Awake!

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Today as never before, what goes on in the rest of the world affects each one of us. "Awake!" reports on the world scene. But it does more for you personally.

It probes beneath the surface and points to the real meaning behind current events. And it gives practical suggestions to help you to cope effectively with the mounting problems of our time.

The scope of subjects covered by "Awake!" makes it a magazine for the entire family. Customs and people in many lands, the marvels of creation, religion, practical sciences and points of human interest all are included in its pages.

In keeping its freedom to bring you the truth, this magazine has no commercial advertisers to please. Also, it stays politically neutral and it does not exalt one race above another.

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IS MORE GOVERNMENTAL CONTROL NEEDED?

GOVERNMENTS "by the people" appear unsure of their political future. They are finding it increasingly difficult to cope with mounting problems.

In the case of many democratic, capitalistic governments, economic growth and material prosperity have become almost synonymous. This has kept most people comparatively satisfied. But now the financial strength of the capitalistic world faces its greatest challenge. Economic growth has ground almost to a halt and, in some cases, reversed. Dissatisfaction is on the increase. What has happened?

Skyrocketing energy costs have dampened the fires of economic growth. This is threatening to tumble the living standards to which millions have become accustomed. Many people, therefore, feel that greater governmental control will definitely be needed to cope with the resulting problems.

The noted British historian Arnold Toynbee voiced the opinion that "progressively more severe" living standards will be forced upon industrial nations, creating growing social unrest among people who are used to having more. As a result, he predicts, "a new way of life—a severely regimented way—will have to be imposed by a ruthless authoritarian government" to force people to accept declining standards of living.

Even United States Secretary of State Kissinger warned that international rivalries could create economic crises that would force democratic governments to "move more and more to authoritarian models" while 'Western civilization disintegrates.'

To increasing numbers of people the idea of dictatorships seems less objectionable than in the past. In Great Britain, says London columnist Bernard Levin, "talk of dictatorships of the right or the left is the common parlance of the day." This was "unthinkable" just a few years ago.

Why Authoritarian Rule?

People want solutions. Inflation, unemployment and rocketing crime cause real hardships. All of this creates frustrations and the feeling: "Why doesn't somebody do something about it?" Democratic processes begin to appear slow and cumbersome to people already out of work or suffering a declining standard of living. They want action—fast. The means of getting it becomes less and less important to them.

The ability of strong governments to "restore law and order" and take decisive economic action becomes more appealing. This is what happened in Ger-

many after the first world war. As democratic regimes proved unable to find a way out of the depression, those advocating stronger governmental control found more and more listeners.

The way was opened for Adolf Hitler to come into power. Under his iron rule, economic and social recovery was rapid. Business prospered. Unemployment ended—along with personal freedoms.

In the opinion of many observers, the capitalistic world faces far more critical times than those, as problems with food, population, pollution, energy and other resources bear down relentlessly in the days ahead. Respected economist Professor Robert Heilbroner, in his book *An Inquiry into the Human Prospect,* forecasts:

> "Candor compels me to suggest that the passage through the gantlet ahead may be possible only under governments capable of rallying obedience far more effectively than would be possible in a democratic setting. If the issue for mankind is survival, such governments may be unavoidable, even necessary."

To put it bluntly, in many areas democracy may give way to dictatorship. But are authoritarian governments the way to cope with the problems? What are the alternatives?

"Pursuit of Political Myths"

Humanity has experimented with government for thousands of years. Just about every kind imaginable has been tried: monarchies, democracies, socialism, Communism, Nazism, Fascism, church rule, military rule, the feudal system and others.

But the time for experimenting is past. Questions of political power, says the *Encyclopædia Britannica* (1974 ed.), are "more urgent today than they have been in any earlier historical period," because mankind can now "destroy itself in *pursuit of political myths.*"—Vol. 14, p. 685. (Italics added)

Which human government today is no mere 'political myth' of broken promises and frustrated ideals? While it must be admitted that human governments each may have certain desirable features, which of them does not fall far short in other matters that are just as important or even more so?

For example, the collective viewpoint of democratic systems and their emphasis on freedom have definite advantages. Yet history shows that they also provide fertile soil for political corruption, soaring crime and violence, damaging strikes and class distinctions.

Some people feel that authoritarian governments have a certain ability to "get things done." Such governments may partially succeed in limiting some of the problems plaguing democracies—but at what a price! Maintaining control often requires stripping subjects of the freedom even to express their true feelings.

More recent political experimenting centers on the desperate hope that the nations will somehow 'recognize their interdependence,' as urged by Mr. Kissinger. They hope to reach global political solutions, thus staving off the authoritarian threat to democracy. But is this another myth, or reality?

Being frank about it, the *Britannica* (1974) says: "Almost everywhere" attempts to achieve international cooperation "have foundered on the rocks of nationalism." (Vol. 14, p. 719) And economist Heilbroner observes that this nationalistic aspect of " 'human nature' makes it utopian to hope that we will face the global challenges of the future as an international brotherhood of men."

Should not the facts of history tell a thinking person something about man-made governments? Has it not proved true,

as long ago recorded in the Bible, that "man lords it over man to his hurt"?* Also, that "the course of man is not in his control, nor is it in man's power as he goes his way to guide his steps"?†

"But," you may say, "that is just hopeless, negative thinking; and besides, there is no alternative. We have to keep trying." However, after six thousand years of "trying," is it negative thinking or is it *realistic* thinking that points to such conclusions? Facing up to the truth may be bitter medicine, but it is the best medicine, because it may also open otherwise closed minds to the real solution.

In the case of government, there is an alternative. It is bitter medicine only to those who insist on doing things in their own way regardless of the consequences. For honest-hearted persons, it is the answer that they really seek. What is it?

Government by Man's Maker

The Maker of mankind has for too long been left out of account by many people. But consider this: When you make something with your own hands, something in which you take pride, do you not have the right to decide how it will be used? Even copyright and patent laws reflect this right as a legal principle.

What, then, about our Creator? The marvelous complexities of creation reflect a Maker who takes pride in his work. What care and attention to detail went into His designing of the "extras" that enhance our lives—the infinite variety of beauty in nature, of pleasing colors, aromas, tastes and sounds to delight the senses. Surely the One who designed creatures that have a capacity to appreciate such things has in mind the very best for mankind.

Since all creation belongs to him, certainly government of the world by its Maker would be right and proper. The reasonableness and legal soundness of His claim to that position is cited in the Bible: "God, you are worthy of . . . power, because you made all the universe and it was only by your will that everything was made and exists." Is not our Designer and Maker the One who knows humans best and, therefore, most qualified to govern human affairs successfully?—Rev. 4:11, *Jerusalem Bible.*

However, humans have generally rejected this principle as unrealistic and hence refuse to seek their Creator's guidance. Why, then, has man's Maker not just asserted his right to govern? Because He chose to let his creation demonstrate for all time the futility of living outside his guidance. Rather than finding "freedom" without God's control, more and more of humanity now face the possibility of oppressive, often corrupt, authoritarian rule, without freedom.

Will human creation ever see an end to the futility to which unsubmissive men and their governments are subject? Note God's purpose in the matter:

> "For the [human] creation was subjected to futility . . . on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." —Rom. 8:20, 21.

How will humanity gain the "freedom of the children of God"? Bible prophecy reveals that, in our generation, "the God of heaven will establish a kingdom [a government] which . . . shall never pass to another people." Thus "people," humans, will never again be allowed to usurp their Maker's legal right to govern, or dictatorially to 'lord it over man to his hurt.' —Dan. 2:44, *New English Bible;* Eccl. 8:9, *Revised Standard Version.*

But what about the present patchwork of nations with their boundaries and po-

* Eccl. 8:9, *Revised Standard Version.*
† Jer. 10:23, *Jerusalem Bible.*

litical and tariff barriers that make global cooperation impossible? There is only one solution: "[God's kingdom] shall shatter and make an end of all these kingdoms," answers the prophecy, "while it shall itself endure for ever."—Dan. 2:44, *New English Bible.*

A Government of True Freedom

With the removal of divisive and corrupt human political regimes, the way will be open for the "freedom of the children of God" to fill the entire earth. Does that "freedom" mean that God will exercise little or no authority over his human children?

Well, most parents exercise some control over their children, do they not? Why? Because a child's understanding is limited. He does not fully comprehend all the many factors that affect what he does. Parental direction is motivated by love and not the cold efficiency of a dictator trying to control people. But wise parents also grant their deserving children much freedom, as long as they do not harm themselves or others.

Likewise, Jehovah God, by means of his kingdom in the hands of Jesus Christ, will exercise only such control as is needed to ensure the lasting welfare of humankind. That kingdom will be no dictatorship. All its loyal subjects will find pleasure in responding to its direction. This will be just as natural for them as eating, drinking and breathing. They will not feel restricted in any way. Even if absolute independence were possible, they would choose to remain submissive to their loving Maker, Jehovah God.—Compare Psalm 97:10; 119:104, 128, 163; Jeremiah 9:24.

Think of the benefits that will come to the free "children of God" under his loving rule. Humans today admittedly have a very incomplete understanding of their environment—hence, the pollution crisis. Their limited knowledge even of the weather prevents them from providing enough food for humanity.

But the Maker of earth and life upon it has a thorough understanding of all the physical principles involved. So does his Son, Christ Jesus, who, as a "master worker," assisted in creation and now serves as the King in the kingdom of God. They will be able to guide mankind in a course that will root out the fundamental causes of pollution, food shortages and all other problems. Even while on earth Jesus demonstrated his understanding and control of natural phenomena when he calmed a storm. "Even the wind and the sea obey him," marveled observers.—Prov. 8:22-31; Mark 4:37-41; Isa. 9:6, 7.

It was also reported of Jesus that "he needed no one to give him testimony about human nature. He was well aware of what was in man's heart." Think how he can use this searching quality to eliminate the root causes of racial and national prejudices, selfishness and greed. In their place, he will inspire love and genuine concern for one's fellow.—John 2:25; 13:35, *New American Bible.*

Even now, "in the final part of the days," over 2,000,000 persons in "all the nations" are learning the divine "law" and "ways" that will prevail then—and are practicing them. Despite living in a divided world, Jehovah's Christian witnesses enjoy a marvelous unity. They have been able to rise above racial and national barriers and 'learn war no more.' Their success amid the failing governments of this world proves that, not more governmental control by man, but only government by our loving Father and Maker can meet the challenges ahead.—Isa. 2:2-4; Mic. 4:1-3.

UNEMPLOYED?

—How To Cope With It

"MAN, I had to do it," Leonard Harris told a television newsman in December. "My babies don't have anything. There's no food in the icebox."

Harris had been without steady work for six months, and so robbed the Northwestern Bank in Charlotte, North Carolina. "I didn't want him to do it," his wife said. "It was something he felt he had to do for his family."

Unemployment can have serious consequences. Last year shoplifting skyrocketed, costing United States merchants some $5,000,000,000! And James Eichler of Burns International Security Services concluded: "With double-digit inflation and high unemployment, the stealing impulse is almost certain to become overwhelming with many more people."

How critical is unemployment? Just how great are the problems of those who cannot find work?

A Frightening Trend

Ominously, unemployment figures rise. In October, 6 percent of the U.S. work force was jobless; November, 6.5 percent; December, 7.1 percent; and January, 8.2 percent.

By early 1975, *seven and a half million* of the country's workers were without jobs, an increase of two million jobless in three months! More people are now out of work than at any time since 1940, when the country was coming out of the Great Depression of the 1930's. Sometimes layoffs by companies are wholesale and well publicized, such as in the auto industry.

However, unemployment is affecting most businesses, including personnel at all levels. Even executives with salaries of $20,000 and up are, by twos and threes in all parts of the country, losing their jobs.

Another significant factor is that the nation has never before experienced soaring inflation and, at the same time, high unemployment. So even persons with good jobs often have a hard time making ends meet. And, pointing to the dilemma, one of President Ford's labor advisers noted: "The more successful we are in cooling inflation, the more likely we are to see unemployment moving higher."

Rising unemployment has resulted in fierce competition for the jobs available. "It's a startling, frightening picture, with the haves pitted against the have-nots," lamented William F. Haddad of the New York Board of Trade. College graduates, it was explained, are now competing with school dropouts and welfare recipients for the shrinking number of beginning-level jobs.

Other countries are also affected by soaring unemployment. It is at its highest level since the 1930's depression in Aus-

tralia. France has more people out of work than at any time since World War II. Nearly 300,000 employees of the western European auto makers were jobless in December, and, since about one job in ten in Europe depends on the auto industry, the consequences are devastating.

Unemployment was recently reported at 2.7 percent in Britain. However, that figure includes only full-time, primary earners who have lost their jobs through no fault of their own, whereas in the U.S. the unemployment figure represents all persons seeking work but who cannot find it. So, actually, employment authority Raymond S. Livingstone claims, unemployment in Britain is worse than in the United States.

What It Does to People

While some who are unemployed may resort to stealing, there are other destructive effects. Often there is loss of confidence by the unemployed, as well as a feeling of helplessness and isolation. "Being out of work throws you," noted a jobless New York city public-relations director. "I went through a couple of months of deep depression." For fear of being laid off, a New York city worker on January 17 set himself ablaze at a busy street intersection. He had reportedly been despondent over the prospect of being unable to take care of his elderly mother.

Jobless men are commonly observed literally to deteriorate, both physically and mentally. These effects were well illustrated during the Great Depression, when about 25 percent of the American work force was jobless.

"The change in my father was heartbreaking," recalls one man. "I saw him change from an optimistic, dynamic and proudly successful businessman to a shattered man overwhelmed by a sense of failure." Another person, who grew up in North Dakota, painfully remembers: "The depression destroyed my father. . . . The strain broke his health. He died at an early age."

Today there is widespread fear that another destructive depression could be starting. The U.S. Labor Department announced that during Christmas week 813,600 more persons filed initial claims for unemployment insurance, the highest weekly total since such assistance was started in the latter part of the Great Depression.

Society's Efforts to Cope

Evidently recognizing the scope of the problem, Labor Secretary Peter J. Brennan in January urged compassion and understanding for the growing millions of unemployed. He noted that many of these have never before "endured the tragedy of joblessness."

The tragedy, however, is considerably less than during the Great Depression, when many laid-off workers had fears of not having the next day's food, or next month's rent. Now a person can often obtain unemployment insurance, company benefits and, in cases of extreme need, welfare assistance. Last year, for example, an auto worker laid off by General Motors received 95 percent of his regular salary in company benefits and unemployment insurance for a period of eight months.

But these benefits do not last forever. True, in the United States unemployment insurance has been extended up to 52 weeks, and pays a maximum of $95 a week. Also, new legislation signed in January provides $2,500,000,000 for some 330,000 public jobs, making it the largest federally funded jobs program since the Great Depression. Yet, as with unemployment benefits, these jobs are only for a limited period, until January 9, 1976.

And as millions more persons become unemployed and draw benefits, the fear is that funds will be exhausted. Already a number of states have been forced to borrow from the federal government to make payments. And the federal government itself faces multi-billion-dollar deficits! These are indeed critical times, calling for prudent, level-headed thinking and actions.

Things You Can Do

If company or government assistance is available, it is proper that you seek it if you become unemployed and desire the assistance. Some companies will provide severance pay to workers they let go; you can check the possibility. Also, you may make sure that you receive any other company benefits to which laid-off employees may be entitled. And, of course, you can proceed immediately to the nearest State Unemployment Insurance Office and find out the unemployment benefits to which you are entitled.

If laid off from work, promptly examine family finances and rework the budget. In fact, it may be wise for many families to do this in anticipation of such a crisis. How much will you be receiving from jobless benefits such as unemployment insurance? How long will these benefits last? Do you have savings? Is there a second car that you can sell?

Now add up all your necessary expenses. How much do they come to, per week or per month? By cutting these expenses to the bone, and perhaps apportioning your savings or other assets, can you cover your monthly expenses? For how long? Some families may find that they cannot, even for a short time.

So do not hesitate to investigate other assistance possibilities, urges university professor Dr. Joseph Petty. "Unfortunately," he says, "too many working men and women feel that things like food stamps are charity rather than insurance. If you've been paying taxes to support these programs, now is the time to collect the benefits from them."

Work together in the crisis. Perhaps a wife, or even the children, can somehow contribute to the family in a financial way. "Until I landed a job," a chemical engineer explained, "my daughters contributed half of their babysitting money to the family budget. They never felt so adult and important in their lives."

Beware of Dangers

Unfortunately, however, unemployment often tears the family apart. Typically, the jobless husband grows irritable and withdrawn, even bitter. And under the strain the wife becomes critical and, perhaps unconsciously, manifests disrespect. Tensions grow. Thus, according to one source, three out of four persons who remain unemployed for at least nine months will face divorce proceedings!

It has been found that men who cope best with being unemployed are those who feel that their families love them and that they are important to their families. So wives, give your husband support and encouragement. Show him that you respect him as much as ever.

At the same time, the unemployed family head needs to act. "He should start looking for a job right away," says Alfred Slote, a student of unemployment problems. He should recognize that job hunting is not easy, and should work as hard at it as at any other job that he has had. Suggestions on job hunting and possible types of employment will be subjects discussed in later issues of *Awake!*

THE ART OF CONVERSATION

"GOOD talk is like good scenery—continuous, yet constantly varying, and full of the charm of novelty and surprise." So said author Randolph S. Bourne.

Indeed, people find great delight in good scenery. Similarly, those who develop the art of conversation derive great pleasure and benefit from it. They enjoy exchanging ideas, opinions and sentiments with others.

'I wish it were always easy and delightful to converse with my acquaintances,' you may remark. 'But all too often, that is not the case. What can I do about it?' Perhaps a great deal.

Time and Place

First of all, do not be discouraged if your efforts to converse falter occasionally. Everyone has that experience. After all, you can hardly have a good discussion with someone who just makes a terse reply and really does not want to talk. Perhaps he has a very pressing matter on his mind.

When it comes to conversing, time and place are important. Admittedly, it is futile—even inconsiderate—to try speaking at any length with a cook when smoke is pouring from her kitchen. The urgent matter of the moment is that burning cauliflower or flaming steak!

The Bible makes the point very well. It says: "For everything there is an appointed time . . . a time to keep quiet and a time to speak." (Eccl. 3:1, 7) Possibly, a person is meditating, reading a book or adding a long column of figures. Or a serious problem may have arisen and the individual is deep in thought. In such cases, how true the old saying, "Silence is golden"!

Preparing for Good Conversation

But at social gatherings or informal dinners you would like to engage in good conversation. What can you do about it?

Advance preparation may be required, especially if you are the host. You might make mental notes about current events and matters of interest in the community. Consider the occupations and activities of those invited to the gathering. If necessary, do some research. Then you should be able to say something about the work, hobbies or interests of those present.

Even in spontaneous conversation, do not feel that you have nothing to say. Actually, you have been preparing a long time for your next conversation. How so? Well, you have taken in knowledge by schooling and life experience. Moreover, likely you have done some reading. Perhaps you have gleaned points from personal study of the Holy Scriptures. So, you see—you do have something worth while to talk about. At the right time and place, you can make excellent contributions to good conversation.

Organize some thoughts ahead of time. Determine generally what you might say

on a particular subject. Perhaps some details will be unnecessary. But you may need to supply facts about who, what, why, when, where and how, particularly if you are going to tell about an incident.

Promoting Good Conversation

Questions can be very helpful in promoting good conversation. Robert Louis Stevenson once remarked: "You start a question and it's like starting a stone from on top of a hill; away the stone goes, starting others." Comparably, a thoughtful query may bring prompt response and open the way for pleasant conversation.

Therefore, to start a conversation, or to keep it going, why not use choice questions? No, not the prying, personal type. (Why have you and Mrs. Smith separated after twenty years of marriage?) Nor the kind that amounts to a test of intelligence. (What were the seven wonders of the ancient world?) Questions like those would probably make most guests wish they were elsewhere.

On the other hand, searching questions that call for opinions are not amiss, as long as they are not deliberately controversial. Leading questions might deal with current events or problems. (How do you think food can be provided for earth's starving millions?) Even a hypothetical query may not be objectionable. (During what period of history more than any other would you like to have lived?) But do not overdo this type. And, naturally, the conversation will progress much more smoothly if we are polite and do not interrupt when questions are being answered.

Fine experiences can add zest and interest to conversations. So, think about things that have happened to you, or activities in which you have shared. These experiences may be worth telling. Of course, a detailed account of one's recent hospitalization or surgery may be factual, but is it encouraging to listeners? How much better to select experiences that bring them delight! When true Christians gather socially, they often tell fine experiences about their activities in preaching the good news of God's kingdom.

When relating experiences, you will please your listeners if you eliminate unnecessary details. This gives the story clarity and saves them mental effort that might otherwise be needed to sort out the facts. Another point: Why continually be the hero or heroine of the account? Take a broad view, showing the role that others may have played.

Keep It Dignified, Uplifting

You know that if the air becomes laden with smog, even the most beautiful scenery can lose appeal. Comparably, a good conversation can become unappealing, even distressing, if it is not kept on a high plane. The atmosphere or prevailing mood must remain good for a conversation to be appealing and beneficial. How vital, then, that it be kept dignified and uplifting!

Dignified conversation does not call for extremely big words and high-sounding language, however. Of course, there is something to be said in favor of vocabulary building. Nevertheless, a friendly conversation is no time to show off with verbal blockbusters.

Asked about housing accommodations, a diplomat once replied: "We are in the ambassadorial residence, subject of course to some of the discomfiture as a result of the need for elements of refurbishing and rehabilitation." What was that? Well, one writer gave the gist in these words: "We're redecorating right now, so the house is in a bit of a mess." Unquestionably, plain talk is preferable and most people appreciate it.

Risqué stories and unclean speech certainly are out of place among those who have self-respect and regard for others. Quite appropriately, the Bible advises: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers."—Eph. 4:29.

Yet, what if a guest is telling obscene jokes and using profane language? Others can try to change the subject. If these efforts are unavailing, the host might take the person aside and tell him that his speech is displeasing. A harsh measure? Not really. Left unchecked, the offender may ruin the occasion for everyone present.

During a conversation, some remarks may be made about people. These statements may be upbuilding and quite unobjectionable. But what if the conversation deteriorates, turning toward injurious slander? Will you lend an ear to such talk? You can hardly do so unless you want to be classed as a participant. Then, will you have the courage, perhaps as the host, to direct the conversation back "uphill"? Doubtless others present would appreciate that.

Adding to the Pleasure

Pleasant conversation can be enhanced in various ways. For instance, the person speaking with us can let his face "talk" in a pleasing manner. How? By smiling when that is appropriate.

One who has done well in developing the art of conversation also contributes to our pleasure by speaking distinctly. Moreover, he has empathy. He puts himself in our place and avoids saying things that needlessly would cause us pain or embarrassment. Such an individual never talks *down* to us either, as though we were far beneath him mentally.

You probably have noticed that some people are interested in talking only about themselves. If the conversation momentarily touches on your experiences, opinions or problems, such a person quickly shifts it back to what interests him, what his opinion is, what his day was like. Obviously, though, the good conversationalist is not self-centered. For that matter, he avoids talking too much.

The Need to Listen

Yes, the good conversationalist gives the other person a chance to speak. He knows that rewarding conversation is a 'two-way street.' Its essential elements are *talking* and *listening*.

Manifesting empathy, the good listener tries to understand the speaker's viewpoint, perhaps even entering imaginatively into his situation. However, since the mind thinks much faster than a person can talk, there is time to analyze what is being said and then to draw conclusions. Why not try this during your next conversation?

Ask questions, too, and show real interest in the answers given. Look at the person conversing with you. Naturally, you do not want to stare at him. But avoid gazing at some object in the room or continuously glancing from place to place, for the speaker might then conclude that you are insincere or disinterested. By all means, give him your undivided attention. How much all of us can learn by really listening to others!

Persons who develop the art of conversation will find that "good talk is like good scenery." Both can leave delightful impressions on the mind. Make the effort to engage others in conversation and often you will find it full of novelty, surprise, pleasure and lasting benefit.

COLOMBIA'S *Hard-to-Believe* ANIMALS

By "Awake!" correspondent in Colombia

EARTHWORMS larger than snakes! Moths larger than birds! Frogs more deadly than tigers! Deer the size of rabbits! These are just some of the claims made about the animals of Colombia.

Our dense jungle rain forests, high mountains, broad grassy plains and arid deserts make for a great variety of animal life. We are said to have 259 species and subspecies of mammals, including 8 species of the cat family and 31 representatives of the primates, such as monkeys and similar animals. Also, there are reportedly 1,500 different species of birds that live in or migrate through Colombia, more than in any other country.

HARPY EAGLE

Worms How Big?

Surprising as it may seem, there are earthworms bigger than many snakes! Pre-Columbian (before Columbus) artists depicted these giant worms on pottery, and a search for them was started in 1956. They were finally located in the páramo (high cold region) in southwestern Colombia near the city of Popayán. Some were up to five feet long, and over two inches in diameter! Appearing black, they are actually deep blue and green when seen in bright light.

These huge worms are found only in the high mountains at elevations of 13,000 to

KOKOÁ FROG

14,000 feet. This locates them above the hardwood forests, but below the snow line at that latitude. For comparison, the famous Matterhorn mountain between Switzerland and Italy is 14,685 feet high.

Burrowing just below the surface, these giant worms are often found along paths. But that does not mean they are easy to pick up! Just as a robin braces to pull a common earthworm from the ground, so we can imagine a man trying to pull one out. He had better not pull too hard or the large-segmented worm will come apart! Over half of the worm must be dug from the ground before it can be removed intact.

Moths Larger than Birds?

At a much lower elevation, down in the valley of the Cauca River near Cali, capital of the department of Valle, we encounter moths that really are that large. Some years ago one of them was captured and is now found in the Louvre Museum in

PUDU DEER

Paris, France. It measures ten and a half inches from wing tip to wing tip!

This gray and black vermiculated giant held claim to being the largest moth in the world until an even larger one was found. The new record holder measures thirteen inches! It is on display in the Museum of Natural History in Cali, Colombia.

A short walk here may not turn up such giants of the moth world, but one will encounter a variety of beautiful butterflies. There are large ones, small ones, colorful ones—brilliant blues, oranges and drab browns. Also, butterflies with false heads on their tails for confusing their enemies, and butterflies with what appears to be the number 98 on their wings—for who knows what reason. Around the porch light at night will be found all sorts of moths, even some that look like dried-up leaves.

Frogs More Deadly than Tigers?

It is true, and yet these frogs are small enough to fit into a teaspoon! These little fellows do not attack men. They do, however, have a very toxic poison in their skin that is used by the Indians to make their hunting arrows lethal.

This tiny, black-and-yellow striped frog is found in the jungles of Chocó in far western Colombia. In this area of high rainfall the Indians catch the frogs by imitating their *chee, chee, chee, chee,* and then quickly grabbing them when they answer. The frog is held over a fire until the heat causes the poison to drip out, to be collected and smeared on an arrow tip.

It takes 2,400 of these frogs to yield only 30 milligrams of poison—enough, it is calculated, to kill 3,000,000 mice. After entering a break in a man's skin, the poison causes a metallic taste in the mouth. The person perspires, there is heart constriction and eventually death. Interestingly, an enzyme destroys the poison upon the frog's death, so only live frogs yield poison.

Medical science is interested in this poison, as it is similar to the curare poison of South America and the strophanthin poison of South Africa. Both of these have been used in treating heart ailments and in surgery, and now the poison of this frog, kokoá, may prove to have a similar use.

A "Pocket-Size" Deer

Could a deer really be as small as a rabbit? Well, strange as it may seem, nearly so. The so-called rabbit deer, *Pudu mephistophiles,* may weigh only twenty-two pounds. This slender dark-faced deer has a very restricted range in the Andes of the Colombian-Ecuadorian border, at the same general altitude where the giant worms are found.

In common with many animals, the rabbit deer has a marked territory and keeps within its borders. It is a very small territory, as one might expect for a very small deer. But, as a result, it is easily hunted by dogs.

Very little is known of the habits of this tiny deer, and Colombian naturalists hope that some protective measures may be taken to preserve it. Its extinction would indeed be a great loss.

Cats of Colombia

There are also eight species of cats in Colombia. The best known are the jaguar —the tiger of South and Central America —and the puma, also known as the mountain lion or cougar. There are some very interesting smaller cats such as the ocelot and the jaguarundi. But many people consider the most interesting cat of Colombia to be the margay.

The margay is not much larger than a house cat, and is about as playful as one. It has black-on-yellow color markings suggestive of a rosette, with the rosettes elongating on the back and head, even ap-

pearing as stripes on the head. The margay's beauty and playfulness make one want to take him home.

The Matecaña Zoo in Pereira, Colombia, has a couple of these little charmers. Here one of them was observed to play with a dry leaf as a house cat would. A notebook held close to his cage attracted a number of delicate pats without hint of claws. He also was observed to exercise discretion.

He could not be enticed near the adjoining cage where his neighbor, a larger ocelot, was ready to bestow unfriendly attentions. However, the other margay positioned himself near his neighbor, a bear cub, and at each passing of the bear would hiss and spit much as a domestic cat hisses and spits at a dog. He well knew that the bear could not reach him.

In their natural habitat these cats are active at night, and live in trees. Because of their retiring nature and the denseness of their jungle home, comparatively little is yet known about them.

Remarkable Birds

When asked what she considered the most interesting animal in Colombia, the taxidermist at the Cali Museum of Natural History replied without hesitating, "The harpy eagle." Although it is not exclusively Colombian, since it inhabits much of tropical America, her choice is understandable.

This eagle is far from being the monster of Greek mythology, with the head of a woman, and body and talons of a bird. Rather, it is a handsome grayish bird of considerable size. Its name is undoubtedly due to its peculiar yet dignified face, which, when seen from the front, does look startlingly human. This resemblance is heightened by a double crest of feathers that frame the top of its head as a woman's hairstyle might. Its weight of twenty-five pounds for larger females is said to make it the heaviest of the eagles, although the North American eagles may be taller.

Another bird, the condor, is considered the symbol of Colombia. A majestic vulture with a ten-foot wingspread, the condor soars over the high Andes. It is now a threatened species, with no more than two hundred believed to remain in Colombia, although it is more numerous in other South American countries.

In the Cali Museum of Natural History are a number of hummingbirds, including the reportedly largest hummingbird. However, now a still larger variety is said to have been seen in the foothills of the Andes above Pereira, Colombia. Size can easily be mistaken, of course. But when one considers how little is known about some of Colombia's wildlife, it is likely that many yet unidentified species of birds and other animals still remain to be discovered. Remember, the giant earthworms here were not rediscovered until the late 1950's.

At the same time, quite a few Colombian animals have been greatly reduced in number. These include such birds as the horned screamer, the common egret, the buff-necked ibis and the condor. In addition, the jaguar, spectacled bear, rabbit deer and puma all may be in danger of extinction.

But, happily, there is now a growing movement for conservation in Colombia. We who live here are glad for this, since the abundance of strange, even hard-to-believe, animals and the beauty and interest of the better-known ones add greatly to the fascination of our lovely country.

NEXT ISSUE—SPECIAL!

The Answer to Mankind's Problems

An Open Letter to Catholic Priests

"'WHAT use are we?' For several years many Catholic priests have been asking themselves that question, and now it is also tormenting many Protestant ministers." —*Le Monde,* May 3, 1973.

Are you assailed by such doubts about your usefulness as a priest? Do you feel out of touch with the people, their problems and their needs? Do you feel the urge to take up part-time secular work and to be a part-time priest, or even to get a full-time job, so as to live with and like the people, with a view to evangelizing them "from within"? Are you skeptical about the need for priestly celibacy?

It would seem that many of you are, for hundreds of priests are leaving the ministry every year. Moreover, these are not all young, newly ordained priests who have quit the priesthood to get married. Each year, a number of veteran priests leave the ministry.

For example, in 1971, out of the total number of nearly 200 priests who went back to civil life in France, 50 percent had been ordained for over ten years. These were no youngsters, unable to keep their vow of celibacy. They were mature men who had plenty of time to reflect before giving up their vocation.

What led these priests to make such a drastic decision? Do you feel tempted to imitate them?

A Future in the Priesthood for You?

You became a priest doubtless out of a sincere desire to serve God and your fellowmen. You were willing to go to great personal sacrifice for this ideal. It became your life's vocation. But nowadays you hear prominent men within your own church express doubts about the future of the priesthood and even of the Roman Catholic Church.

In a well-documented report on the priestly ministry, Msgr. François Frétellière, auxiliary bishop of Bordeaux, France, stated: "We have spoken of a dead end. Let us admit that, in the present state of things, the [Catholic] Church does not appear to be very attractive. The number of young men and women willing to devote themselves entirely to its service diminishes from year to year . . . For many of our contemporaries, the Church, such as it lives at present, does not represent a beacon of light and hope in today's world."

Could that be one of the reasons for your feeling frustrated? Can a priest be expected to carry on day after day, month after month and year after year, in a church that is no longer sure of its message for mankind, a church that "does not represent a beacon of light and hope"? Is it any wonder that so many of you are arriving at the conclusion that the priesthood holds no future as far as carrying out a useful Christian ministry is concerned?

That this is no artificial problem is confirmed by the bishop of Orléans, France, who made the following frank remarks: "We must admit that for a growing number of priests, a certain way of living the ministry is valueless today. We must listen to these priests when they tell us seriously and sincerely that their duties no longer have any meaning for them. . . . With their duties called in question, with the end of a certain state of mind and with the very great difficulties encountered in trying to create new types of ministries within the present pastoral framework, we are better able to understand why young priests are abandoning the priesthood; it is simply because they feel they are on a dead-end street."

Judging by the thousand or more letters received by the bishop of Orléans after his statement on the priesthood was made public, a great many of you Catholic priests are extremely discouraged. Most of these letters came from priests who approved of Bishop Riobé's analysis of the present-day Catholic priesthood. Many of them expressed their bitterness and confusion as they labor on, "chained to the corpses of their parishes," as one put it.

Is that the way you feel? Are you wondering of what use you are? Do your duties as a priest 'no longer have any meaning for you'? Do you have the feeling that you "are on a dead-end street"?

Why the Situation Has Developed

The traditional Catholic concept of the priestly ministry is at least partly to blame for the present crisis within the priesthood. The classic Roman belief is based on a hierarchical priestly system, and on an impassable barrier between clergy and laity that is made even greater by the unbiblical requirement of priestly celibacy.

However, in recent years Catholic theologians have expressed doubts about the accuracy of this traditional view of the Christian ministry. French Dominican theologian Hervé-Marie Legrand writes: "The word *hierarchy* is not to be found in the Bible." "The dividing up of the ministries between clergy and laity . . . has no foundation in dogma." "The connection between the ministry and celibacy is peculiar to the Latin Church, not the Catholic [Universal] Church."—*Vocation,* October 1973.

A Memoir published in Germany on the basis of reports by a group of renowned Catholic theologians, including Hans Küng, develops the following points: "1. Apostolic Succession should not be viewed as indispensable to a valid ministry; 2. To assign a sacramental nature to ordination is a question of phraseology; 3. Church ministries can be pursued either full time or part time; 4. They can be pursued on a temporary or a permanent basis; 5. They can be pursued by either men or women, married or single."—*La Croix* (The Cross), February 8, 1973.

Whether these points be right or wrong, the very fact that they have been published by erudite Catholic theologians proves that Roman doctrine on the priestly ministry is neither unquestionable nor unquestioned. The ecclesiastical quarterly *Vocation* observes: "There is no doubt that the present doctrinal uncertainty with regard to the priestly ministry has also become one of the causes of the crisis, be-

cause of its psychological effects, both individually and collectively."

If the very concept of the ministry you are pursuing is uncertain and admittedly "not to be found in the Bible," is it any wonder that so many of you have doubts about your vocation, and that so few youths are drawn to the priesthood these days?

Priests Realize Something Is Wrong

Both priests and prelates are increasingly aware that there is something wrong with the Catholic priesthood. This problem was one of the two main themes of the 1972 Plenary Assembly of French bishops, held in Lourdes. Yet religious news commentator Henri Fesquet felt obliged to write: "The debate on the priestly ministry fell flat . . . the bishops were paralyzed for fear of damaging the idea of the priesthood as defined [not by the Bible, but] by the Council of Trent, the Second Vatican Council and the Roman Synod held in 1971."

Under the heading "Failure of the Debate on Tomorrow's Priesthood," Fesquet also wrote: "Little wonder that the seminaries are becoming empty when practically no one seems to be capable of explaining exactly what a priest is and what use he is."—*Le Monde,* November 1, 1972; October 29-30, 1972.

In the following year the situation did not improve, in fact some two thousand priests gave up and returned to civil life. Just before the 1973 Plenary Assembly of French bishops convened, the same religious news commentator raised the following questions:

"Has the bishops' mentality evolved over the past year? . . . Are the bishops willing to draw the necessary conclusions from the undeniable failure of the present [Church] institutions? . . . It cannot be denied that until Rome decides to ordain married men . . . it is difficult to see how the present situation can be unfrozen."—*Le Monde,* November 2, 1973.

Cardinal Marty, archbishop of Paris, stated: "It is now, not in twenty years' time, that we must succeed in truthfully defining the priest's ministry."

Yet no new definition was forthcoming, and this assembly of bishops ended with an official statement that was variously qualified as "cryptic," "negative," "regrettable" and as a "confession of helplessness." No wonder a Jesuit monthly admitted that "many priests appear to be discouraged, dispirited," and that Msgr. Raymond Bouchex, auxiliary bishop of Aix-en-Provence, went so far as to speak of "priests, a number of whom no longer know what use they are, wondering if they are not the last of a race and if the [Catholic] Church is not headed for a dead end." —*Etudes,* January 1974.

In a more positive vein, theologian Legrand wrote: "We have seen the serious disadvantages of the unwise use of the priesthood-laity arrangement. This being so, what great disadvantage would there be in abandoning this theological concept of the ministry, and in reverting to the New Testament concept?"

Finding a Truly Satisfying Solution

This suggestion may remind you that the decree *Presbyterorum Ordinis,* promulgated by the Second Vatican Council, states that priests should above all "teach . . . the Word of God," and that it is essential for all priests to "always collaborate in the work of the truth." You may also know that French Catholic philosopher Jean Guitton once stated: "We should be totally willing to abandon our religion if it turns out to be anything but the truth."

So if you undertook the priesthood out of a sincere desire to serve God and man,

and if at present you feel frustrated and at a dead end, why not examine Catholic doctrine on the priesthood and on many other points, in the light of the Word of God, the Holy Bible? In order to 'revert to the New Testament concept' of the Christian ministry, you must first impartially study the Christian Greek Scriptures, noting how the early Christians were organized, and carried out their ministry.

Similarly, to be a true "minister of the Word of God," you need to teach only doctrines that are in harmony with the inspired "Word," as recorded in the entire Bible. Make an honest study of what the Holy Scriptures teach about such subjects as "The Human Soul," "Purgatory," "Hell," "The Trinity," "Mary Worship," "Priestly Celibacy," and others. After such an open-minded examination, should you discover that Catholic doctrine on these points "turns out to be anything but the truth," will you be 'totally willing to abandon your religion' and indeed all forms of false religion, collectively symbolized in the Bible as "Babylon the Great"?—Rev. 18:1-8.

If so, you will resemble the numerous Jewish priests who, after Pentecost of 33 C.E., realizing that Judaism was heading for a dead end, left it and became Christians. The Bible relates: "The word of the Lord continued to spread: the number of disciples in Jerusalem was greatly increased, and a large group of priests made their submission to the faith."—Acts 6:7, *Jerusalem Bible.*

This took great humility on their part. Doubtless they were very well-educated men, highly trained in the Jews' traditions. Yet they had to be humble enough to learn the truths of Christianity from what their hierarchical superiors considered to be "uneducated laymen."—Acts 4:13, *Je.*

You too have spent years studying ancient languages, philosophy, church history, patrology, liturgics and, to some extent, the Holy Scriptures. This higher education may have given you a feeling of intellectual superiority, a feeling that has become very characteristic of the clergy, both Protestant and Catholic. So the big question for you is: Will you be humble enough to allow Bible-trained Christians, considered by church prelates to be "uneducated laymen," to help you to discover in the Scriptures the truths of real Christianity? (Jas. 4:4-10) Will you be willing to follow the example of the "large group of priests" who, in the apostles' day, "made their submission to the faith"?

You might feel tempted to quit the ministry altogether and to seek satisfaction by taking up some form of secular work. But would that really solve your problem? After having devoted so many years to endeavoring to serve God as a priest, is a secular job really going to fill the gap?

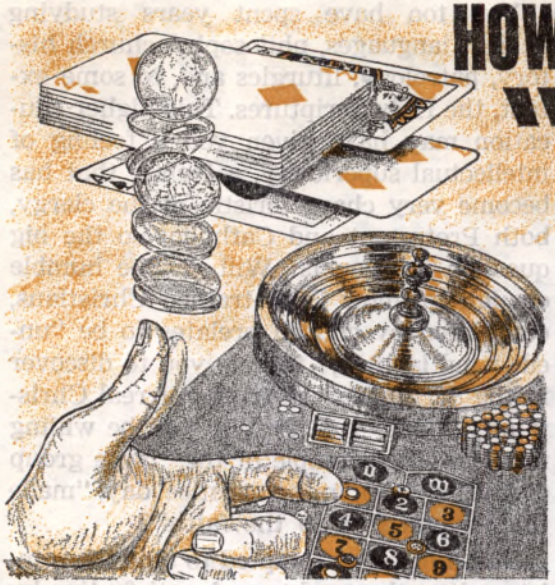
Why not, therefore, learn how one can become a true Christian minister, whether married or single? So doing, you will no longer have any doubts about your usefulness. Far from feeling out of touch with the people, their problems and their needs, you will be in direct contact with them as you learn to preach the good news of God's kingdom according to the time-tested methods of Christ and his apostles. (Matt. 9:35-38; 10:7-14; Acts 5:42) This will bring you real satisfaction, and will fulfill the heartfelt desire you had when you undertook the priesthood, which was to serve God and man faithfully.

Out of a sincere desire to help you, may we suggest that you call the local Kingdom Hall of Jehovah's Witnesses, or that you write to the editors of *Awake!*

Yours truly,

Jehovah's Witnesses

HOW MUCH CHANCE in "CHANCE"?



A REAR door of the huge airliner mysteriously rips open in midair, depressurizing the cabin and killing 300 people when it drops to the earth, a flaming wreck. What are the chances—the odds—that you could have been on that plane?

Or suppose that you have been playing bridge all evening without once being dealt the ace of spades. What are the chances that you will get this card on the next deal?

Then there is the student who sits in a university classroom and hears a professor say: "According to the law of averages, evolution *had* to take place . . . " But, the pupil wonders, "Did it?"

"Chance"—often we use that word to mean no more than an accidental happening, and it is indeed correctly employed in this manner. But as these examples show, it has another meaning. It brings to mind the subject of *probability*. This subject is not just something for mathematics experts, though they particularly relish the intricacies more than others.

Learning Probability from a Coin

To appreciate the applications of probability, let us consider it at its fundamental level.

Flip a coin into the air. Will it land heads or tails? No human can unerringly predict. Flip the coin ten times. How often will it come up heads? Again, no human can foresee.

But just suppose that you took time to flip the coin two million times. Then how often will it land heads? About one million. Yes, for reasons that cannot be fully explained by men, the coin, over the long haul, will land half the time heads up.

True, in any short test, you do not know for a certainty whether heads or tails will turn up. It may be flipped, seven times out of ten, heads. But next it may turn out to be seven times tails. The more times the coin is flipped, the closer it will approach its natural average of 50 percent heads and 50 percent tails. This is called "the law of large numbers."

But the odds for any *single toss* are still one in two that it will come up heads. On the second toss the odds are precisely the same for that single toss, one in two. Any time that you toss it, the odds for *that one toss* remain precisely the same. You see, the coin has no memory. But, suppose that someone wants *three* heads in a row to come up and no tails? What are the odds?

Just multiply together the chances of getting heads on each toss. For one toss the likelihood of tossing heads is one in two or 1/2. For two tosses, thus, it is 1/2 times 1/2, or odds of one in four. Three

tosses is 1/2 times 1/2 times 1/2, or odds of one in eight, and so on. There are other ways that the same basic mathematical laws rub off on your life.

Chance in Gambling, Insurance and Flying

For one thing, a basic knowledge of the law of large numbers can keep you from naïvely thinking that you can really win at gambling. In the long run you cannot.

In a casino, there may be a roulette wheel with a series of alternating red and black numerals, 1 through 36; there is also one white zero (0) and a double zero (00). The idea is to bet on one number and, if you win, the casino will give you thirty-five times as much as your bet. But probability reveals that this is a poor risk.

To prove this, imagine yourself placing a one-dollar bet on each of the 38 numerals. Only one of them can win, and so for your $38 investment you get back $35, plus your original dollar placed on the winning number. The difference, two dollars, which amounts to over 5 percent, is in the casino's favor. That is why it can stay in business, pay its employees and afford fancy decor. True, a customer may hit on a winning streak and win several thousand dollars in one evening. He might do it again for two, three or four evenings. But the casino knows that in the long run it *must* win. The laws of probability surpass a full 5 percent in its favor. No, in the long run you cannot really win.

The law of large numbers also helps insurance companies to set their rates. A customer regularly pays a relatively low sum to a company and it, in turn, pays the customer a certain amount at the time of an emergency. The insurance companies know from experience that they will not have to pay off all clients. How can they be so sure?

Life insurance companies, as an example, study the mortality rates of thousands of persons and determine what percentage of persons in each age group die annually. Knowledge of this percentage is the basis for determining the rates that each group pays for its insurance; only a certain percentage, the rates indicate, will have to be paid off in varying amounts through the years.

However, when someone wants a special insurance, as when a dancer wants her legs insured, the rates are much higher. Why? Because there are just a few of such cases; the law of large numbers is restricted. The risk is greater to the insurance company. Again, it is like flipping a coin. When the insurance company will be, so to speak, flipping the coin thousands of times, the odds are in its favor. But when there is only one flip, the risk is much greater. So the insurance rates are much higher.

Do not conclude that holding insurance and gambling are the same; rather, the same laws affect both subjects. In gambling you might win whether you need the money or not. But with insurance you "win" only to cover a loss on your part.

Really, "chance" for the average gambler usually means nothing more than blind "luck." He may know nothing about any law of large numbers, but he earnestly hopes that somehow the right combination happens to appear while ***he*** is gambling.

An accurate knowledge of the laws of chance may also relieve your mind before you board an airplane. In 1973 there were over four and one half million commercial airline flights by U.S.-owned airplanes. And there were three crashes with fatalities. That means that there was one crash for every one and one half million flights. Every time someone got into an airliner

the odds were precisely the same: one in 1,500,000 that it would crash with deaths.

By careful math, a person may reason that the first of three crashes would occur near the end of one and one half million successful flights or, in other words, after about four months. So he might avoid that flight. But, in reality, all three of the 1973 fatal flights took place within a nine-day period in July.

Now, just assume that the same basic percentage of fatal flights continues to hold true. No one can say when they will occur. Will twelve planes fall in one day, followed by a four-year period with no crashes? Who can say?

Therefore, you can confidently board an airliner with the assurance that no fatalistic "law of averages" is out to get you.

Does Chance Favor Evolution?

Understanding the elementary concepts about probability that we have discussed helps us to appreciate the fallacy of believing that chance favors life starting by accident and then evolving into the diverse forms now covering the earth.

It might be asked, however: If all the chemical "ingredients" needed to form life by accident were mixed in enough different ways over a long period of time, would life not eventually occur? Well, to begin with, someone or something must do the mixing. But, for the sake of discussion, let us purposely overlook that necessary requirement and consider: In one cell there are thousands of tiny molecular and chemical actions going on. And, in a human there are trillions of cells, some of them performing extremely specialized functions. The chance that these processes started and evolved by a mindless mixing is fantastically remote.

Let us illustrate what we mean, using a deck of cards.

Suppose you are playing bridge. What are the chances of having all 13 spades in a 52-card deck dealt to you? The odds that on the first card drawn you will get a spade are, obviously, 13/52. Of the 51 cards left, 12 are spades, and so the odds become 12/51. And so on, 11/50, 10/49, right on down to 1/40 for the final card. Multiply all of these fractions together and you will find that the chance of being dealt all 13 spades is one in over 635,000,000,000.

And, remember, we are dealing with a mere 52-card deck.

Further, we are not asking the deck of cards to give us the spades in their correct numerical order. That requirement would compound the probability manyfold. Yes, the odds then become *1*/52 to start with and not *13*/52. If the right card is dealt the first time, the odds then become, not *12*/51 but *1*/51; then *1*/50 (not *11*/50), and so forth. The total probability of drawing all of the spades in order would be the result of multiplying all of these figures together: 1/52 x 1/51 x 1/50 x 1/49 x 1/48 x 1/47 x 1/46 x 1/45 x 1/44 x 1/43 x 1/42 x 1/41 x 1/40. What kind of odds does that give?

One in about 4,000,000,000,000,000,000,000,000.

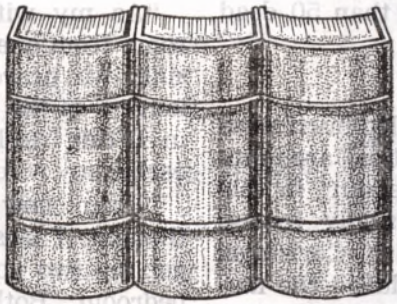
That is for just thirteen "ingredients" lined up in the right order. Do not forget that each ingredient already exists, according to this argument, and, somehow, in just the right amount. In other words, we are saying the deck of cards exists before we start.

Another thing: two sexes would be required for advanced life to continue. So the same process must happen, not just once, but twice. What are the chances that you can draw thirteen spades in proper

numerical order out of the deck of cards two times in a row? To find out, it would be necessary not just to add the above figure twice, but to square it, that is, multiply it by itself. That would be one in 16 followed by over forty zeros.

There are, of course, many, many more operations involved with a pair of living humans than the mere shuffling of thirteen ingredients. But does not this vividly illustrate how remote the chances are for life starting by accident and then following an evolutionary trail?

Actually, the chances are so dim that even avowed evolutionists acknowledge it is all but impossible to believe. Says Julian Huxley: "A little calculation demonstrates how incredibly improbable the results of natural selection can be when enough time is available." He asks, What are the odds that a horse could be produced by chance alone? In his answer Huxley refers to "the fantastic odds against getting a number of favorable mutations in one strain through pure chance alone," and then he adds: "A thousand to the millionth power [$1{,}000^{1{,}000{,}000}$], when written out, becomes the figure 1 with three million noughts after it; and that would take three large volumes of about five hundred pages each, just to print! Actually this is a meaninglessly large figure, but it shows what a degree of improbability natural selection has to surmount . . . One with three million noughts after it is the measure of the unlikeliness of a horse—the odds against it happening at all. No one would bet on anything so improbable happening."



The figure showing the odds that evolution could produce a horse would fill three large books. Would you place faith in such odds?

Nevertheless, Huxley turns around and incredulously says: "Yet is *has* happened." How consistent does that seem to you? If anyone wishes to believe odds of that nature, that is his foolish decision. But he cannot honestly say that the burden of evidence—the odds—rests with his case.

Or Does "Chance" Point to a Designer?

On the other hand, have you not always known life to come from other life? Surely. Your own experience, then, tells you that "chance" favors life as having been started by a living Creator. In this observation you are backed up by the whole concept of probability. Why do we say this?

Because probability indicates design. The laws of probability, which we have only partially examined, are the basis of virtually all scientific thought. Men thoroughly *trust* these inanimate laws. So constant are they that scientists say that we can put "faith" in them. Now, are we to believe that such laws exist purely by accident? Or, do not laws have lawmakers? Certainly the weight of data, the odds, point to a Designer behind mathematical laws. Further, if these laws and others of material creation are so constant, unchanging, then the Creator must be the same.

There is genuine pleasure in coming to understand the precision workings of laws like those of probability. But the truly discerning person wants more than that satisfaction. He wants to come to know the One who made such laws. Such an experience can be infinitely more pleasurable.

DISASTER AT DARWIN

By "Awake!" correspondent in Australia

DARWIN, Australia, was a comparatively new city. Its population grew rapidly, from 8,071 back in 1954 to 43,000 last year. Though Darwin had survived 68 air raids during World War II, it died in a few hours on December 24 and 25, 1974. The killer was Cyclone Tracy.

When Tracy's winds, which reached 150 and 200 miles per hour, finally subsided, 95 percent of Darwin's homes lay in ruins. The storm left more than 50 dead and some 30,000 homeless.

Repeated Warnings Given

While cyclone storms (called hurricanes and typhoons in other localities) are quite common during the "wet season" in this part of Australia, they usually bypass Darwin. This, together with Christmas Eve festivities, apparently dulled the majority of Darwin's residents to repeated warnings from the weather bureau of the cyclone's fury. At least fifteen warnings were given, but few persons took them seriously.

Cyclone Tracy was unique. As it approached the city, the eye of the storm seems to have shrunk. This increased the ferocity of the winds and evidently produced some tornadoes with their characteristic funnels, for after the storm abated, a refrigerator was found lodged in a water tower about eighty feet high. Cyclones should not cause such upward movement.

Have you ever lived through a cyclone? Let us consider an eyewitness account of the disaster at Darwin.

"Safety Was the Only Thought"

"We expected that the storm would not hit until 4 a.m. and that the winds would not exceed 85 miles per hour. However, by 11:00 p.m. howling blasts were propelling raindrops horizontally. Quickly these winds reached 95 miles per hour.

"My wife and I tried to prevent the two inches of water on our floor from getting deeper by continually mopping it up and throwing it into the sink. No one could sleep, so our oldest daughter came out to help.

"As my wife returned to the lounge room from one of her trips to the kitchen sink, we heard a loud crash. The glass louvers in the kitchen window had blown in. If this had happened just a few seconds earlier my wife would have been badly cut.

"From now on safety was the only thought. I sloshed through the water to get my two youngest daughters from the bedroom. Both were terrified. We returned to the lounge room and the whole family crouched between two large armchairs, pulling up a third armchair for greater protection. We could hear crockery and pans blowing about as the wind played havoc in the kitchen. Then I noticed that the western wall of our house had disappeared.

"Suddenly there was a loud tearing sound. As the ceiling came crashing down, how thankful we were for the protection of those high-backed armchairs! The winds, now up to 120 miles per hour, kept tearing at what was left of our house. We prayed and talked together to keep our spirits up, all the time clinging to one another to make sure that no one had been sucked away by the wind. The hours dragged on. The water on our floor was several inches deep; but we dared not move

around due to the mass of broken glass strewn about.

"Then things settled down. The eye of the storm had arrived."

"Fiercer than Before"

"The letup was beautiful in a way, yet fear inspiring. The dark sky was ablaze with bluish lightning. Odd grotesque shapes loomed out of the lightning flashes. However, the roar of the circling winds, which sounded like an endless freight train, reminded us that the cyclone's fury would soon return. And it did.

"Within a few minutes the other part of the cyclone hit us; and it was fiercer than before. This time winds snatched away all three of our protective chairs, leaving us fully exposed to the storm's fury. We managed to pull up some sodden blankets, but these were of little help.

"When Tracy's wind died down at about 6:00 a.m., I stood up cautiously and looked around. Had this been our home? I climbed over cupboards, fallen walls and timbers to get to the outside stairs leading to the ground. Underneath our house at ground level was a toolshed, laundry and a parking space. One by one I helped my family over broken furniture and under beams with protruding nails, until they were all safely in the toolshed.

"As I was by then shivering uncontrollably, my oldest daughter came up with some surprising advice: 'Just relax and you'll stop shivering.' Much to my amazement, it worked. But after a few seconds I would start shivering again and have to repeat the process.

"Then we heard the voice of a neighbor inviting us into his house, which had remained essentially intact. There we gradually recovered from our state of shock."

"Like Hiroshima"

As the stunned residents of Darwin crawled out of their hiding places, they could hardly believe their eyes. Not one traffic light remained standing. Steel H-shaped telephone poles were bent and twisted like licorice sticks. Violent winds had sandblasted sections of automobiles down to the bare metal. Some found that their cars had been blown nearly a mile from their homes or had sunk into someone's swimming pool. Many vehicles had slammed against houses, demolishing them. And the hospital roof came off as fifteen babies were being delivered, though all of the babies survived. The prison, too, was destroyed, and about half of its inmates were given pardons.

"If you've seen pictures of Hiroshima after the atom bomb, . . . then you know what Darwin looks like," commented a pilot who flew the first mercy mission into Darwin the following day. The acting Prime Minister declared the city a disaster area. Five thousand refugees soon sought shelter in a high school built for 1,100 students.

Health hazards were considerable, too, with some 43,000 persons lacking sewerage, electricity and water to drink. Lack of refrigeration added to the problem, for temperatures at Darwin usually exceed 90° Fahrenheit. In less than a week food that had been in cold storage or in supermarkets became so foul that workers had to put on some breathing apparatus before going in to remove it.

Large-Scale Evacuation Necessary

Shortly after the storm, people began crowding into airports. Persons wounded but able to walk were flown out first, then hospital cases that could be treated elsewhere. This opened up space in Darwin's hospital for emergencies. Next went expectant mothers, elderly couples and families (wives and children only).

Within six days, about 22,000 persons

were airlifted out of Darwin. Every flight was filled to capacity. One jumbo jet, designed to carry about 420 passengers, took more than 690 women and children to Sydney. On the return trip each plane carried some type of relief material. An estimated 6,000 left Darwin by road.

Jehovah's Witnesses All Right

There were about 160 of Jehovah's witnesses in Darwin. As soon as possible after the storm, a check was made on the welfare of all associated with their congregation. Witnesses that conduct group Bible studies were assigned to look up every member of their group. Eventually all were accounted for.

Witnesses from the Sydney area immediately arranged for purchase of supplies for their Christian brothers in Darwin. The Watch Tower Society's Sydney office received more than $116,000 from fellow Witnesses all over Australia for that purpose.

A regular congregation meeting for Bible study was arranged for Sunday, December 29, only five days after the storm. How delighted everyone was when, just a few minutes before the program was to begin, two trucks arrived from the city of Mount Isa, one thousand miles away. The Watch Tower Society had obtained special permission allowing passage through the police lines blocking entrance to the city. Following the meeting, all on hand helped to clear the hall of chairs and to unload tents, cooking equipment, food and other items. After this the visiting brothers drove out to help with roof repairs on some badly damaged houses.

Basis for Some Serious Thought

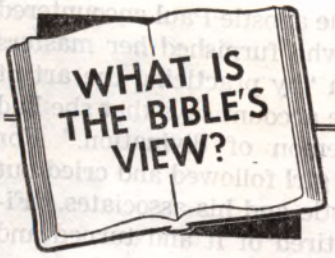
The disaster at Darwin had a profound effect on its inhabitants. Interestingly, it brought people together who had been unable to get along for some time. An eyewitness reports: "Neighbours who had frozen each other out for ages became deep friends in a day. Married couples about to split became reunited." Does it not seem strange that disaster must strike before many persons will treat others with human kindness?

Noteworthy, too, is the fact that a number of those interviewed by radio and television reporters said: "I could not believe such a thing could ever happen." Fifteen separate warnings apparently fell upon deaf ears in most cases. How unwise to ignore warnings that come from a competent source!

For more than sixty years Jehovah's witnesses have directed the attention of their neighbors to a "great tribulation" due to strike the whole earth within this generation. This will sweep away the present system of things and pave the way for a paradisaic new system of peace and righteousness. (Matt. 24:21, 34; Rev. 7:14; 21: 1, 4, 5) Why not let the account of the disaster at Darwin prompt you to take seriously the warning of this coming destruction by God? Doing so will help you to survive it.—Prov. 2:21, 22.

Power from Within the Earth

● A five-mile-deep crack in the earth's structure runs offshore parallel with the Pacific Coast of South America. Along this fault line tremendous pressure builds up (more than 1,648,000 pounds per square foot), resulting in a pushing of the floor of the Pacific against the landmass of South America. One effect is that Peru experiences a major earthquake once every twelve years, on the average. Another effect is that the Andes mountain chain grows slightly higher each year.



Should You Consult a Fortune-Teller?

"THE lights are low, the price is high; the atmosphere is dim and the future is bright." (*The Sense and Nonsense of Prophecy,* by Eileen J. Garrett) Often that is how the session goes when one consults a fortune-teller who claims to predict the future by peering into a crystal ball.

As you probably know, crystal-ball gazing is only one of many methods of fortune-telling. Some prognosticators base their predictions on the way tea leaves have settled in a cup, or on the order in which cards happen to be dealt. Other fortune-tellers are spirit mediums who claim to consult with the dead.

Since people frequently wonder what tomorrow will bring, it is no surprise that fortune-telling is an age-old occupation. In fact, the Bible mentions "professional foretellers of events" in ancient Egypt. (Isa. 19:3) But do the Holy Scriptures recommend consulting a fortune-teller?

Interestingly, the Bible does not lead us to expect that anyone will be able to make accurate predictions about our personal affairs. Rather, it says that "time and *unforeseen* occurrence" befall all persons. And the Scriptures realistically tell us: "You do not know what your life will be tomorrow."—Eccl. 9:11; Jas. 4:13, 14.

At times, a fortune-teller's predictions are so general that they can be interpreted in more than one way. Also, most well-informed people know that there are prognosticators who engage in selfish fraud and deceit, practices condemned in the Bible. (Ps. 55:23; Mal. 3:5) It is noteworthy that the Christian apostle Paul denounced the sorcerer Elymas as a 'man full of every sort of fraud and villainy.' (Acts 13:6-12) Surely, you do not want to be deceived or cheated. So these very possibilities probably raise doubts in your mind about consulting fortune-tellers.

Basing decisions on a fortune-teller's words can have very undesirable effects. For instance, a businessman may suffer financial loss by doing this instead of deciding matters on the basis of his own knowledge and judgment. Then, too, some persons may adopt a fatalistic attitude because a prognosticator has said that a certain thing is sure to occur. Yet, if these individuals took the initiative, they might solve their problems and avert trouble.

The Bible does not advise anyone to wait passively for a predicted fate. Rather, it recommends that a person use his thinking ability and then take fitting action. We are told: "When wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way."—Prov. 2:10-12.

Some spirit mediums claim to acquire knowledge of the future by talking with the dead. But is this really possible? Not according to the Bible. It says that the deceased "are conscious of nothing at all" and that "there is no work nor devising nor knowledge nor wisdom in Sheol [mankind's common grave], the place to which you are going." (Eccl. 9:5, 10) The dead 'go down into *silence.*' (Ps. 115:17) They are completely unable to speak or do anything at all. Therefore, no

spirit medium ever has contacted them.

Nevertheless, apparent likenesses of humans reportedly appear during some séances. Concerning the nature of these occurrences it has been said: "The medium entranced is also sometimes disturbing to the spectators. It is not a pleasingly aesthetic sight—especially not during a materialization, for ectoplasm exudes from her mouth and body in the nature of a gauzy, foggy, smokelike substance from which figures are formed by the spirit chemists."—*They Have Found a Faith,* by Marcus Bach.

Do you think that such a distressing practice is typical of God's way of doing things? Look around you at the wonders of creation. You are not struck with revulsion, are you? No, the works of Jehovah God are beautiful, pleasant, desirable. "Everything he has made pretty in its time." (Eccl. 3:11) Hence, even on this basis there is no reason to think that Jehovah God favors spiritistic practices.

In fact, Jehovah is against all spiritism and occult means of prediction. He commanded his people of old: "There should not be found in you . . . anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead." (Deut. 18:10, 11) Jehovah also decreed: "As for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail." (Lev. 20:27) Moreover, "those practicing spiritism" are Scripturally placed among others who will experience "the second death," or eternal destruction.—Rev. 21:8.

Why is God against spiritism and occult prediction? Because these practices have a diabolical source. The Bible proves this beyond doubt. It shows that at ancient Philippi the apostle Paul encountered a servant girl who furnished her masters with much gain "by practicing the art of prediction." The account says that she had "a spirit, a demon of divination." For many days this girl followed and cried out behind the apostle and his associates. "Finally Paul got tired of it and turned and said to the spirit: 'I order you in the name of Jesus Christ to come out of her.' And it came out that very hour." No longer was the girl able to predict the future. Why? Because the demonistic source of this power had been removed from her. —Acts 16:16-19.

Now, please consider a modern-day example. A woman in Italy once told fortunes with cards. When she began studying the Bible with Jehovah's witnesses, she became very nervous, had nightmares and spent many sleepless nights. Finally, assuming there was a connection between this trouble and the cards, she burned them. "I felt so relieved, as if eased of a great weight," she said. Later, this woman dedicated her life to Jehovah God, and she admitted: "My ESP or occult power to predict certain future things had come from wicked spirits or demons." With God's help, many others also have been freed from bondage to wicked spirit forces. —Eph. 6:11-17.

Clearly, then, those desiring Jehovah's approval will have nothing to do with fortune-telling. Rather, they will seek knowledge from his written Word. (Isa. 8:19, 20) In it God furnishes, not trivial information that may satisfy selfish personal desires, but reliable knowledge of the future as it relates to the divine purpose. Taking full advantage of that information means eternal life.—John 17:3.

Growing Insecurity

◈ Henry Kissinger, says *U.S. News & World Report*, "is the first Secretary of State to use an armored car on trips within" his own country.

Blood Kills Again

◈ In Seoul, Korea, at least three persons recently died and five suffered severe side effects as the result of being transfused with contaminated blood. "This means," says the Korea *Times*, "that patients were given poison in the guise of blood." Its editorial adds: "Since it happened at the Red Cross blood bank with most advanced facilities, we fear that such incidents can occur in some 100 other smaller blood banks. Moreover, these smaller places mostly buy blood from people who are in need of money."

Humanity in "Dire Danger"

◈ Recent events have forced most nations at least to acknowledge their interdependence. Any who fail to see this, says the Egyptian *Gazette*, face deadly consequences. It adds: "Clearly a new outlook is needed: one that sees beyond . . . mere ethno-national interests and conflicting ideologies which are placing world human interests in dire danger. The very tools that have so far been the main history-formers —the sword, the gun and the bomb, the implements of imposition—must be abandoned for those of discussion and cooperation if Armageddon is to be avoided." But the Armageddon of which the Bible speaks cannot be avoided by mere discussion and cooperation among men.

Canada's Crime

◈ Toronto, Canada, like many other major cities of the world, is afflicted with rising crime —up 12 percent in 1974 over 1973. The Toronto *Star* recently said this about the problem: "The fundamental cause, almost certainly, lies in the tremendous social changes which have been taking place in Canada, and indeed all over the western world. A few decades ago, this was still a predominantly rural country. People's lives were controlled, not only by the ordinary law of the land, but by a web of unwritten rules proceeding from family discipline, religious teaching and community pressures. But the changes of the last generation—rapid industrialization, the mushrooming growth of the big cities, increasing family breakdowns, the declining influence of religion—have weakened these controls."

Entertainment Thrives

◈ With inflation and recession rampant, "escape" seems to be the order of the day. Last year, Britons spent the equivalent of over four billion dollars for the theater, movies, and such things as sporting and hi-fi equipment; another eight billion went for liquor. In Italy, movies prosper, and soccer is considered one of the country's ten best industries. The recording industry in Brazil last year grossed $65 million in sales, a 35-percent increase in one year. Concludes the New York *Times:* "Entertainment may vary throughout the world . . . but there is little doubt that it is a growth industry."

More Food Needed

◈ Grim predictions of even greater famine disasters continue to be heard. Neal Stoskopf, a professor at the Ontario Agricultural College of Guelph University, says: "There is a desperate need to awaken people, especially farmers, to the crisis." But the Denver *Post* and Washington *Post* report that a panel of experts sees "no great scientific breakthroughs" imminent in American food production. And the Wayne (Nebraska) *Herald* claims that farmers are already selling 'everything but the pig's squeal': "Every 250-pound hog that goes to market produces about 180 pounds of carcass, but also yields 70 pounds of by-products such as gelatin and pharmaceuticals."

Death in Bangladesh

◈ Deep anguish is currently afflicting Bangladesh, says Julio Scherer in Mexico's *Excelsior*, adding: "Cholera roams the streets as free as the crows. . . . Health officials have given up their efforts to control it. They have confessed, matter of factly, with neither sadness nor resignation, 'the epidemic is beyond our control.' . . . The victims are so countless, and the scene is so repe-

titious, that man's sensitivity toward his fellow man begins to dissipate, and he becomes afraid for himself. So threatened, he begins to slip into a dangerous fatalism, whose ultimate expression is impotence."

Costly Divorce

◈ Divorce now costs more, says *Business Week.* In the U.S. each separating partner can expect to pay $1,500 in legal fees. Emotional costs are still higher. Heavy eating, drinking, compulsive working often follow divorce. Can one run from problems that come with divorce? Says a Menninger Foundation doctor: "You have to work it out where you are. A leave of absence or long vacation is an escape that simply won't do it."

Science of Honesty?

◈ Recently some widely publicized medical and scientific experiments were found to be frauds. A Canton, Ohio, man observes in a letter to *Science News:* "If any one need becomes more apparent in the complex world of modern man, it seems it surely must be the need of integrity. Why then is there no science of honesty? Why do we have an I.Q. scale, but no integrity quotient? Who offers a course in honesty, or a degree in integrity?"

What Must Change?

◈ Mammoth-size problems confront the world. What basic change, among others, must be made if man could even dimly hope to solve these? *Detroit* magazine interviewed University of Michigan's G. E. Mendenhall and got his answer: "From Amos to Jesus the prophetic tradition understood what modern civilization cannot conceive: that serious problems cannot be solved by *the* monopoly of force represented in the nation state. The people themselves must change."

Military Crime Up

◈ An article in the *Christian Science Monitor* says that crime is growing in the U.S. armed forces. Officially, the army, for instance, says that crime is down. "Army crime figures, however, tell a different story," says the article. In the second quarter of 1973 there were 20.76 crimes per 1,000 persons in the army; the second quarter of 1974 showed a rate of 22.12. The newspaper adds: "Racial conflict has become a greater challenge as the volunteer Army and the other services attract more blacks from the ranks of the young, unskilled, and unemployed."

Prayer Breakfasts

◈ In industry and politics "prayer breakfasts" have become popular. Of course, a preacher or priest of some kind must be on hand. Syndicated columnist Harriet Van Horne describes these events: "For Americans who like to eat and pray with hordes of strangers, prayer breakfasts may be a rich, spiritual experience. I incline to the view that all prayers should be private. If they can't be private, they should at least be beautiful. Most clergymen pray in Rotary Club English. Their throats may be golden, but their syntax is usually leaden. The notion of brevity offends their actor-size egoes."

"At Odds" with Jesus

◈ If Jesus Christ should come back in the flesh, asks U.S. columnist Sydney Harris, "would there not be soon a second crucifixion?" The militarists would say he is a coward. The rich would label him as a radical. Preachers would call Jesus a heretic for denouncing ritual. Sentimental people would say that only a cynic would claim that there is just one way to salvation. The sensual would scorn because of Jesus' fasts and his putting spiritual matters ahead of the needs of his body. Writer Harris asks: "Would not each of us in his own way find some part of this man's saying and doing to be so threatening to our ways of life, so much at odds with our rooted beliefs, that we could not tolerate Him for long?"

Girl Altar "Boys"

◈ "Girl altar servers are proliferating around the country in a quiet grassroots movement," says the U.S. *National Catholic Reporter.* But is it just religious faith that is moving girls to take such positions? Says the Newport (Rhode Island) *Daily News:* "While most girls would probably want to serve out of devotion, there is a money factor involved in the controversy. An altar server, especially at weddings, can make, in less than an hour, what it would take a newsboy all week to make."

Children and Church

◈ Currently both Protestant and Catholic clergymen are debating whether children should be compelled to go to church. But, even if they go, what will they hear? When a panel of U.S. youngsters commented on the subject recently, one observed: "All they talk about at our church is money. Christ was born in a stable but nothing is too good for His ministers, evidently."

Clergy Belittle Bible's Miracles

◈ The Chicago *Daily News* reports that "a major segment of Christian Bible scholars" consider the miracles recorded in Bible accounts as an "open question." It interviewed Dr. Norman Perrin, professor of New Testament at the University of Chicago Divinity School, and reports: "New Testament miracle stories were 'nothing special, just a conventional means of expressing belief in Jesus,' he said. Religious liter-

ature of that day abounded in such accounts, of 'Greek heroes, Jewish wise men, Babylonian astrologists, Egyptian wonderworkers.' " Adds the Catholic clergyman John Burke: 'The story about Jesus raising Lazarus from the dead may be a parable in action and not historically accurate.' Bible believers, of course, disagree with these men. So does God, who inspired the writing of his Word.

Expensive Race

◈ Major U.S. oil companies are racing to find new sources of oil. Many of their expectations are concentrated on the North Sea, between Britain and the west European mainland. Currently there are forty-five rigs in the area. In the last five years, ten oil finds have been made, each of which promises to deliver more than one billion barrels of oil. But drilling costs are sometimes seven million dollars each week; a workboat to supply crews may cost $3,500 daily. Progress must be made in the face of ninety-foot-high waves and 120-mile-per-hour winds. At the other extreme, it takes two months to get supplies to crews in the Amazon jungle.

Why Baptists Quit

◈ An article in the Newport News (Virginia) *Daily Press* says that it is estimated that 1,000 pastors quit the Southern Baptist Church yearly. Why? One minister says: "One of the things that's wrong with our Southern Baptist Church, I think, is that the minister has to win a popularity contest with his congregation. If he tries to be prophetic and say some things that ruffle them, he may not be liked. Once he ceases to be popular, they want to get rid of him. . . . So often, in a church squabble, the worst people in a church, using the worst methods, are the ones who win out."

Unusual Design

◈ The highly venomous sea snake is safe from both sharks and the "bends." A marine biologist recently painted sea-snake-like stripes around his wet suit and then donned a black raincoat while in the water. When "sharks drew in for an easy 'kill,' " reports New Zealand's Auckland *Star*, "he took off the coat" and the sharks "veered off." Most deep-diving creatures experience painful "bends" as nitrogen dissolved in their blood bubbles out when they ascend to the surface. But an Australian zoologist recently discovered that a hole in sea snakes' hearts allows blood to bypass their lungs when diving and that their skin is very permeable to the gas. The two actions combine to keep blood nitrogen buildup slow and to disperse it quickly during ascent.

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