

Awake!

The PRISON PROBLEM



—WHAT'S
THE ANSWER?

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THE PRISON PROBLEM

LAST August 16 I received a phone call at my desk in Brooklyn, New York. I recognized the voice of an old friend, saying: "How would you like to deliver several talks at the Angola prison down in Louisiana?"

"Would I? Yes, I would, very much!" I was glad for the opportunity.

About a year earlier I had read about a highly successful rehabilitation program at that prison, and I wanted to see it firsthand.* Arrangements were made for me to fly there on November 4, 1976.

I have a deep interest in prisons and efforts to rehabilitate prisoners. This is due, in large part, to the fact that I spent nearly two years behind prison walls in the 1940's. I wasn't in for wrongdoing, but because my conscience wouldn't allow me to take up arms in warfare.

Prisons have long had problems—overcrowding perhaps being the major current one. I noticed this *Denver Post* report of last year: "Prison building threatens to become the biggest growth industry of the 1970s. . . . 524 new facilities or expansions are now on the drawing boards." —April 25, 1976.

But will building more prisons solve the problem? Is sending wrongdoers to prison the best way to deal with them?

Of interest to me has been the debate going on in the past few years as to what



-WHAT'S THE ANSWER?

the real purpose of prisons should be.

Punishment or Rehabilitation?

The question debated is: Should prisons primarily be places of punishment for wrongdoers, or places for rehabilitation? A look at history, however, reveals that there are altogether different alternatives.

In ancient times prisons, as we know them, didn't exist. Then wrongdoers were either executed or given physical punishment, that is, corporal punishment. It could in-

clude flogging, branding or maiming, after which the wrongdoer was freed.

Then, during the eighteenth and nineteenth centuries, the death penalty was applied to fewer crimes, and physical punishment was gradually abolished. That's when the practice of sending wrongdoers to prison increased. These were vermin-infested, filthy, overcrowded places, where food was scarce and prisoners were worked long hours. Many died because of the terrible conditions. Punishment was the primary purpose of such prisons.

In more recent times, a change of thinking occurred. During the last century the idea was advanced that the chief purpose of prisons should be to reform or rehabilitate prisoners. As late as 1970, former U.S. President Nixon's Task Force on Prisoner Rehabilitation concluded that programs of prisoner rehabilitation *should*

* *Awake!*, April 22, 1975.

"Many would applaud a shift to a primary concern for the rights of law-abiding victims of crime."

become a central feature of future prison policies.

But recently rehabilitation efforts have run into criticism. This sudden shift in viewpoint has interested me.

What About Rehabilitation?

A headline in *The National Observer* of January 4, 1975, said: "After 150 Years of Trying to Rehabilitate Criminals, even Reformers Concede that . . . REFORM IS A FLOP."

Science noted: "The disillusionment with 'rehabilitation,' at least in its present forms, has been so deep that it has caused many prominent social scientists and penologists to abandon cherished philosophies in a matter of a few years."—May 23, 1975.

Newsweek concluded: "The growing consensus among prison professionals seems to be that . . . the essential function of a penal system must become the punishment by confinement of the criminal and the protection of society from his misdeeds."—February 10, 1975.

As a resident of New York city, I'm wholly in favor of a renewed emphasis on protecting society from criminals. The mayor of Wilmington, Delaware, Thomas Maloney, was, unfortunately, accurate when he said: "Citizens are now the prisoners in their homes, with chains, locks, bars and grates while the criminals are on the outside, roaming about free."

Many would applaud a shift to a primary concern for the rights of law-abiding victims of crime. It seems clear that the

failure to make wrongdoers responsible for their acts has only made them more confirmed criminals. Of course, this raises a big question: Is it possible to punish the growing number of wrongdoers by means of prison sentences?

The Problem of Where to Put Them

The fact is, efforts to crack down on crime already have flooded United States prisons. From January 1973 to January 1977 the population in just the federal and state prisons in the United States leaped 45 percent, from 195,000 to 283,000! *The Wall Street Journal* reports: "Most states already have crammed inmates into every nook and cranny of existing prisons. Convicts are sleeping on ledges above toilets, in shower rooms and in gymnasiums."—July 20, 1976.

In addition to the large federal and state prisons, there are thousands of county and city prisons. The *New York Times* last June said that 60,000 men and women spend time in New York city's eight prisons each year. And one criminologist says that more than two million persons annually pass through United States prisons!

The problem becomes overwhelming when you consider that over 10 million serious crimes are reported to the police each year—well over 30 million in the past three years! There simply are not enough facilities to hold all the wrongdoers, even the ones the authorities are able to apprehend. And already the cost to taxpayers is staggering.

I was astonished to read the report in the *New York Times* last September that it costs "about \$12,000 per inmate per year merely for custodial care in New York prisons." At that rate, it comes to a \$3-billion yearly bill just to keep the 250,000 inmates in federal and state prisons! And for building new prisons, the

construction costs reportedly will run as much as \$40,000 per prisoner!

The prison problem is indeed a big one, especially in view of the prediction by one prison expert that there could be 400,000 inmates in federal and state prisons by the mid-1980's. What's the answer?

Desirability of Rehabilitation

Let's face it. All of us would be glad to see criminals reform and become law-abiding, useful citizens. And such changes by individuals aren't impossible, despite the failure of most in-prison rehabilitation programs. It's just that, as Norman Carlson, director of the U.S. Bureau of Prisons, recently said: "Rehabilitation has been oversold as a concept. . . . we're now aware of the fact that we can't rehabili-

tate anybody—we can just provide opportunities for them."

I'm personally convinced that the providing of right opportunities will serve to motivate certain criminals to change. I say this because, as an inmate in the federal prison at Ashland, Kentucky, I had seen how a prisoner's heart could be reached and his whole life transformed.

So, I looked forward to my November trip, and to seeing firsthand what was being accomplished there in Louisiana's Angola prison. It is the second largest state prison in the United States, being an 18,000-acre complex. A 1975 news report states that it was designed for 2,600 inmates, but houses 4,409.

Soon Thursday, November 4, arrived and I was on my way.

A Successful REHABILITATION PROGRAM

THE plane landed in Baton Rouge, Louisiana, on Thursday night. My friend met me, and we drove to his home in the nearby town of New Roads. That evening we talked at length about what was going on in Angola prison.

My friend is one of a group of six Christian men who conduct a regular in-prison program of instruction. On a rotation basis, one of them goes every week to conduct meetings with the prisoners. On the average, about forty inmates attend.

"Actually, the program was initiated from within," my friend explained. Early in 1973 two prisoners, who were reading literature of Jehovah's Witnesses, wrote a letter asking that someone visit them. In the meantime, these prisoners talked to other inmates and interested them in the things that they were learning.

It was in October 1973 that the first meeting was held in the prison, with eighteen inmates present. In time, meetings were conducted every Wednesday and Sunday. The number of inmates attending kept increasing until, on occasion, up to sixty and more were coming. What was it that caused such widespread interest?

The Program of Instruction

My friend explained that the meetings were, and still are, conducted in basically the same way that they are in any Kingdom Hall of Jehovah's Witnesses. On Sundays there is an hour Bible talk, usually given by a guest from a nearby congregation. This is followed by a Bible study

based on an article in a recent issue of the *Watchtower* magazine.

On Wednesday nights there is the Theocratic School, a course of Bible instruction designed to increase a student's Bible knowledge, as well as to improve his speaking abilities. Also, a Service Meeting features discussions on how best to talk about the Bible's message with fellow prisoners in Angola.

It amazed me to learn how active these inmates are in telling others about their newfound Christian faith. In some months they have conducted weekly Bible studies with more than fifty fellow inmates. And just last year, within the prison, they distributed nearly 5,000 copies of *The Watchtower*, *Awake!* and bound books that explain God's purposes.

The enthusiasm of those first inmates was passed on to those with whom they conducted studies, and this has contributed to the success of the program.

Meeting the Requirements

The meetings are held in a room of the prison's Education Building, which, I was told, is much like a school classroom. But, to attend, a prisoner's name must be put on a 'call out' sheet. That permits him to leave his place of confinement in the huge prison complex and to meet at this central location with the group with which he is on 'call out.'

I was surprised to learn that the Witnesses exercise control over who attends their in-prison meetings. Not just anyone can come, and there are reasons. Commonly, inmates will join some group in

"Meetings are held in a room of the prison's Education Building."

hopes that by so doing they will be helped to get out of prison sooner. So, how do Jehovah's Witnesses determine if an inmate is sincere, and so qualifies to attend?

First, a personal Bible study is conducted with him. Only if he shows genuine interest is he put on 'call out.' But if he misses more than four meetings in a month, without a good reason, such as illness, prison authorities are notified and his name is dropped from the 'call out' sheet. Then he can attend meetings again only by proving his genuine interest over a period of time.

Early Success

I was aware of the early success of this program, having learned about it in the report on the district assemblies that appeared in the October 15, 1974, issue of *The Watchtower*. It said:

"A touching scene occurred at the Baton Rouge, Louisiana, assembly. Bible studies for months had been conducted by Jehovah's witnesses with inmates of the Louisiana State Penitentiary at Angola. Many of these men progressed in Bible knowledge, and astounded prison officials with their radical change in conduct. Thus permission was granted for eight of them to be taken to Baton Rouge for the assembly. It was a heartwarming moment when these men, with their ankle chains and handcuffs, stepped from the cars and were led inside to take seats with the others to be baptized that day."

Now, mind you, to be baptized as one of Jehovah's Witnesses a person must meet high Scriptural qualifications. And individuals are screened to make sure that they qualify. A person must be able to answer at least *eighty* basic Bible questions, including, for example, the following:

"What is the kingdom of God?" "What is God's purpose for the earth?" "What is the only Scriptural basis for divorce that

**"The only question asked was:
'Do you have any guns?'"**

frees *one* to remarry?" "Why must lying be avoided?" "What is the Christian view of drunkenness?" "What does the Bible say about fornication, adultery, sexual relations with another person of the same sex, and other loose conduct? May a person who is engaging in such practices be baptized?"

The answer to that last question is, No. But as you're aware, even those not behind prison walls commonly engage in such wrongs, and consider that to be all right. But these eight inmates had adopted a superior standard of morality, and were living up to it. Soon there were others.

By early fall of 1974, eight more inmates qualified for baptism. My friend told me: "We thought how nice it would be to have a baptism inside the prison, with visitors from the outside." The possibility was pursued, and the prison authorities, so impressed by the results of the instruction program, granted permission. On October 5, 1974, this special assembly was held. Note the *Awake!* description:

"Those arriving from outside created an unusual sight. All together, 337 met at the prison gates. They were a neatly dressed crowd of men, women and children, both blacks and whites. Some had come from as far as 700 miles away.

"As their names were checked off a list, they were admitted through the gates. Buses took them about two miles back into the huge prison complex. Getting off, they entered through steel gates into a large auditorium."

I had read this report in *Awake!*, and it greatly interested me. But I had heard

little about further results of the rehabilitation program. So, as we settled down after dinner, I was an attentive listener while my host filled me in.

Remarkable Growth

"That October assembly gave our program real impetus," my friend explained. "The nearly hundred inmates present were really impressed by the love and warmth shown by the hundreds of visitors."

As a result, many of these inmates applied themselves to Bible study and made excellent progress. "Soon," my friend continued, "a number more made the necessary changes in their lives that qualified them for baptism. Therefore, plans were made for another assembly, an even larger one. Again the prison authorities approved, this time making available the prison's Rodeo Stadium. So, early Saturday morning, April 26, 1975, hundreds of carloads of Witnesses converged on Angola."

This time cars were driven right into the prison. At the inspection gate the only question asked was: "Do you have any guns?" Then off the cars drove, right into the rodeo grounds. All together, there were 2,602 visitors! The highlight of the meeting was the baptism of twelve more inmates, including a convicted murderer from death row, who was brought over in chains to be baptized. He had been studying for a year with the Witnesses right there on death row.

Prison officials were pleased with how well this one-day assembly was conducted, as well as its fine effect on the prisoners. So, they welcomed the plans for another one-day assembly in the fall. This time, on Saturday, November 29, 1975, 3,200 visitors were present! And eight more inmates were baptized.

"Saturday will be our next special in-prison assembly," my friend was saying.

"We're very glad that you could come down for it."

I was now more anxious than ever to visit the prison. It was amazing—thirty-six inmates baptized already and six more to be baptized Saturday! The next day, Friday, my friend was going to take me to Angola to get acquainted and to interview some of the officials.

Seeing It for Myself

Leaving after lunch, we drove for about an hour and a half through a swamp area and crossed the Mississippi River on a ferry. Then, going over some rolling hills, we finally arrived at the prison's main gate. Obviously, the guards were acquainted with my companion, briefly exchanging pleasantries with him. We were then waved through into the prison.

As we drove toward the Rodeo Stadium, the area reminded me of a large plantation. There was a newly constructed wooden fence along most of the two sides of the road. Here were fields that had been under cultivation. The prisoners, I learned, raise much of their own food. Finally, we arrived at the maximum security area. After driving through a number of gates, we entered the Rodeo Stadium from the back.

A stage was under construction at one end of the grounds. There were a number of inmate Witnesses who were putting the finishing touches on the stage, which included painting and carpeting the floor. It was a pleasure to meet them. The fourteen men were warm, friendly and outgoing. I learned that they had been given special permission by the authorities to get the place ready for the assembly the following day.

Ervin St. Amand, an inmate who has taken a lead in the prison instruction program, had made arrangements for us to have interviews with prison officials. So, we left to keep our appointments. It

**"We can trust you people
to do what you say."**

seemed odd to me that Ervin could not ride with us, but that was a prison regulation, with which we gladly complied. He moved rapidly along in spite of his artificial leg (he had lost his real one in an escape attempt years earlier) and met us up ahead.

After parking the car, we passed other prisoners. I could not help noticing the difference between these and the ones that we had just left. Some were lying listlessly on the ground, while others were just staring into space. They seemed resigned to their fate, with not much hope for the future. What a contrast!

Praise from Officials

Arriving at the administration building, we were ushered into the office of Major Richard A. Wall (since promoted to Lieutenant Colonel). An outgoing person, he was obviously pleased with our instruction program. He has spent many years in the prison system, being familiar with the ineffectiveness of so many efforts at rehabilitation. Yet, he couldn't say enough good things about the value of our program.

I was familiar with the past history of Ervin—he had been a real troublemaker, and mean! So I asked Wall point-blank: "Do you trust this man?"

"I trust St. Amand implicitly," he shot back. And he added: "I like your organization because you watch out for your own people. If one starts to go wrong, you try to help him. But if he persists in a wrong course, you put him out of your organization. We can trust you people to do what you say."

It was apparent that the Witness in-

mates had made a lasting impression on this official. But we had to move on.

Our next stop was the prison laundry, where I was introduced to Lawrence Watts, supervisor of the laundry. He had agreed to sponsor our in-prison program back in 1973. He told me: "The good example of the inmates you people have helped has been a little contagious. I think that, as a result, the overall conduct of the prisoners has improved. I know it has!"

He made clear to us that he appreciated what we were accomplishing in Angola. After a very pleasant chat, we left and drove back to the rodeo grounds to say good-bye to the prisoners. We told them that we would see them the next day, and headed for home.

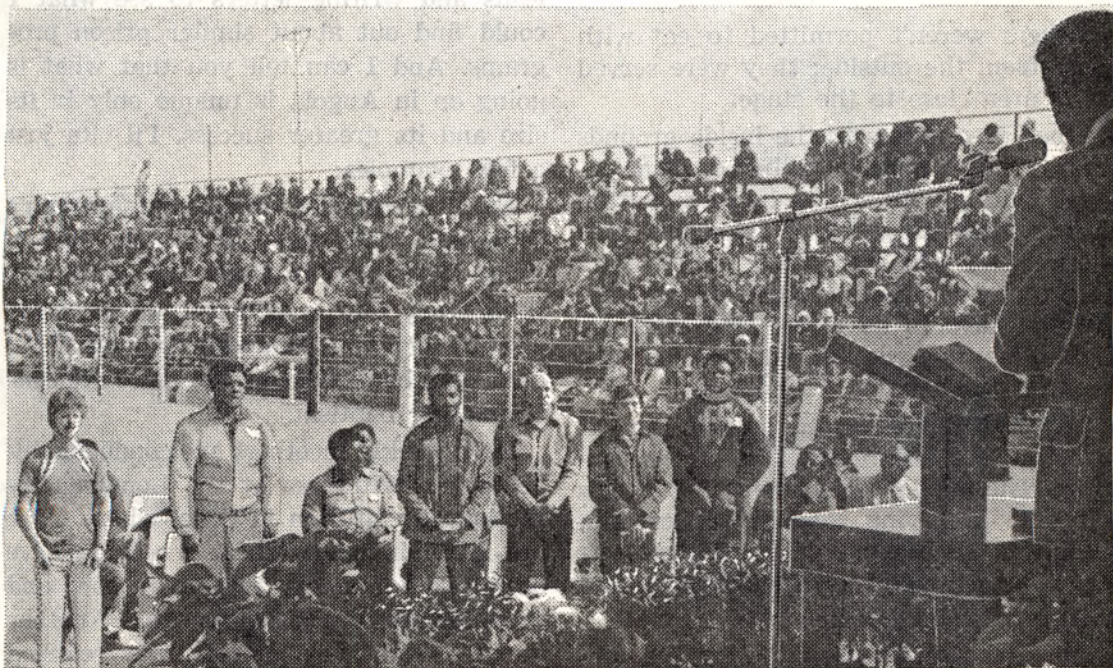
The Assembly

The next morning was cold. We arrived at the Rodeo Stadium at 7:30, two

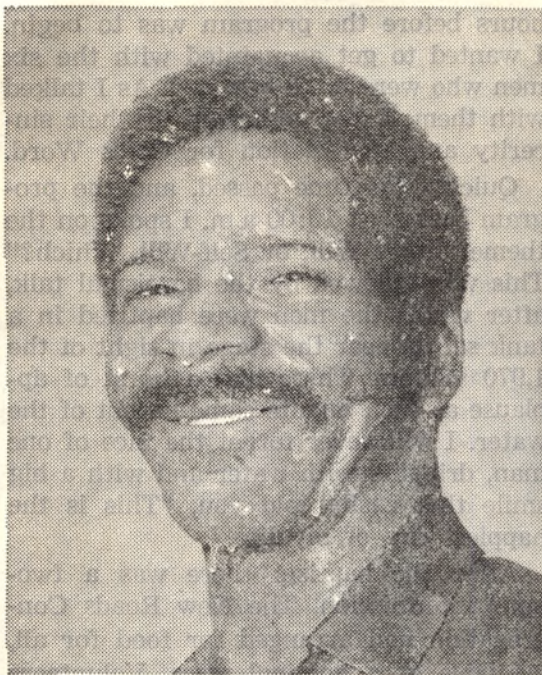
hours before the program was to begin. I wanted to get acquainted with the six men who were to be baptized. As I talked with them, I was impressed by their sincerity and appreciation for God's Word.

Quickly the time passed, and the program began. At 10:00 a.m. I spoke on the theme "God's Will, or Self-Will, Which?" This was followed by the baptismal talk, after which the men were baptized in a tank set up near the stage in sight of the 1,970 visitors. There was a burst of applause as each inmate came up out of the water. I will never forget the face of one man, dripping with water and with a big smile that easily told you, "This is the happiest day of my life!"

After the baptism there was a two-hour intermission. The New Roads Congregation had arranged for food for all, available at a nominal price. Volunteers from the audience helped to serve it. The



The six baptismal candidates standing before the speaker, with part of the audience in the background, just prior to their baptism



Still dripping with water, an inmate radiates happiness after his baptism

prisoners weren't permitted to eat with those from the outside; they were served in an area close to the stage.

I had free access to the inside grounds where the prisoners gathered, and enjoyed talking with some who were getting interested in the work of Jehovah's Witnesses. One told me: "You people don't need to preach the tenets of your religion. All you have to do is befriend a person and in due time you win him over because of your conduct and friendliness."

The two hours passed quickly, and it was time for the resumption of the program. The public talk was entitled "God's Kingdom, a Living Reality." Afterward, there was a summary of the *Watchtower* lesson, presented by baptized inmates. And what a splendid job they did!

By 4:00 p.m. it was time for the concluding song and prayer. A friend of mine, who has been a Witness for many years,

expressed the sentiments of many of us when she said: "We felt a warmth and love there to a greater degree than at any assembly we have ever attended."

The Angolite, a prisoner publication of the Louisiana State Penitentiary, observed: "This was the fourth such assembly the Witnesses have held in Angola, and more are planned for the future, as the Witnesses continue their efforts to reach the hearts of more and more prisoners. Theirs represents the biggest and most consistent effort by any religious group toward trying to persuade and help the prisoners here to pursue self-improvement and more meaningful lives."—November-December 1976.

A Unique Program?

To say the least, I was deeply impressed by what I saw and experienced. When I got back to New York, I began checking leads and writing letters to see what I could find out about similar prison programs. And I can tell you that what is going on in Angola is unique only in its size and its greater success. I'll cite just a few examples:

Every Wednesday an elder of Jehovah's Witnesses visits the Chillicothe Correctional Institution in Ohio. He conducts a Bible study that is attended, on the average, by eight to fourteen inmates. Two have been baptized, and two more are contemplating baptism.

Four weekly meetings are conducted by Jehovah's Witnesses at the London Correctional Institution in Ohio, where there are 1,700 inmates. These meetings have been held for nearly two years now, and three inmates have been baptized. Another inmate, ready for baptism, was released the first of the year.

A very successful program is operating

in the Southern Ohio Correctional Facility, Lucasville, Ohio. It began in the fall of 1972. The average meeting attendance has been around twenty-two, with thirty-three attending a recent special meeting. In April 1975 and March 1976 seven inmates were baptized in a watering trough purchased for the special occasions.

A fine program began in late 1973 in the Maryland State Prison. Soon there were many Bible studies with inmates and, in time, elders of Jehovah's Witnesses were conducting regular meetings. Thus

far, eight men have been baptized (using the prison hospital tub).

On Rikers Island, New York city, eight elders are making weekly visits to conduct Bible studies with prison inmates. Also, other prisons in the city are being visited.

Is this to say that the answer to the tremendous prison and crime problems is this instruction program conducted by Jehovah's Witnesses? By no means! Admittedly, their contribution toward solving the problem is minor. Yet, I believe they provide a clue to the real answer.

WHAT IS THE ANSWER?

AT LEAST for a limited number of inmates, in-prison Bible instruction has been the answer. The wholesome information they have received has changed their lives radically, not just superficially.

In the past three years, forty-two inmates of Louisiana's Angola prison have been baptized. Of these, fourteen have been released. I was curious about how they were doing; so I checked. Only one has returned to criminal activity.

Others are adjusting very well. At least one is serving in a congregation as a ministerial servant. Yet, as admitted, this in-prison program of Bible instruction is not the answer to the overall problem. It simply offers an opportunity that will help inmates who want to take advantage of it.

The Bible, however, provides *specific* guidance on the punishment of criminals. If it were applied, there is good reason to believe that the prison and crime problem would be alleviated greatly.

Compensation to Victims

God's law to ancient Israel made no provision for prison sentences. The basic pun-

ishment for crimes against property, such as theft or fraud, was *compensation* to the victims.

However, very little, if any, help is now provided for victims of crime. Money stolen from them usually is not paid back, nor is compensation made for any damages sustained, either to their person or property. Yet the Bible shows that wrongdoers should be made responsible for their acts. How?

God's law to ancient Israel provided that a person who stole a bull or a sheep had to pay the victim back two bulls or two sheep. And if he had slaughtered the animal, he had to pay back even more than two animals. If he could not, he had to serve as a hired laborer until he had paid off what was due the victim.—Ex. 22:1-9.

The value of thus making criminals responsible for their acts should be obvious. First, the victim was paid for his losses, plus more for his trouble. Secondly, it taught the lawbreaker a lesson that could benefit him. And, thirdly, it did not burden the community with the cost of supporting prisons.

On a limited scale this arrangement is now being tried. The *Milwaukee Journal* of December 19, 1975, reports:

"Instead of paying his debt to society by staying behind bars, Ray is back in the community working to repay his victims. Ray is one of 87 burglars, forgers and other offenders who have been released to Restitution Center, set up by Minnesota's Department of Corrections. The convicts have paid back a total of \$15,000 to their victims since the program began three years ago."

And a *UPI* dispatch of February 6, 1977, observes:

"The Government is spending \$2 million to help evaluate a concept in which criminals, instead of being sent to jail, are ordered to repay their victims through work. . . . The concept has been tried in several areas with promising results."

But something else is needed besides making criminals compensate victims for their losses.

Capital Punishment

God's law to ancient Israel also provided for the death penalty for a wide range of offenses, including, for example, murder, kidnapping, incest and bestiality. (Num. 35:30, 31; Ex. 21:16; Lev. 18:6-23, 29) The executions were usually by stoning, and were public.—Deut. 17:5.

Capital punishment was then a great

restraint against crime. And, if swiftly and consistently applied, it could help to deter crime today, thus greatly relieving the prison problem. True, many who refuse to accept the wisdom of God on this matter will cry "cruelty." Yet, where have their methods led us? Greater cruelty than ever before is being perpetrated, not on the criminals, but on their victims.

Again, it must be admitted that the problem of crime will not be eliminated by man despite the enforcement of the death penalty, or any other attempts to solve it. But there is a complete and satisfying answer.

The Sure Answer

James Q. Wilson, professor of government at Harvard University, in his book *Thinking About Crime*, showed what is needed. "Wicked people exist," he noted in its final paragraph. "Nothing avails except to set them apart from innocent people."

This is true. But who can judge who is wicked and who is innocent, and then set the wicked aside permanently, but not behind prison bars? Almighty God can, and it is his certain purpose to do so. His Word promises: "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth." —Prov. 2:21, 22.

After that, people will be governed by God's laws. Such laws will be enforced by a loving but firm government, the one for which Christians have been taught to pray—God's kingdom under Christ. How fine it will then be to live without any need for prisons, when everyone on earth can be trusted as a friend! (Matt. 6:9, 10) —Contributed.

IN COMING ISSUES

■ **Shocking Assaults on Freedom in Puerto Rico.**

■ **Helping Baby Learn to Speak.**

■ **Historical Atrocities—How Should You View Them?**

From Silkworm to Kimono



By "Awake!" correspondent in Japan

PAMPER a worm and what happens? That depends on the kind of worm. If it is a silkworm, it will require first-class treatment from the day it is born. But the results make it well worth the effort.

A silkworm is the middle, or caterpillar, stage of development for a moth called *Bombyx mori*. Its life begins when a mature moth lays 300 to 500 eggs. These will develop no further, however, until the temperature is just right.

In Japan, silk farmers put the eggs into cold storage until the following May. Hatching is then staggered. On three or four occasions during the next five months, the eggs are brought into a room with a temperature of about 18 degrees Celsius (65 Fahrenheit). Thereafter the temperature is gradually increased a little each day until it reaches 25 degrees Celsius (77 Fahrenheit). At this point the silkworm makes its appearance.

Weeks of Banqueting

Workers now transport the newborn silkworms to a special feeding room. Here a number of trays, each containing many silkworms, fit one above the other into racks, with about two feet (.6 meter) in between. An attendant places a layer of clean gauze or rush netting across the tray and twice each day spreads mulberry

leaves on it. Sensing this, the silkworms wiggle and push their way through the covering and begin eating ravenously.

This feast lasts for about twenty days. And what a transformation takes place! At birth, the babies are a mere one twelfth of an inch (2.1 millimeters) long. But after weeks of banqueting, they attain a length of up to three and a half inches (89 millimeters), having consumed more than twenty times their own weight. The body of a fully grown silkworm may be nearly an inch (25.4 millimeters) thick, and is filled with liquid silk.

Having finished gorging themselves, the silkworms lift the forepart of their bodies into the air and begin waving them to and fro. When they do this, workers recognize that it is time for the worms to begin spinning their silken cocoon.

Palace of Silk

For this activity, carpenters have built special frames with cubbyholes two and a half inches (63 millimeters) long by two inches (51 millimeters) high, which



are open on both ends. One silkworm goes into each of these compartments.

Settled within its own cubbyhole, this unique caterpillar begins to spin a palace of silk. "To do this," notes *The World Book Encyclopedia*, "it swings its head from side to side in a series of figure-eight movements. Two glands near the silkworm's lower jaw give off a fluid that hardens into fine silk threads as it hits the air. At the same time, it gives off a gum called *sericin*. The sericin firmly cements the two threads of silk together." This continues for about three days, until all the liquid silk is used up. A completed cocoon will involve a strand of silk thread some 1,300 meters (4,265 feet) long.

Inside the finished cocoon the caterpillar changes into a pupa. This begins the third, or moth, stage of existence for *Bombyx mori*. If left alone, the pupa will grow into a moth and force its way out of the cocoon, breaking the silk thread in hundreds of places. To prevent this, the cocoons are passed through hot-air pipes, killing the developing moths inside.

Unrolling the Silk

Next, workers gather the cocoons for boiling. This process softens the sericin gum, making it easy for the end of the silk thread to be caught. Each strand is as fine as a cobweb, and cannot be used individually. Hence, depending on the desired thickness, threads of from four to twenty cocoons will be reeled into a single strand of yarn.

Later, the silk is removed from the reels and twisted into small coiled bundles called "skeins." Now it is ready for "throwing." In explanation of this term, *The World Book Encyclopedia* states: "The term comes from the Anglo-Saxon word *throw* (twist). Throwing is increas-

ing the twist or adding strands and twisting them together. The number of threads thrown together depends on the fabric to be woven." After throwing, the threads are wound onto bobbins, cones or tubes, which are used in weaving. It is important to do this carefully. A smooth, knotless thread makes the weaver happy.

Weaving and Dyeing

The first step in weaving is called "warping." This is preparation of the yarn that extends lengthwise through a fabric. Warping is an exacting operation, for each thread must be equidistant from those on either side of it. Otherwise, the warp threads will merge into and cross over one another, resulting in an uneven weave.

The weaver works the cross thread alternately over and under the warp threads. On the loom the warp threads are separated into two sets, so that a cross thread passes over one set when drawn across the warp in one direction and under the same set when moved across it in the opposite way. This woven silk is stiff and lusterless. But after carefully controlled scouring, it appears soft and pearly white.

Now it is time to add color. One way is by hand painting. For this process, in Japan, the plain white cloth is first temporarily sewn into a kimono. Then a skilled hand draws a design with a brush dipped in blue flower sap. Next, starch is squeezed out of a paper funnel and applied to the edges of the design. Inside these boundaries colors are painted and allowed to set. Next, a paste of rice, rice bran, salt and lye is spread over the pattern to prevent absorption by it of dye used for background color.

Another method is stencil dyeing. This procedure requires a stencil for each color of the design. After placing the stencils

over the silk, the colors are dabbed on by hand.

Regardless of the method used, it is necessary to steam kimonos for more than half an hour to assure that the colors set. A rinse with running water washes out surplus dye. Knowing a woman's eye for beauty, an embroiderer adds gold and/or silver yarn to the already elaborate pattern. A final steam press completes the beautiful kimono.

Young Japanese girls like pastel backgrounds with bright patterns. For special occasions, single girls wear bright kimonos with long hanging sleeves. Those worn

by married women are somewhat more subdued; and older women, especially in country areas, prefer plain kimonos in gray or brown. Did you know that Japanese men, too, wear kimonos? Generally they choose plain, dark colors.

Throughout thousands of years the pearly luster and natural folds of silk have appealed to man. Moreover, silk is comfortable to wear because it is a protein and allows the body to breathe. It does not easily catch fire. How appreciative we can be for the Creator's wisdom in providing the amazing silkworm!—Ps. 104: 24.

IS IT PROGRESS?

MANY persons today are greatly impressed by the achievements of science and technology. But what has been the effect of these advancements upon people as a whole? Does the standard of living that science and technology have made possible really make life richer and more meaningful?

In the book *Environment*, William W. Murdoch, associate professor of biology at the University of California, comments:

"I have said that in an affluent society we can conceive of an optimum standard of living which is below the maximum we could achieve, and that we should therefore consider putting an end to economic growth as we know it. This implies that increasing affluence is not necessarily correlated with an increasing quality of life, and that in the United States we may already be experiencing a decline in the average quality of life as our COLLECTIVE wealth increases. . . . The weight of evidence as exemplified in this book favors the hypothesis that as we grow richer in the United States the quality of our shared environment declines."

Clearly, what modern science and technology can offer does not necessarily mean progress in every aspect of life. *The World Book Encyclopedia* acknowledges: "In spite of his

scientific and technological progress, man has not been so successful in dealing with human problems." Why is this? One reason is that all too often the guidelines of the source of wisdom, Jehovah God, are ignored.

A scientist and university professor in Chile came to appreciate this fact after some months of study with Jehovah's Witnesses. When resigning from a political position in the university, he wrote:

"There are powerful reasons leading me to this decision. Everywhere we see fraud, lying, envy, hatred, violence and an unmerciful fight for fame and power. Universities are not free from these stigmas.

"We impart superior teaching. But what real benefits has it given to the society in which we live? We observe pollution that increases day after day, drug addiction within a large part of youth, increase of delinquency and collective neurosis.

"We have encouraged exaltation through diplomas and degrees—perhaps to dazzle the people. We have stimulated others to fight for fame and power and at the same time we have undoubtedly helped to create selfishness and disunity. As a Christian, I have become convinced of how mistaken all of this is."

IT WAS May 28, 585 before the Common Era. The scene was a battlefield in Asia Minor. Lydians and Medes were locked in conflict. Suddenly, the sun grew dark. Awestruck by that spectacle, the combatants promptly ended their six-year war.

What caused that seemingly ominous darkness? It resulted from an eclipse of the sun.

Our 1976 Eclipse

Though many persons of centuries past were struck with terror when an eclipse made the sun

A DARK SHADOW CROSSES THE EARTH

By "Awake!" correspondents
in Australia

grow dark, millions looked forward to viewing a total solar eclipse predicted for October 23, 1976. The path of totality, a strip about 160 kilometers (100 miles) wide, began near Lake Victoria in Central Africa and swept across the Indian Ocean, encountering land again at the southeastern tip of Australia. It passed over the state of Victoria, including its capital city of Melbourne, where the populace was treated to a view of a total eclipse of the sun for the first time in more than 140 years. After crossing the southern coast of New South Wales, the spectacle petered out in the Pacific.

Many professional and amateur astronomers were among those who experienced this celestial event about 4:30 p.m.,

Saturday, October 23, 1976. The total phase of the spectacle lasted about three minutes. It is estimated that two million residents of Victoria viewed the eclipse on television.

Directly in the path of the eclipse were three locations being used by Jehovah's Witnesses for Christian assemblies. Since the eclipse took place during the afternoon sessions, few conventioners witnessed it personally. Like most persons in Australia, they viewed it with interest on television later that day.

Perhaps you have seen a total eclipse of the sun. If so, do you know what causes this spectacle? Maybe you have heard that there is danger in viewing it directly. Is that true? Also, do such eclipses result in any benefits?

A Grand Spectacle

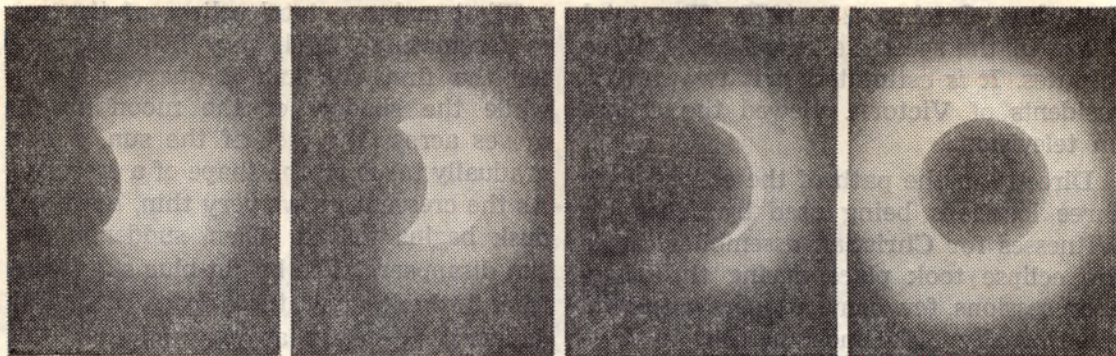
In simple terms, a solar eclipse occurs when the moon moves into a position directly between the sun and the earth. If the sun is not entirely hidden by the moon, the eclipse is *partial*. A *total* solar eclipse occurs when the sun is entirely hidden by the moon. A *partial* eclipse of the sun may occur in various places on earth up to five times each year. But a *total* solar eclipse occurs rarely at any one point on earth.

Two shadows are produced by the moon in the course of total solar eclipse. One, called the *umbra*, is the total shadow and is shaped like a pointed cone. The point, or vertex, is at the earth's surface and the base of the cone is the moon's circumference. The lesser or half shadow, called the *penumbra*, runs in the opposite direction. Its small end is toward the moon. The *penumbra* widens out in an area much greater than the *umbra* on each side of it. In this area, observers see a partial eclipse, as the moon overlaps the sun only to varying degrees.

What makes a total eclipse of the sun so fascinating? Well, very little happens for the first one and a quarter hours, while the shadow of the moon slowly moves across the face of the sun, which gradually takes on the shape of a crescent. As the crescent grows very thin, however, dusk begins to fall. Then, suddenly, the sun disappears! The bright-blue sky "vanishes," the temperature drops, darkness descends, the stars appear and the total phase of the eclipse begins. Once again, the moon has blotted out the sun!

Next the corona, the sun's gaseous outer envelope, can be seen as a beautiful white halo about twice the size of the sun and surrounding the dark disk of the moon. Truly an unforgettable sight! For a few seconds at the beginning and end of the total phase, there appears to be a string of tiny beads around the sun. This phenomenon is caused by light shining through the valleys of the moon. The gleaming points of light are known as Baily's Beads and were named for the English astronomer Francis Baily, who recorded their appearance during an eclipse in 1836. While the brilliance of the day sky is decreased enormously, the general appearance of the landscape is similar to that under a full moon. It is not completely dark.

At about the moment of totality, when the moon covers the bright face or photosphere of the sun, there flashes into view for just a few seconds and as an arc around the dark moon, the rosy-red chromosphere or color sphere of the sun. This is known as the "flash spectrum" and is due to a rarefied envelope of luminous gas lying immediately above the bright surface of the sun. A second flash occurs at the end of totality. Just before and after totality, when a thin crescent of the



Stages of the eclipse

sun is visible, bands of light and shade appear on the ground and on the walls of buildings. They ripple like waves, moving along perpendicular to their length.

Suddenly, the sun appears again as a thin crescent! Daylight returns as dawn. The crescent of the sun gradually widens until, one and a quarter hours later, the moon leaves the sun's disk. Full daylight thus returns.

Varied Responses

So awesome is the solar eclipse that some primitive people believe it to be a fainting, or even sickness and death, of the sun. Certain Eskimos and the inhabitants of the Aleutian Islands have believed that during this event the sun and the moon move out of their normal positions to get a better view of affairs on the earth. In Tahiti solar eclipses have been explained as a mating of the sun and the moon, which supposedly produces the stars!

In the realm of reality, this temporary obscuring of the sun also disturbs birds and animals. During the semidarkness of the eclipse, bees stop buzzing, birds cease twittering, chickens have been known to go to roost and cattle have settled down in fields as they would at sunset. They 'bed down' for what turns out to be perhaps a three-minute "night."

Safely Viewing a Solar Eclipse

For several weeks prior to the solar eclipse of October 23, 1976, in southeastern Australia, the news media repeatedly warned people not to look at this spectacle directly. All living along the eclipse path were encouraged to stay indoors and watch it on television instead of risking permanent eye damage either by looking at or photographing the eclipse itself. Special committees were set up to advise all concerned of the dangers involved in watching this celestial event.

During totality (the minutes when the sun is completely blotted out), there is less likelihood of eye damage. But during the half hour prior to or after totality irreparable eye damage would result if a person viewed the eclipse directly or photographed it without a special protective lens.

Knowledge Gained from Solar Eclipses

Many interesting facts have been gleaned from solar eclipses. For instance, consider the corona or crown of the sun. During a total eclipse it is seen as a frosty haze of light wisping out from the now dark disk of the sun. Truly a beautiful sight against the background of the deep-blue sky! By measuring the polarization of the particles in the inner and outer areas of the corona, scientists can determine when

the atmosphere of the sun ends and the light refracted particles of outer space begin.

The rose-colored prominences or immense flames of incandescent gases extending out from the sun for thousands of miles have yielded other information. These flaming prominences impress one with the sun's beneficial role—that of a burning fire sending out its radiant heat into the cold space around it. From examining these solar flames the previously unknown chemical element helium was first discovered in 1868.

The precise alignment of the sun, the moon and the earth at the time of total solar eclipse also makes it possible to arrive at exact measurements of the earth's surface within the general zone covered by an eclipse. A check on the accepted measurements then is made. The use of this information is impaired, however, because of the infrequency and diverse locations of total solar eclipses.

The longest total eclipse of the sun in modern times occurred in the Philippines

on June 20, 1955. It lasted for 7 minutes and 7.7 seconds. But this was a short time compared with three hours of darkness that fell over Jerusalem from about noon until 3 p.m. on the day of the death of Jesus Christ, Friday, April 1, 33 C.E. Luke's gospel account indicates that darkness fell "because the sunlight failed." (Luke 23:44-46) This could not have been due to a mere solar eclipse, however, since it happened at Passover time, when the moon is full. Solar eclipses can take place only at the time of the new moon. This unique and unusual event associated with Jesus' death aptly demonstrates Jehovah God's power over the sunlight.

To God also goes the credit for the awesome spectacle of the solar eclipse. He is the One who created the sun, the moon and the stars, "the heaven and the things in it." (Rev. 10:6) Jehovah is also responsible for the laws by which heavenly bodies operate. Many persons are reminded of that when they consider the awesome solar eclipse that casts a dark shadow across the earth.

Mother's Milk—a Wasted Resource

WHAT is the economic loss involved in the bottle-feeding of babies instead of letting them breast-feed? *Science* magazine answers that in some countries, 'a laborer may need to spend a third of his daily wage to buy milk for his baby.' It is estimated that in one South American country "the annual loss of human milk is equivalent to that produced by 32,000 cows." The magazine then observes: "For the developing world as a whole, the cost of wasted human milk can be put at more than three-quarters of a billion dollars at the very least, and losses are 'more likely in the billions,' according to Alan Berg, World Bank deputy director for nutrition."

And in buying cow's milk instead of breast-feeding the infant, is the baby benefited by the money spent? It is now recognized that human milk possesses "unidentified factors" that protect against bacterial infections, and perhaps even influenza virus. Cow's milk lacks these qualities.



THE WOODPECKER

—Marvelously Designed for Drilling

THE sound of rapid tapping catches your attention as you walk past a clump of trees. Sure enough, there is a woodpecker drilling on a tree trunk, probably in search of insects or insect larvae. Or, it may be chipping out a hole for a nest. This is a familiar sight and sound in many parts of the earth, for woodpeckers are found in all lands except Madagascar and the region of Australia.

In less than three seconds a woodpecker may bang its chisel-like bill some forty-four times against a tree trunk or a limb. How can the bird endure all this pounding without becoming hopelessly dizzy?

The answer seems to lie in the design of the woodpecker's head. The space between the bird's brain and the tough outer brain membrane is very narrow and, therefore, contains less fluid than the wider gap found in related birds that do not tap or drum. This feature apparently serves to reduce fluid shock waves resulting from impact and vibration. Then, too, comparatively dense but spongy bone encases the brain, preventing the movement of this vital organ. Also, the spongy, elastic connective tissue joining the bones between the skull and the beak absorb shock, as do the large muscles that extend over the woodpecker's head and behind each of its ears. Besides controlling the movement of the tongue, these muscles act much like a shock absorber, cushioning the head and preventing it from rotating.

Other parts of the woodpecker's body are likewise marvelously designed for activity—the legs, the feet, the tail and the tongue.

Take a look at the legs. They are short and strong, ideally suited for climbing in a vertical position. The foot consists of four toes, with the second and third toes pointing forward and the other two facing backward. The fourth toe can also be moved to the side and front. Each toe is equipped with a sharp curved claw. Thus each foot can function as a pair of tongs, enabling the woodpecker to get a firm grip as it climbs on tree trunks, branches, cliffs or even on the walls of buildings.

The tail also contributes its part to the bird's successful existence. It works well as a prop or a brace while the woodpecker hammers away. The twelve strong feathers making up the tail are arranged like shingles, with one lying on top of another. During the molting process, the unusually strong two central feathers are not lost until the others have grown back and are able to provide needed support for the woodpecker.

The tongue is yet another noteworthy feature of the woodpecker. It is attached



to the hyoid, an apparatus of bone and elastic tissue that loops around the skull. Certain muscles pull on the hyoid loops and thereby push the tongue out of the beak for a considerable distance. In the case of the green woodpecker, the tongue may protrude up to four inches (10 centimeters) beyond the bill. Flicking in and out of the beak, the extended tongue, covered with a thick layer of sticky mucus, can reach insects and larvae hidden away in intricate passageways. In many varieties of woodpeckers, the tip of the tongue is horny and equipped with bristles. With these bristles, larvae readily are impaled. There are also woodpeckers with spoonlike tongues that terminate in a broad cluster

of bristles, just the right design for scooping up ants and termites.

How does a woodpecker determine whether a meal is concealed beneath the bark of a tree? Commonly, this is attributed to its keen sense of hearing. After tapping and then pausing for a moment, the bird may be able to detect whether any insects have been disturbed. Also, galleries made by insects doubtless produce a difference in sound in the woodpecker's tapping.

Truly, the woodpecker is marvelously designed! The internal structure of its head may provide man with the inspiration for better safety headgear in the future. For the woodpecker, however, its excellent equipment is essential for life.

Another Kind of "War Victim"

● In this century, wars have taken a horrible toll of human lives. In World War II especially, not only were millions of men in uniform killed, but masses of civilians were also killed in the war zones, particularly by the "saturation bombing" of cities employed by both sides. There are, of course, the victims that all wars produce: the widows and orphans who are left behind when husbands and fathers are killed.

However, there is still another kind of war victim, one that hardly ever receives attention. These are the many women who were engaged to be married, but whose fiancés were killed before the wedding took place. No state gives them any consideration, such as the pensions that widows receive. But they, in many cases, have to live their entire lives without the husband they would have had. And usually, as single persons, they have to pay proportionately higher income taxes.

Also, because of the many men killed in war, other millions of women never can get married. There are too few men to provide husbands for all the marriageable women. For instance, in the second world war about three million German soldiers were killed. In the Soviet Union, about seven and a half million men were killed. Thus, after the war it was impossible for many millions of women in these countries to find marriage mates because of the shortage of men. The heartache of these women cannot be covered over with phrases that are often used to describe them, such as "surplus women," as though this was something natural. That "surplus" was very unnatural, created by the mass slaughter of eligible men.

This huge problem cannot be solved by man. It is one more of the many, many problems that God alone can and will solve in his new order.

A Modern Tragedy in Democratic Greece

By "Awake!" correspondent in Greece

IN THE theater, a "tragedy" is a form of serious play or drama about unhappy events. The play usually ends in disaster. Among the first of such dramas were those in ancient Greece, centuries before the time of Christ.

In modern-day Greece there is also an unhappy drama taking place. It too has been ending in tragedy. However, this drama is no mere play-acting in some theater. It is a real-life tragedy that is taking place every day in the lives of peaceful, law-abiding Greek citizens.

These Greek citizens are young men who are Jehovah's Witnesses. They are being denied any semblance of justice and are being thrown into jail repeatedly. Their only "offense" is that they cannot conscientiously bear arms and share in mankind's wars. When one prison sentence is fulfilled, these victims are again tried and convicted on the same charge and imprisoned once again.

This twentieth-century Greek tragedy has fallen on these young men because their Christian conscience will not allow them to bear war weapons. In this they obey the God-given command to "beat their swords into plowshares and their spears into pruning shears." They are fulfilling the Bible prophecy that says, "Neither will they learn war anymore."—Isa. 2:4.

Their stand is consistent and universal. It is the same as is taken by Jehovah's Witnesses in every nation on earth. And it follows the example

of Jesus and his disciples who taught peace. As Jesus told one of his followers, 'put down the sword.'—Matt. 26:52.

Greek Writer Protests

Recently, the Athens daily newspaper *TA NEA* carried an account of some of the young men who are being detained in prisons. The writer of the article, Vas. Vasilikos, referred to them as a category of prisoners "of whom no one ever speaks. These are Jehovah's Witnesses, who have repeatedly been sentenced by law-courts on the self-same 'charge': refusal to take a weapon."

Mr. Vasilikos noted some of these by name. For instance, there is Nick Saridis, who is thirty-nine years old and married. Saridis was sentenced and imprisoned for the first time in 1960. He was later sentenced and imprisoned a second time, and then still a third time in 1976.

George Gounelas, age thirty, is married and the father of a four-year-old child. Yet he has been sentenced to prison twice. What an inhuman punishment this is for a married man with a child, and in a land that has prided itself for once being the 'cradle of democracy'!

Sterghius Panayotelis is twenty-eight years old. He was first sentenced to four and a half years in prison. The second time he was sentenced to two years, and a third time, to two and a half years. George Kufoyannis, twenty-eight, has been jailed three

times in succession, again all on the same charge—refusal to bear weapons of death.

In his article, Mr. Vasilikos noted many other Witnesses who had been imprisoned repeatedly, and he added: "Another 31 (thirty-one) imprisoned Jehovah's Witnesses, sentenced for the first time, and all detained in the prison of Jeannina (except four who are detained at Avlona), are still awaiting their turn to be convicted for a second, third or fourth time."

Then the writer concludes: "The offence, which is that of refusing to take up weapons, is penalized in perpetuity."

Such treatment of peace-loving and law-abiding citizens of a country is indeed shocking. Few places in the world would think of inflicting such unreasonable punishment on innocent people.

Officials Protest

To try to change this tragic situation, legal steps have been taken with the Greek government, including initiatives by certain Greek Deputies of Parliament. But so far nothing has changed with regard to this acute problem.

However, two Greek Deputies submitted the following information to the Greek Chamber of Deputies, stating: "One of man's foremost rights is that of religious freedom. Just as all the other human rights, it has been safeguarded by the Charter of the United Nations (it was signed on January 6, 1945, and sanctioned in Greece by Law No 585/1945) and also by the International Treaty of Rome (No-

vember 4, 1950, sanctioned in Greece by Law No 2329/March 21, 1953). The human rights are also safeguarded by the Hellenic Constitution."

The Deputies further stated: "Despite all this, a class of Greek citizens, belonging to the religious group called Jehovah's Witnesses, are systematically persecuted and sentenced repeatedly to penalties for the self-same offence—in particular, for refusing to perform military duty. . . . In many other European countries . . . this class of citizens has specifically been exempted from the obligation to serve in the army. Elsewhere, the relevant penalty varies from four [months in prison] (Switzerland) up to three years (France) where the prison penalty is twice the time of military service. Even Spain itself does not inflict any longer penalty than two and one half [years in prison]. Quite obvious is the injustice made against these Greek citizens, who are sentenced not just one time, but repeatedly."

The Deputies recommended: "It would be righteous if all those who provedly belong to this religious group be entitled to military exemption." Then they asked concerning the Ministers of Justice and National Defence: "What steps are they going to take, in order to put an end to this flagrant injustice against citizens, whose only fault is the consistence with which they follow the dictates of their conscience?"

So far, no official steps have been taken to stop this unfair treatment of innocent people. But millions world wide hope for an early end of this tragedy in democratic Greece.

WHEN YOU HAVE TO ADDRESS AN AUDIENCE



"I HAVE to give a speech tonight," I conveys how most people feel about speaking publicly. They do not want to. In fact, they dread it. But circumstance often compels them to give a speech.

And you might be quite surprised as to just how frequently this "calamity" strikes. *Vital Speeches of the Day* reports that on an average day in cities such as Los Angeles and New York there are thousands of audiences meeting. And it notes: "They all want a speaker."

Yes, whether in connection with school, your job or an organization to which you belong, chances are that sooner or later YOU will have to address an audience. If you are not eagerly awaiting the day (unless it be to get it over with!), you may appreciate a few guidelines that can take some of the "pain" out of public speaking.

First, it is good to reflect on why giving a speech can be so discomforting. You probably like to talk. And yet there are many strange "phenomena" that may have afflicted you when standing in front of a group—trembling knees, perspiration, quivering lips and dryness of mouth. Why? Likely because, while animated in a one-to-one conversation, you are intimidated by a group of people. The individuals form a mass called an "audience." An audience demands something of a speaker. Too, if you do not give speeches regularly, you undoubtedly feel amateurish, inexperienced.

Finally, it is well known that many persons find most speeches (and, hence, speakers) boring. A very common complaint is: 'I am frustrated by lecturers who didn't really say anything.' So you may be anxious about your discourse being a trauma both for you, and for those listening.

What can help to offset all of this? Obviously, since you are an individual and audiences vary greatly, no one "formula" will cover all situations. Still, there are several elements you cannot afford to ignore if you hope to overcome your fears and persuade an assembly.

Dual Preparation

Teachers of public speaking frequently expound: "Preparation is the key!" While valid, this is often misinterpreted by the hearer to mean 'You must know lots of facts and statistics about the subject.' Or the contrary, in order to do your best you should prepare in two ways:

1. Become not only knowledgeable on the subject, but compose a *definite message* for the occasion.
2. Give serious thought as to how best to reach that particular audience.

Consider the merits of both of these. While how well you say the words is important, *what* you say—your message—is more important. Your style might need polishing, but if your material is clear, your argumentation sound, you are generally ahead of the clever wit who charms his audience without really telling them anything. Such a man is an entertainer, not an informative speaker. In time, people will not take him seriously.

One experienced speaker said encouragingly: "Have something to say. Get up and say it. Sit down. No one has yet come up with a surpassing way." Yes, you can, without a single embellishment, greatly influence others if your talk is positive and to the point.

Furthermore, if, while preparing, you keep before your mind the audience—their background, what you estimate their present views of the subject to be—you are aided to include specific material that will fit them. Acknowledging local circumstances, making application to their personal lives, explaining why this is important to their families—these are the strongest lines of reasoning. Such application can take abstract material and 'pull it down out of the air' and put it into the reality of day-to-day living.

In this regard, a man who has been giving lectures for over sixteen years noted: "I find that when I refer to local places or customs, my audience perks up. For example, I might ask: 'Do you think a man living on ——— Street, right here in ——— City, cares about that question?' I have encouraged other speakers to strive for relevancy in any tasteful way that they find to be natural for them."

If you do not know much about your audience, a little investigation (as by talking with someone who does) could do more for your presentation than hours more of research into the subject itself. And

even when this is not possible, you probably know at least the general composition of the group. Will the assembly be made up of salesmen, tradesmen, homemakers or older persons? Can you not determine which aspects of your subject would be most helpful and thus most interesting to them?

So prepare well, but prepare to communicate. Are you sure that you can clearly identify your main points? If you cannot, how will your listeners grasp them? After determining your *main points*, you must figure out *how much* you can put across in the time allotted. Then give thought to *how to enhance* that message. All of this says, of course, that you must write your talk down (or at least make some notes) and arrange the material in logical order.

However, as to how many notes to use while actually speaking, even the experts disagree—encouraging anywhere from 'just a few' to a word-for-word manuscript. But they do concur on these aspects: Never just talk about it as you remember it; have some notes as a guideline. Do not memorize and recite your speech. Much of your audience may 'hang on every word,' but only to see if you will remember them all!

Now those who have seen a powerful orator in action might argue against stress on a definite message fitted to a particular audience. They might expound on the virtues of personal charisma, drive and enthusiasm. Still, before judging, examine the effect of this 'dual preparation' on the reluctant speaker.

The Message Lives!

If, as you deliver the lecture, you keep your mind on the subject you worked hard on—not on yourself—this will dispel a lot of nervousness and audience fear. Make up your mind that, even though

you may feel weak, your message will be mighty!

Thus, if you believe in your material and are filled with it, you naturally will have conviction—a heartfelt sincerity that people sense and trust. By concentrating on your information, your delivery ought not to lose emotional impact. To the contrary, you should let your feelings emanate right out of the subject itself; then your emotions, gestures and bearing will be genuine. You will appear dedicated and will be convincing. You will hold your audience. You will motivate people.

On the other hand, if you are overly concerned with your attire, the impression you are making or your “style,” it will show in your presentation. It will distract and obscure.

Furthermore, a definite message aids delivery by giving you better control of your timing. Thus you will not be rambling on too long, as many speakers do. Why not practice out loud, checking your timing? Oral practice may seem silly, but, according to many, you will be amazed at what it will do for your confidence and time control.

The Pitfalls

There are two “danger zones” to steer away from with this approach to public speaking. One is the tendency to get swept away with all the interesting facts your research has unearthed and then to jam them into a “run on and on” speech. No, it must be remembered that the vast bulk of your research is to prepare *you*—so that you have a full grasp of the subject and feel confident. In your talk, you will usually have time only to develop three or four main points at most.

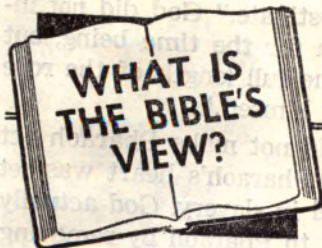
Secondly, when you are well prepared the tendency is to get too complicated, not only in number of points, but in your wording. Avoid long words or terminology

that the audience may not understand. Even in a technical discourse, when talking to men in a select field, problems frequently arise over differing views of certain “trade terms.” Thus, the wise lecturer heeds the plea for *clarity* made by the Bible writer Paul over 1,900 years ago: “If the trumpet sounds an indistinct call, who will get ready for battle? In the same way also, unless you through the tongue utter *speech easily understood*, how will it be known what is being spoken? You will, in fact, be speaking into the air.” —1 Cor. 14:8, 9.

Moreover, if you yield to either of these pitfalls, you might give an impression of looking down on your audience. Such superiority never wins people to your point of view. Rather, it alienates them. The fact is: simplicity also conveys empathy. Obviously, you are trying to communicate and not squander other people’s time in an “ego trip.”

A man considered a Master Teacher, even by unbelievers, was Jesus Christ. In reading his discourses, it is fascinating to note his simplicity and humility. People were drawn to him. He made obvious points. He taught deep truths in simple language. (Matt. chaps. 5-7) Nearly two thousand years later, after countless attempts to obscure or twist the nature of his message, it stands.

For all these reasons, while you may never feel fully comfortable when it comes to public speaking, do not despair. Despite a world overflowing with what one authority called ‘deadly speeches,’ you can endure the experience and even refresh others. You will find that many people are eager to learn. If you really say something, if you show that you want to give them something, you may be surprised at the result. That monster named “Audience” is not so terrible after all.



Did God Create the Devil?

JESUS CHRIST said of his Father, Jehovah God: "This one is true, and there is no unrighteousness in him." (John 7:18) That being so, then how did the Devil come into existence? Could the Devil have been one of God's creations? Not at all.

In a song written by Moses, he spoke of God's works, saying: "Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." Moses then went on to say of the nation of Israel, whom God had chosen, delivered from Egypt and taught his law: "They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted!"—Deut. 32:3-5.

God was not to blame for the deviation of Israel. He had taken care of them, protected and led them, and they were fully aware of all of this. They acted deliberately. So, when they

chose to go in a bad way, he did not forcibly prevent them. He let them exercise their free will.

All of God's creative work is perfect, and his ways, his dealings, are righteous. Everything that he creates is for a purpose, and is equipped to fulfill that purpose. In the case of angels, their origin was perfect. (Ps. 103:20) They were made in the image of God, who certainly has the faculty of free will. In fact, perfection, for intelligent creatures, would essentially include freedom of choice. Had they been made unable to choose to do good or bad, they would have been mere robots, just as an electronic computer is able to do only what it is programmed to do. No intelligent person can be happy if he is deprived of the exercise of free will.

Also, from Jehovah God's standpoint, intelligent persons with freedom of will can bring much greater glory to God. Now, God has many inanimate creations, such as the stars and the planets in the universe, that have no choice but *must* run perfectly in their orbits. These reveal the wisdom and power of the Creator. But a person who has free will, when he chooses to take the course of righteousness because he loves that which is right and because he loves his Creator for his fine qualities, brings much more honor and pleasure to God.

The Scriptural evidence, then, is that the angel who became Satan the Devil was perfect from the time of his creation. He earned for himself the names Satan and Devil by choosing to take an independent course of action in rebellion against God. Jesus said of him: "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie."—John 8:44.

Having been created by God, and being one of his heavenly angels, it could be said that this angel was "in the truth" originally. Jesus says: "He did not *stand fast* in the truth." He was the father of the lie, not before he spoke it and became a liar, but *when he spoke the original lie* to Eve in the Garden of Eden. (Gen. 3:1-5) He was therefore a manslayer "*when he began*," that is,

when he told the lie that brought about the death of Adam and Eve. It was not when he was created, but when he began his lying, rebellious course.

Therefore, it is clear that God did not make a Devil. This angel made himself Satan the Devil by taking a course of opposition to God and slandering God by lying about him, and so that original liar ruined his own perfection. From then on he was called Satan, meaning "resister," and Devil, meaning "slanderer." God did not destroy him at the time of his rebellion but permitted him to live for a purpose. However, he is under sentence of death, to be executed at God's due time.—Rom. 16:20.

We could illustrate God's action toward Satan the Devil by considering God's dealing with Pharaoh, ruler of ancient Egypt. This particular Pharaoh had subjected the Hebrews to hard slavery in Egypt. Seeing their oppressed condition, Jehovah God sent Moses with the message to Pharaoh to let Israel go. God knew Pharaoh's attitude, and he told Moses that Pharaoh would deny the request. He said: "I, even I, well know that the king of Egypt will not give you permission to go except by a strong hand. And I shall have to stretch out my hand and strike Egypt with all my wonderful acts that I shall do in the midst of it; and after that he will send you out."—Ex. 3:19, 20.

Later, Jehovah told Moses: "I will harden his heart, that he shall not let the people go." (Ex. 4:21, *Authorized Version*) This does not mean that God injected evil feelings into Pharaoh's heart. The *New World Translation* reads: "I shall let his

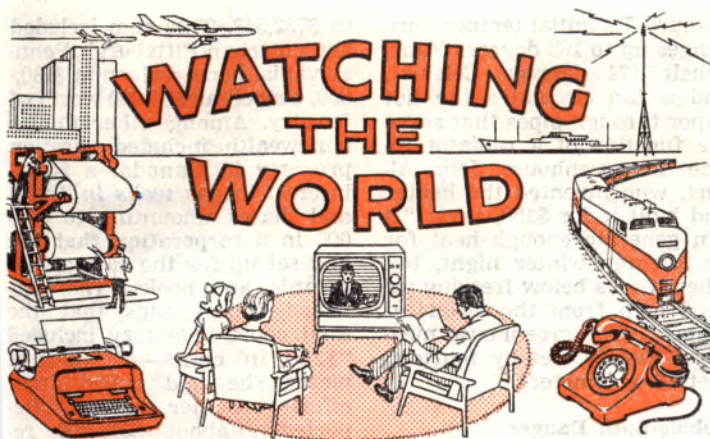
heart become obstinate." God did not interfere with him for the time being, but 'let him go to the full length of the rope and finally hang himself.'

So Jehovah did not make Pharaoh act against his will. Pharaoh's heart was set on keeping Israel in slavery. God actually showed kindness to Pharaoh by removing plague after plague from Egypt at Pharaoh's request. But God's toleration of Pharaoh merely allowed him to reveal his true "colors," his actual hard-set disposition. God told Pharaoh: "For this cause I have kept you in existence [or, "have preserved you"], for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16) Additionally, Jehovah was proved superior to the gods of Egypt. (Ex. 12:12) As a result, many Egyptians joined Israel in worship of the true God Jehovah.—Ex. 12:37, 38.

So God does not create anyone or anything that is wicked. Neither does he tempt anyone to do evil. Said Jesus' half brother James: "Each one is tried by being drawn out and enticed *by his own desire*. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15) The angelic sorcerer who became Satan, therefore, let his own selfish desire entice him into wickedness. We can see from this example that we should immediately dismiss wrong desires that come into our minds, or that are put before us. Entertaining the desire nourishes it, and it will become fertile and bring forth sin, to our sorrow.

"Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world."

—1 Pet. 5:8, 9.



Notable Quake Year

◆ "If 1977 goes down as the year of the terrible winter," says *Science News*, "1976 must be remembered as the year of the earthquake." This journal pointed out that the United States Geological Survey estimated that "as many as 695,000 people died last year in earthquakes and quake-related disasters." The 1976 estimate was exceeded only by the annual worldwide toll recorded in 1556 C.E., when there were an estimated 830,000 quake deaths in China.

'A Historical Watershed'

◆ The year 1914 has been viewed by many as a turning point in human history. For one thing, it marked the start of World War I. Concerning that conflict and its effects, Richard Dean Burns recently wrote in the journal *Mankind*: "As World War One retreats into history, it becomes more and more obvious that this cataclysmic episode marked the end of the old order and shaped the destiny of the new. As a historical watershed, it signaled the end of the 19th century in which the world's affairs were centered in aristocratic Europe. As early as May 918 H. G. Wells recognized that the war not only had altered Europe's political structure but also had struck deep at the foundations of social

and economic life.' Few intellectual or political leaders, he noted, as yet had begun 'to realize how much of the old system was dead today, how much had to be remade.'"

Birth at Home

◆ By interviewing thirteen couples prior to and following the home births of their babies, Katherine Cavallari Malm, who is associated with the University of Illinois at Chicago Circle, discovered four main factors that led the couples to decide in favor of home delivery. These factors were: (1) Their commitment to natural childbirth as well as breastfeeding; (2) a negative view of doctors and hospitals; (3) lower costs for home births; and (4) contact with other persons who had already had experience with home deliveries.

Criminals Learn from TV

◆ A survey conducted in a maximum security penitentiary in the United States reveals that many convicts are getting ideas for future crimes by watching crime programs on prison television. A surprising 90 percent of those surveyed said that they had actually learned new methods to improve their criminal expertise. Four out of ten said that they had already attempted specific crimes that they first saw on television. One convict de-

clared: "TV has taught me how to steal cars, how to break into establishments, how to go about robbing people, even how to roll a drunk." He added: "I watch TV in my [cell] from 4 p.m. until midnight. I just sit back and take notes. I see 'em doing it this way or that way, you know, and I tell myself that I'll do it the same way when I get out. You could probably pick any 10 guys in here and ask 'em and they'd tell you the same thing. Everybody's picking up on what's on the TV."

Moons of Mars

◆ The planet Mars has two small moons that men have named Phobos and Deimos. Earlier this year scientists got their first close-up view of Phobos (the larger of the two moons) by means of cameras on the U.S. Viking I spacecraft. The surface of Phobos is rugged and has many craters, as well as ridges and groovelike streaks. Astronomers do not know what has caused these mysterious grooves that run mainly from the north pole of Phobos to near its equator. A three-picture composite photograph indicates that Phobos is approximately 13 miles (21 kilometers) across and 11.8 miles (19 kilometers) from top to bottom.

Blue-Jeans Market

◆ The Associated Press reports that blue jeans—trousers generally made of blue denim—have become very popular among Hungarian youths. They are said to prefer imported blue jeans made in the West. For these the youngsters are paying the equivalent of \$80 a pair, rather than buying the Hungarian variety, reportedly made of inferior denim, for only about \$15 each.

Cactus Stealing

◆ Thieves have been stealing Arizona and California cactuses and selling them to land-

scape gardeners, reports *Parade* magazine. According to certain authorities, an estimated 20 percent of the cactuses of Arizona desert areas have been pilfered.

Direct Deposits

◆ In the United States, approximately 10 percent of those receiving Social Security retirement benefits have their monthly checks deposited directly in their bank accounts. However, some problems have arisen. Certain banks have failed to notify individuals when the deposits have been received. Also, information accompanying the deposits has been lost when the banks failed to forward it. And, at times, personal checks have "bounced" because banks have been late in crediting the deposits to bank accounts. But the magazine *Changing Times* states: "The Treasury Department has nudged banks to be sure direct payments are credited by the third of each month, and the Social Security Administration has started mailing information notices directly to beneficiaries. Some banks now delay mailing monthly checking account statements until direct deposits have been credited."

'World's Largest Color TV'

◆ Recently a 32-inch (81-centimeter) color-television set was placed on the market in Japan. Its manufacturers, the Sony Corporation, reportedly call it 'the world's largest color TV system.' The cost of a set? Approximately \$3,300.

"Pachythermal Energy"

◆ A greenhouse at the New York Botanical Garden has been heated by "the pachythermal energy of elephant dung," reports the *New York Times*. The manure is brought from the nearby Bronx Zoo and put into a large covered tank. The heat is generated by thermophilic microflora that cause the decomposition of the

manure. Its initial temperature ranges up to 165 degrees Fahrenheit (74 degrees Celsius), and a fan circulates the hot vapor through pipes that serve the function of a radiator inside the greenhouse. John Albert, who invented the heater and built it for \$150, says: "It can generate enough heat for an average winter night, but when it gets below freezing we need help from the electrical system." The greenhouse measures twenty feet by fourteen feet (6 x 4 meters).

Bubble-Bath Danger

◆ Although bubble baths often are viewed as soothing, they have ingredients that can result in serious physical harm. Therefore, the U.S. Food and Drug Administration (FDA) recently proposed that these products carry warning labels. "The Food and Drug Administration has received many complaints from consumers and physicians about adverse reactions from bubble baths," said acting FDA commissioner Sherwin Gardner. "The reactions range from rashes and itching to injuries to the urinary tract, bladder and kidney, and genital disorders, particularly in girls." He also cited respiratory disorders and eye irritation, and said: "Many of these reactions required medical attention."

"VD Capital of the World"

◆ A recent Associated Press dispatch from Bangkok, Thailand, cited that city's deputy governor as saying that it is "the VD capital of the world." According to Dr. Opas Thammanich, during 1976 there were 58,461 reported cases of venereal disease in Bangkok. The city has a population of 1,867,297.

Evangelist's Estate

◆ According to the journal *Christianity Today*, the late American evangelist and faith healer Kathryn Kuhlman left a personal estate amounting

to \$732,543. This sum included her suburban Pittsburgh, Pennsylvania, home valued at \$130,000, as well as \$94,000 worth of jewelry. Among other things, her wealth included vacation property in Canada, a \$4,500 interest in gas wells in Texas and shares amounting to \$60,000 in a corporation that she had set up for the sale of her records and books. The published report adds that the final court inventory included "\$200 in coins—all 50-cent pieces she had culled from offerings at her services." Reportedly, about \$314,500 remained after the payment of taxes, debts and expenses, as well as legal and other fees. It seems that the faith-healing business is a lucrative one.

Deadly Stings

◆ Osmond Breland, professor of zoology at the University of Texas, reports that between 1950 and 1969, 245 persons died due to snakebite, compared with 458 who died during the same period from the stings and bites of insects. The brown recluse spider, an arachnid of the southwestern United States, has been among the killers. Breland suggests desensitization shots for persons who seem hypersensitive to stings and bites. "Because most bites are from insects in shoes, clothes, or bedding," reports *Science Digest*, "Breland suggests occasional insecticide spraying of storage areas for bedding, and shaking out clothes and checking shoes especially on camping trips." In some areas there may be good cause for taking reasonable precautions against the bites and stings of spiders and various insects.

Bicycle Transportation

◆ The bicycle has been called "the most energy-efficient transportation system in the world." In explanation, the journal *Ceres* states: "A man on a bicycle uses up, gramm for gramme and kilometre fo

kilometre, about four times less calories than a horse or a jet, five times less than a pigeon or an automobile, and over six times less than a dog, a cow or a gull, not to speak of high-energy consumers such as helicopters, rabbits, small birds and insects." This is said to be true because, once a person is on a bicycle, he makes the most efficient use of his thigh muscles—the most powerful in the body. At the same time, wasted movements of other muscles are limited.

Safe Air Travel

◆ During 1976 airlines of the United States achieved a new record by carrying some 220,000,000 passengers. But the air carriers experienced only 45 fatalities during the year, compared with 124 in 1975 and 464 during 1974. According to Federal Aviation Administrator John L. McLucas, during 1976 the safety record of the coun-

try's scheduled and supplemental air carriers was the best in over twenty years. From the standpoint of the number of passengers carried, he said that "1976 was the safest in aviation's 50-year history."

"Saints" March On

◆ The General Synod of the Church of England recently proposed that the number of saints' days observed by the Church be reduced from 250 to 80. The cut-down calendar was sent to a revision committee that was to return it to the Synod for approval. Among those "demoted" were Saints Valentine and Nicholas, the latter being a fourth-century bishop of Myra, Asia Minor, the prototype of today's Santa Claus. "We were anxious to ensure that all our saints actually existed," remarked Dean Ronald Jasper of York during the Synod debate. "There was some doubt about St. George

[patron saint of England], but we decided to give him the benefit of the doubt."

"Legal" Fornication

◆ At Denmark's Ringe State Prison, men and women live in the same cell blocks. The *American Bar Association Journal* reports: "Relationships are permitted, though marriage is not, and contraceptives are available."

"Threatened by Alcoholism"

◆ A recent study by researchers at the University of Kiel reveals that a sixth of Germany's young people between 10 and 18 years of age are "threatened by alcoholism." It was found that the drinking habits of parents were a major factor. "If a father hits the bottle regularly," reports *Parade* magazine, "so do his children in 21 percent of the cases studied."

