life a person has lived, the "soul" is thought to go to a place either of bliss or of torment.

The claim has been made that the threatened punishments of hell deter crime. Says the *Cyclopædia* by M'Clintock and Strong (quoting Knapp's *Christian Theology*): "To threaten positive punishment has far more effect, as well upon the cultivated as the uncultivated, in deterring them from crime, than to announce, and lead men to expect, the merely natural consequences of sin, be they ever so terrible."

But has the teaching about a hell of torment deterred crime? History indicates that the most adamant proponents of the hellfire teaching have been among those perpetrating some of the worst crimes against humanity. For example, the terrible tortures and cruelties of the inquisitions and religious crusades were carried out by men who believed in the hellfire doctrine. And in no way did belief in hellfire restrain men from committing the greatest atrocities during the two world wars of this century.

Then, what about the basis for belief in a hell of torment? No one can prove scientifically or otherwise that a "soul" survives the death of the body. Personal observation confirms the Bible's statement: "There is an eventuality as respects the sons of mankind and an eventuality as respects the beast . . . As the one dies, so the other dies; and they all have but one spirit . . . All are going to one place. They have all come to be from the dust, and they are all returning to the dust."—Eccl. 3: 19, 20.

So belief in the survival of the "soul" after death is a matter of "faith." But is it solidly based?

If man has an invisible, immortal soul that survives the death of the body, the only way he would know of its existence would be through divine revelation. Those accepting the Bible as God's revelation to mankind should

therefore be able to back up their beliefs by means of it, is that not so? Can believers in the immortality of the human soul do so? Consider the facts, and check them out in your own Bible.

In the Scriptures the words "immortal" and "immortality" are never used in connection with the human soul. But we do read: "The soul that is sinning—it itself will die."—Ezek. 18:4.

Regarding the Bible's use of the word "soul," the *New Catholic Encyclopedia* acknowledges: "The concept of the human soul itself is not the same in the O[ld] T[estament] as it is in Greek and modern philosophy. . . . The soul in the O[ld] T[estament] means not a part of man, but the whole man—man as a living being. Similarly, in the N[ew] T[estament] it signifies human life: the life of an individual, conscious subject."

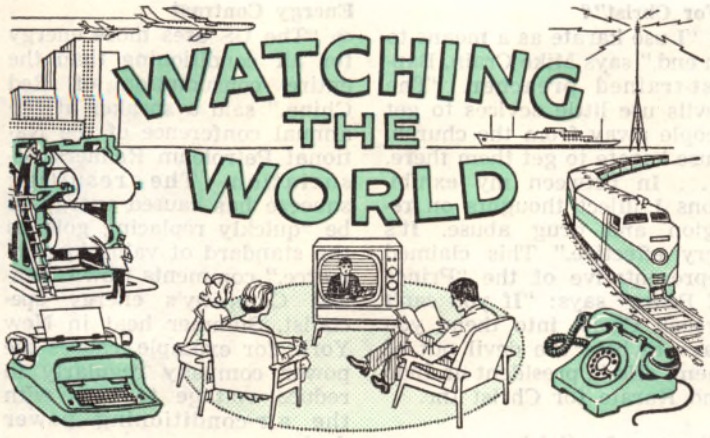
Rather than having an immortal soul, mortal man is a soul. "The first man Adam," says the Bible, "became a living soul." (1 Cor. 15:45) This being the case, no "soul" survives the death of the body, and hence there is nothing that can be tormented after death. But what can be said about the word "hell"?

It is noteworthy that the English word "hell" originally conveyed no thought of heat or torment but simply denoted a 'covered over or concealed place.' Did you realize that? The term was very similar in meaning to the Hebrew "Sheol" and the Greek "Hades." Says the glossary of a French version based on the translation by Louis Segond, revision of 1910, under the expression "Abode of the dead": "This expression translates the Greek word *Hades,* which corresponds to the Hebrew *Sheol.* It is the place where the dead are located between [the time of] their decease and their resurrection (Luke 16:23; Acts 2:27, 31; Rev. 20:13, 14). Certain translations have wrongly rendered this word as *hell.*"

So, then, references to Hades and Sheol in the Scriptures do not support the existence of a place of torment after death. Neither can references to "Gehenna" (rendered "hell" in various translations) be used to support the idea of conscious torment after death. The Bible does not say that God will torment those who are thrown into Gehenna but says that God "can *destroy* both soul and body in Gehenna." (Matt. 10:28) Fire being the most thorough means of destruction used in Bible times, the "fire" of Gehenna fittingly represents complete destruction.

As for the "lake of fire" mentioned in Revelation 20, this "lake" is explained in verse 14 as being, not literal, but a symbol of "second death." All who experience "second death" will remain in its grip "forever and ever." (Rev. 20:10) Notice that verse 14 says that "death and Hades" themselves are "hurled into the lake of fire." (Rev. 20:14) Obviously, death and Hades have no consciousness, but they can be destroyed, and fire represents that.

Thus it can be seen that the teaching about a fiery hell is not based on the Bible. It is merely an outgrowth of man's not wanting to accept the fact that death ends all conscious existence. This teaching has misrepresented God as being cruel and has concealed what he desires in those whom he approves. Jehovah God does not want people to serve him simply because of fearing dreadful punishment but because of their deep love for him. (Jer. 9:24; Ps. 97:10; 119:104, 128, 163; 1 John 4:8-12) Love is a far greater deterrent to wrongdoing than is fear of punishment. (Rom. 13:8-10) To those desiring to please him, Jehovah God holds out the opportunity of gaining everlasting life. Millions will be enabled to seize that opportunity by means of a resurrection.—John 5:28, 29; 17:3



Meat, Around the World

◈ Housewives in the U.S. who are complaining about paying $1.79 per pound for sirloin would be staggered by Tokyo prices. There sirloin is $12.86 a pound! In some other cities sirloin prices are: Bonn, $3.84 per pound; Brussels, $2.78; Copenhagen, $3.57; London, $2.59; Paris, $2.29; Rome, $2.88; Stockholm, $4.03. On the other hand, you can get sirloin for 74c a pound in Buenos Aires and 82c in Brasília.

"Food Panic"

◈ "We've got a world-wide food panic on our hands, and unless something is done we're going to have shortages in this country." This is the way a U.S. milling company president sees the situation. The government index of feedstuff prices is almost four times higher than a year ago. This has directly affected the cost of producing meat, milk and eggs. Foreign countries are buying as much food as possible from the U.S. to supplement last year's poor yields. The *Toronto Star* says that this year the four major wheat-producing countries shipped 41 percent more than last year due to the "world scramble for wheat."

Changing Menus

◈ With the startling increase of meat prices, some families are turning to other foods. "We are eating lots of salads and getting a hardy soup as a main course quite often," observes a Florida housewife. One in Pennsylvania says, "My husband and I have become vegetarians." They cope with the problem by eating soybeans and kidney beans instead. "We've never felt better," she adds.

Fish Shortage

◈ Fewer fish are being caught by leading fishing fleets of the world. Iceland and Britain have recently disputed fishing rights in North Atlantic waters once used by both nations. In 1961 the two countries fished out a total of 110,000 tons of haddock; now they get about 40,000 tons yearly. Off the coast of New England there are fewer haddock, whiting, ocean perch, cod, herring and shrimp being brought out by several nations. In 1970 Peru caught 12.3 million metric tons of anchovy; in 1972 only 4.5 million tons. "The catch this year" in Peruvian waters, says *Scientific American*, "threatens to be even poorer."

Two Standards of Honesty

◈ Over one million dollars' worth of gasoline was stolen during the past several years from a British Columbia refinery. Plant workers and outside middlemen are charged with the theft. Of 170 plant workers, "No one . . . decided it was his civic duty to turn the rascals in," says the Canadian *Time* magazine. However, in nearby Fort St. John, a meat wholesaler is "more than happy that there are still some honest people in the world," reports *Alaska Highway News*. He lost nearly $3,000 when a misplaced cashbox blew off his truck. That same day one of Jehovah's witnesses, who had found the box, called to return it to its owner, explaining: "My conscience would not allow me to keep what did not rightfully belong to me."

Seminary Influence Wanes

◈ Seven leading American theological seminaries are campaigning to raise $42 million for a program to meet a "crisis in values." They believe that seminary education must be made a more "influential force" in today's world. Of this program, the magazine *Christianity Today* pertinently asks: "What were these schools doing when the crisis in values was developing? . . . They had the chance to provide proper spiritual leadership for the country with their numerous influential graduates, and they blew it."

"Aggressive" Clergymen

◈ After surveying U.S. clergy income, an insurance company executive suggested that American clergymen "fail to be aggressive enough in demanding adequate salaries." That not all lack this quality, however, was reported by the *Christian Century* magazine: "Five Presbyterian pastors draw annual salaries of more than $35,000 (the highest is $42,000); eight receive from $30,000 to $35,000; and 33 earn between $25,000 and $29,999."

'Rude People on Church Boards'?

◈ Bruce McLeod, moderator of the United Church of Canada, says: "We need more rude, abrasive young people, who will elbow their way on to church boards. . . . and it's imperative that young people become an important part of our church family." But how can 'rude, abrasive people' represent a "meek and lowly" Christ? Interestingly, the same organization reports, not an increase, but a drop of some 1,300 "preaching places" in the last ten years.

"Vacuous" Religion

◈ "Religiousness is becoming more and more vacuous [empty], because religion has come to serve a new role in this country—a nonreligious role," says Will Herberg, professor of philosophy and culture, in a *U.S. News & World Report* interview. He said the U.S. has developed a "civil religion." As an example he referred to the "Inaugural ceremony," where "you saw—just as in the ancient Athenian processions—the warriors and the priests participating in powerful enactment of civil religion's traditional role."

"Spiritual Cheerleaders"

◈ Catholic writer William J. Whalen, in an article for *St. Anthony Messenger*, says of church-state relations: "Too close an identification of one with the other . . . turns priests and ministers into spiritual cheerleaders. The Christian churches often convey the impression that they will bless any war or adventure the leaders of the state decide to launch." Intertribal slaughter that bloodied two African countries punctuates this truth. A recent New York *Times* report says: "Members of both groups officiate and worship in the many Catholic churches—about half the population of both countries is Christian."

"For Christ"?

◈ "I use karate as a means to an end," says Mike Crain, Baptist-trained preacher. "The devils use little devices to get people away from the church. I use karate to get them there. . . . In between my exhibitions I inject thoughts on religion and drug abuse. It's very effective." This claimed representative of the "Prince of Peace" says: "If you can't preach Christ into them, you have to beat the devil out of them." He is president of Judo and Karate for Christ Inc.

'Weapons for Sale'

◈ When a nation pulls out of war, what happens to her weapons manufacturing? According to a Washington writer, the U.S. aviation and arms manufacturers are pressing for a more liberal foreign arms sales policy. Relaxed restrictions have made five Latin-American nations eligible to buy supersonic fighters. He asks: "Isn't it particularly disturbing to see the rich, developed nations competing in the poor, underdeveloped countries to sell the ruling juntas on new weapons-systems that use up those countries' limited resources?"

Bridge Anniversary

◈ Historic Brooklyn Bridge's 90th year was commemorated in May by New York city residents with a parade and other events, including a nighttime fireworks display. Some watched the fireworks from the decks of a steamboat in the East River. "Other people stood on the decks and watched The Watchtower, the headquarters of Jehovah's Witnesses, in Brooklyn Heights," says the *New Yorker* magazine. The illuminated sign on the building, it added, "flashed electrical messages. The best messages were: 55°; GOD DOES CARE; THE ONLY HOPE; ENJOY LIVING."

Energy Contrast

◈ "The US uses more energy for air conditioning than the entire consumption of Red China," said a speaker at the annual conference of the National Petroleum Refiners Association. The resulting squeeze has caused energy to be "quickly replacing gold as the standard of value in commerce," comments Dow Chemical Company's energy specialist. Summer heat in New York, for example, causes the power company regularly to reduce voltage to cope with the air-conditioning power drain.

Gasoline Shortage Victim

◈ The gasoline crisis claimed a life recently in Oakland, California. When a man who had just filled his tank with gasoline the day before requested more, the station attendant refused. The irate man shot and killed him.

Mediterranean Pollution

◈ "If you stop all pollution of the Mediterranean now, it would still take about 100 years before the sea becomes clean," asserts French biologist Alain Bombard. Bacterial pollution off the coast of Nice can be detected 20 miles out to sea. Sea life is hardest hit by pollution. "A quarter of a century ago, one tuna egg out of 100,000 to 150,000 reproduced a tuna. Today only one egg out of 5 million hatches a tuna," Bombard claims.

Prostitution in France

◈ Prostitution is on the increase in France. There are now an estimated 100,000 prostitutes in that country. One Frenchman in three admits to having had relations with a prostitute. In Paris alone 45,000 men—including tourists—are said to deal with them every day. But why do so many women turn to a life of prostitution? A report in *The Guardian* says: "Experts

are unanimous that it is the breakdown of the family."

Divorce, "Home Style"

◈ More than one out of three marriages in the U.S. now end in divorce. Assisting the trend, a number of states are instituting "no fault" plans, in which couples can obtain divorces without either party having to be blamed. In some places "self divorce" kits are being distributed with all the forms necessary to "do it yourself." A California county allows for divorce entirely by mail, at the discretion of the judge.

Sports Ticket "Scalpers"

◈ Tickets for popular U.S. sports events are often obtained by ticket "scalpers" who, in turn, sell them for inflated prices based on demand. A price of $100 or more for a ticket is not unusual for a "hot" sports event. One "scalper" interviewed by the New York *Times* says he has been earning more than $30,000 per year scalping tickets. He stated: "The high price of tickets . . . has made scalpers out of respectable people. Doctors, lawyers, accountants. People are greedy, and as long as there's greed, I'll survive."

Can You Float?

◈ One 11-year-old boy is glad he can float, though he cannot swim. He was found still alive after 15 hours in a California lake. He had floated all night in rough water. "He looks like a prune, but he's alive," said an official.

Grooming Standards

◈ More than 1,000 Korean youths found that long hair brings police action. A recent government law forbids hair over ears and collars. In Sri Lanka [formerly Ceylon] the Ministry of Education set similar standards for its male teachers, and miniskirts are out for the female ones. The ministry said that grooming standards would "reflect the purity of mind and the unassailable moral standing of the teachers in the eyes of the students."

'Sight' Without Eyes

◈ Tests have again confirmed that light can apparently be sensed with more than just the eyes. North Carolina Department of Mental Health experiments with young pigeons indicates they perceive light through their skin. Squabs respond to light before their eyes function. The physiological mechanism accounting for this ability is not known.