

Awake!



The Spirit of Giving —IN WAYS THAT COUNT

Also In This Issue

SHOULD HISTORY BE REWRITTEN?

DECEMBER 22, 1974

THE REASON FOR THIS MAGAZINE

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

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Awake!

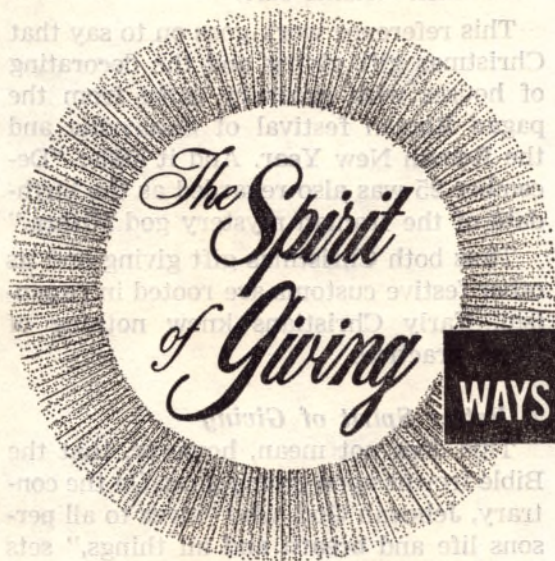
"It is already the hour for you to awake."

—Romans 13:11

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GIVING has delighted multitudes of people. Time and again the words of Jesus Christ have proved true: "There is more happiness in giving than there is in receiving."—Acts 20:35.

You have probably experienced that special happiness many times. Have you noticed, though, that much of today's giving does not result in joy? Why is this so? Frequently it is because people feel pressured into giving.

Innumerable persons and organizations today clamor for financial and other types of aid. Perhaps you personally have been the target of solicitations at your door, through the mail or by telephone, urging

you to "give." There is a slogan: "Give until it hurts"; and often it does.

"Christmas Depression"—Why?

Consider what happens during the Christmas season. Here is a time when much stress is placed upon giving. Newspapers and catalogs bulge with advertisements. Radio and TV commercials dangle before the public a dazzling variety of things that can serve as "the perfect gift." People respond by buying and sending out millions of dollars' worth of gifts.

One might expect that a season that lays so much stress on giving would be a time of special joy. But often it is just the opposite. The *Seattle Times* of December 25, 1973, carried the following dispatch from the Associated Press:

"If you get pangs of sadness at Christmas-time, you're not alone. In fact, psychologists find that the holiday of accentuated 'joy' often has just the reverse effect on many people.

"'Christmas depression,' it's called."

Why is this true? Could a reason be that there is something wrong with the spirit of giving at Christmastime?

Certainly there are many who give gifts at Christmas in a true spirit of generosity; and they enjoy it. Have you noticed, though, that much of what takes place during this season is not really giving,

but merely the *exchanging* of gifts? Do not many people feel obligated to make up "lists" of relatives, friends and acquaintances? They know that these people will give them presents and will be expecting something in return. A feeling of compulsion takes away much of the joy of giving. And the financial and emotional drain of "Christmas shopping" takes another big toll.

A Christian Duty?

But is it not a Christian duty to give Christmas gifts? Do we not find the origin of this custom in the Bible with the "three wise men" giving gifts of gold, frankincense and myrrh to the infant Jesus in a manger?

Did you know that the Bible says no such thing? The only persons who visited Jesus while he was still in the manger were Israelite "shepherds," and they did not bring presents. (Luke 2:15, 16) It was not until perhaps a year or more later, when Jesus was a "young child" living in a "house," that the "wise men" (who were pagan "magi" or astrologers) brought him gifts. (Matt. 2:11, 16) And the Scriptures do not say that there were "three" magi who visited Jesus. The number is not given; nor is the date of Jesus' birth.

But if not in the Bible, where do Christmas gift giving and other customs of this holiday originate? The *Encyclopædia Britannica* (1974 edition) points out:

"The traditional customs connected with Christmas have developed from several sources as a result of the coincidence of the

Giving is supposed to bring joy. But joy is often lacking at Christmas. Why? Could it be that something is wrong with the "spirit" of Christmas giving?

Did you know that the "magi" who brought gifts to Jesus did not find him in a manger? They arrived long after his birth when he was a "young child" living in a house.

celebration of the birth of Christ with the *pagan agricultural and solar observances* at midwinter." (Italics ours)

This reference work goes on to say that Christmas gift giving and the decorating of houses with greenery came from the pagan Roman festival of *Saturnalia* and the Roman New Year. And it adds: "December 25 was also regarded as the birthdate of the Iranian mystery god Mithra."

Thus both Christmas gift giving and its other festive customs are rooted in paganism. Early Christians knew nothing of these practices.

A Better Spirit of Giving

This does not mean, however, that the Bible frowns upon giving gifts. On the contrary, Jehovah God, who "gives to all persons life and breath and all things," sets the perfect example of unselfish giving. (Acts 17:25) Christians, in imitation of God, must "practice giving." (Luke 6:38; Eph. 5:1) How can they do this in ways that really count?

Jehovah's gracious gifts to man, including that of his only-begotten Son for man's salvation, are motivated by love, not by any feeling of compulsion. (John 3:16) The apostle Paul counseled Christians to show a similar spirit when giving, saying: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." —2 Cor. 9:7.

Should generosity be limited to certain days of the year? Should it focus princi-

pally on close relatives and friends? Note Jesus' words about God in the famous Sermon on the Mount: "He makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have?" (Matt. 5:44-46) Does God limit the rotation of the earth that results in sunrise and sunset to certain days each year? Does his earth provide sustenance only for those whom he "likes"?

Clearly, the Christian spirit of giving must extend beyond the circle of one's family and friends; and it must be practiced from day to day, not just at certain times of the year. How much better this is than the once-a-year, synthetic "Christmas spirit"! It becomes possible to enjoy many opportunities throughout the year for delighting persons with presents that they did not expect. Since it is not a matter of exchange, a person does not feel "shortchanged" if he does not receive a gift. And any necessary shopping can be done with a single individual in mind and at a time when stores are less crowded.

What Can You Give to Others?

"But what can I give to others?" someone may ask. Actually, meaningful gifts need not be costly; in fact, gifts that delight people's hearts often cost practically nothing.

What mother, for instance, is not thrilled if her little boy brings her a flower that he personally picked? And do not feelings of appreciation overflow, often causing tears of joy, when a husband surprises his wife with a necklace, a pin, a bouquet of flowers, or some other small token of his love? And is not a husband delighted when his wife cooks his favorite dish?

Practical gifts, too, can be inexpensive. The Bible contains the fine example of

Dorcas, a Christian woman of the first century C.E., whose "gifts of mercy" evidently included making garments for needy widows. (Acts 9:36, 39) Could you do something similar for someone in need?

The Benefits of Sharing

The truly Christian spirit of giving includes what is mentioned at Hebrews 13:16: "Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased."

Do you own an automobile? Likely you know persons who would be overjoyed at an occasional offer of transportation somewhere or of a pleasant ride in the country. Perhaps you know someone who seems to be "working around the clock" to complete some needed household repairs or other necessary work. Would he not appreciate the offer of a helping hand? And what about running an errand for someone elderly or infirm? Simply offering to share your possessions or skills can lift another's spirits, and yours too.

Time is another resource that you can share with others. Do you know persons who suffer from loneliness, or who have been bereaved in some way? Paying such persons a visit and lending a sympathetic ear to their problems may do a world of good, and it costs you nothing.

Value of Spiritual Giving

Jesus Christ pointed to the most important of human needs when he said: "Happy are those conscious of their spiritual need, . . . Happy are those hungering

You can have the joy of giving even if you cannot afford to buy gifts. Did you know that?

and thirsting for righteousness, since they will be filled." (Matt. 5:3, 6) Jesus recognized man's need for spiritual things as most important and he devoted his earthly life to caring for this need of his hearers, teaching them the truth about God. He instructed his followers to do the same thing. Could you share in this sort of giving, sharing with others what you have learned from God's Word?—Matt. 10:5-7; Luke 10:1-9; Matt. 28:19, 20.

Today millions of persons throughout the earth are gaining Bible knowledge that God has made available without cost. (Isa. 55:1; Rev. 22:17) Jehovah's witnesses delight in giving time and energy to help interested people to study the Word of God. How satisfying this work is! It gives people real purpose in life, hope for the future and infallible principles for happy living!

Giving Within the Family

Perhaps the most important area for true generosity is right within the family. Here, too, the need is seldom for material gifts. Many families are well off materially and yet are unhappy. How can family members give to one another in ways that really count?

The Bible contains the finest counsel obtainable for happy family life. Concerning married couples, we read: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it." (Eph. 5:25, 28) "The wife should have deep respect for her husband." (Eph. 5:22, 33) Applying that counsel averts the strained relations that ruin homelife and frequently lead to separation and divorce. But it takes giving on the part of each toward the other.

When there are children, parents must also think of giving to them in ways that

really count. This includes providing their offspring with food, clothing and a place to live. But it also involves much more. You have probably noticed that children given 'everything they want' often do not respect their parents. What children really need is for parents to give of themselves. Youngsters ask where things came from and why they are here. Will you take the time to provide truthful answers to their questions? Will you fill their need for love and companionship? Doing so will pay rich dividends in happiness, for both them and you.—Eph. 6:4.

Children, too, must learn to give. Of special importance is heeding the counsel of the apostle Paul: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother.'" (Eph. 6:1, 2) But giving on the part of youths toward their parents involves more than just obedience. It includes appreciation for all that they do for the family and loving consideration for them as individuals.

Surely to "honor" parents also includes continued interest in them even after the children have left home and set up their own families. But have you noticed that people today often do not want to be bothered with their sick or aging parents and grandparents? Without sufficient reason they may ship them off to nursing homes to wither away in loneliness.

People who practice giving with the right spirit and in ways that really count are truly happy. It leads to domestic joy and contentment as well as meaningful relationships with others, especially Jehovah God. And you need never fear that freely giving will lead to any lack on your part, for Jesus assured: "With the measure that you are measuring out, they will measure out to you in return."—Luke 6:38.

Applying PRACTICAL WISDOM AROUND THE HOME

WISE King Solomon wrote: "When the axe is blunt . . . one must use more force; the wise man has a better chance of success." No question about it, this is practical wisdom. Applying such wisdom around the home will mean saving time, effort and expense and will assure better results.—Eccl. 10:10, *The New English Bible*.

To save time and effort, give thought to saving steps and movement in whatever you happen to be doing. If you make beds thoroughly one day, tucking the sheets firmly under the mattress, you may have less to do the next day. Try it.

Doing your daily chores in a practical order also saves time. First, make beds and clean the blinds (when needed), and then do your dusting. If you dust first, you may have to do it over again.

If there are children, particularly boys, in the family, you may find it wise to use the principle of "preventive maintenance" by training them in housework.

Do you have a schedule for certain tasks, and do you stick to it? It is practical to make a chart listing housekeeping chores and how frequently they should be done. Then mark the date each time you do them. Included in such a schedule might be vacuuming your furniture and your rugs; dusting thoroughly; cleaning venetian blinds; scrubbing and polishing floors; cleaning windows, sink drains, drawers and closets, also cleaning the refrigerator; washing blankets and having drapes cleaned. Doing all such chores systematically instead of haphazardly will save you both time and energy and keep your home always looking presentable.

Cleaning Hints

The accumulated experience of millions of housewives has resulted in much practical

wisdom. You can benefit from it. Here are a few ideas that others have shared.

- Use a damp (not wet) cloth when dusting and so catch all the dust specks more easily.
- Do you have trouble with lint when washing windows? Wipe them dry with newspaper.
- Has someone's carelessness caused white spots or rings on wood furniture? Get rid of them by rubbing oily nutmeats on them, or Vaseline or even toothpaste.
- Has a liquid been spilled on the rug, staining it? Immediately absorb all the moisture with a cloth or a blotter. If the stain is water soluble, clean with suds from a detergent; if it has an oil base, use some solvent, such as naphtha.
- Do you have spots on the walls? Sometimes just a soft art-gum or pencil eraser will do the job. If not, use hand soap and sponge; with one side of the sponge apply the soap; with the other side, rinse it off.
- After washing window frames and ledges, use a hard wax for a shiny finish. They will look nicer and stay clean longer.
- Use a vacuum-cleaner brush to clean venetian blinds and the inside of window screens. Afterward wash the brush with soap and water and let it dry before using it on drapes.
- Wash vinyl, formica and suchlike surfaces with hand soap and warm water, not very sudsy, and dry with a soft towel or cloth.
- Use a vacuum cleaner rather than a carpet sweeper on your rug; go over each portion of the rug again and again and again. Only in this way can you get up the sharp sand particles that rest at the bottom of the rug and that cut the pile when walked on.
- To keep any room smelling fresh, pour oil of peppermint on cotton and place it in a small jar or covered dish. Uncover it when needed.

Some Thrift Hints

You can double the life of your bed sheets by washing them only every other week; have a clean sheet on top for one week; the next week put the top sheet on the bottom, with a fresh sheet on top. When they begin to show signs of wear, cut them down the middle and sew the outside edges together.

If you are able to do so, turn your rugs around yearly so that the wear is distributed.

In all such ways and many others, you can show practical wisdom and be the kind of housewife who is a source of pride and joy both to her husband and to her children.

WILL YOU *ACT* ON THE TRUTH?

"NO, THANKS. We have our own religion." "We're all set." "We're satisfied with our church and prefer to remain as we are."

People frequently offer objections like these when someone calls at their door to discuss the Bible with them. This could give the impression that the world's religions really satisfy the needs of their members for knowledge of God, and for guidance in their lives.

In recent years, however, huge numbers of people have voiced discontent with the role of the churches of Christendom. The Roman Catholic Church, for example, has been sharply criticized in recent years; and this even in areas where Catholicism has dominated for centuries. Take Luxembourg for example.

In times past people of this small country of western Europe took their worship very seriously. They would speak reverently of their priest as "Lord," and it was considered a great honor to be entrusted with any service for the pastor. But things are different today.

In the course of a Bible discussion a man told a missionary of Jehovah's witnesses: "Really, I do not agree at all with our Catholic church and what is being practiced in it. Our church has got into a condition which has very little to do with the ideology of true Christianity. I, for one, do not go to Mass anymore!"

The dwindling number of priests is of special concern. In 1900 Luxembourg had one priest for every 580 people; but at the



By "Awake!" correspondent in Luxembourg

beginning of the 1970's the ratio had deteriorated to one priest to 1,000, and, in some areas, one to 2,000.

An important reason for this is the indifference of Luxembourg's youth toward clerical life and toward religion in general. This feeling was given emphasis a few years ago when religious instruction was changed from a compulsory to a voluntary subject in high school. As soon as the matter was made public, nineteen out of twenty-seven students in Diekirch rose from their seats and left the classroom. One of them told the professor: "You will not see us anymore in your religious instruction class."

A Revealing Questionnaire

As might be expected, the bishop of Luxembourg became concerned with these developments. Back in 1970 he sent a letter to all the inhabitants of the country sixteen years of age and older, inviting constructive criticism and suggestions for improvement from both Catholics and non-Catholics. The letter pointed out that people would soon receive a questionnaire that would aid the Church to gather public opinion on a wide variety of subjects. This information was to serve as the basis for discussions at a coming synod (an assembly of the principal priests of the country).

By February 1971 more than a quarter of a million questionnaires had been sent out. Such a thing was without precedent in the history of Luxembourg. What did the questionnaire reveal?

Among other things, it was noted that only 50,505 of the Catholics who responded (63 percent) believed that God gave meaning to the world and to mankind. On the other hand, 18,549 felt that 'God seems to be far away and has little to do with my personal life,' and 27,442 admitted to having no purpose in life. According to the newspaper *Tageblatt*, the questionnaire further revealed that "almost every third Catholic thinks that Luxembourg's Church leans too much toward the rich and powerful and is too little concerned about the common man and the poor."

The results also showed that, while 53,891 believed that education of children for future Christian life is the responsibility of parents, 38,333 felt that their knowledge of religion was inadequate. Could this be a reason why youths of Luxembourg care little about religion? Can parents who lack basic information about Christianity build strong faith in their offspring?

Would Luxembourg's synod come up with solutions to these and other problems that buffet the Catholic Church there?

The Synod a Disappointment

To date the synod has been a disappointment. By the beginning of 1974 nine committees had been appointed and 700,000 pages had been printed in the General Secretary's office. With what result? Raymond Streveler, who represented the committee on "Faith and Evangelism," summed up that committee's results with the French proverb, "*Qui trop embrasse, mal étreint*" ("Grasp all, lose all"), indicating that the subject was so extensive that an all-embracing coverage could never turn up solutions to specific problems.

Other committees, too, experienced difficulties in the initial stages of their work. Hope for a meaningful outcome of Luxembourg's synod, therefore, are dim. The General Secretary, Professor Paul Weber, estimates that, at the present pace, it may drag on for another ten years.

A Dangerous Pitfall to Avoid

The religious situation in Luxembourg is typical of that throughout the world. People everywhere are coming face to face with the truth that Christendom's religions have failed to satisfy the spiritual needs of the people. But will this truth move them to action? Here is where a dangerous pitfall looms up. What is that?

Have you noticed that, when it comes to age-old traditions and customs, many show a remarkable reluctance to change? Typical is the comment of a monk from a well-known monastery in Luxembourg:

"I know that my church is in contradiction with the Bible on many points, and conditions in my church are very bad, but I am resolved to stick to my church. A captain will not leave a sinking ship."

A young boy scout gave a similar reply, saying, "It would not be a real Sunday for me if I would miss Sunday Mass."

Such attitudes are common throughout the world. Force of habit, and loyalty to deep-rooted tradition keep hundreds of millions of persons subject to religious systems that they know are not teaching or practicing the truth. Will you allow sentiments like these to restrain you from acting on what you know to be the truth? That would surely be a dangerous pitfall. Why so?

Most importantly because such an attitude is displeasing to God. To the ancient nation of Israel who clung to falsehood, the prophet Jeremiah wrote: "An astonishing situation, even a horrible thing, has been brought to be in the land: The prophets themselves actually prophesy false-

hood; . . . *And my own people have loved it that way.*”—Jer. 5:30, 31.

Concerning this “horrible thing,” God asked: “Should I not hold an accounting because of these very things, . . . or on a nation that is like this should not my soul avenge itself?” (Jer. 5:29) Bible prophecy indicates that God will soon hold an earth-wide “accounting” with all systems of worship that do not conform to his Word. (2 Thess. 1:6-9) How will you fare at that time? That depends on whether you act now on what you know to be the truth.

What Will YOU Do?

What should a person do when he comes to realize that the church to which he belongs does not harmonize with Bible truth? Instead of clinging to it with a misguided sense of loyalty, lovers of truth do well to follow the examples of Bible characters like Ruth the Moabitess and the apostles and other disciples of Jesus who, once they realized that their forms of worship did not please the Creator, abandoned them in favor of true worship. (Ruth 1:16, 17; Gal. 1:14, 21-24; 1 Pet. 1:18) Will you act on the truth as they did?

Doing so will call for a careful study of the Bible on your part, for Jesus said: “God is a Spirit, and those worshiping him must worship with spirit and truth.” (John 4:24) Worship that is acceptable to God must be ‘with truth,’ that is, in harmony with the truth set forth in God’s Word. Examination of the Scriptures will also reveal how God will soon bring an end to wickedness throughout the earth, and how his Kingdom government will soon usher in a new order of righteousness in which peace and plenty in a paradise restored earth wide will be the common lot of the human family.—Dan. 2:44; Ps. 37:10, 11; Matt. 5:5.

The gladsome news contained in the Bi-

ble is satisfying the spiritual hunger of people throughout the world today. Consider, for example, this experience of a man from Luxembourg:

“My parents were Catholic, and so, following the usual custom, I was baptized a Catholic too. As I grew up, however, the religion of my parents ceased to satisfy me. There was always the same procedure in church, but as a lad of fourteen my questions on world problems were never answered, so although I was registered a Catholic as most people here are, I stopped attending church.”

Disillusioned, this man became involved for a while with Communism. But on a visit to East Germany a glance at the Berlin Wall brought home to him the meaninglessness of that whole system. He continues:

“About this time I met my wife-to-be, and we were married. Some of her relatives were studying with Jehovah’s witnesses, so I came in contact with their message. At last my many questions were satisfactorily answered. Neither false religion nor Communism could give me the precious possession I have today, namely, the knowledge of the truth that God’s kingdom alone will solve all human problems in the near future. Only through a knowledge of God’s Word can one be really free, and no wall in the world can withstand or hold back this Kingdom power. Here among God’s people I have found the source of real joy, springing from the all-important law of love.”

Have you faced up to the truth that the religions of Christendom have failed in their responsibility both to God and to man? If so, you must make an important decision. Will you cling to a religious system that is obviously out of harmony with Bible truth? Or will you act upon the Scriptural command concerning “Babylon the Great,” the world empire of false religion: “Get out of her, my people”? (Rev. 18:4) When making your decision keep in mind what is written at James 1:22: “Be sure that you act on the message and do not merely listen; for that would be to mislead yourselves.”—*The New English Bible.*

COPING with PNEUMONIA

BACK in 1954 an English workman sued his employer because he had contracted pneumonia and pleurisy. The cause, he claimed, was the cold and drafty room in which he had to work. The judge who heard the case found that the room was indeed cold, drafty and damp, especially in the early morning hours, and so granted the workman damages of 410 pounds, then valued at more than \$1,100.

But was the workman's pneumonia, which is really an inflammation of the lungs, caused *solely* by the conditions under which he had to work? These certainly were a factor, but there were also harmful organisms at work. In fact, there are various kinds of bacteria and viruses that can cause pneumonia. The typical case of pneumonia is an infection caused by the *pneumococcus bacillus*. In this most common form of pneumonia, the tiny air sacs of the lungs fill first with fluid and then with white blood cells endeavoring to fight off the infection. Red blood cells also accumulate, giving the sputum a characteristic "rusty" appearance.

Your right lung has three lobes and your left has two lobes. Just a part of a lobe may be inflamed, or, then again, one or more lobes may be completely involved. One may contract pneumonia without having had another illness preceding it, but often it hits a person after his having had influenza, cancer or kidney disease.

What are the symptoms of typical pneumonia? Among the first that you will experience are shaking chills, chest pains, a hard dry cough, bloody sputum and a

high fever. There may also be profuse sweating, nausea and diarrhea. Because of the serious turn that pneumonia may take, it is wise to consult a physician at once, especially since prompt treatment may spell the difference between an early recovery and a turn for the worse—a protracted illness or even death.

Primarily a Matter of Susceptibility

Statistics show that one of the primary factors in getting pneumonia is susceptibility. How so? In that age is a major consideration. Thus deaths from pneumonia are highest among infants under one year of age, and next highest in children from one to five years of age. After that the death rate from pneumonia is minimal, but gradually increases until one reaches the age of twenty-five, when it is about the same as among infants. According to a current medical textbook, "only one in every 500 persons of all ages in the United States may be expected to contract the disease in any one year."—*Textbook of Medicine*, Cecil-Loeb (1971).

There is as much as a 50-50 likelihood that you or anyone else is a carrier of pneumonia organisms without even being aware of it. But only a small fraction of these carriers will contract the disease. However, if you allow yourself to become greatly run down because of too much work, or overindulgence in exhausting pleasures, and should the weather also be bad, those bacteria or viruses might well take over, and then you will become the world's next victim of pneumonia.

A preexisting condition such as a serious illness or injury can make one susceptible to so-called "secondary" or complicating pneumonia. In this regard, it might be mentioned that in many cases of kidney or heart transplants the patient died from inflammation of the lungs. The overload on the body in fighting off the foreign tissue was too much, making it vulnerable to other problems. This is in line with the observation made by the sixteenth-century English physician John Caius: "Our bodies cannot . . . be hurt by corrupt and infective causes, except there be in them a certain matter apt . . . to receive it, else if one were sick all should be sick."

What to Do About It

Up until thirty-five years ago pneumonia was greatly feared, and rightly so, for from 30 to 50 percent of those who contracted it died. This was because the measures used for treating it, while relieving symptoms, never specifically affected the causative bacteria or viruses.

Treatment back then included enemas, hot baths, application of various wet packs and antiphlogistic poultices to the chest. Additionally, the patient was kept quiet and relaxed, was given lots of fluids to drink and was told to avoid needless expenditure of physical and nervous energy. Visits were discouraged so as not to tire the patient out. He was told to follow an old maxim 'Keep feet warm and head cool.' His room was kept well ventilated and clean.

But for all the tender loving care given victims of pneumonia back then, still they only had a 50-50 chance of pulling through. Today, however, in spite of the dangers associated with penicillin, 95 percent of those stricken with pneumonia are cured by it, so that it is not the dread disease of the past. Of course, in addition to treatment that kills the *pneumococcus bacillus*,

general supportive measures, including rest and nourishment, remain very important to good treatment.

Prevention Is Better

Today more and more interest is being shown in preventive medicine. Since "an ounce of prevention is worth a pound of cure," what can you do for yourself? You can apply this principle by trying to avoid conditions that weaken you so much that you become susceptible to the *pneumococcus bacillus*. Additionally, be careful to dress properly so as to keep warm and dry when facing stormy or wet weather. Should your feet get wet and cold, take a hot footbath as soon as possible. Also, good 'preventive medicine' is to guard against overweight, malnutrition, overindulgence in liquor, the keeping of late hours and dissipation of all sorts.

Yes, acquire resistance to pneumonia by building a strong, healthy body. As Rockefeller Institute research scientist Rene J. Dubos noted, the ecological principle applies also to the human body: the harm that bacteria and viruses can do depends largely upon the condition of their environment, your body. So, to the extent that is possible, build a disease-resistant environment within your body by giving due attention to your health even when you are not sick. That means eating wholesome, nourishing food (in moderation), keeping your muscles, heart and lungs sound by necessary exercise (especially if you are a sedentary worker), and getting sufficient rest and sleep. Also, be moderate in the pursuit of strength-sapping pleasures and excitement.

Finally, take to heart the Bible principle, 'Godly devotion along with contentment is great gain, for we have brought nothing into this world and we can take nothing out.' The wisdom of this is obvious, is it not?—1 Tim. 6:6, 7.

DO YOU EXPRESS YOURSELF

"I WISH I could express myself the way he does!" Have you ever said that? If so, you are not alone, for many people today find it difficult to express themselves clearly.

But now, as never before, there is a need for clear expression. Businessmen and their employees must convince customers of the advantages of certain commodities or services. Public lecturers must hold the attention of their listeners with material that is both informative and interesting. Parents and children need to communicate their feelings to one another.

Why do so many people have difficulty in expressing themselves clearly? What can be done to overcome this problem?

Obstacles to Clear Expression

At times emotions constitute an obstacle to clear expression. For example, a child who bursts into the house screaming after receiving a nasty gash at play will be unable to make clear what happened until he has calmed down. A person excited about some newly acquired information may try to "tell it all in one breath," with resultant obscurity. Individuals who speak to live audiences may find that their mind "goes blank" at times due to nervousness. Clear expression involves having one's emotions under control. But that is not all.

Our thoughts can be another hindrance to clear expression, for what a person *says* is merely an expression of what he *thinks*. If an idea is unclear in a person's mind,

CLEARLY?



that is how it will come out when he speaks. Clear expression, on the other hand, springs from clear, orderly thinking. That can be a challenge. Why so?

Because when we think of a subject for discussion a host of details come flooding into our consciousness all at once. The persons involved, the things that happened, the time, the place—everything can become fused together. If we are not careful we may just "think out loud," resulting in conversation that rambles through disjointed phrases, side excursions and regressions. Disorderly thinking also causes "word whiskers" such as "uh," "and-uh," "so-uh." Many individuals, upon hearing a recording of their own conversations, have been saddened to learn that the overriding impression of their speech was a series of prolonged "uuuhhs." Has that ever happened to you?

Getting Your Thoughts in Order

How can you develop the orderly thought patterns that produce clear expression? Keep in mind that it will not help your hearers if you just uncork tidbits of information as they come up into your mind. Clear expression requires careful thinking in advance. The Bible, at Proverbs 15:

28, points out: "The heart of the righteous one meditates so as to answer." With regard to public speaking, Professor William G. Hoffman writes in the book *How to Make Better Speeches*: "The better speakers do their real thinking off their feet—in the home, in the office, on the sidewalks—anywhere but on the platform. They know that good talks grow out of contemplation, reflection and plan."

This advance thinking should not spread out in all directions at once, but should follow a definite pattern. Professor Hoffman continues: "Good talks don't spread out. They dig down. They try to answer the question, 'For instance?' They don't take up a point only to drop it at once and go to something else."

How can you gather such specific information? Many successful speakers and writers suggest sorting out facts under six headings that were described by English writer Rudyard Kipling as follows:

"I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why and
When
And How and Where and Who."

These six questions lead to facts. If you develop these aspects separately in advance (as far as this is possible), your presentation will display orderliness and clarity. Of course, most people are not accustomed to thinking through a matter one aspect at a time. But you can develop this skill. In time clear thinking and expression will become almost automatic to you. Yet this alone does not guarantee that your hearers will understand what you say. Why not?

Inform YOUR Audience

Clear expression also involves knowing the type of audience that you will address. Different people may be interested in different aspects of a subject and this will influence how you develop it. If you are

relating an event, some may be satisfied simply with "what" happened. But when trying to persuade someone to take a certain course of action, you will probably have to emphasize "why." Others may want to know the place, the time and other circumstances.

Related to this is the need to find out how much your audience already knows about your subject. To illustrate: If a person inquired of you how to get to a certain location, you might begin by asking: "Do you know where Main Street is?" If he did, you would start directing him from there. But if not, it would be necessary to lay some prior groundwork. Similarly, in striving to make yourself clear it is good to ask: How much do my listeners already know about this matter? What foundation must I lay before these points can be made clear?

Driving the Point Home

Has anyone ever interrupted you, pleading: "Would you please get to the point"? This touches upon another important aspect of clear expression, namely, *knowing exactly what point you want to put across* when you speak. Some have found it helpful in preparing a speech or other type of public presentation to write out the main point in one sentence. Then they divide the material into sections and place a one-sentence summary of each section at its beginning. This reminds the speaker of what he especially wants to put across.

Sequence is another important factor if your hearers are to get the point. Which aspect should come first? Which one last? In what order should you place your main points? This, too, depends upon your audience and the effect you wish to achieve. When describing an automobile accident to a policeman, you might tell the details in the order of their occurrence (a chronological sequence). But you would most

likely relate these same details in an entirely different order (a logical sequence) when advising your child to steer clear of dangerous intersections.

It is important to realize, too, that people think much faster than you are able to speak. Minds tend to wander, and if this goes unchecked, they may miss the point of your presentation. What can you do?

Employ repetition. As you progress through your material, repeat the main points that have been discussed, relating them to the central theme. Some have found it effective to incorporate a concise summary of all the main points in the conclusion of a talk. Repetition serves both to emphasize the key thoughts and to keep people listening right to the end.

Illustrations are a further aid in driving the point home. When you use illustrations, you impress meaningful pictures on the minds of your listeners. Well-chosen illustrations couple intellectual appeal with emotional impact. They stir the thinking processes and make it easier to grasp new thoughts. But illustrations can do as much harm as good if they are not carefully selected. Make sure the ones you choose are simple and that the audience appreciates why you are using them. Choose illustrations that support your main points and make them easier to understand. And do not use too many illustrations.

Now for the conclusion. This is of the utmost importance in driving the point home. What people hear last is often what they remember first. Though your conclusion can include a summary of what you have said, it may be unwise to limit it to this. Here is where you must *show your audience what to do*. The book entitled "Public Speaking—As Listeners Like It!" says: "The end of your speech, like the end of your pencil, should have a *point*. . . . It must answer the audience's question: 'SO WHAT?' . . . In the con-

clusion of your speech, ask your audience for some specific action."

You Can Learn the Art of Clear Expression

Some people will find that clear expression comes relatively easy. With others it may seem like an elusive goal. But if a person really *wants* to express himself clearly and is willing to *work hard* at it, he is sure to progress. Are you willing to put forth the required effort? Here is a simple method for practice:

Think of a worthwhile subject. Then draw six columns on a sheet of paper, heading them with the aforementioned fact-finding words (who, what, why, when, where and how). Take one aspect and jot down what you can find out about it. Fill in details in as many columns as you find to be practical. Do the same with another aspect, and so forth. The result will be an orderly arrangement of facts.

The next thing is to determine how to use this information. It will help to take another sheet of paper and write out (in one sentence, if possible) the main idea that you want to impress on your listeners. Then briefly note the type of audience you will address and what action you want them to take. Another space can be set aside for examples or illustrations.

Having these things down on paper will help you to develop an outline of what you want to say. After practicing in this way for a while, you will find that you are able to carry out much of this process in your mind alone. Clear thinking and clear expression will then become a part of you.

The art of clear expression is within your grasp. But it calls for time, patience and hard work. Are you willing to put forth the necessary effort? You will be glad that you did—and so will your listeners.

Should **HISTORY** Be Rewritten?

THE very thought of "rewriting history" upsets some persons. They consider it a dishonest attempt to manipulate the past to fit a current theory or to glorify one nation, race or religion. Is that the case?

Yes, it is—sometimes. The record of man's past has been "rewritten" on occasions in order to fit certain political or religious ideologies. But this is not always so. There are also circumstances under which history should be revised.

The important thing to keep in mind is this: *Why* is it being rewritten? What is the motivating spirit or reason for adjusting history? Let us see.

Getting the Facts

One legitimate reason for rewriting history is that more information has come to light. Despite what some people think, it is often difficult for a writer to get the "facts" about history. Why?

One particular problem, surprisingly, is the superabundance of material facing the modern writer; this can act as a barrier to his research. It is humanly impossible for him to comb through all the information available on some subjects. At the same time, paradoxically, very basic material regarding events of even relatively recent times is often missing or is unclear in meaning.

For instance, do you know who discovered the North Pole? A check of references will reveal to you that there are claims and counterclaims for at least two men,

Robert E. Peary and Frederick A. Cook. Many books have been written on the subject. But who today can really say for a certainty who was first at the North Pole—an incident that took place less than seventy years ago?

And just a little over ten years ago, American President John F. Kennedy was assassinated in the view of many persons. Was he murdered by a lone assassin, as generally believed? Or were there really a number of conspirators responsible for the president's death? The answer to those questions is still debated in some circles.

Yes, as these examples show, just gathering the "facts" alone makes the modern historian's challenge a large one. Suppose any one of the points here mentioned could be resolved. It would be necessary to rewrite history in that light. But at times the history books must be adjusted for other reasons.

New Viewpoints

Time may cause nations and people to develop new viewpoints toward the past. Through diplomacy and trade agreements former enemies become allies. The perspective from which the past is examined shifts and history books and monuments written at an earlier period come to sound out-of-date or harsh. What once seemed bad, with the passing of time, may seem good. History is then often rewritten to fit a later situation.

Thus, back in 1868 the New Mexico territorial legislature wanted to honor its

dead soldiers. A thirty-three-foot-high obelisk was dedicated: "To the heroes who have fallen in various battles with *savage* Indians in the Territory of New Mexico." Now, more than a century later, even most white Americans will agree that the Indians living in that territory were no more "savage" than the invaders. So a number of modern New Mexico officials want to erect another marker explaining that the monument's original language 'reflects the thinking of a bygone age.'

How changing attitudes affect historical point of view is seen, too, in the so-called modern ecumenical religious spirit. Formerly, Catholic histories regarding the Inquisition tended to defend that Church court's actions during the fifteenth and sixteenth centuries. But now, a recent book called *The Inquisition*, by Notre Dame's John A. O'Brien, is described by Catholic writers as taking "the new vantage point of post-Vatican II Catholicism" and thus is "notably more honest and free of special pleading."

Similarly, the ecumenical spirit seems to have affected the way Jewish publications refer to Jesus Christ. For centuries Jewish tradition forbade even the pronunciation of Jesus' name. But today, a Jewish study reveals, modern schoolbooks used by Israeli youngsters present some of the most sympathetic pictures of Jesus Christ ever offered to modern Jews.

Time has altered the viewpoints of New Mexico state officials, the Catholic Church and Judaism. Each has thought it wise to "rewrite history."

The Other Side

There is another matter. One viewpoint may be well known; it is popu-

larized history. But it may make another country or race appear backward or foolish. The latter people eventually want to tell *their* side of the story too. This is to be expected, is it not? So history is rewritten.

There is, of course, an obvious danger here. The usual tendency when rewriting history in an effort to support a certain view is to "pick and choose" information, finding that which paints a noble picture of the writer's side of the story. This is somewhat like the method of a clever lawyer who sifts through evidence and selects only the material that will benefit his client while ignoring or suppressing other information. When this "pick and choose" spirit dominates, the rewritten version of history is likely to be as lopsided as an earlier one.

Then, if a person reads one nation's history book he will likely get one impression; to read a book from another country will give an entirely different view. Currently, for instance, a commission of Germans and Poles is revising school history textbooks regarding the border between the two countries. Strong hatreds have percolated in this vicinity for generations. Now both sides say they want new history books to help soothe over the heated border disputes of the past. But they cannot agree on certain points.

If you ask the Germans about the Teutonic incursions eastward into Poland about six hundred years ago, they may



call that a "civilizing mission." But ask the Poles. They may tell you that the same activities were "aggression under the guise of missionary work." Each side therefore has a certain view of what took place in the past. Each can point to certain evidence to support its side of the story.

It is similar with African history. Ask yourself, 'How much do I really know about Africa's past?' Frankly, most persons today have learned African history through European eyes. To the European, Africa was the place where the trader, missionary, explorer and conqueror made names for themselves. Europeans often considered Africa backward and called it the "Dark Continent."

But do the Africans consider that they were really as backward as the Europeans imply? One answer is produced by Nwabueze Chukwemeka Okoye of New York's State University College, Department of African and Afro-American Studies. Of European expansion into Africa, he says: "The effort was clearly to justify European dominance of the Africans not in terms of sheer force (which it was) but in terms of a cultural superiority (which it was not)."

Today, wise Africans and Europeans realize that some Europeans have had honorable reasons for going into Africa and have really done a certain amount of good. On the other hand, they acknowledge, after the arrival of foreigners, many of the African people were clearly exploited.

The person reading history and trying to be as objective as is possible appreciates that all sides—Germans and Poles, Europeans and Africans—have a story to tell. He knows that there is ordinarily a degree of correctness in each view. But he also is aware that, to arrive anywhere near the truth, he properly must counterbalance one history against its opposite.

Search for a Pattern

Men rewrite history, too, because they are looking for a *pattern* in all the events that have occurred. Elaborate theories have been developed in an attempt to explain why things took place as they did. Historical narratives are recast to fit those ideas.

Thus one modern historian sees the seeming cyclic rise and fall of empires as "waves," one following the other, reaching a crest and plummeting. Another writer may analyze all human history as an accretion or steady buildup of ideas and ideologies that have reached their zenith in contemporary Western civilization. Others assert that the same growth of ideas, however, points toward worldwide Communism. The men who have surveyed the past looking for some pattern have reached many different conclusions, and each has written and rewritten history accordingly.

Is there really a pattern to history, however? Well, many of the professed patterns in history exist largely in the minds of their creators. Oftentimes they seem contrived and artificial, although some contain kernels of truth. But there is one pattern on which nearly all students will agree. What is that?

That human history has been mostly bad. Bloodbaths, economic crises, scandals, and assorted forms of sadistic cruelties and tortures have been mankind's stock in trade. Few students fail to see *that* pattern.

Why This Pattern of Evil?

Most historians point to something impersonal, which they call "historical forces," and say that these are responsible for what has occurred. But why have "historical forces" done so much damage, created so much trouble and unrest when ordinarily people prefer peace and calm? Men's theories of history, though they bulge library

shelves to the point of overburden, have produced no really satisfying answers to that question.

But the Bible explains why this tumultuous pattern has so branded itself into man's history. It clearly explains what the real "historical forces" motivating men have been. First of all, the Bible is not oblivious to the natural outworking of things and circumstances; it shows that people and nations 'reap what they sow.' Both good and bad deeds have a way of catching up with nations—as they do with individuals—and awarding them accordingly. (Compare the example of the Amorites referred to at Genesis 15:16.) Further, the Bible reveals that many of man's problems are rooted in his sin and greed, and it alone explains the origin of these. (Gen. chap. 3; Rom. 5:12) But the Bible puts much of the blame for man's state of affairs, not on blind "historical force," but on a *person*, the invisible Satan. It shows that he has aggravated bad conditions through history, making them worse by creating woe. Nothing else satisfactorily explains the consistently evil pattern to history.—John 8:44; Acts 10:38; Rev. 12:10-12; 13:1, 2.

God's Purpose Through History

A correct assessment of history can be made only in the light of something else, however. What is that? God's will and purpose. A proper view of history must take cognizance of the truth stated to the king of Babylon centuries ago: "The Most High is Ruler in the kingdom of mankind, and . . . to the one whom he wants to he gives it." (Dan. 4:32) Where his purpose has been involved, he has intervened in human affairs. Anyone who overlooks this fact of history *must* revise much of his view of the past.

The Christian apostle Paul was aware of this important factor. In talking about God, Paul said: "He created every race of men of one stock, to inhabit the whole earth's surface. *He fixed the epochs of their history* and the limits of their territory." (Acts 17:26, *New English Bible*) In what sense has God 'fixed the epochs of man's history'?

For one thing, in that he has foreseen the rise and fall of various political empires and their relationship with his people. (Compare Deuteronomy 32:8.) The Bible book of Daniel particularly shows this. (Read chapters 2, 4, 7, 8, 11.) For several thousand years God has allowed men to try all forms of government. None have brought lasting peace to the earth, have they? None have settled basic social problems such as crime and immorality. None have stopped disease and death. But God has allowed them to try. The record they have made he judges as 'beastly.'—Dan. 7:2-14.

Now a different 'epoch' is upon us. The time permitted by God for the nations to rule over the world of mankind has expired! He will soon act decisively to fulfill the prophecy at Daniel 2:44: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." Under the lasting rule of that kingdom of God the earth will become a paradise for those who love righteousness. And you can live then.—Matt. 6:9, 10.

Yes, there are indeed occasions when history should be rewritten. Most importantly, however, our own view of history must, if necessary, be revised to correspond with that of the One who has 'fixed the epochs of man's history.'

THE dinner is a special one. In the center of the table is a large pineapple that has been hollowed out and filled with pineapple chunks and something white. Shredded coconut? No, sauerkraut! Surprised? Not if you live in Germany or Poland.

German cooks not only serve sauerkraut in the traditional way, as an accompaniment to meat dishes (especially sausage or pork), but use it in combination with other foods, such as mixing it with grapes for a "tangy side dish." There are Polish recipes for sauerkraut in wine, with dried mushrooms or with pickles. There are also "kraut" soups and salads. Yes, sauerkraut is popular.

Popular in many places, yes, but is it nutritious? Consider just one incident in its long history. Did you know that sauerkraut was vital in overcoming the once-dreaded "sailor's disease," scurvy? Scurvy is a vitamin-C deficiency disease "that habitually decimated the crews of ships on lengthy voyages" because they did not get fresh vegetables. In the late 1700's British captain James Cook discovered that sauerkraut along with other vegetables and fruits both prevented and cured this disease. He began one of his voyages with a supply of 7,860 pounds of sauerkraut!

So, too, today, because of its vitamin and mineral content, uncooked, that is, "raw" sauerkraut is recommended by nutritionists. For instance, Dr. Linus Pauling notes: "Sauerkraut contains a good amount of vitamin C."

In view of this, some might ask, "How is sauerkraut made? Could I make it at home?" Yes, and the basic formula is very simple. Fundamentally, if a person has access to fresh head cabbage he can make his own sauerkraut. Even a five-gallon crock will last a family of four for quite a while (depending on appetites, of course).

A German cook explains a basic recipe for "raw" sauerkraut in a five-gallon container: "You will need a container of glass, porcelain, wood or earthenware; but do not use a metal one. If you have a device for shredding vegetables, fine, but if not, cut each cabbage in half

Surprising Sauerkraut

and then slice across the leaves, making about one-eighth-inch-wide cuts. In the bottom of your crock put a layer of shredded cabbage and then, using a pestle of some sort (something to press down the cabbage but not with sharp cutting edges on it), pack this down firmly, until you have about a four-inch layer. You can put into the crock a ruler or stick with every four inches marked off to know when you have the right amount for a layer.

"Now sprinkle a tablespoon of salt over the top of this layer. Proceed to pack down another four-inch layer and then sprinkle the top of this new layer with salt. Keep doing this until the container is nearly filled.

"Place four whole cabbage leaves on top of the last salted layer, then put a board on top (a piece of wood smaller than the opening at the top of the crock so that the board rests directly on the cabbage). Place a heavy stone on top of the board. For a five-gallon crock, a ten-pound or heavier rock would be good. When it is fermenting you may want to keep it in a warm place, but once it has turned to sauerkraut keep it in a cool place, perhaps your basement.

"And now for the hard part, patience! It takes about six weeks for the cabbage to transform and become sauerkraut. At the end of this time period, remove the top cabbage leaves and also skim off the residue at the top. Then remove the first one half inch or so (it will be darker than the rest of the sauerkraut) and below it you have enough good sauerkraut for many meals."

There are many recipes for making "raw" sauerkraut that show its surprising versatility. In addition to adding salt to each layer, you can add caraway seeds, a combination of juniper berries, mustard seeds and onions, vine leaves or sliced apples. Even garlic can be used, but sparingly.

Surprisingly simple to make, surprisingly versatile in its uses, surprisingly healthful—sauerkraut may be a food you will want to consider for your family.

HURRICANE FIFI

DEVASTATES HONDURAS

By "Awake!" correspondent in Honduras

"**H**ELP us, please! What is happening here is horrible! You just can't imagine it!"

The pleading voice was that of a ham radio operator on the north coast of Honduras. And he was right. Any description of the catastrophe, though it might sound exaggerated, pales before its cruel reality. The government declared Honduras in a "state of national disaster."

It was the worst calamity in Honduras' recorded history. Authorities estimate that 8,000 to 10,000 persons died. About 100,000 persons were left homeless, and a half million others suffered losses. Farms, cattle and most of the economically important crops were destroyed. Highways, railway lines and bridges were ruined, crippling transportation.

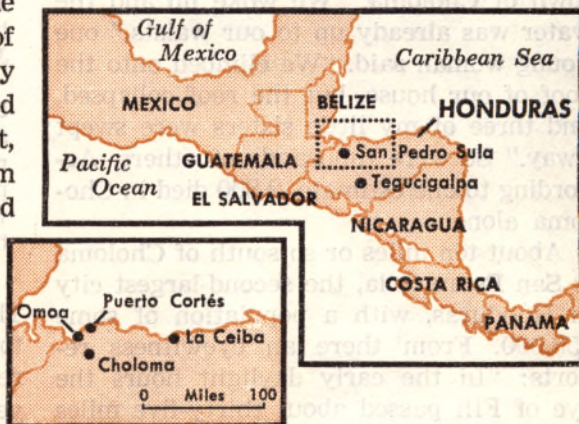
A man pointed to where his home once stood amid hundreds of houses. The area was now a wide riverbed, and not the slightest evidence could be seen of any of the homes! Dry riverbeds had suddenly become raging torrents several hundred yards wide. When the storm was past, bodies were found as far as six miles from their homes. Automobiles were uncovered three feet beneath the surface of the mud. It was not unusual for houses that were left standing to be half filled with sand and mud.

What forces wreaked such devastation?

The Gathering Storm

On Tuesday afternoon, September 17, the Civil Aeronautics office radio first broadcast a warning that Hurricane Fifi was nearing the Caribbean coast of Honduras. But there was no particular alarm. September is the month of hurricanes, and the flooding they cause is desired, since it is generally moderate and leaves a layer of fertile soil that favors agriculture.

But on Wednesday, the 18th, at about 4 p.m., the northern Honduran cities began to feel Fifi's fury. Instead of moving quickly along the north coast into Guatemala, Fifi's speed was reduced by low-pressure areas along the Pacific coast. Heavy rain and flooding resulted along the Pacific coast. But the real disaster areas were in northern Honduras.



Finally, on Thursday the hurricane moved on into Guatemala, eventually dying out in Mexico on Friday. In the meantime, twenty inches of rain had fallen in parts of northern Honduras.

The storm was also whipping up the sea, raising its level. This stopped the drainage of rain-swollen rivers, causing them to overflow into cities and create havoc and destruction.

The downpour in the mountains set the stage for even greater devastation. As if by giant claws, the deluge scratched and clawed out the mountainsides, sending tons of mud, sand, vegetation and boulders onto the land below. This debris filled up rivers, blocking the water. When the obstruction broke loose, or the water found another exit, it was like a flash flood that carried with it millions upon millions of tons of rocks, mud and trees. These rivers of destruction were often hundreds of yards wide, and where there were villages or houses in the way, these were not just flooded; they were swept away altogether.

Sudden Terror

The flash floods often caused more damage than the howling winds and torrential rains of the hurricane. In the predawn hours on Friday an avalanche of boulders, tree trunks, earth and water swept down from surrounding hills and devastated the town of Choloma. "We woke up and the water was already up to our waists," one young woman said. "We climbed onto the roof of our house, but the roof collapsed, and three of my little sisters were swept away." So were thousands of others. According to one estimate, 2,800 died in Choloma alone.

About ten miles or so south of Choloma is San Pedro Sula, the second-largest city in Honduras, with a population of some 150,000. From there an eyewitness reports: "In the early daylight hours the eye of Fifi passed about thirty-five miles

to the north of us. Flooding was extensive. All you could see for miles around, and all the way to the steep mountains nearby, was water. People panicked, rushing to nearby villages on higher ground. But many were crushed by mammoth mountain slides or drowned in the raging waters."

La Ceiba was one of the first cities to feel the fury of the hurricane as it churned along the coast of Honduras. It was terrifying, especially for small children. This is what a little eight-year-old girl, whose mother regularly takes her to the Kingdom Hall of Jehovah's Witnesses for Bible instruction, said about the experience:

"When the hurricane came, my father was away and we were scared because we had never seen a hurricane before. But mother explained that hurricanes were just part of things that happen in the weather and that it was not like some people say, that God is angry with the people.

"We went up to the second floor of the house, because mother said it would be safer up there. But even there the water almost reached us. So my older sister and I decided that the best thing to do would be to get our book *Listening to the Great Teacher* and read Bible stories out loud so that mother could hear too.

"We chose chapter 14, the one that tells of how Jesus calmed the sea. We especially looked at the picture that shows him walking on the water, coming to help the disciples in the boat when they were scared by the storm. That really made us feel better, because we were trusting in Jehovah and in Jesus.

"The next night the hurricane was still bad, so we did the same thing. This time we studied the chapter on prayer. We asked mother to say a prayer for all of us and we prayed a lot that night. Mother said that we were a help to her too, because it made her happy to see that we trusted in Jehovah."

Many, however, were not so fortunate. Those who had lost everything crowded together in refugee shelters. According to relief organizations, children under seven years of age comprised 75 percent of the

refugees. The scenes were often despairing.

There were boys who had seen their sisters die. There were parents who had lost their children, and children who had lost their parents. Their faces reflected the desolate feeling in their hearts. The whole northeastern part of Honduras was devastated by the effects of the hurricane.

Amazing Escapes

In certain areas it is truly remarkable that anyone survived. In Omoa, for instance, officials estimate that 80 percent of the town was destroyed. The Kingdom Hall of Jehovah's Witnesses, where many had taken refuge, was flooded with some four feet of sand and water. Yet those there survived by climbing up into the rafters, where the water did not reach them. A full-time preacher of Jehovah's witnesses in the town reports:

"In the middle of the night, when I saw that it was becoming dangerous, the first thought that came to my mind was, How can I help my fellow Witnesses? I quickly got up and went out.

"I could see that the water was becoming a raging stream just ahead of me. It was impossible to go farther, but I managed to crawl upon a wall that was still above water. I could see very little in the darkness and heavy rain. And the terrible roar of the rushing, debris-filled water drowned out the screams of those who were being carried away by the force of the current.

"The local city hall, filled with people seeking refuge, was soon washed away, as were the majority of the homes in town. Now I realized that I was not going to be able to help anyone, and that I might not survive myself.

"It is very difficult to know what to do in the situation I was in. Should I jump into the raging waters and try to swim to safety? Or should I stay on the wall

and wait until the current swept me away? How high would the waters rise?

"The raging torrent carried all sorts of trees, rocks and debris that became like battering rams, pounding against the wall as if in a deliberate effort to demolish my one place of safety. Every time I felt a thud against the wall, my heart would pound and I wondered how long the wall would stand up to this severe treatment—especially since I knew that so many other walls were now floating in the stream. Is this the final blow? How many more blows can it withstand?

"All of a sudden I saw coming toward me a huge object, at first formless in the darkness, but as it drew closer I could tell what it was—a house heading straight for my wall! With little hope of surviving, I crawled to the far edge of the wall and asked Jehovah for strength and help. I was determined to accept whatever Jehovah permitted. To my amazement and joy, the house swerved away and only grazed the side of the wall.

"Now more grateful than ever to be alive, the daylight found me still clinging to the wall giving thanks to Jehovah for my survival. However, I felt sad for all the less fortunate people who had lost their lives. In the whole area where I had spent the night on the wall, there was very little else left. Everything was desolate.

"My grief was deepened as I thought that I must be the only Witness in the town still alive. But when I made my way to the Kingdom Hall and saw the others there and learned that *all* had survived, you can imagine the tears of joy that came to my eyes!"

There were many amazing escapes as the floodwaters demolished certain places, but not others. In San Pedro Sula, for instance, about thirty houses only five blocks from the Kingdom Hall were swept away. In another instance, a small village

in the vicinity was demolished and many died. However, one boy, still alive, was found in a nearby tree.

As the destructive flood neared their refuge, four families of Jehovah's witnesses in San Pedro Sula prepared to get into a big diesel dump truck and two pickups to flee up the canyon to Sapotal, a nearby village. A neighbor gathering valuables, however, blocked the Witnesses' way and they were detained for ten minutes. But, in the meantime, the highway they were headed for became a torrent carrying logs and boulders. If they had gone ahead, they would almost certainly have been killed! They are grateful that, as a result of being detained, they were spared.

Concern for Others

In the terrible flooding of such towns as Choloma, people often survived because of the help offered by others. One of Jehovah's witnesses, whose home there is set on stilts about four feet off the ground, relates:

"When I realized the danger of my next-door neighbor and all her children, I called to her, urging her to come over to my place where it would be safer. But she seemed determined to stay where she was. So I tied a rope to myself and fastened the other end securely to my property. I then crawled through the barbed-wire fence and made my way through the water to her house. With the family's consent, I took the children, and we managed to get back safely. Later the rest of the family, thinking the matter over, decided to come to my house. They had previously not been favorably disposed toward Jehovah's witnesses, but they now had a change of heart, for they never imagined that we would risk our lives to save them.

"Eventually about 200 people took refuge in my home. I stood on the porch and watched the waters carry by all kinds of debris. But the most horrifying sight was the dead bodies. I knew that it would be dangerous if those bodies came up onto the porch or into the house and caused a backup or overflow of the waters. So I got a pole

and stood on the edge of the porch, pushing the bodies away as they came by.

"I had fine opportunities to explain the Bible truths regarding the condition of the dead—that they are unconscious and are not being tormented in any way. (Eccl. 9:5, 10) I also spoke of the hope that the Bible offers of a resurrection of the dead, and that in God's new system those who have died have the prospect of again being reunited with loved ones.—Acts 24:15; 2 Pet. 3:13."

A full-time preacher of Jehovah's witnesses also endeavored to help others, but had harrowing experiences in doing so. He relates:

"We heard the warnings over the radio at about 10 p.m., but we didn't really think that the hurricane would do much damage to us so far inland. But about three o'clock in the morning the flood came with such speed and force that in the areas closer to the river many people were literally swept out of their beds; others were carried away still in their houses.

"By the time I awoke the water was already three feet high, and was rising about a foot an hour. The current had already ripped out part of the fence in front of our house. I held our two children under my arms and carried them to higher ground. But my wife, being in poor health, was too weak for the swift current. She started to go back, but fell. A man who was watching nearby saw her plight and came to her rescue. However, he was not strong enough, although he was able to keep her from going under. When I got the children to safety I returned and helped both of them over to where I had left the children.

"Then we began walking because I knew it would not remain safe for long where we were. It was becoming daylight but still it was hard to see. We stumbled along, stepping into ditches and would go into the water up to our necks. Finally we got to a bridge, which was still passable even though it was covered by water and pieces

of it had broken away. When we were all safely across, I left to check on other Witnesses.

"There was three feet of water on the road, so I walked along the railroad track. Soon I heard screams and looked and saw a family stranded on the roof of their house. I just couldn't walk by and leave them there, so I went to see what I could do. When I stepped off the railroad track, I went into water that was flowing so swiftly it knocked me off my feet and carried me right through the gate of the house and over a barbed-wire fence, where I ripped my trousers badly. My jacket caught on the barbed wire and got all tangled up in it.

"I finally got out of my jacket and the water carried me smack into a tree. I got hold of the tree with my arms around it, holding on for dear life. When I got myself together, I was thrown a rope, which I tied around two trees. There were seven in the family, and all but the grandmother were up on the roof. The house was leaning at a very bad angle and it seemed almost ready to cave in. I got the children over to where the rope was tied to the trees, and they climbed into a tree. It was a little harder to get the grandmother out, but I finally succeeded. When the last person was out of the house and up in the trees, the house collapsed.

"We didn't feel very safe up in those trees, however, because there were other creatures there that had the same idea as us—to get to a higher place of safety. These were poisonous snakes. I later heard of a man who had taken refuge in a tree, only to die of a snakebite in the neck. Fortunately, we did not have such an experience.

"Finally, after a couple of hours the water subsided. We helped each other out of the trees and I continued on my way to see how my fellow Witnesses were. Thankfully, all in that vicinity were all

● **A Permissive Society**
—Where Does It Lead?

● **The Art of Persuasion.**

● **How Long Can Man Live?**

—In the next issue.

right. But then, along with friends, we went to check on still others in a section called Guayabal. There we got a terrible shock—we saw nothing but a huge river with logs and debris and houses floating downstream. I was really worried about the brother who lived there. But there was nothing we could do, so we went to see what we could do for others.

"We arranged a meeting for 2 p.m. the next day, after spending all that day caring for different ones. When the meeting started, some were still unaccounted for, but halfway through, one by one, the rest began coming in. By the time it was over, *everyone* was there safe and sound. How happy we were to see each other!

"There had been brothers living in the worst hit sections, so we were really amazed and grateful to see them still alive. *No one worried about lost houses or possessions. We were just glad to be together alive.* We were so filled with emotion we barely managed to get through the final song; everyone was crying. We thanked Jehovah from the bottom of our hearts in prayer. We really came to know what it means to rely on Jehovah and to trust in his protection."

An estimated 1,600 of Jehovah's witnesses lived in the area affected by the hurricane. But the truly remarkable thing is that not a single one of them was killed, even though many lived in the hardest hit places, such as Choloma, Omoa, San Pedro Sula and areas nearby.

Relief Measures

From thirty-five countries the world over, Honduras received aid in the form of food, clothing, medicine, tents, blankets, money, and so forth. Literally hundreds of tons of relief goods for hurricane victims were sent by boat and airplane and were distributed through government agencies.

Jehovah's witnesses, too, had a major share in providing relief. Already on Thursday, September 19, before the storm was over, three representatives from the Watch Tower Society's branch office in Tegucigalpa went to San Pedro Sula to check on the situation. That same day Witnesses in Tegucigalpa began contributing food, clothing, medicine, utensils, bedding and money to help persons in hard-hit areas. Others, too, hearing of the Witnesses' relief program, contributed. By Saturday morning Witnesses were busy at the branch office sorting, packing and loading supplies into trucks for distribution to their Christian brothers in the north. Also, some clothing was sent to the Pacific coast where there were fewer needy ones.

The first day, almost six tons of locally donated items were shipped out, and more tons were sent later. Until such supplies became available in hard-hit areas, the Witnesses there made every effort to account for each brother and sister, and to care for them. Even those with whom Bible studies were being conducted were searched out and helped. In some areas it took up to five days before all the Witnesses could be located and accounted for.

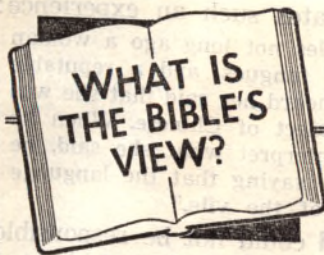
On Thursday, even before the worst was over in Choloma, sixteen Witnesses from San Pedro Sula walked there carrying parcels of food and clothing on their shoulders. Most of the way they waded through water, sometimes waist high, avoiding snakes and dead bodies. Later, clean-up crews of as many as forty Witnesses went out from San Pedro Sula.

They brought their own shovels and cleaning equipment to dig the mud and slime out of homes and Kingdom Halls. Some worked right in San Pedro Sula, others in Choloma and nearby towns.

Jehovah's witnesses in many other lands also provided assistance. From every Central American country they made inquiry as to the needs of their Honduran brothers, and the most practical arrangement for sending supplies was worked out. A boatload of ten tons of food and clothing arrived from Belize only five days after the hurricane. It was unloaded by the Witnesses themselves at the dock in Puerto Cortés. Other boats and planes, carrying many more tons, were dispatched from Miami and New Orleans. The headquarters staff of the Watch Tower Society's main office in New York personally contributed some 9,000 pounds of clothing and bedding. Additionally, spontaneous money contributions were made by Witnesses in many parts of the earth, and the headquarters office sent money to the branch office for use in obtaining supplies and to help in reconstructing homes for those who had suffered loss on account of the storm.

Kingdom Halls were the centers from which the supplies were distributed to Jehovah's witnesses. The Witnesses, in turn, were able to share the abundance of things contributed to help feed and clothe relatives, neighbors and acquaintances. In this way they were able to demonstrate love and generosity to their fellow humans, and thus imitate Jehovah God, who manifests such consideration for all sorts of persons. —Matt. 5:45.

Hurricane Fifi once again demonstrated how weak humans are in the face of natural forces. And yet Fifi served to demonstrate something else: that humans with love in their hearts will come to the aid of their fellow humans, even at the risk of their own lives.



What Does Speaking in Tongues Signify?

PENTECOST 33 C.E. was an outstanding date in human history. On that day the Christian congregation was founded by the outpouring of God's holy spirit upon about 120 of Jesus' disciples assembled in an upper room in Jerusalem. The Bible relates that, as a result of this, "they all became filled with holy spirit and started to speak with different tongues."—Acts 2:4.

This 'speaking in tongues' was no outflow of gibberish from persons in religious ecstasy. Foreigners present understood what was said and were astonished, asking: "How is it we are hearing, each one of us, his own language in which we were born? . . . we hear them speaking in our tongues about the magnificent things of God."—Acts 2:8, 11.

The apostle Peter, according to Acts 2:14-21, explained that speaking in tongues on that occasion signified that God's holy spirit had been poured out upon those

Christian disciples in fulfillment of Joel 2:28-32.

Millions of people throughout the earth today claim to have the ability to speak in tongues that they have not learned through study. Often this occurs in languages that cannot be identified, requiring an "inspired interpretation" by the speaker or someone else present. But at times words, phrases and even extended speech in Hebrew, Latin, Greek, Chinese and other tongues have been uttered by persons normally unfamiliar with those languages.

People who have had this experience sometimes claim that it is "the initial evidence of receiving the Holy Ghost." Thereafter, it is claimed, some persons cultivate tongues as a "gift," while others have the experience only once. Does speaking in tongues really signify that one has God's holy spirit?

Certainly Jesus Christ had God's spirit; yet there is no indication that he ever spoke by a miraculous gift of tongues. (Matt. 3:16; Luke 4:16-21) And of first-century Christians, the apostle Paul wrote: "Not all speak in tongues, do they?" (1 Cor. 12:30) Instead, God's spirit endowed them with "varieties" of miraculous powers. (1 Cor. 12:4, 11, 13) When setting forth a list of "spiritual gifts," the apostle Paul placed tongues and their interpretation last, encouraging Christians to "keep zealously seeking the greater gifts," especially love, which Jesus said would be the true identifying mark of his followers.—1 Cor. 12:1, 4-10, 29-31; 13:1, 8, 13; John 13:35.

Of interest, too, is the fact that miraculous gifts of God's holy spirit were not to remain with the Christian congregation indefinitely. The Scriptures, at 1 Corinthians 13:8, state: "Whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease." When would they disappear?

According to Acts 8:18, God's spirit as expressed in miraculous gifts was given "through the laying on of the hands of the apostles." And after Pentecost each recorded case of outpouring of God's spirit accompanied by miraculous gifts took place in the presence of one or more of the apostles of Jesus. (Acts 8:9-20; 10:44-46; 19:6) Evidently the transmitting of these God-given

powers ceased with the death of the apostles; and when those who had received them died, such gifts ceased altogether from the Christian congregation.

Thus John Chrysostom, who became religious patriarch of Constantinople in the fourth century C.E., observed that the spiritual gifts mentioned in 1 Corinthians chapters 12 to 14 "used to occur but now no longer take place." At about the same time Augustine, who greatly influenced the teachings of the Western or Latin branch of Christendom, said of tongues and other spiritual gifts: "These were signs adapted to the time. . . . That thing was done for a betokening, and it passed away."

But have there not been reports of speaking in tongues since the days of the apostles of Jesus Christ? Are there not many examples of this today? One should not be quick to conclude that today's tongue speaking signifies an outpouring of holy spirit. Why not? Because it does not really resemble that of first-century Christianity. Christians at Pentecost spoke in tongues about "the magnificent things of God." (Acts 2:11) *The Expositor's Greek Testament* points out that the Greek word for "magnificent things" is used "not only of the Resurrection of the Lord . . . , but of all that the prophets had foretold, of all that Christ had done and the Holy Ghost had conferred."

In other words, speaking in tongues among Christians originally served to edify the listeners with information about God's purpose in connection with Jesus Christ. In harmony with this, the apostle Paul directed that all speaking in tongues be translated, "that the congregation may receive upbuilding." (1 Cor. 14:5, 27, 28) But today's tongue speaking, if it can be translated at all, often means simply "God is great," "God is good," or like expressions. On occasion even filthy speech may occur. D. A. Hayes, in his book *The Gift*

of Tongues, relates such an experience:

"At Los Angeles not long ago a woman had the gift of tongues, and a reputable Chinaman who heard her said that she was speaking his dialect of Chinese. When he was asked to interpret what she said, he refused to do it, saying that the language was the vilest of the vile."

Certainly God could not be responsible for "vile" speech. What, then, is behind tongue speaking that does not conform to the Biblical pattern? It is noteworthy that the apostle Paul spoke of a coming "apostasy" from true Christianity and the appearance of a class called "the man of lawlessness," whose presence would be "according to the operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing." (2 Thess. 2:3, 9, 10) Could tongue speaking be part of an "unrighteous deception" promoted by Satan?

Interestingly, *An Encyclopædia of Occultism* states: "Speaking and writing in foreign tongues, or in unintelligible outpourings mistaken for such, is a very old form of psychic phenomenon." This reference work continues:

"Instances are to be found in plenty in the annals of modern spiritualism Comparatively early in the movement there are evidences of speaking and writing in Latin, Greek, French, Swiss, Spanish, and Red Indian languages. Judge Edmonds, the well-known American Spiritualist, testified to these faculties in his daughter and niece. . . . Some of these cases are well attested."

Speaking in tongues today, therefore, does not indicate an outpouring of God's spirit. This ability ceased as a gift from God shortly after the death of the apostles of Jesus. In view of Scriptural warnings and the fact that tongue speaking "is a very old form of psychic phenomenon," people will do well to be cautious. Speaking in tongues today may well signify, not God's influence, but that of "wicked spirit forces" opposed to God.—Eph. 6:12.



Wisdom from the Past

◆ To illustrate how times change, *Atlantic* magazine recently published the "essence of a statute passed in 1660 in the Massachusetts Colony," as follows: "PUBLIC NOTICE - The Observation of CHRISTMAS having been deemed a Sacrilege, the exchanging of Gifts and Greetings, dressing in Fine Clothing, Feasting and similar Satanical practices are hereby FORBIDDEN with the Offender liable to a Fine of FIVE SHILLINGS." Thus even America's forebears refused to attach Christ's name to a holiday that they knew was unchristian in origin.

Food Predictions

◆ The Paddock brothers' well-known 1967 book *Famine—1975!* based its predictions on population growth and similar factors. Interestingly, a letter in *Science* magazine now reports that the former director of the Smithsonian Institution's Astrophysical Observatory published a prediction in 1938 pointing to 1975 for different reasons. Based on sunspot cycles and water levels of the North American Great Lakes, he said that "there is much reason to expect a . . . drought beginning about 1975." In 1963 he added: "I predicted about 1938 [drought] recurrence in the decade of 1950-1960. It proved very severe

in [the] Southwest United States." He then repeated his 1938 prediction of a 'great drought' that he said would "probably begin about 1975."

Poisoned Pet Foods

◆ The many U.S. poor and elderly who have turned to canned pet-food meat for protein may now have to make a choice between starvation and lead poisoning. The lead content of some pet foods tested by the Connecticut Agricultural Experiment Station ranged up to four times the danger level for children. The probable source, according to expert opinion, is lead buildup in animal organs from consumption of grass or grain contaminated by auto exhaust fumes.

Armageddon on Their Minds

◆ "Increasingly, responsible and knowledgeable men in Europe are talking of what could be described as the coming Armageddon. Or better, the oil Armageddon," reports a correspondent for the *Los Angeles Times-Washington Post Service*. "Governments are clinging to the hope that the trends pushing the world toward a 1980s judgement day just cannot continue."

◆ In his recent gloomy assessment of the world's condition, outgoing chairman of the U.S. Senate Foreign Relations Com-

mittee J. W. Fulbright asserted that the situation in the Middle East could explode into international acts, the "consequences therefrom ranging from another great depression to Armageddon itself."

Italian Impressions

◆ Reporting on the recent Synod of Bishops in Rome, the Italian newspaper *Paese Sera* published its impressions. It notes that the "never solved problem of 'evangelical poverty' came up again," to which "a cardinal reacted: 'Can you tell me what is going to happen to our reputation before the faithful, if we give up our 'Mercedes'?' 'You don't want us to end up asking for alms at the street corner, do you?' echoed another."

Not for Women Only

◆ Is breast cancer a strictly feminine hazard? Not according to Philadelphia radiation therapy expert Dr. Paul A. DeMare, who says the disease will kill about 250 men in 1974. "It never crosses the mind of a man who finds a lump in his chest," he says. "In fact, he may not even know there is such a thing." About 700 new cases of male breast cancer occur in the U.S. each year, as compared with the female death rate of 32,750. Symptoms and treatment are said to be similar for both sexes.

Current Marital Theories

◆ All kinds of theories and experiments are afoot in the rapidly decaying field of marital relations. Did you know that:

- A consultant to England's National Marriage Guidance Council claims that adultery can actually help certain couples to strengthen their marriage and serve as a "refreshment"?
- An Ohio Unitarian minister has a 'year-at-a-time' marriage contract with his wife. "There is beauty in impermanence,"

he says. Such theories could provide business for . . .

• A California Methodist minister who performs divorces. "I have never performed a divorce ceremony without tears," he says. "It is a very moving, very emotional time."

Cheering for a Thief

◆ Apathetic city dwellers are often reproached for looking the other way when a crime is being committed. Now a report from Omaha, Nebraska, police tells of the next step: A crowd of people near one City Auditorium refreshment stand watched an armed thief rob the concessionaire and cheered as he escaped.

Modernizing Surgery

◆ A growing number of hospitals are getting up-to-date on the benefits of surgery without blood transfusions. The Massachusetts General Hospital's *MGH News* reports on the hospital's "pioneering in substitutes" for donated blood. It notes that "by restricting the patient's exposure to donor blood," their techniques lower the "risk of transmitting hepatitis and often present other surgical advantages." The techniques, "originally adapted . . . to conform to the tenets of the Jehovah's Witnesses," have been so successful that they "may entirely replace donor transfusions" in certain types of surgery, it reports.

Braggarts at the Top

◆ With politicians collapsing in scandal all around them, many who voted for them wonder how it could happen in a democratic system. Answers a recent *Wall Street Journal* editorial: "The dirty little secret of democratic politics is that it runs on sheer ego." As a result, "the politician who is good at bragging rises in the world." But, asks the editorial, "what man of character and integrity would go around nailing up posters bragging about

his character and integrity?" Thus it observes: "Anyone attracted to this line of work must be slightly tetchy in the first place."

Swords or Beer Cans?

◆ U.S. military aircraft builders indignantly charge aluminum manufacturers with diverting sheeting needed for weapons to consumer goods—"particularly beer cans," reports *Newsweek* magazine.

Wine "Mystique" Gone

◆ The air of mystery associated with French wines was largely dispelled as facts came to light at a recent trial in Bordeaux. Seventeen wine merchants were accused of misrepresenting their products. Expert testimony disputed the value of both taste tests and chemical analysis in determining the source of two similar wines. One defendant was said to admit that it is impossible to tell doctored wine from the real thing. Another said: "I am guilty, but so are thousands of others. In 30 years in the trade, I have seen fraud practiced everywhere" in the wine trade. Mourns the president of the Bordeaux Wine Merchants Association: "A certain mystique has gone."—See *Awake!* August 22, 1971, page 25.

New Eyes on the Sky

◆ Though many of what are viewed as the most important celestial objects are in southern skies, most of the world's largest telescopes are in the northern hemisphere, where most astronomers live. But now a new 158-inch reflector, located in the Chilean Andes mountains, has taken its first photograph. The 200-inch instrument on California's Mount Palomar still remains the world's largest operational telescope, but the Soviets are soon to complete one with a 237-inch mirror to gain that distinction.

Second Time Around

◆ Remember those "conquered" diseases? Well, they are returning to India with renewed vigor to add to her mounting woes. The Indian Council of Medical Research reveals that malaria—virtually eliminated in the 60's—jumped to a million cases in 1972 and an estimated 2 million this year. Malaria-carrying mosquitoes are increasingly resistant to DDT. Cholera vaccine is proving ineffective too. Cases have risen from 10,000 five years ago to 35,000 last year. The Council asserts that TB, leprosy and some new virus fevers are rampant and not responding to existing drugs.

Tennis over Forty

◆ Noted heart surgeon Denton A. Cooley tells of his first bout with tennis at 48 years of age. His words are a warning to the wise: "Unaccustomed to any strenuous activity involving running and twisting," he "charged the net to return a drop shot and felt a 'snap' in the back" of his leg, which later "developed a beautiful blood tumor." His forearm "swelled enormously" and pain in his right elbow was "unbelievable." The lesson? "Before getting on the court again at my age I should start a physical conditioning program."

Evidence or Emotion?

◆ The recent find of some old jaw fragments in Ethiopia has turned evolution's world upside down again. "All previous theories of the origin of man must now be totally revised," say the expedition's leaders. Noting that anthropologist Richard Leakey "says they're definitely *not* Australopithecus," prominent anthropologist David Brose observes that "what they *are* will probably consume us in debate for years. And that may depend more on individual philosophies than on the actual evidence."

Baptist Book Backfires

◆ When a handbook designed to combat pornography was recently mailed by the Baptist Christian Life Commission to 4,200 Texas pastors, many of them complained that its vivid descriptions and language were themselves pornographic.

Modern Flogging

◆ Flogging or caning is a leftover of past British rule in Singapore, where it is still practiced. Prisons director Quek Shi Lei says that those convicted of violent crimes are flogged "in such a way that criminals will get a taste of the violence they inflicted on their victims." Up to 24 strokes with a flexible rattan cane may be administered at the discretion of the judge. "Those who receive more than three strokes will be in a state of shock" after the caning, says Quek. The punishment is intended to scar criminals permanently.

Porcupine Plague

◆ A pair of Himalayan porcupines that escaped from a Devon, England, zoo in 1969 started a porcupine population explosion that is worrying agricultural officials. Trees and crops in the area have suffered thousands of dollars in damage from the hungry creatures. Now two larger, more destructive African crested porcupines have broken out of a Staffordshire wildlife park. "They may both be of the same sex," said a hopeful official.

"Sea of Grog"

◆ "Australians are drowning in a sea of grog," asserts Melbourne's Dr. George Milner. The average resident over the legal drinking age, 18, consumes the equivalent of 100 gallons of beer yearly. That, he says, is very "near the threshold of inevitable medical problems." In a recent year Australians spent \$150 million

more for tobacco and alcohol than they did for clothing.

"Natural" Fertilizers

◆ Farmers and gardeners who have relied on petroleum-base fertilizers now find these in short supply. Some are turning to so-called packaged "natural fertilizers." Are these better? Well, balance is needed in considering such a question. Thus a recent issue of *Organic Gardening and Farming* admits: "There's little agreement among soils experts on the comparative merits of natural fertilizers (nor on chemical fertilizers either, if the truth be known). Natural fertilizer makers call university agronomists lackeys of the petrochemical industry . . . University scientists retaliate by labeling soil-conditioner salesmen as hucksters selling bags full of magic and hot air. There is no doubt some truth in both criticisms . . . Honest men stand on both sides of the fence."

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