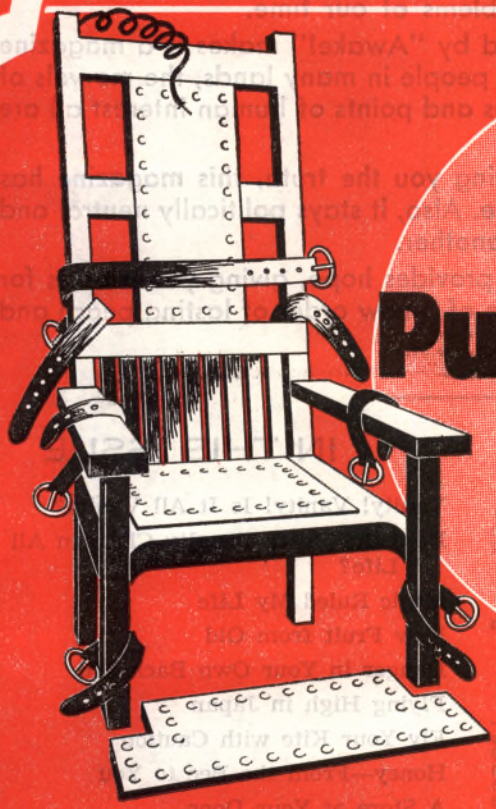
Awake!



Capital Punishment — Right or Wrong?

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Music Ruled My Life

JULY 22, 1977

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.

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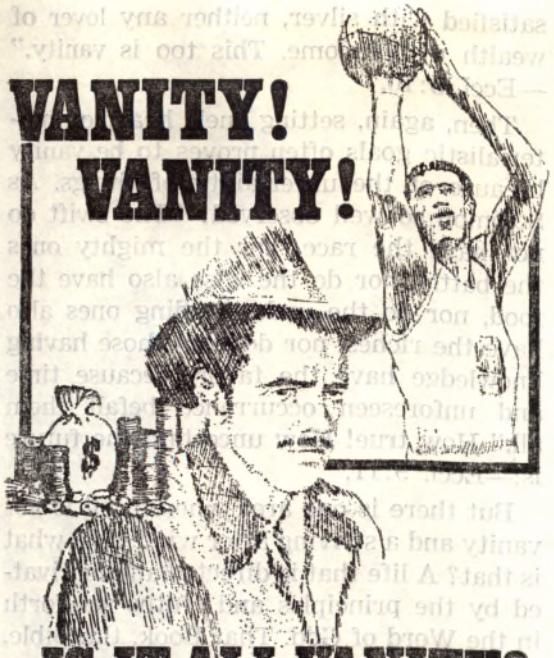


IS IT ALL VANITY?

AMONG the noted sayings of King Solomon of ancient times are the words: "The greatest vanity! Everything is vanity!" He found that "everything was vanity and a striving after wind, and there was *nothing* of advantage under the sun." —Eccl. 1:2; 2:11.

Was Solomon right in saying that? In the sense that he meant it, yes, for he was speaking from experience. Not only was he justly famed for his great wisdom, but he had accumulated for himself vast possessions of all kinds. Included among these were vineyards and orchards, gardens and parks, silver and gold, male and female singers, exotic birds, and beasts. And yet all of this did not bring him contentment and satisfaction. It was, indeed, all vanity, "a striving after wind."—1 Ki. 4:29-34; 10:22; Eccl. 2:3-11.

The same has proved true time and again in regard to prominent men in modern times who have made a pursuit of wealth, fame or power, be they billionaires or chiefs of state. One of the richest of such men, whose final years underscore the truth of Solomon's words, was Howard Hughes. We are told that in his last fifteen years "he lived a sunless, joyless, half-lunatic life . . . a virtual prisoner walled in by his own crippling fears and weaknesses," at the same time being at the mercy of the coterie of men who surrounded him. (*Time*, December 13, 1976) His exploits in aviation and his business acumen had brought him great wealth and power. But these things certainly brought him neither contentment nor happiness. Reputedly worth billions of dollars, he died at the age of seventy, under extremely pathetic circumstances.

Then there are those who pursue fame and power in the public arena of politics. How precarious their lot often is! How seldom it proves truly satisfying! And in this respect even the chiefs of state of many countries are no exception.

Bearing this out are the conclusions of Emory University professor of law and American scholar Jonas Robitscher. In a review of the lives of the past presidents of the United States, he wrote: "The winner has gained four years of power, but if he finds time to reflect, he must ask himself, 'Is it worth it?' "

Robitscher notes this in connection with Abraham Lincoln, considered by many to have been the best president the country ever had. As his predecessor Buchanan left office, he told Lincoln: "My dear sir, if you are as happy in entering the White House as I shall feel on returning to Wheatland [his estate in Pennsylvania], you are a happy man indeed." After being told of his father's assassination, Lincoln's son "Tad" said: "He was never happy after he came here. This was not a good place for him!" According to histo-

rians, four of the thirty-eight U.S. presidents were assassinated, and four died in office, apparently from natural causes. Of the remaining thirty, only a handful survived their terms with the full respect of the American people. Yet, by and large, people view with envy those who reach the top in the fields of finance and politics.

The same must also be said about the field of sports. One of the most successful of American baseball players, now retired, while getting pleasure in going over a scrapbook recording his exploits, nevertheless adds: "And I remember how it was and how I used to think that it would always be that way." In a similar vein, a prominent basketball player, who currently earns $100,000 a year, stated: "There is terror behind the dream of being a professional ballplayer. It comes as a slow realization of finality and of the frightening unknowns which the end brings. When the playing is over, one can sense that one's youth has been spent playing a game, and now both the game and youth are gone." He concludes by saying: "Behind all the years of practice and all the hours of glory waits that inexorable terror of living without the game." "Inexorable terror of living without the game"? Is it worth it or is the glory that goes with sports also vanity?

Why are Solomon's words 'all is vanity' so true? Primarily because of inherent selfishness. Due to the greed of our first parents, 'the inclination of our hearts is bad from youth up.' (Gen. 8:21) That is why we read that "those who are determined to be rich [which may bring fame and power] fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things." (1 Tim. 6: 9, 10) Moreover, because of inherited selfishness "a mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity." —Eccl. 5:10.

Then, again, setting one's heart on materialistic goals often proves to be vanity because of the uncertainty of things. As Solomon so well observed: "The swift do not have the race, nor the mighty ones the battle, nor do the wise also have the food, nor do the understanding ones also have the riches, nor do even those having knowledge have the favor; because time and unforeseen occurrence befall them all." How true! How uncertain the future is!—Eccl. 9:11.

But there is one area wherein all is *not* vanity and a striving after wind. And what is that? A life that is directed and motivated by the principles and truths set forth in the Word of God. That Book, the Bible, is filled with examples of those whose lives were not filled with vanity, examples such as those mentioned in Hebrews, chapter 11.

Nor are we limited to Scriptural examples. Many are the modern-day servants of Jehovah God who have found the pursuit of material goals to be vanity and who have changed to a life bringing them satisfaction and happiness. For example, there was the woman executive who, in vain, sought fulfillment in the business world and in the women's liberation movement. But she did find true fulfillment in obtaining a knowledge of the Creator and conforming her life to his will and purposes. Time and time again the same has also proved true of persons prominent in the entertainment and sports worlds.

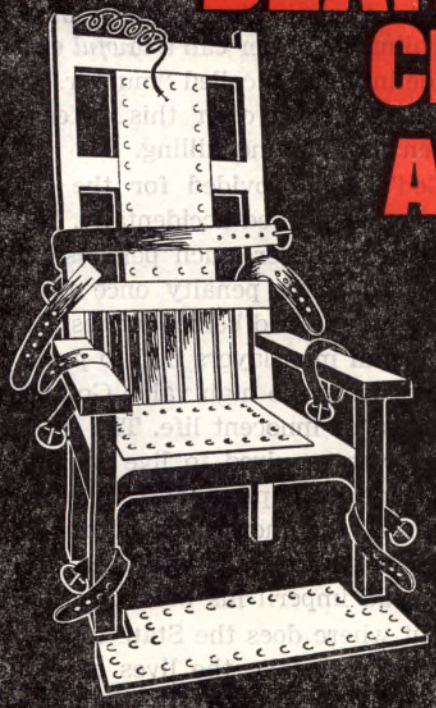
Bearing directly on this matter are the inspired words of the apostle Paul: "Bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." How so? In that the pursuit of godly devotion helps one to avoid the physical and psychosomatic ef-

fects of drug and gambling addiction, of alcoholism, of promiscuous sex and of the greedy pursuit of wealth, fame or power. Yes, "it is a means of great gain, this godly devotion along with self-sufficiency," or contentment.—1 Tim. 4:8; 6:6-8.

Jesus Christ, the Son of God, testified to the same effect: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." (Matt. 11:29) By becoming a follower of Jesus Christ, by imitating his example of mildness and lowliness of heart, you will find that your life, far from being in vain, an empty striving after wind, will be fully rewarding.

So, Vanity! Vanity! Is it all vanity? Apparently, due to greed or circumstances, it is for many, in fact, for the great majority of humankind. But it does not have to be. Life can be satisfying, rewarding, happifying—IF one allows God to enter into the picture.

Does the DEATH PENALTY Cheapen All Life?



IF WE value something highly, we are usually willing to pay a high price for it. But if we consider it to be cheap, we will pay little or nothing for it. That is only reasonable.

Punishment for crime has generally been viewed this way also. The criminal is supposed to "pay" for his crime in proportion to its seriousness, usually by fine or imprisonment. This principle was followed even more closely in Biblical law. It required the criminal to pay compensation for any actual

losses, plus punitive damages. The principle of like for like extended even to murder. God's law demanded "life for life." —Deut. 19:21, *The New English Bible (NE)*.

Human thinking often ignores this equal-value relationship when it comes to the taking of life. Attention shifts from the victim's life to that of the murderer. The lives of possible future innocent victims are also ignored, while the guilty murderer's life becomes highly valued. To end this life, say well-meaning opposers of the death penalty, is to cheapen all life, violating the "sanctity of life." Is this view reasonable?

Well, as noted earlier, the value we put on something is usually indicated by the price we are willing to pay for it. Should the value of an innocent murder victim's life be reduced to that of mere stolen or damaged property, to be compensated for by just a prison term? Apparently many think so. But the Originator of life sets the value of an innocent life at the most that a murderer has to give—his own life. "Anyone shedding man's blood, by man will his own blood be shed." Far from cheapening life, this God-given law puts the highest possible value on it, a price that many do not want to see paid.—Gen. 9:6.

In reality, are not those who impose weak penalties for the taking of life the ones who actually make life cheap? Their unbalanced thinking on this matter is evident when we consider how they view other matters where life is at stake. Is it consistent to protest taking the lives of a few hundred guilty murderers, while at the same time advocating, and even legalizing, the annual slaughter by abortion of an estimated 50 million innocent human fetuses world wide?

Or, how reasonable is it to oppose the death penalty for murderous criminals, yet justify killing the cream of one's fellowmen in warfare over political differences? For example, the Central Committee of the World Council of Churches declared capital punishment to be a violation of the "sanctity of life." Yet, at the very same time, the Council was dispensing many thousands of dollars to African guerrilla groups that were taking lives for political ends!

Apparently the "sanctity of life" is not the real issue with many opposers of capital punishment. Is it wise to put the thinking of those with such contradictory values, however well-intentioned, ahead of God's judgment in this matter?

Is It Murder?

Emotion-charged descriptions such as "legalized murder" also evade the real issue. "Murder" itself is a legal term for *unlawful* killing, just as "stealing" denotes *unlawful* taking. Thus, if a policeman confiscates a criminal's gun, it cannot be called "stealing." Neither can a *lawful* execution, by definition, be called "murder." The Bible makes very clear this difference between murder and killing.

God's law provided for the safety of anyone who killed accidentally. Not being guilty of murder, such persons could escape the death penalty once their innocence was proved before judges. Yet, even accidental manslayers had to pay a price, emphasizing the high value God places on any loss of innocent life. The inadvertent killer was required to live within a city set aside as a place of refuge until the death of the incumbent high priest. He could not leave it before then, for doing so would imperil his life.—Num. 35:6-32.

But where does the State today get the authority to take the lives of criminals? The Bible shows that the Supreme Lawgiver, Jehovah, has authorized govern-

mental "superior authorities" to act as "God's minister, an avenger to express wrath upon the one practicing what is bad." Hence, "it is not without purpose that it [the authority] bears the sword." —Rom. 13:1, 4; 1 Pet. 2:13, 14.

The apostle Paul showed his recognition of this "sword" of the State, even when his own life was at stake. When facing Governor Festus on false charges that could have brought the death penalty, he did not dispute the government's right to act. On the contrary, Paul said: "If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying."—Acts 25:11.

A Deterrent?

Does the death penalty deter persons from committing murders? Man's Maker, who knows human thinking well, says that it does. Speaking of a false witness whose testimony might even bring death to his victim, God's law said that "you shall treat him as he intended to treat his fellow . . . You shall show no mercy." "Life for life" was to be the penalty. Noting the deterrent effect of this certain justice, the Law states: "The rest of the people when they hear of it will be afraid."—Deut. 19:16-21, *NE;* 13:6-11.

Some may respond that the deterrent value of capital punishment is unproved. But consider: If it would deter even a few potential murderers, yet it is not used, who is to answer for the lives of their innocent victims? On the other hand, if the death penalty is carried out, only the lives of murderers are lost. Which lives do you consider more valuable?

Too often murderers kill again, both inside and outside of prison. "The going price for murder [within the prison is] two cartons of cigarettes," testified a former inmate of the U.S. Federal Penitentiary in Lewisburg, Pennsylvania. A number of murders had occurred within that prison and others. Why is life there so cheap? Murderers serving long terms "have nothing to lose," he said.

"Rehabilitated" murderers also continue to take innocent lives. In one recent typical case, the murderer, "who went to prison for more than five years for the murder of a young woman and was later paroled in 1973 because he was a 'model inmate,' " reports the New York *Times,* "has been sentenced to life in prison for the nearly identical slaying [of an] aspiring actress." Clearly, it is not the death penalty, but the lack of it that makes innocent lives cheap!

Does unequal application of the law in favor of certain groups make capital punishment invalid? According to this reasoning, because unequal sentences are often handed out by different judges for the same crimes, all criminals should be set free! However, in 1971 a black Illinois state senator declared, in support of capital punishment: "I realize that most of those who would face the death penalty are poor and black and friendless. I also realize that most of their victims are poor and black and friendless and *dead.*"

Discriminatory punishment under the present human judicial system merely il-

IN COMING ISSUES

- ***Working Women—The Problems They Face.***
- ***Are the Dead Alive?***
- ***Are Your Children Generous?***

lustrates the wisdom of the Bible's law requiring the same penalty for murder in every case "without fail." Then the criminal knew exactly what to expect if he considered committing murder, rather than hoping for reduced punishment from a "soft judge" or through "plea bargaining." —Num. 35:16-21.

Of course, Christians are not under the law given to Moses. And the foregoing does not imply that the benefits of Christ's ransom sacrifice would be withheld even from repentant murderers. They may be among the "unrighteous" who benefit from the resurrection hope.—Acts 24:15; 1 Tim. 2:5, 6.

Effect on Society

When the State, in effect, declares that murder is no more serious than robbery or other crimes by routinely releasing killers after relatively short sentences, what does such cheapening of human life do to the very fabric of human society? One indication is what has happened to United States crime of all kinds since capital punishment ended in the mid-1960's.

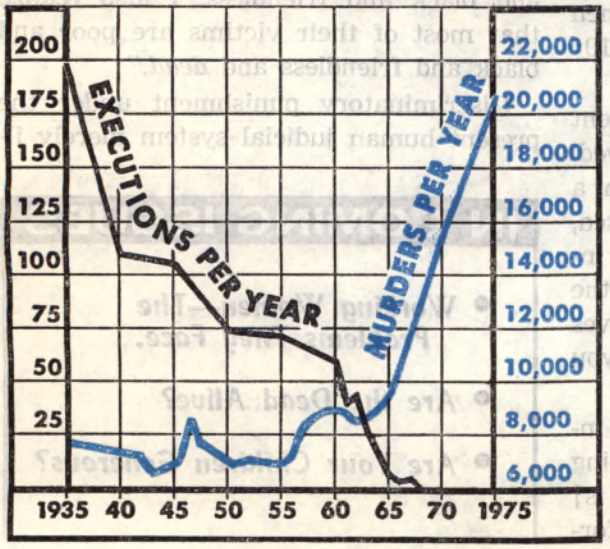
Note, on the accompanying chart, the relatively constant number of murders in the U.S. for at least three decades. But what happened when executions came to a halt? The murder rate (together with most other crime) suddenly skyrocketed to almost triple the former average in just one decade! No doubt other factors also are involved, but can anyone say with certainty that there is no relationship between rising crime and absence of the death penalty?

If capital punishment "brutalizes society," as many insist, it would follow that its elimination should surely tend to make society more humane. Then, why is it that American brutality (as measured by the rate of violent crime) suddenly grew most rapidly at the very time executions ceased? What, in truth, actually "brutalizes society"—capital punishment, or the making of innocent lives cheap for criminals to take?

In this, as in all other matters, mankind pays for ignoring the principles and wisdom found in God's Word. Surely the simple, practical standard of justice set out in the Bible "make[s] the wisdom of the world foolish" and "put[s] the wise men to shame."—1 Cor. 1:20, 27.

Can we ever expect sure justice under the present systems of government? The Bible shows that it will come only under God's kingdom through his righteous administrator, Jesus Christ. In delivering mankind from the present unjust system, he will act with true justice: "With righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. . . . he will put the wicked one to death."—Isa. 11:4.

EXECUTIONS AND MURDERS COMPARED IN THE UNITED STATES



Music Ruled My Life

MANY know me best by my nickname, "Trummy." For years I played the trombone with Louis Armstrong, as well as with many big-name orchestras. My different technique with the trombone helped put such songs as "Ain't She Sweet?" and "Margie" on the best-seller record lists.

During the late 1930's and the early 1940's I also composed many of the hit songs. Perhaps two of the better-known ones were "T'Ain't What Cha Do, It's the Way That Cha Do It" and "What Cha Know, Joe?" Also, I wrote the song "Travellin' Light" for Billie Holiday. She recorded it with Paul Whiteman's Orchestra, and it sold into the millions.

While working with Jimmy Lunceford's Orchestra in the late '30's, I appeared in several movies. My first was "Blues in the Night." Later, with Louis Armstrong, I worked in such movies as "The Glen Miller Story," "Five Pennies" and "High Society."

Music was bringing me fame and riches, but at a higher price than I cared to admit. However, before I get into that, perhaps a little about my background may explain, not only how music came to influence me so deeply, but why I almost allowed it to ruin my life.

From the Deep South

I was born in Savannah, Georgia, in 1912, the only son among three children born to a hardworking railroad worker, Osborne Young and his wife, Annie Evangeline. In those days Savannah was a very superstitious city, with many objectionable things going on.

One of those lamentable things was the Ku Klux Klan. They paraded *constantly* in the Negro districts, trying to frighten blacks into 'knowing and keeping their proper place.' I can still remember the fright that I felt as those men came riding down the streets, hiding behind their white robes and white hoods. They made their point well—we children would run and hide in fear.

Music was very much a part of life. In our area of town there was a "Holy Roller" church. It caused a lot of commotion, but, at the same time, provided plenty of rhythm!

There were also many musicians around, mostly blues singers. We youngsters were greatly influenced by the Jenkins Orphan Band that visited from Charleston, South Carolina. We would move in and march along behind it all over the city.

Among the shows that came to town was that of a Dr. Rabbitfoot. He would sell little bottles—supposedly of medicine—for $1, a lot of money in those days. He would just pitch a tent on the corner of a street and begin his show. He had a little band, some comediennes and dancing girls.

Music quickly came to have major influence on me, due to these various visitors and the environment there in Savannah.

Schooling and the Beginning of a Career

My father died when I was twelve. Two years later, mother sent me to a Catholic military school in Rockcastle, Virginia. Although mother wasn't a Catholic, she sent me there because I could earn my way through school by working.

I was a bricklayer and plasterer one week, and went to classes the next. I hadn't particularly thought about a musical career when entering school, although I loved music. But when I saw the band sitting in the shade enjoying themselves playing while I was out in the hot sun drilling with a rifle on my shoulder, that convinced me! Soon I became deeply involved with music, and most of my time was spent in the band room practicing.

My mother never had enough money to bring me home to Savannah for the summer months. So I stayed at school and worked on the farm. On leaving, after four years in this Catholic school, I swore I'd never look at a church again. I had knelt so much that I was getting carbuncles on my knees. We never learned anything about the Bible, and the Latin confused me.

Leaving school in 1930, I headed for Washington, D.C. All I knew about the place was that a former classmate lived there. I made my professional debut there as a teen-age trombonist with Booker Coleman's Hot Chocolates Orchestra. It was Coleman who gave me my nickname, Trummy. He had difficulty remembering the names of those in the orchestra, so he called everyone by the name of the instrument that each played.

We traveled around several eastern states filling engagements. During the summer of 1931 we played for "Father Divine" in Asbury Park, New Jersey. He was holding his meetings in a dance hall there. We would start the meeting with one of those happy hymns to get the people fired up, and such singing, clapping and stomping of feet you've never heard! Then "Divine" would come on with his usual speech—"The Lord Loves a Cheerful Giver"—and he'd collect buckets of money. And this, mind you, during the Great Depression! He'd pay us two dollars a night, a lot of money to us.

In 1933 I went to Chicago with Earl Hines' Orchestra, the first orchestra of repute that I played with. We worked at the Grand Terrace on the South Side. This club was run by underworld elements, as I learned later that so many of them were. Some nights the place would be full of gangsters, and I was so scared that I could hardly play. It was during prohibition, and the cashier in the kitchen would sell us players in the band cheap liquor for $3 a pint. This would give us enough courage to play. We worked from nine at night to four in the morning for $40 a week, not bad pay at the time.

The work was plentiful, so I stayed on in Chicago. Then in 1936 I left and went

to New York, joining Jimmy Lunceford's Orchestra.

Success, and an Unusual Woman

It was with Lunceford that I enjoyed the sweet smell of success and fame. Also, right after joining his orchestra I was exposed to another influence. It came as a result of my contact with a most unusual woman.

I first met Ida Fitzpatrick backstage. She had an unbelievable knack for getting to places backstage, where even we performers couldn't go. She specialized in visiting musicians and entertainers, talking to them about things in the Bible. She certainly knew that Book! And believe me, we musicians and entertainers needed the message that she had, as we were as footloose as anyone could possibly be.

One day when I was supposed to study the Bible with Ida, I recall that I told my roommate, "When Mrs. Fitzpatrick comes by, please tell her I had to go to rehearsal." Well, imagine my surprise and chagrin when I left the building an hour later and Mrs. Fitzpatrick was standing downstairs. She asked: "Mr. Young, how was the rehearsal?" She certainly was persistent, but in a nice way.

After starting to study with her I never felt quite satisfied with myself. This was because I knew many things that we were doing as musicians were wrong. Let me explain.

We played a lot of "one-nighters" in those days. We'd get very tired, because there was a clause in most contracts that a group couldn't play within a 300-to-400-mile (500-to-600-kilometer) radius of the city that it had just left. This protected the booker. He'd thus make musicians play a long way from their last engagement, thereby protecting his territory. We'd make the long jumps by bus, and we just stayed tired all the time. So, to keep awake, we took Benzedrine, and to relax, we drank alcohol. Most of us were caught up on this merry-go-round and couldn't get off.

I worked in and out of New York for many years, studying the Bible off and on with Mrs. Fitzpatrick. But being on the road so much, I never had a chance to study very long at a time. In the meantime, I was achieving national prominence, and more of my time was spent maintaining my position in the entertainment world.

Modern Jazz and Movies

It was on 52nd Street in New York city where New Jazz, called bebop or modern jazz, really came to the fore in the early 1940's. The top jazz musicians of the era played at the small clubs along that street near 6th Avenue (now Avenue of the Americas). I played in a club there with Billie Holiday, now long deceased. But she is a legend in the entertainment field, a woman who had remarkable talent. A popular movie was recently produced about her, called "The Lady Sings the Blues."

Movie stars, producers and writers frequented those clubs because of the great artists performing there. But so did pimps, prostitutes and dope peddlers. Billie Holiday was a big user of narcotics, so "pushers" hung around where I worked. When a person sees so much of this type of life, it begins to seem all right. Then he's in trouble, because he starts doing these things himself.

Billie, it seemed to me, was a victim of circumstances. She was exploited, not only by the unsavory men in her private life, but by bad management. When she recorded the song "Travellin' Light" that I wrote, which sold in the millions, all that each of us got was $75. We didn't understand the laws on royalties, and so we were exploited.

Working in movies also began to take its toll on me. We would start as early as possible so as to get as much sunlight as the day would furnish. Then we'd work late at night shooting the night scenes. To look alive for the cameras I took Benzedrine. Then came television, and the filming of shows for it. Rehearsals were long and grueling. No wonder I wound up with high blood pressure.

A Family, and Louis Armstrong

Finally I decided to go to Hawaii, where, in 1947, I met Sally. We were married later that year, and a daughter was born to us in 1948. My wife was studying the Bible and, although my working schedule didn't permit me to be as diligent as she was in learning, I attended meetings at the Kingdom Hall of Jehovah's Witnesses with her. Then, in 1952, I left Hawaii to accept an offer from Louis Armstrong, and was to spend the next twelve years with him.

My family tried traveling with me, but it wasn't the kind of life for them—the marijuana smoke, the foul language and the late hours. I would rent a suite of rooms, send my wife and daughter out shopping, then I would lock myself in and practice on my horn for five or six hours. I was putting my whole life into an instrument; it and the money it brought had become my god.

Eventually I settled my wife and daughter in Los Angeles, where we bought a home. But, really, I was gone most of the time, sometimes spending six or seven months at a stretch in Africa and other places. We did many movies in Europe. I thought that, since I was sending a lot of money home, this was all right. Yet my family wasn't interested in all these material things; they wanted me home. But I couldn't see this. My little girl was growing up hardly knowing her father.

Since this business is highly competitive, I practiced my horn constantly to stay on top, often all day long. I was becoming more and more unhappy because I never seemed to have time to do anything but practice, travel, play and send money home. Armstrong was a good man to work for, and perhaps that's why it was more difficult to see the things that

Louis Armstrong and I played together for twelve years

I later forcefully had brought to my attention.

Mrs. Fitzpatrick studied with Louis when she could contact him. This was hard to do, but occasionally we would play a theater in New York and she would study with Louis, and me too, between shows. While I was playing Las Vegas in the late 1950's, my wife visited me, and imagine my surprise when I learned that she and Mrs. Fitzpatrick had gone out in the witnessing activity together! Later Ida asked me: "Mr. Young, what are you waiting for? With the knowledge you have of Bible truths, it's dangerous not to act on what you know."

Every time I came back to Los Angeles, I would resume my Bible studies and go to the meetings with my family. My wife had by now become a baptized Witness, and my daughter was studying also. I was impressed by the Witnesses' kindness to Sally and our daughter Andrea, their always coming around to see that everything was all right, knowing that I was on the road.

Breaking Free

Then, early in 1964, something happened that shook me. My wife called long distance and said that she was ill. Previously, when I had wanted to quit, I would be offered more money. This time was no exception. But now nothing was going to keep me from my loved ones.

I prayed to Jehovah God, and I know that it was he who gave me the strength to break away. This didn't set well with the orchestra backers. In fact, they were *very angry*. Money had always "talked" with me before. But no longer! Mrs. Fitzpatrick had been so right. What *had* I been waiting for? I had failed to value the Bible proverb: "The getting of wisdom is O how much better than gold! And the getting of understanding is to be chosen more than silver."—Prov. 16:16.

I quickly returned to Los Angeles, where I began studying the Bible again with earnestness. At last my eyes *really* opened to the foolish things that I had been doing, making my horn and money my god! To see now how I had been failing my family was shattering. After much soul searching, I was baptized as one of Jehovah's Witnesses a few months later.

Sally continued getting sicker and, after many tests, it was discovered that she had cancer. It was a terrible blow! We were planning to go back to Hawaii, but the doctor insisted that she go right into the hospital and start cobalt treatments. By August 1964 she had finished her series of treatments. When she got out of the hospital, I would take her back for checkups.

I can honestly say that this was the most trying time in my life. It made me see how futile the quest for fame and riches is when compared with the truly important things in life. When Sally got sick, to whom did I go? To Jehovah God in prayer. How glad I am that I have come to appreciate that a close relationship with him is more valuable than all material things!

Later, I took my family back to Hawaii. My wife recovered, and she is still well today.

Happier than Ever Before

For years now I have had my own small orchestra, performing at one of the largest hotels in Honolulu. But music is now kept secondary to spiritual interests. Several members of my orchestra accepted my offer of a Bible study, and one is now a Witness. Our daughter is also happily married to a Witness. My wife and I regularly attend congregation meetings with our fellow Christians, and we share in the public witnessing work, telling oth-

ers about the grand blessings God's kingdom will soon bring to humankind.

I seldom leave Honolulu in connection with my music, even though I've had numerous offers. I did accept a request from Smithsonian Institution, the Division of Performing Arts; and this past September they made a six-hour taped interview of my life and career.

When I look back on my tours with Louis Armstrong, one experience now stands out as a highlight. It was when we were in Japan in 1961. Although I was not then a Witness, I spoke to a group of young musicians about the Christian activity of the Witnesses. What I said fell on responsive hearts and, I later learned, several of those young men became Witnesses.

I often talk to young aspiring musicians, and I urge them: "Count the costs." If a person lets music rule his life, as I once did, it can ruin him. It's only by getting our values straight that we can receive real happiness. How grateful I am that I finally was able to do this!—*Contributed.*

NEW FRUIT from OLD

By "Awake!" correspondent in the British Isles

AN AMAZING variety of fruits is available today. And what a difference in flavor! There are crab apples that can be described as being 'so sour as to take the edge off a knife,' words used some two thousand years ago by naturalist Pliny. Many other varieties of apples, however, are a delight to the taste, and one's choice is not restricted to just a few. Why, over a hundred years ago a fruit book published in the United States listed 1,823 different varieties! Yet all of these, with their distinctive features, have descended from common ancestors. New kinds of fruit have indeed come from old varieties. How has this been accomplished?

As men gained experience in agriculture, they doubtless were more selective in the seeds that they preserved for future planting, choosing those from the biggest clusters of grapes, the sweetest apples, the largest olives and the like. Gradually this produced kinds that were more and more unlike the wild varieties.

Deliberate crossing to combine desirable characteristics from different parents is a more recent development. Producing new kinds of fruit from old in this way is not always easy, as Professor L. H. Bailey discovered late in the nineteenth century.

Bailey made a cross with a Bergen fall squash and a gourd, recrossing the offspring with the squash. In 1891, the fruits from this second generation were Bergen-like with a thin paperlike shell over thick attractive yellow flesh. The shell protected the fruit from rough handling and frost. The flesh cooked well. "But the flavour," Bailey bewailed, "dregs of quinine, gall and boneset! The gourd was still there."

Since then man has learned much. At least five ways exist to produce improved varieties of fruits.

Sports

One way is by means of "sports." To a plant breeder, sports are individual plants that in some respect differ markedly and in a new way from the parent type. How do these come into existence?

Perhaps, once in two hundred thousand times the mechanism by which genes reproduce goes slightly awry. This may be due to the effect of radiation, of heat or of a chemical. The resultant gene alteration is a "mutation." Most mutations are recessive and therefore do not show up immediately. But in time a recessive mutation may manifest itself in the form of a new feature. This new characteristic may be eye-catching enough to attract attention (as, for example, double flowers) and be considered deserving of preservation despite its lower reproductive potential. Plants with such an altered trait are the "sports" of the plant breeder's world. When new characteristics appear only on one bud or one branch, they are called bud-sports. The seeds from plants with gene alterations are also affected and, therefore, the new trait can be preserved.

Selective Breeding of Hybrids

Another way to improve varieties of fruit is by selective breeding of hybrids. This method was used to develop an apple tree that could survive the cold winters in northwestern Canada. In 1887, Dr. Saunders began raising seedlings of a small Siberian crab apple (*Malus baccata*) that could endure a temperature of –30 degrees Fahrenheit (–34 degrees Celsius). Seven years later these seedlings flowered, and he crossed them with sweet, cultivated varieties. The most promising of eight hundred seedlings were exposed to the rigors of the Canadian northwest and survived. In time they too flowered and Dr. Saunders, undaunted by the small size of the fruit, used them to make more crosses with cultivated kinds. Among the offspring were some with the sweet, large fruit of their cultivated parents and with the hardiness of their Siberian ancestor.

Crossing Inbred Lines

Another important way of producing new fruit varieties from old is by crossing inbred lines to bring about hybrid vigor. Many mutated genes may have accumulated in some food plants over centuries of cultivation and weakened these plants. This is so because inbreeding increases the probability that recessive traits carried by the mutated genes will manifest themselves in the offspring of the plants, leading to progressive loss of vigor and, hence, of yield. Combining two such inbred lines restores vigor to a startling degree; this is still more so if four unrelated inbred lines are combined in two generations. Only in certain plants can this kind of improvement be obtained, but in corn, or maize, the effect is phenomenal.

Doubling the Chromosome Number

A fourth way of making new kinds of fruit from old is by doubling the chromosome number. The normal contribution of chromosomes by each parent sex cell is a half-set (the haploid number). After fertilization, these combine to form the diploid number of chromosomes in each cell. For nearly all animals and most plants this is the normal number of chromosomes. But plants may have more chromosomes and still be healthy specimens. Those with three, four, five, six, seven or eight half-sets of chromosomes are triploids, tetraploids, pentaploids, hexaploids, hepta-

ploids or octoploids respectively. Plants such as these are frequently bigger and more vigorous but less fertile than diploids. For instance, a cultivated red pepper (tetraploid) has leaves an average of four times as heavy as its diploid relatives. The fruit is up to five hundred times as heavy!

To form haploid sex cells from diploid body cells the chromosomes pair up like two rows of partners in a dance. Then four cells form from one original cell, each with only the haploid number of chromosomes. When there are more than two cells made up of similar chromosomes, usually one or more of the chromosomes fails to find a partner (inevitably, if the parent cell is triploid, pentaploid or heptaploid). Even in tetraploid cells, the chromosomes may separate by three and one rather than by two and two. This imbalance tends to sterility. However, even if 5 percent of the female sex cells are fertilized, this is sufficient to produce fruit.

By applying the substance colchicine to rapidly growing shoots, chromosome doubling nowadays can almost be done to order. Also, X rays may be used to kill off selectively the remaining diploid cells.

A Combination of Hybridization and Chromosome Doubling

The fifth way of making new fruits from old combines hybridization of species with chromosome doubling. When less closely related species of plants are crossed, the offspring are frequently vigorous but sterile. Chromosome doubling by means of colchicine restores fertility, often in full measure.

Not New in the Absolute Sense

We should not think, however, that plant breeders have only to select suitable parents and make pollinations and, then, presto, we have a new succulent fruit. At times, years of hard work, thousands of seedlings later, may, at best, only lead to a new variety, one no better than the old. Many are the disappointments. Moreover, not all new varieties are as nutritious as older ones. For example, white-hearted cabbage has less vitamin A and vitamin C than the green-hearted variety; curly-leaf kale is coarser, harder and less digestible.

Our modern understanding of genetics leads us to the knowledge that, in the final analysis, man has not really made anything new through his breeding efforts. Still less has natural selection or haphazard blind chance in some theoretical evolution done so. All credit must go to the Creator who put within plants the potential to survive in the wild for generations and to be developed by man into a wonderful variety. In producing new kinds of fruit from old, therefore, man has simply made use of the potential that has existed from the beginning of the plant creation.

Danger in Your Own Backyard

MOWING your lawn may seem like a safe operation, but safety officials estimate that more than 50,000 people are seriously injured by rotary power mowers each year. Did you know that on many lawn mowers the cutting blade spins at about 180 miles per hour? Most accidents occur when hands or toes come in contact with the blade or when objects are hurled out of the machine at high speed. Safety tips include: Check the mowing area before you start; remove stones and other debris. And never mow in bare feet, sandals or cloth shoes. Know your machine well and how to stop it quickly. Do not try to repair or unclog the machine while it is running.

By "Awake!" correspondents in Japan

AGAINST the background of a superb winter sunset a solitary figure stands on a bridge. His attention is completely fixed on a dark form bouncing in the sky. What entrances him? A kite.

Have you ever flown a kite? A hobby like this will take you to open spaces with fresh winds. In the West, kites generally are viewed as children's toys, although a few adults enjoy them too. In Japan, however, people of all ages find kiteflying to be a refreshing and relaxing pastime.

Kite making has become an art here. Pride is taken in making the most of color, shape and design. Japanese skill in making kites and sending them aloft has preserved the creating of kite masterpieces in this land.

From Days of Old

The first kite on record in Japan dates back to 931 of the Common Era. It had been brought here from China, where kites originated. At that time, along with Buddhism, *washi* (the very tough paper developed in the East) was introduced to Japan. These events were concurrent because kites were made of *washi* and were used for Buddhist ceremonies.

In the eleventh century, kites were used as military symbols. Then, and at later times, they were employed to carry communications and food to allies during battles. Just as American Indians used to send up smoke signals, so in wartime the Japanese flew kites to show their position. The Japanese evidently had good knowledge of geometry hundreds of years ago, for, by attaching a long tail to a kite and flying it directly over the enemy's camp, they were able to calculate the distance between themselves and the foe. Thus, they were even able to tunnel right into the opposing camp.

During the sixteenth century kites became popular as toys. Since they were

large and were flown unskillfully in town areas, many serious accidents occurred as the cumbersome kites came down on people's heads. Laws forbidding kiteflying were ignored and this pastime enjoyed its biggest boom ever.

Fishermen, too, found uses for kites. Since days of old, fishermen have used them to determine air currents and by doing so decide whether it was safe to go to sea or not.

The eighteenth century brought about great changes in Japanese kite designs. One reason for this was that wood-block-print pictures were being copied and developed into kite designs. Additionally, Japan began opening her doors to the outside world, and before long influences in picture designs from China, Southeast Asia and even India were showing up in kites.

Kite Traditions

Kites have been used as talismans supposedly to avert evil spirits. If a son was born to a family, as the year came to a close the grandfather would paint a picture of a demon on an enormous kite. This would then be hung from the ceiling above the baby boy. On the first day of *O-Shogatsu* (New Year), the kite would be removed and flown by the family in the belief that all evil would thus be drawn from the house and taken away with the winds. Supposedly having removed all possibilities of disaster in this way, the health and happiness of the child was thought to be assured. This ancient custom still exists at one or two places in Japan.

Wherever a person goes in Japan today, kite giving is still observed in festivals for children. Each year there is a festival for boys and one for girls. The pictures on the kites vary and convey certain wishes —a crane or a tortoise for a long life, a dragon for prosperity, a carp for strength, and so on. On these occasions, kites are considered to be good-luck charms.

The origin of the famous Nambu kites, which gained great popularity in Europe, also reflects old religious superstitions. Shintoists painted their petitions to the gods on Nambu kites. These were taken to the shrines and flown in the belief that in this way the requests could be taken directly to the gods, instead of waiting for the deities to come down to earth.

An amusing custom still is carried on in remote mountain villages. After the hard work of gathering the rice crop, much fun is had when the young men assemble to have a kiteflying contest. The most skilled among them wins the hand of the landowner's most beautiful daughter in marriage!

Nevertheless, a person not wishing to become involved with religious traditions can still enjoy kiteflying. A kite need not have religious connections. And those who would like to add a touch of color can paint designs of their own choice on plain kites. In fact, why not make the whole thing?

Making a Kite

Stage 1: Take *three strips of thin light wood* that can be bent without breaking it (bamboo, if possible). In Figure 1 you will see how to line these up. Suggested thicknesses are 4 x 2.5 millimeters, 3.5 x 2 mm., and 3 x 2 mm. (1 millimeter = .04 inch). The medium-sized strip is used for the top of the kite, the lightest for the bottom and the heaviest for the vertical. For successful flying, the balance of the kite is all important. Therefore, the vertical slat must cross the horizontals at their centers.

Now bind the frame with *thin string* at points *a* and *b*. As you do this, please remember the balance of your kite. You should not use more string on one point than on the other.

Stage 2: Prepare a sheet of *washi* or strong lightweight *paper,* as shown in Figure 2. Now is the time to show off your artistic skills and paint a picture. After several attempts, you may decide on a plain kite.

Place the kite face down and apply to the tabs and frame a light *paste* made of flour and water. (See Figure 2.) With the vertical strip lying on top of the horizontals, place the frame on the paper and stick down the tabs. Care should be exercised so that no wrinkles appear in the paper. Afterward a light spray of water will make your kite taut. Snip off the piece of wood protruding beyond the top triangle of paper.

Stage 3: For the guide strings, *stronger string* is needed. Figure 3 shows the attachment points on the front of the kite (*c, d* and *e*). Tying the guide strings to the frame will require puncturing the paper. But be careful not to tear it. If the knots are tight, the string need only be wound around the wood once at each point. The length of each guide string should be, roughly, double the width of the kite. It is important that the strings meet directly above point *x*. Incidentally, an experienced person is able to make the three guide strings from one length of unbroken string.

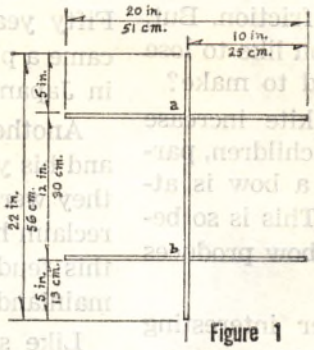


Figure 1
(Framework)

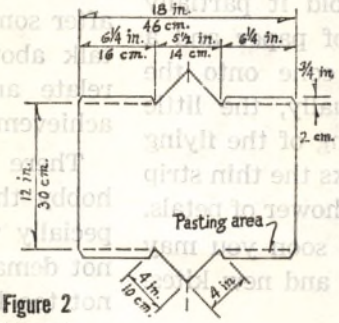


Figure 2
(Paper)

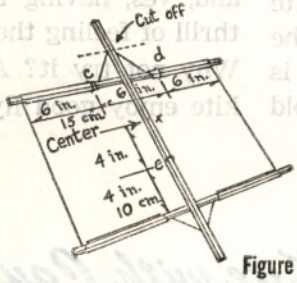


Figure 3
(Assembled kite)

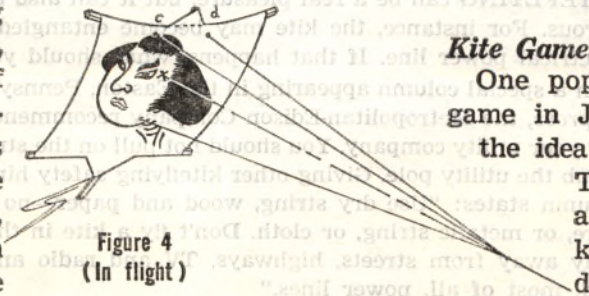


Figure 4
(In flight)

Figure 4 shows that the kite is curved by tightening the string between points *c* and *d.* The string used for flying will be attached to the knot of the guide strings. Slackness in any of the strings will cause the kite to lean badly or even spin. To make flying easier, a tail one yard (1 meter) long can be stuck on at the point shown in Figure 4. If you can make the kite fly without a tail, you have joined the professional class.

Whether young or old, single or married with a family, great fun can be had in kite making. Parents can use this opportunity to teach their children something about winds, clouds, the sky—things that "speak" silently about the Grand Creator. Why not get together and turn kite making into a family project, or call some friends to join you in the making and the flying of a kite?

Kite Games

One popular competitive game in Japan is based on the idea of crossing kites. The object is to cut another player's kite free. This is done by winding the

string of one's kite around the other person's kite string while the kites are in flight. The string is cut by friction. But, really, in this game would you like to lose the kite you worked so hard to make?

Variations on the basic kite increase a person's fun. For example, children, particularly, are thrilled when a bow is attached to the top of a kite. This is so because of the loud noise the bow produces in the wind.

Oh, yes! Here is another interesting kiteflying amusement. Fill a paper cone with flower petals and hold it partially closed with a thin strip of paper and a little paste. Thread this cone onto the main flying string. Gradually, the little parasol travels up the string of the flying kite. The strong wind breaks the thin strip of paper, causing a pretty shower of petals.

With some imagination, soon you may be thinking of new games and new kites.

Some Kite Tales

It is claimed that in 1712 a notorious thief named Kakinoki Kinsuke used a kite to carry himself to the top roof of the dungeon of Nagoya Castle. There he is said to have helped himself to the gold scales from the dolphin ornaments in revenge for having had his lands taken away. Fifty years later, Kinsuke's escapade became a play, and to this day it can be seen in Japan.

Another tale is told about a feudal lord and his young son. In the twelfth century, they were banished to a certain island. To reclaim his lost position, legend has it that this feudal lord sent his son back to the mainland on a kite.

Like some fishermen, many kite fliers have 'tall stories' to tell. It is hoped that after some kiteflying episode you will not talk about 'the one that got away,' or relate an exaggerated account of your achievements.

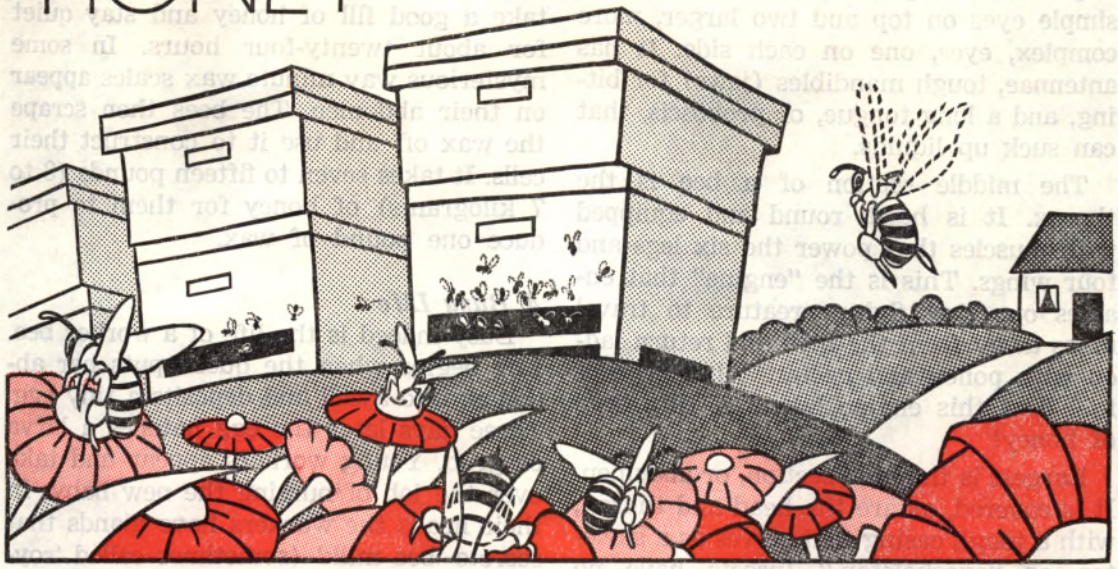
There is much to be said for having a hobby that all the family can enjoy, especially when it is inexpensive and does not demand a lot of time. If your kite is not too heavy and you fly it carefully in a safe place, the hobby is harmless. You will learn something about building, flying and, yes, having fun. All ages enjoy the thrill of feeling the pull of a kite in flight. Why not try it? And may you and your kite enjoy good flying.

Fly Your Kite with Caution

KITEFLYING can be a real pleasure, but it can also be dangerous. For instance, the kite may become entangled in an electrical power line. If that happens, what should you do?

In a special column appearing in the Easton, Pennsylvania, *Express,* the Metropolitan-Edison Company recommends calling your utility company. You should not pull on the string, or climb the utility pole. Giving other kiteflying safety hints, the column states: "Use dry string, wood and paper—no metal, wire, or metalic string, or cloth. Don't fly a kite in the rain. Stay away from streets, highways, TV and radio antennas and, most of all, power lines."

HONEY—FROM THE BEE TO YOU



BY "AWAKE!" CORRESPONDENT IN SOUTH AFRICA

DO YOU enjoy the sweet taste of honey? For thousands of years, until the use of cane and beet sugar was developed, honey was man's only sweetener. How much do you know about honey? And what is involved in getting honey from the bee to you?

We can learn by looking in on an apiary here in South Africa. This one has ten hives, all painted white and standing on supports a few inches above the ground. The hives are made of wood, with sections fitting one atop the other. On the bottom, resting on the supports, is a base measuring eighteen by twenty-two inches (46 by 56 centimeters). Above that is a large section, about eleven inches (28 centimeters) deep, called the "brood chamber." This is the heart of the hive, where new bees are bred and fed.

Above the brood chamber are one or more sections called "honey supers," each about six inches (15 centimeters) deep, where honey is stored. Above the supers is an inside cover plus a top cover or roof.

Between the brood chamber and the honey storage area above is a perforated metal sheet called the "queen excluder." This allows worker bees to pass through, but not the queen, thus limiting her egg-laying activity to the brood chamber.

The brood chambers and supers contain wooden frames that enclose and support wax combs. The frames fit loosely in the sections, allowing free movement for the bees and being easy to remove.

The Bee Close Up

Here at our apiary (in South Africa), the bees are of the type called *Apis mellifera adansonii*. Taking a close-up view of these amazing insects reveals a body that is an absolute marvel of intricacy and efficiency. Every detail of its anatomy suits its life purpose—to produce offspring, to pollinate flowers and to make honey.

Take, as an example, the "worker" bee, an infertile female. As with other insects,

her body is divided into three parts. The tiny head is roughly triangular, with three simple eyes on top and two larger, more complex, eyes, one on each side. It has antennae, tough mandibles (jaws) for biting, and a long tongue, or proboscis, that can suck up liquids.

The middle section of a bee is the thorax. It is hard, round and equipped with muscles that power the six legs and four wings. This is the "engine" that enables our tiny flying creature to travel miles away from the hive and return laden with pollen and nectar. What type of fuel does this engine burn? A tiny drop of honey!

Largest is the hind section, or abdomen. It is covered, as are the head and thorax, with a tough casing that serves as a skeleton or "exoskeleton." Insects have no bones. It is difficult to believe that in this tiny space are a complex digestive system with two stomachs (one serving as a temporary store for nectar and water), intestines, a circulatory system with heart and veins, a respiratory system for conveying oxygen to all parts of the body and a nervous system.

Observers will notice that a bee's body is hairy, just right for collecting pollen from flowers. Its two hind legs have tiny "pollen baskets," and the two middle legs have special stiff hairs for brushing pollen into these baskets. The middle legs also have a tiny spur for removing wax from the bee's underparts. The front legs have a little notch for cleaning the antennae and a tiny comb for cleaning the eyes. The fore wings and smaller hind wings separate when folded. But when our little lady spreads them, they automatically hook together—a great advantage for flying.

Attached to the wooden frames inside a hive are honeycombs containing masses of six-sided cells—perfect for size, strength and economy of space. Where do the bees obtain the wax for building these honeycombs? A marvel of creation! Certain bees take a good fill of honey and stay quiet for about twenty-four hours. In some mysterious way minute wax scales appear on their abdomen. The bees then scrape the wax off and use it to construct their cells. It takes seven to fifteen pounds (3 to 7 kilograms) of honey for them to produce one pound of wax.

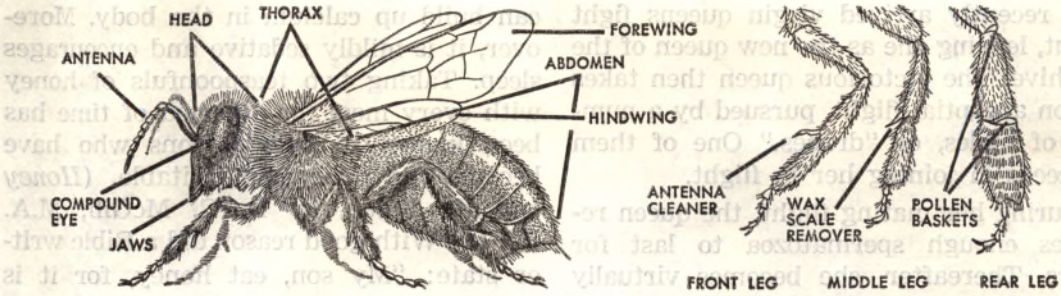
A Busy Life

Busy indeed is the life of a worker bee. Life begins when the queen puts her abdomen into a cell and deposits a tiny egg. Three days later the egg hatches a larva or grub. Young workers appear and take over the job of nursing the new baby. In their heads the workers have glands that secrete 'bee milk' (sometimes called 'royal jelly'). This food has special nourishing qualities. Some say that during its first day the grub increases its size by more than 500 percent.

After two and a half days the diet is changed to a mixture of pollen and honey, both of which are kept stored in cells right in the brood chamber. On the ninth day after the egg is laid the cells are sealed with a porous wax cover and the larva spins a silken cocoon. Marvelous, complex changes take place and some nine or ten days later a young bee, almost fully grown and ready to work, bites its way out of the cell.

Once out of the cell a bee gets right on the job. The youngster first cleans up the cells. Then her milk glands develop and she becomes a nurse for the larvae that need constant attention day and night for the first few days. Some authorities say that they need 1,300 meals a day!

A few days later our young worker progresses to storage work. In this capacity she accepts from "foragers" nectar and pollen, storing them in cells. She also helps



to keep the hive cool. After about two weeks (it varies according to circumstances), Miss Bee takes on other tasks. Her wax-making glands develop and she uses these for cell building and to provide other benefits to the bee community. Later she takes a turn of duty at the entrance as guard to the hive, admitting only members of her hive. The two antennae on her head enable her to distinguish strangers by sense of smell. She will attack intruders, including humans, who may seek access to the hive for honey or some other purpose.

At the age of three weeks Miss Bee becomes a forager. As such, she travels out of the hive, often for considerable distances, to locate and bring back nectar, pollen and water. Getting a full load may mean visiting a thousand clover flowers. No wonder that, during the honey season, worker bees live only five to six weeks!

However, it is not necessary for foragers to scan unfamiliar terrain every time they set out on their pollen-collecting missions. Amazingly, bees have a way of "telling" one another where to look for nectar. How so? When she returns to the hive after locating a new source of nectar, the worker does a dance to direct fellow foragers. A figure eight dance means that the nectar is near. A dance with feeble tail-wagging means that the nectar is far, and it indicates how far. If her body points vertically up the comb, she is saying that the bees must fly in the direction of the sun. A dance at any other angle shows in what direction they should fly relative to the sun. The smell of the nectar and her own special scent left on the source of nectar further aid the other foragers to find the right spot. Truly, a remarkable sign language.

A Look at Royalty

Outstanding is the queen bee. Both in size and function 'Her Majesty' is different. The queen is larger, has no devices for handling or carrying pollen and only uses her sting to kill rival queens. This happens when the hive flourishes and new queens appear.

Does a queen bee spring from some special royal descent? Actually, the egg from which a queen develops is the same as those for worker bees. How, then, does it produce a queen?

No one really knows. But there are some differences in the nurturing process. In a beehive, queen cells are much larger and more prominent than ordinary cells. When an egg is laid in a queen cell, it gets special treatment. Instead of being fed on 'royal jelly' for two and a half days, future queens receive this unique nourishment for four and a half to five days. Surprisingly, development of a queen takes only fifteen to sixteen days, less time than for workers.

When new queens appear, the bee colony prepares to "swarm," that is, to form a new colony, usually with the old queen.

The recently arrived virgin queens fight it out, leaving one as the new queen of the old hive. The victorious queen then takes off on a nuptial flight, pursued by a number of males, or "drones." One of them succeeds in joining her in flight.

During her mating flight, the queen receives enough spermatozoa to last for years. Thereafter, she becomes virtually an egg-laying machine, capable of laying up to 3,000 eggs per day. In contrast to the short life-span of worker bees, a queen may live for several years and become the progenitor of many future generations.

Honey Is Beneficial

Honey starts with flowers that have nectar. This attracts insects, including bees. Apart from sugars, nectar contains several minerals vital to human health. After the bees drink deeply of this sweet juice, their bodies add to it enzymes and formic acid. These digest and change the sugars. Further handling back at the hive helps to evaporate water.

The final product, mature honey, is composed of approximately 41 percent fruit sugar (levulose), the sweetest sugar known. It also includes 35 percent grape sugar (dextrose), 17 percent water, 2 percent sucrose and small amounts of mineral salts and amino acids. One authority says that up to 450 different amino acids have been found in honey. Honey also has almost all the trace elements that the human body needs. All these factors make honey a most pleasant and healthful food.

Honey is especially good for little ones. It is a gentle laxative and can be used safely for babies, starting with a half teaspoonful a day. Being predigested food, honey can help with digestive disturbances. It can relieve constipation, which, in turn, can help with high blood pressure. Honey is a quick-energy food and its amino acids can build up calcium in the body. Moreover, it is mildly sedative and encourages sleep. Taking two teaspoonfuls of honey with every meal for a period of time has been known to help persons who have become run down and irritable. (*Honey and Its Value,* by D. C. McGill, M.A. Ph. D.) With good reason did a Bible writer state: "My son, eat honey, for it is good; and let sweet comb honey be upon your palate."—Prov. 24:13.

From the Hive to You

How does one extract honey from a beehive? An important step is the use of a "smoker." This is a device consisting of a small bellows attached to a metal cylinder containing combustible material. When it is lit, smoke issues through a funnel-like top. A few whiffs of smoke at the entrance to a hive cause bees to sound an alarm. Fire is a dangerous enemy of bees. To prepare for the imagined emergency the bees sip some honey. This and the effect of the smoke make them more docile and easier to handle.

The next step is to open the hive by removing the roof and the inner cover. Some bees will be busy at the honey frames. A whiff of smoke drives most of them below to the brood chamber. If most of the cells have been sealed with a thin layer of wax, it is evident that the honey is mature. Everything will be clean and neat—no mess, no accumulation of excreta or rubbish.

Now we take out the honey frames, replacing them with fresh ones having a wax base with the outline of the cells already marked. The bees will then build complete cells on this foundation.

After cutting the thin wax seal away from the cells, the frames go into a "honey extractor." This is a metal, drumlike

container with slots or supports inside to hold the frames in position. The supports are rotated inside the drum, and as the frames whirl around, the honey comes out by centrifugal force. It falls to the bottom of the drum, goes through a strainer and flows out of a tap or honey gate into waiting jars.

We hope that this visit to our apiary has helped you to appreciate more fully the value of honey and the vital part that bees play in preparing it for us. Marvelous indeed is the way these little creatures testify to the wisdom of the great Designer and Creator of all living things, Jehovah God.—Ps. 104:24.

A Store at Your Door

By "Awake!" correspondent in the Dominican Republic

"*ZAFACÓN!*" "What was that?" I asked my wife as I sat straight up in bed. "*Zafacón!*" "There it is again!" I noticed the clock—5:30 a.m. Still dazed from sleep, I climbed out of bed and peered out the window. To my astonishment, I saw a short, thin man walking down the sidewalk with about four galvanized metal garbage cans tied by a cord around his shoulders. When he repeated "*zafacón*" (Spanish word used in Dominican Republic and Puerto Rico for garbage container), I realized that he was hawking his wares.

That was my first, but not my last, experience with the traveling merchants of Santo Domingo. We had just arrived here the evening before.

In certain Western lands people customarily buy at the local supermarket or shopping center. But here in Santo Domingo many prefer to stay at home and let the store come to their door.

The egg man arrives before breakfast. He may have ten or fifteen egg cartons, each containing thirty eggs, stacked on top of his head. Yet he maintains a fairly brisk pace and does not even use his hands to steady this tower of eggs. Think of what would happen were he to stumble! But the egg man seems oblivious to the danger and seldom breaks even as much as one egg.

Most common among the street merchants is the *platanero,* a seller of plantains. This bananalike fruit, when abundant and inexpensive, is nearly as common in the Dominican diet as the daily portion of rice

and beans. The *platanero* might also sell yucca, a starchy root that serves well as a substitute for potatoes and is usually more economical.

What do you need for your salad? Soon the *marchanta* or lady vegetable merchant will come by singing *"verdura!"* On her head she carries a large rectangular wooden receptacle loaded with all kinds of green vegetables, herbs and tomatoes. When this concave receptacle is filled at the market early in the morning, it may weigh thirty pounds (14 kilograms) or more.

"Doesn't your head ache or your neck get sore after carrying that load around all morning?" I asked one sturdy woman recently.

"It sure does at first, but after a while one gets used to it," was her reply. I stood in amazement at the mountain of fresh food perched on her head and thought to myself that I was glad it was her head and not mine.

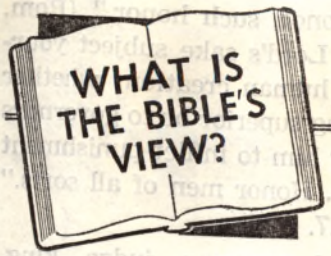
Besides a host of food items—vegetables, fruits, live chickens, fish—many other things can be bought right at the door. Do you need a mirror, or would you like a sturdy flowerpot for your begonia? Just listen for the vendor; he will be by shortly. What about something for the sewing chest? Soon the sewing store will come around with cloth, thread, thimbles, zippers, buttons, snaps and the like. Another merchant may carry men's and women's clothing, both inner and outer garments. Various household items may be bought from still another salesman.

One is likely to see baby buggies or strollers laden with everything from women's hair curlers and bobby pins to books and magazines to buy, trade or rent. Yes, one can rent a book, so much a day or week, right at the door.

Even services are available at the door. To fix that stopped-up drain or to care for other plumbing needs, a traveling plumber will be by in due course. Listen for his call. Do your knives or scissors need sharpening? Listen for the up-the-scale, down-the-scale whistle. That is the sharpener announcing his presence. Does your umbrella need repairs? The umbrella fixer will be glad to serve you on his daily round. What about that lost heel or that hole in your shoe sole? A traveling shoemaker will be pleased to repair it.

Hawking methods vary. Each is distinctive and accurately describes the item or service available. Some traveling merchants have a voice that seems to penetrate for miles. One woman who sells shelled peas can be heard for several minutes before she arrives at the door. Should she be opposite your home, her voice could drown out a conversation you might be having. To be heard, some salesmen place their hand about an inch from their mouth to deflect the sound around corners, behind and above. Some hawkers use portable battery-operated public-address systems.

Over five years have passed since our arrival. For us, the novelty of street vendors has worn off. But we still appreciate how practical and convenient it is to have a store come to our door.



Is It Right to Call Men by Titles?

DIRECTING his words primarily to suffering Job, the young man Elihu said: "Let me not, please, show partiality to a man; and on an earthling man I shall not bestow a title; for I certainly do not know how I can bestow a title; easily my Maker would carry me away." (Job 32:21, 22) Are we to conclude from this that it is wrong to use titles when addressing men? Or, is the use of titles appropriate under certain circumstances?

It should be noted that Elihu associated the bestowing of a title with the showing of partiality. In his comments to Job, therefore, he did not resort to any form of flattery. Nor did he permit the person of the afflicted Job to sway what he said. Elihu observed the principle of the Law that was later given to Israel: "As for the lowly one, you must not show preference in a controversy of his." (Ex. 23:3) Also, though young, Elihu did not side with Job's companions out of regard for their age and position. He presented matters as they really were, not flattering Job's companions by bestowing a title upon them and then allowing this to influence his speech.

Elihu's example well illustrates that it would be wrong to originate flattering titles. Such partial treatment results in acting unjustly and incurs God's disfavor. Elihu recognized this, as is evident from his words: "Easily my Maker would carry me away," that is, in his wrath. —Job 32:22.

Since the Christian congregation is an "association of brothers," any title that elevates one Christian above another would be totally out of place. (1 Pet. 2:17) Besides, the congregation has only one God-appointed head, Jesus Christ. The Son of God said to his disciples: "You, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ."—Matt. 23:8-10.

These words of Jesus have generally been ignored by clergymen of Christendom. However, not all have been so bold as to take titles to themselves. Well-known Bible commentator Albert Barnes, for example, personally rejected the title "Doctor of Divinity" as being contrary to Christ's teaching. He wrote: "Jesus forbade his disciples to seek such titles of distinction. The reason he gave was that he was himself their Master and Teacher. They were on a level; they were to be equal in authority; they were brethren; and they should neither covet nor receive a title which implied either an elevation of one above another, or which appeared to infringe on the absolute right of the Saviour to be their only Teacher and Master. . . . [The] title [Rabbi] corresponds with the title *'Doctor of Divinity,'* as applied to ministers of the gospel; and so far as I can see, the spirit of the Saviour's command is violated by the reception of such a title . . . It tends to engender pride, and a sense of superiority in those who obtain it; and envy and a sense of inferiority in those who do not; and the whole spirit and tendency of it is contrary to the 'simplicity that is in Christ.'"

If professing Christians seek to be addressed by such titles as "Doctor of Divinity," "Father," "Reverend" and the like, this is, of course, something for which they will have to answer to God. It certainly does not oblige others to address them as such. Those who take Jesus' words seriously would, in fact, refuse to do so. They would not want to give the impression that they are in any way upholding the use of unscriptural titles.

Does this make titles of all kinds wrong? No, this is not the case. There are titles that simply acknowledge the secular office that a particular person may occupy. This would be true of titles applied to governmental officials or persons pursuing certain professions, for example, in medicine, law or science. The basic rule that should guide Christians in the use of such titles is Jesus' statement: "Pay back . . . Caesar's things to Caesar, but God's things to God."—Matt. 22:21.

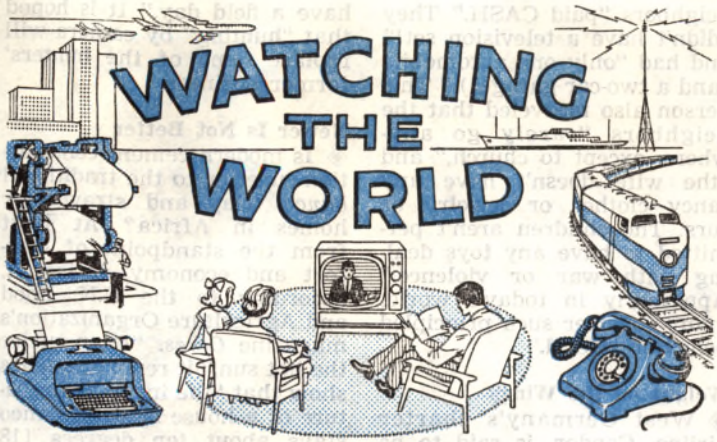
There would surely be no objection to addressing rulers by their titles, as long as such titles did not attribute to them honor that rightfully belongs only to the Most High. Mortal humans are not the saviors of Christians nor the ones through whom all blessings flow. Titles that attribute such things to men would therefore be objectionable to the servant of God.

Nevertheless, there are many titles of respectful address that Christians may use with a good conscience. The apostle Paul, for instance, called Roman governor Festus "Your Excellency." (Acts 26:25) Similarly, true Christians today do not object to applying to men in high judicial or governmental station such titles as "Your Honor," "Your Excellency," "His Majesty," and the like. Their use of these titles is in agreement with the Scriptural counsel: "Render to all their dues, . . . to him who calls for honor, such honor." (Rom. 13:7) "For the Lord's sake subject yourselves to every human creation: whether to a king as being superior or to governors as being sent by him to inflict punishment on evildoers . . . Honor men of all sorts." —1 Pet. 2:13-17.

The offices of governor, judge, king, president and the like are, of course, human creations. They are man-made positions. But Jehovah God has permitted the governmental authorities to come into existence. Hence, Christians rightly respect the positions that men fill, giving them the honor that is appropriate to their office. There is no reason for Christians to oppose an arrangement that Jehovah God has allowed. So, in evidence of their subjection to ruling authorities, they use the customary titles that officials can rightly claim for themselves.—Rom. 13:1, 2.

A Christian's use of titles of respectful address would not imply the condoning of wrong practices. It is not his responsibility to judge men of the world. (1 Cor. 5:12, 13) While certain individuals may be corrupt, this does not change the fact that they occupy a position that calls for a particular title or titles. If any person misuses his authority, the Christian has no right to act disrespectfully toward such an individual. The Bible's advice is: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' "—Rom. 12:19.

The Scriptures thus make it plain that the use of titles that acknowledge a person's authority or rightful position are wholly appropriate. However, Jesus' words at Matthew 23:6-12 clearly rule out the use of flattering titles among those claiming to be his followers.



Bible History Supported

◈ The 20,000 clay tablets from the archaeological site of ancient Ebla in northern Syria continue to produce information that lends support to Biblical history. Dr. David Noel Freedman of the Albright Institute for Archaeological Research in Jerusalem says that among the tablets, which are basically business documents, there is one that mentions the cities of Sodom, Gommorah, Admah, Zeboiim and Zoar, together with their kings. These cities are named in the same order in the Bible at Genesis 14:2. Freedman also asserts: "In the Ebla tablets—I happen to know—the name of the king of one of the five cities was given. These are not household names. These are so extraordinary, unique names that the correlation either means that we have the same person or somebody within a generation or two."

Sex-Change a Paradise?

◈ Do the sex-change operations so much desired by transsexuals really make their lives better? A Johns Hopkins Hospital psychiatrist followed the lives of 32 persons whose sex was medically changed and compared them with 66 persons of a transsexual disposition who were not operated on. He says that after an initial phase of elation for a few years, most of those operated on are "overtaken by the painful realization that nothing had really changed except certain elements of bodily configuration." The report in *Science News* states that "preexisting emotional and personality problems reemerge and the patient begins to realize that he or she is only a 'facsimile' of what was hoped for."

Ancient Agriculture Works

◈ "Trees in the middle of nowhere," said Israeli Professor Michael Evenari, indicating an arid area of the Negev Desert south of Beer-sheba. He and other scientists have been working to duplicate the ancient Nabatean method of raising plants in the dry desert soil. The answer, they say, is to capture the runoff from sudden desert flash floods and lead it to crops individually planted in shallow pits. The crusting effect of this particular soil causes rapid runoff when rain makes it shiny and slick, and the crust also seals in the moisture at the plant. Pistachio, olive, almond, apricot, fig and peach trees grow successfully in this way on an average of only about three inches (8 centimeters) of rain annually.

Overrating "Roots"

◈ Many people were enlightened and also shocked by the material presented in dramatic fashion by the book *Roots*. The book has admittedly contributed to a fuller understanding of slavery. It is of interest, though, that the author recently is reported to have told a press conference that his book is " 'obviously' great and ranks with the Bible and Homer's 'Iliad' and 'Odyssey.' " —Associated Press.

Einstein and Jehovah

◈ In a letter published by the magazine *Physics Today*, a member of Rutgers University wrote about her impressions of Albert Einstein's letters to his 'old crony,' Michele Besso. In her opinion, the letters showed that Einstein studied "God's works . . . in the laws of physics. There are numerous references to Jehovah in the letters."

Best Heart Start

◈ A heart researcher from the University of Edinburgh, Scotland, says that he has found strong evidence indicating that the longer babies breast-feed, the better their chances of avoiding coronary heart disease. "Breast milk is the most perfect and all-sufficient food for the infant in his first 12 months or even up to two years," he declared.

Pious Pugnacity

◈ "I could not believe my eyes," said a young Hasidic Jew from Brooklyn, New York. "I saw a man with a beard punching a man with a beard." Hasidim ("the pious ones") traditionally wear beards and black suits. A New York *Times* report on this religious conflict between two Hasidic factions tells of the traditional Passover time march by about 2,000 Lubavitch Hasidim into the residential area of the other faction. "They were met by at least as many Satmar Hasidim," who, claimed the Lubavitchers, "began striking elderly rabbis and hurling objects from apartment roofs."

According to the *Times*, a Yiddish-language newspaper that allegedly favored one side had its offices "vandalized and burned out two years ago," and a candy store that stocked the paper "mysteriously burned to the ground." Many Hasidim are survivors of the Nazi persecutions in eastern Europe, and came to the U.S. to escape intolerance.

Rules of War

◈ Recently a 109-nation conference in Geneva, Switzerland, worked to update the rules of war, commonly called the Geneva Convention. Among the proposals was one that would make it lawful to shoot at a parachuting airman if it appeared that he would land behind his own lines. The proposal was defeated by a vote of 47 against, but 23 voted for such 'target practice,' with 26 abstentions.

Dinosaur Demise

◈ Soviet geologist V. Eliseyev recently theorized in *Soviet Weekly* that dinosaurs may have suddenly disappeared from earth because they had rickets. He claims that constant jungle rains could have leached bone-building calcium and other salts from the soil, making for weak dinosaur skeletons. Discovery of thin dinosaur egg shells and twisted skeletons are cited to support his theory. However, says Britain's *New Scientist*, London Natural History Museum experts have not seen many bent bones. "Perhaps," it remarks, "Eliseyev's next job will be to explain why Russian dinosaurs' skeletons are twisted while those found in the West are not."

"Weird" Neighbors?

◈ An American living in a well-to-do part of town recently wrote to a nationally syndicated advice columnist about some "weird" neighbors. It seems that, instead of buying their house on credit, these neighbors "paid CASH." They "didn't have a television set!" and had "only one automobile (and a two-car garage!)." This person also marveled that the neighbors "rarely go anywhere, except to church," and "the wife doesn't have any fancy clothes or jewelry or furs. The children aren't permitted to have any toys dealing with war or violence." Apparently in today's world, many consider such principled behavior "weird."

Weight on the Wings

◈ West Germany's charter airline, Condor, is said to be suffering a loss in earnings due to weight gains by its female passengers. "For years the average weight of German passengers had been figured at 145 pounds for women and 167 pounds for men," according to *Deutsche Zeitung* of Bonn. But "a recent spot check . . . revealed that in the future the average weight will have to be fixed at 167 pounds for both sexes." This means that "Condor either has to fly with thirty-two fewer passengers on each flight," the article says, "or make refueling stops on some of its runs"—at a projected loss of $2 million for 1977.

Kenya Acts

◈ In what a U.N. official described as "an electrifying and bold move," Kenya recently banned hunting of its wildlife. "We want to give them breathing space to reproduce," said the Tourism and Wildlife Minister. Overhunting, poaching, land settlement and a recent drought have dangerously reduced the numbers of many animals, including the elephant, sought for its ivory.

Professional hunters call the move "catastrophic" to their hunting safari business, and a spokesman claims that "the poachers used to be scared by [legal] hunting camps all over the country." "Now," he said, "when the camps go, they will have a field day." It is hoped that "hunting" by camera will replace some of the hunters' former business.

Newer Is Not Better

◈ Is modern cement construction superior to the traditional *banco* (clay and straw) for homes in Africa? At least from the standpoint of comfort and economy, it is not, according to the U.N. Food and Agriculture Organization's magazine *Ceres*. "Even under the hot sun," it reports, studies show that "the inside temperature of a house made of banco stays about ten degrees [18 degrees Fahrenheit] lower than that of an analogous building made of cement, and in most cases does not exceed the 'comfort zone'." *Banco* is also cheaper and requires less skill to use than cement.

Horse Bites Lion

◈ Ethiopia's official news agency reports that a starving lion had devoured three goats in a barn in the southwestern part of that country. The lion was starting on a donkey when a horse bit it and held on. Finally, in an unusual turnabout, the lion dropped dead, according to the agency.

Episcopal's First Concern

◈ When St. Luke Episcopal Church of Pueblo, Colorado, separated itself from the parent church, along with at least 17 others across the U.S., over the issue of women's ordination, what was the first concern of the local diocese? Congregation members sorrowfully say that their shepherds "never once asked after the people. The first words from Denver [diocese headquarters] were 'What about the money?' "—*Pueblo Chieftan*, April 26, 1977.

Courtesy Counts

◈ A West German poll of postal customers found that they got along fine with mail

deliverymen, but disliked the "unfriendly and lazy clerks who manned the post office counters." *Parade* magazine reports that the clerks now must repeat certain expressions until they become part of their behavior. Some are: "I will treat every customer politely as I myself would like to be treated . . . If I've had a bad day, I will not show it or take it out on the customer."

Sporting Blood

◈ "Kill! Kill!" shouted bullfight enthusiasts in Portugal recently. In answer, three bullfighters killed six bulls that day and were later separated from the admiring crowd and arrested by riot police for their illegal actions. Bullfighting fans consider the three men national heroes as they await trial. Devotees want the 1928 ban on public killing of bulls to be relaxed.

For a Two-Track Mind

◈ A German company is said to be manufacturing a two-channel-at-once TV set. Three quarters of the screen contains the main show and the other quarter has the second channel. "Presumably, rapid shifting of the eye will assure that you don't miss a thing," says the report in *Changing Times* magazine.

Paid Prayers

◈ Massachusetts state representative H. Thomas Colo has accused two Catholic chaplains of "stealing from the public." He says that the two "politically connected" priests are paid $8,600 per year "for putting in less than one hour a month between them" when they open sessions of the Massachusetts House and Senate with prayer. They have each already netted $100,000 for their prayers, he asserted.

Termite Troubles

◈ Termites can now be found in every state of the United States except Alaska, reports *U.S. News & World Report.* Even though 60,000 of these insects will eat just a *fifth* of an ounce (about 6 grams) of wood daily, the journal suggests contacting a reputable pest-control company if their presence is suspected. If they are found, it is suggested that extermination cost estimates be obtained from two or three firms. When building a home, "try to get the builder to keep from burying any wood next to the foundation and to take out wooden grade stakes before concrete sets," the magazine suggests, adding: "It is recommended that you have the soil treated with one of four chemicals—aldrin, chlordane, dieldrin or heptachlor. They provide a barrier against termites for at least 25 years."