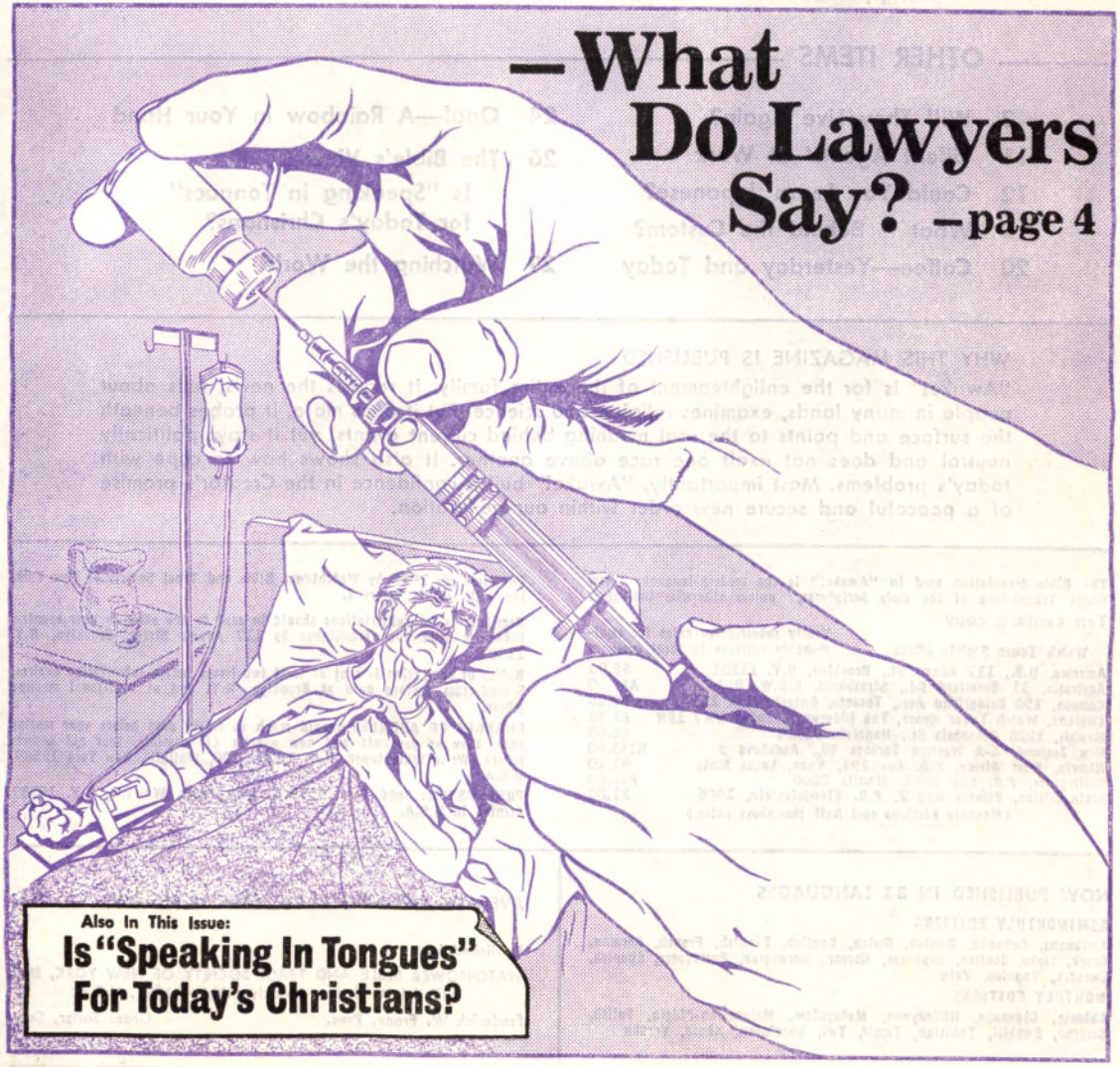
Awake!

MARCH 8, 1978

MERCY KILLING

—What Do Lawyers Say? —page 4



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Is "Speaking In Tongues" For Today's Christians?

Awake!®

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WHY THIS MAGAZINE IS PUBLISHED

"Awake!" is for the enlightenment of the entire family. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it stays politically neutral and does not exalt one race above another. It also shows how to cope with today's problems. Most importantly, "Awake!" builds confidence in the Creator's promise of a peaceful and secure new order within our generation.

The Bible translation used in "Awake!" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

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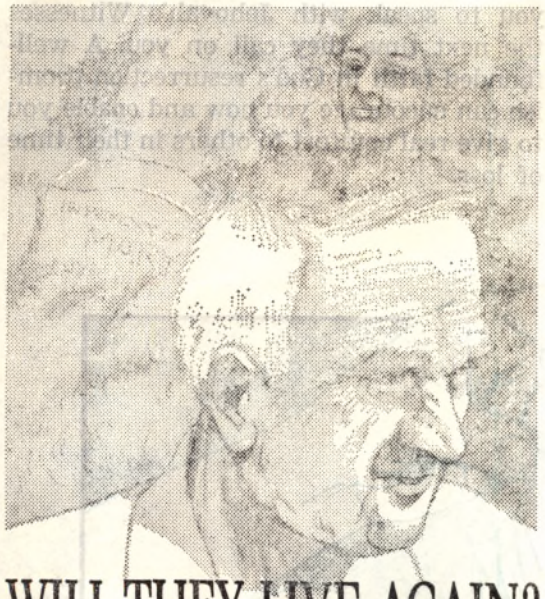


WILL THEY LIVE AGAIN?

WHEN faced with the death of a beloved relative or close friend, humans are helpless. The best available medical knowledge in the world is of no use in releasing even one person from the grip of death. Many people are at a loss for words in their attempts to comfort the bereaved. Death seems to be so final, so irreversible. But is this really so?

A book that claims to have been inspired by the Maker of man provides an answer to this question. Abundant evidence confirms its claim to have been inspired of God. Regarding his investigation of this book, a former chief justice of the United States Supreme Court stated: "It was a long, serious, and profound study: and using the same principles of evidence in this religious matter as I always do in secular matters, I have come to the decision that . . . it has come from God." On the basis of the evidence at hand, millions of other persons have reached the same conclusion. The book involved is the Holy Bible.

The Bible reveals that man was created from the elements of the ground. We read: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7) That first man, Adam, had set before him the prospect of endless life. However, when he disobeyed God's law, the following sentence was pronounced upon him: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." (Gen. 3:19) In the many centuries that have passed since Adam's death, billions of his descendants have likewise returned to the lifeless dust.

Since Almighty God created the first man from the elements of the ground, is it not reasonable to conclude that he must also possess the ability to resurrect the dead? Such a bringing back of dead persons to life would not require the restoration of identical molecules making up the body of the deceased. Even during one's lifetime the molecules are replaced about every seven years. So they are not the factor that determines just who one is. It is our physical appearance, voice, personality, mental growth, experiences and memory that identify us. Hence, not the identical molecules, but individuals, or souls, must be brought back to life.

The Most High has promised that this is exactly what will take place. We read in Scripture: "There will be many of those asleep in the ground of dust who will wake up." (Dan. 12:2) "Your dead ones will live. A corpse of mine—they will rise up. Awake and cry out joyfully, you residents in the dust! For your dew is as the dew of mallows, and the earth itself will let even those impotent in death drop in birth."—Isa. 26:19.

What a thrilling prospect to contemplate! Just as the dew revives vegetation, so the operation of God's active force, or

spirit, will awaken the dead from their sleep. The earth, like a womb, will give birth to those who once were "impotent in death."

If you want more information about God's restoring the dead to life, we urge you to speak with Jehovah's Witnesses the next time they call on you. A well-founded faith in God's resurrection promise can encourage you now and enable you to give real comfort to others in their time of loss.

MERCY KILLING

By "Awake!" correspondent in the Philippines

IMAGINE a man, 80 years old, who is informed by his doctor that he has an incurable disease. He is told that henceforth his condition will deteriorate. There will be increased pain and gradual loss of bodily functions. Drugs will blunt the agony for a while, but in the final stages the man will be in great pain until he dies. And, after the severe pain sets in, death might yet be several months away.

The patient reacts by drawing up a document that formally requests his doctor to administer an injection to bring death quickly when the pain becomes unbearable. People refer to such an act as "mercy killing," or *euthanasia* (Greek for "good death"). "Active," or "positive," euthanasia means hastening death by poison or in some other way. "Passive," or "negative," mercy killing refers to permitting a terminally ill person to die without initiating or continuing "extraordinary" treatment that would only forestall death for a short time.

Until recent years most doctors probably would have refused requests for mercy killing. Lately, however, there seems to have been a change of viewpoint in some quarters. A Swedish district medical officer recently recommended the opening of

a "suicide clinic," where the elderly, seriously ill and other unfortunate persons could "ask for help in dying." Many have spoken up in favor of euthanasia.

An Interesting "Mock Trial"

What if a physician agrees to perform mercy killing? Should the doctor be compelled to answer in court to charges of murder or manslaughter? All that has been done, the doctor reasons, is sparing from intense suffering a man who apparently was going to die anyway. But, according to the laws of most countries, such an act is murder. Should those laws be changed?

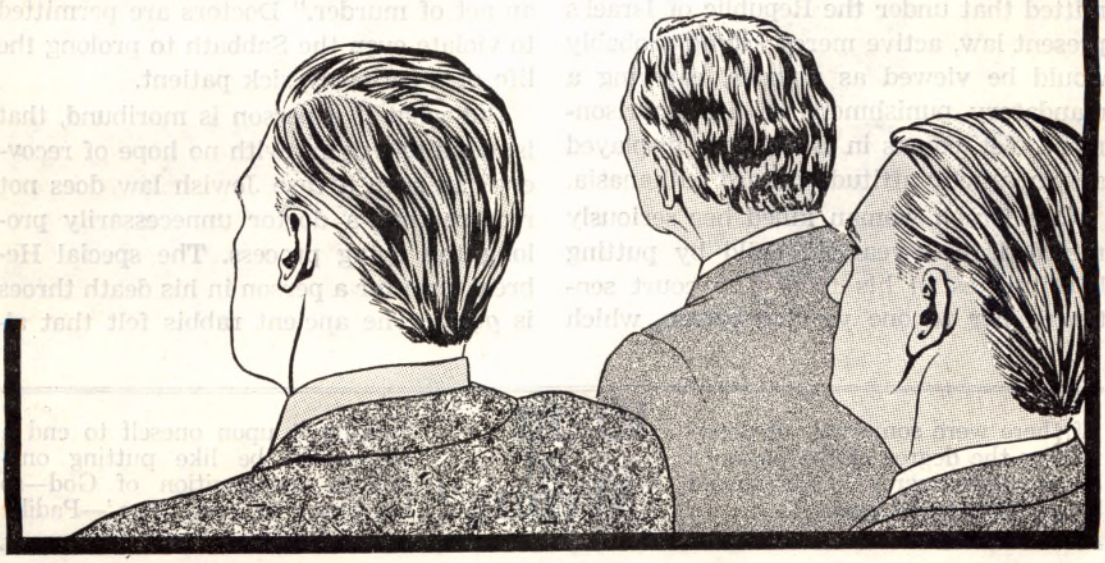
This matter came up for discussion at a recent World Law Conference held in Manila, the Philippines, and that was attended by lawyers from all over the world. The conference theme was "International Legal Protection of Human Rights." One of the rights that received special emphasis was "the human right to die." That meant the right of demanding death to avoid pain and suffering. The conference provided a good opportunity to see what men of the legal profession think on a matter so highly charged with emotion.

Euthanasia was treated in the form of a mock trial. Arguments focused on the hypothetical man mentioned at the beginning of this article. Three lawyers, one from Israel, one from Bangladesh and one from the Philippines, argued the case. There was a total of five judges who came from Canada, the Philippines, Senegal, Tanzania and Thailand. The lawyers had to speak either for or against mercy killing, using as a basis the assumed 80-year-old man. Then the judges would render a decision.

"Yes" with Reservations

Two of the three lawyers came out in favor of active mercy killing, although there were certain reservations. Syed Ishtiag Ahmed, a veteran lawyer from Moslem Bangladesh, felt that in the circumstances described the man's request should be granted. In his opinion, if the prognosis

—What Do Lawyers Say?



of the doctor could be guaranteed infallible, if the ability of the patient to make a competent request could be ensured, and if there were some way of determining the degree of the patient's agony, mercy killing should be permitted.

Nevertheless, Ahmed felt that the foregoing conditions would be difficult to meet in practice. And he was of the opinion that once legislation in favor of euthanasia was on the books, likely it would be impossible to prevent abuses.

The Bangladesh attorney also pointed out that in his country talk about the "right to die" was a little premature when so many there did not enjoy other more basic rights: the right to food, education, medicine, and so forth. For example, he asked, What about a person who is dying from a painful disease for which a cure exists but which is unavailable to him because of his poverty? Should mercy killing take place because he is too poor to pay for the cure? What about those who are insane, or unconscious, and, hence, unable personally to request a quick death?

Leniency in Some Courts

Israeli law professor Amos Shapira admitted that under the Republic of Israel's present law, active mercy killing probably would be viewed as murder, carrying a mandatory punishment of life imprisonment. Yet, courts in Israel have displayed a sympathetic attitude toward euthanasia.

One Israeli woman killed her seriously retarded three-year-old child by putting barbiturates in his food. The court sentenced her to one year in prison, which was later reduced to four months by the president of the country. In another case, a 37-year-old man had incurable cancer. Gradually the pain increased until he begged his mother to end his suffering. She shot him one night in his sleep. In court, she was found guilty of manslaughter (not murder) and was sentenced to one year in prison. Execution of the sentence was delayed in hopes of gaining clemency from the president. Since Israeli courts are hesitant to apply the legislation as it stands, Professor Shapira favored reforming the law regarding mercy killing.

Jewish Religious Law

Professor Shapira pointed out, however, that the growing tolerance for euthanasia is not in accord with Jewish religious law. He quoted these words of a rabbi, J. David Bleich: "In Jewish law and moral teaching, the value of human life is supreme and takes precedence over virtually all other considerations . . . The obligation to preserve life is commensurately all-encompassing." Another rabbi, M. D. Tendler, wrote: "One who is in *extremis* [that is, dying] has the full protection of the law; shortening his life by one second is an act of murder." Doctors are permitted to violate even the Sabbath to prolong the life of a seriously sick patient.

But what if a person is moribund, that is, definitely dying with no hope of recovery? In such a case Jewish law does not require that a doctor unnecessarily prolong the dying process. The special Hebrew term for a person in his death throes is *goses*. The ancient rabbis felt that al-

Right or Wrong?

'If there were some way of determining the degree of the patient's agony, then mercy killing should be permitted.'—Ahmed

'Taking it upon oneself to end a life would be like putting oneself in the position of God—so it's wrong in every case.'—Padilla

though every effort should be expended to cure or comfort a sick man, the dying agony of a *goses* should not be artificially prolonged.

A Dissenting Voice

The third attorney, Filipino lawyer and former senator Ambrosio Padilla, maintained that active, or positive, mercy killing was wrong in every case. He claimed that a patient's request for death, regardless of his physical condition, is tantamount to suicide. If death is caused without the patient's consent, this is homicide, said Padilla. He contended that life is a gift from God that humans have no right to destroy. In Padilla's opinion, taking it on oneself to end a life would be like putting oneself in the position of God.

Additionally, the Filipino lawyer raised the question as to who really can guarantee the premises in the case under discussion, namely, that the 80-year-old man will positively die without hope of recovery. It is a known fact that on occasion "incurably" sick persons unaccountably recover. Besides, due to rapid progress of medical science, today's incurable disease may be curable tomorrow. However, Padilla did not feel that a dying patient should be artificially kept alive by unusual or strange treatment.

The Judges Decide

After listening to all the arguments, the five judges withdrew and examined the matter. Two days later they announced their decision. Although not acquainted with any rule of international law that squarely resolved the problem, their considered opinion was that the man should be "allowed to die with dignity, and his request should be granted."

This is an example of how lawyers and judges today reason on mercy killing. How should Christians view it? Because they respect God's view on the sanctity of life, out of regard for their own consciences and in obedience to governmental laws, those desiring to conform their lives to Bible principles would never resort to active, or positive, euthanasia.—Ex. 20:13; Num. 35:20, 21; Rom. 13:1, 5; 1 Pet. 3:16.

"It is a known fact that on occasion 'incurably' sick persons unaccountably recover. Besides, due to rapid progress of medical science, today's incurable disease may be curable tomorrow."

However, where there is clear evidence that death is imminent and unavoidable, the Scriptures do not require that extraordinary (and perhaps costly) means be employed to stretch out the dying process. In such a case, allowing death to take its course uninhibited would not violate any law of God. However, there is need for considerable caution before people decide that a patient is beyond all hope of recovery.*

* For a fuller discussion of the Bible's view of mercy killing, see *Awake!* of May 8, 1974, pp. 27, 28.

In Future Issues

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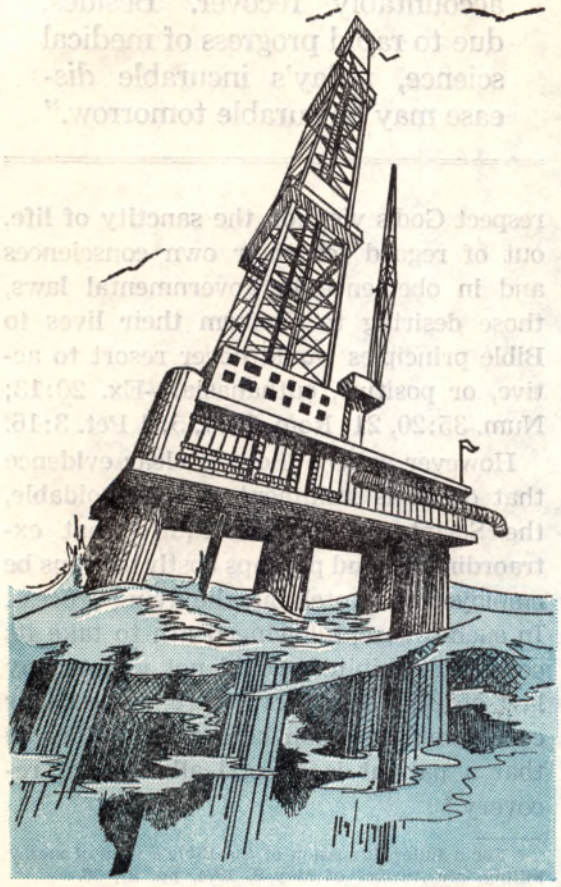
- **How Well Do You Manage Your Affairs?**
- **Life on Earth—Design or Coincidence?**

NORTH SEA OIL —blessing or nightmare for Norway?



By "Awake!" correspondent in Norway

IF YOU owned your own home and considerable land and then suddenly discovered oil and gas on your property, how would you feel? One thing is certain—you would be better off financially after that find. But, on account of resultant pollution, you might have to move to another place.

Norway is in a somewhat similar position. This country is relatively well off—a welfare state with no slums, no illiteracy and with one of the lowest infant mortality rates in the world. In 1969, large deposits of oil and gas were discovered on its North Sea continental shelf. Since then, more deposits have been uncovered, among them the largest offshore oil field ever found. Offshore production of oil and gas is on, with more drilling and increased production to follow.

The four million Norwegians are keenly aware that their fishing banks and shores are in danger of being polluted. They cannot move away from their mountainous land, of which less than 3 percent is arable. The Norwegians must stay where they are, endeavoring to keep operations in the North Sea as safe as possible.

It Came Suddenly

The oil era came rather suddenly on Norway. In 1959, gas was discovered *off* Holland, and at the start of the 1960's the North Sea states drew up borders among themselves according to a midline principle. In 1965, the first licenses for drilling were given for the Norwegian continental shelf, and the initial well was drilled by the Esso organization in 1966.

The first sign of hydrocarbons was found in 1968. Not until late December of

1969, however, was a large oil discovery made by the Phillipps Petroleum Company. This was in the southernmost part of the Norwegian continental shelf, in what is now called the Ekofisk field. Gas also was found there.

It was not until 1976 that Norway was able to make money by the exporting of oil. The annual Norwegian consumption of about nine million tons of oil was then exceeded by about 4.6 million tons.

How Well Off?

From being probably Europe's poorest country at the turn of the century, by 1970 Norway had reached ninth place among the nations of the world in terms of gross national product (GNP) per capita. This was before any oil had been pumped out of the North Sea.

There were several reasons for the nation's wealth. One was the traditional role of trade and shipping (responsible for about 28 percent of the GNP). Another was the development of a strong industry (25 percent of the GNP). Agriculture, forestry and fisheries were once the most important sources of income but now trail behind with a combined sum of just 6.5 percent of the gross national product.

Then, oil came into the economic picture. The Norwegian Minister of Industry, Mr. Bjartmar Gjerde, has estimated that production of oil and gas around 1980 will have an annual value of 35 to 40 billion Norwegian kroner (6.4 to 7.3 billion dollars), and that the government's portion from these revenues will amount to about 20 billion kroner ($3.6 billion) annually.

On the strength of the coming oil revenues, Norway has borrowed heavily abroad. This has been done to stimulate the national economy and to avoid its being affected too strongly by international depression. The Norwegian Storting (Parliament) authorized the borrowing of amounts equivalent to five billion kroner (a little less than a billion dollars), and most of this amount has been borrowed on favorable terms.

On the other hand, investments on the Norwegian shelf undoubtedly will prove much larger than the government originally thought. Costs for the Statfjord field initially were set at 18 billion kroner. In the fall of 1976, this was increased to 32 billion. But current estimates run around 60 billion, and some pessimistic observers predict that the entire field will cost more than 100 billion before it is fully developed. So the income from the oil and gas fields may not be as great as some Norwegians have envisioned.

How large are the offshore oil fields? An exact answer cannot be given. Proven recoverable reserves today total about 1,200 million tons of oil equivalents. Production forecasts for the early 1980's indicate that Norway may produce 75 million tons annually from the existing fields, exporting 60 to 65 million tons of oil and gas. This means that a little less than 10 percent of the current consumption of western Europe could be covered by Norwegian production.

The Threat of Pollution

Ever since drilling began in the North Sea, Norwegians have lived in dread of an environmental accident. These fears seemingly materialized when, on April 22, 1977, oil spewed out from a blown-out well in the Ekofisk field. The blowout was covered extensively by television, radio and newspapers during the week it lasted, and people around the North Sea feared that the 15,000 to 21,000 tons of oil spewed out would destroy their shores in the weeks to follow.

In spite of deficient antipollution equipment at the site, the 6,000-square-kilometer (2,317-square-mile) oil slick was

soon broken down, and after some weeks was not to be seen anymore. Norwegian marine scientists reported that there seemed to be no short-term or long-term danger to marine life.

The man primarily responsible for stopping the blowout, Texan Paul "Red" Adair, testifying at a Congressional hearing in Washington, D.C., pointed out that the oil spills from such offshore accidents were not as dangerous and extensive as other forms of oil pollution. "Offshore blowout has been blown out of all proportions," he told the Congressional committee, adding that pollution from tankers was a much greater problem.

In an attempt to estimate the possible danger of various types of blowout, a Shell-sponsored analysis had been performed not long before the mishap in the North Sea. In what would be viewed as an extreme case—a Statfjord blowout releasing 5.5 million barrels of oil—not more than 100,000 barrels were expected to reach the Norwegian coast. In general, only about 5 percent of the oil that gushed out would reach the shores. Normally this oil would not arrive there until two or three weeks after the accident, giving ample time for antipollution measures to be undertaken.

National Debate and Goals

Norwegians are not at all in agreement as to ways and means of handling the riches below the continental shelf. A controversy continues regarding the dangers to marine life and the environment in general. Another issue centers around the threat of future blowouts. General safety is discussed in the Storting (Parliament) and among scientists. Politicians are trying to decide whether exploratory drilling should be started north of 62 degrees northern latitude. The increasingly more powerful state oil company Statoil is the subject of still another controversy. Then there is a general question on the future of Norwegian industry in an oil nation.

It is little wonder that Norwegians are discussing such matters and arguing about them among themselves. An oil industry is something new to Norway, and Norwegians are eager to understand the impact it will have on their society.

Goals set before the nation by its politicians, independent of the oil era, are strongly influencing the various issues that have been raised. These goals include raising the standard of living and improving the quality of life—the environment and working conditions. Political groups are almost unanimous in wanting to further international solidarity and the betterment of conditions in developing countries. Some even have proposed that the major part of the wealth gained from oil be set aside for aid to developing lands.

So, will North Sea oil and gas prove to be a blessing for the people of Norway and other nations? Or, will it end up being a nightmare to Norwegians interested in improving the quality of life as well as their standard of living? Only time will tell.

'silent agents' at work

THERE is something delightful about a walk through a forest. Especially because of increased urbanization of land areas, many people find it most refreshing to stroll down a woodland path in the warm sunshine. Though noticing the wild flowers, bushes, trees, birds and squirrels, persons are often unaware that 'silent agents' are at work in layers of dead leaves and in the remains of occasional animal carcasses.

These agents are the decomposers—bacteria and fungi. They perform a function just as vital as photosynthesis in green plants. Countless billions of bacteria and fungi thrive on the forest floor and on trees and stumps. Were you to lift up some leaf debris, what might you find? Often there is a maze of tiny white threads, the body filaments of a fungus. These filaments work their way through the dead leaves, secreting enzymes that digest and decompose dead matter. Thus they break down the waste and release useful materials that can be assimilated by new plants.

Serving the Cycle of Producers and Consumers

The decomposers really fill a vital role in a cycle that includes the producers and consumers. The producers are the green plants that make complex substances from abiotic or nonliving materials—air, water and minerals. The green plants take the abiotic substances, transforming these into biotic or living plant structures, including roots, stems and leaves. Humans and animals—the consumers—may eat some of these plants. Certain consumers may be eaten by other consumers. For their sustenance, consumers depend on plant and animal life; they cannot use abiotic materials directly.

Here is where the work of the 'silent agents,' the decomposers, fits into the cycle. They have the job of breaking up the complex substances into simple ones, to transform wastes into useful matter. What would happen if all the leaves that ever fell remained on the forest floor? Or, what would result if all the dead animals that ever lived were still lying where they expired? Too much material would be locked up in these wastes. Life simply could not continue under such circumstances. The decomposers, however, are continually breaking down dead plant and animal matters, making their components available for green plants. In this way life-sustaining materials come from dead wastes.

The next time you walk along a forest trail, why not bend over and rake away some leaves to see whether decomposers are silently at work? Also, examine a decaying log for fungal growth or a colorful slime mold.

It is of note that God's law to Israel made provision for the silent agents to do their work thoroughly. Every seventh year the land was to be left uncultivated. (Ex. 23:10, 11) During that year the soil could replenish and restore itself. Why was an entire year beneficial? Well, since bacterial and fungal activities are influenced by temperature, the winter cold retards the work of decomposers. Often in the spring the remains of plants can still be found. Eventually, therefore, the soil could become depleted. To prevent this, God's law provided ample time for the decomposers to break down plant and animal remains, thereby returning abiotic substances to the soil.

How can we cooperate with the decomposers? We can take advantage of wastes, such as compost, for garden plots. Where compost is used, the soil may be dark and rich, while a neighboring plot may be unproductive red clay. The nonbiodegradable materials, such as styrofoam and certain plastic, cannot be acted on by the decomposers, and are therefore of no value in a compost bed.

As we learn more about the natural cycles, we should give thanks to Jehovah God, the Grand Creator, who in his infinite wisdom did not overlook providing this good earth with essential decomposers that are silently at work for the blessing of all mankind.

could you learn Japanese?

柔和

愛

平和

By "Awake!" correspondent in Japan

"IMPOSSIBLE," you say? Not necessarily. Why, if you think about it you may already know some words in Japanese, such as *kimono* and *sake* (rice wine)! Did you know that if you say the English pronoun "I," it sounds as if you are saying "love" in Japanese (*ai*)? Or that if you say "cow" in English, the same pronunciation means "to buy" in Japanese (*kau*)?

Some claim that a person can learn Japanese overnight merely by poring over a 'How-to-Learn' book. Though it is not quite *that* easy, one can quickly master enough Japanese to have an enjoyable time visiting Japan as a tourist.

From Where?

Even more complicated than the Japanese language itself are various ideas regarding its origin. Recently Leptcha, a language spoken in a valley of the Himalaya mountains, was found to be closely related to Japanese. Others claim that Japanese bears greater affinity to Korean than to any other language.

What is the relationship between Japanese and Chinese? Due to the use of Chinese ideographic script, which we call "Kanji," Japanese is often thought to have close connections with Chinese. But the differences are considerable. Chinese is a "monosyllabic" language, containing words of only one syllable. Japanese, however, is "polysyllabic," having numerous words of two or more syllables. In Chinese, word meaning is conveyed by pitch and word order, while in Japanese the meaning is conveyed by the words themselves and by the word endings.

Nearly 2,500 years ago, the Japanese language had, basically, the same grammar as that used today. But by the end of the ninth and tenth centuries, changes began taking place. This made it necessary to know one set of words for reading and another set for speaking. The result was that until the end of World War II, one had to know 3,000 to 5,000 Chinese characters and two sets of syllabaries of 50

characters each in order to read any weighty material.

Since 1945, however, the essential Kanji have been somewhat simplified and reduced to a little less than 2,000. The language also has adopted many English words. Nowadays, besides these Kanji characters, schoolchildren are taught two sets of romanization. This requires hours of work at memorizing as well as writing practice until, by the end of grammar school, children have learned 881 Kanji, and, by the end of high school, 1,850. Reading college textbooks, however, requires knowledge of about 3,000 Kanji.

Let's Say Something in Japanese

Perhaps you are anxious to test your ability at speaking Japanese. The pronunciation is easy enough, as there are, basically, only 50 different sounds possible. What presents the biggest problem is grammar. But for now, we'll stick to simpler matters.

To begin with, there are five vowel sounds, all pronounced as in Italian: *A* as in far, *I* as *e* in *me*, *E* as in nest, *O* as in old, *U* as in push, when the *U* is a short vowel; when long, the *U* is as *oo* in soon. It is very important to learn the short and the long vowel sounds. A rather frequent mistake made by missionaries is confusing *so shi ki* (organization) with *sō shi ki* (funeral). Not a few audiences have been shocked at hearing about God's great heavenly funeral, rather than God's great heavenly organization. Another easy mistake is that of calling a young girl *shō jō* (orangutan) rather than *shō jo* (young girl). Clearly, both the learner of Japanese and the listener are benefited by having a sense of humor.

Often the same vowel, or phonetic sound, is used consecutively, as in *a ta ma* (head), *ko ko ro* (heart), or *to ko ro* (place). Sometimes a phonetic sound is lost through contraction when saying certain words. For instance, when pronouncing *kō fu ku* (happy), one drops the middle *u* and slurs the *f* and *k* together. This results in the pronunciation *kō f'ku*. Practice saying it several times and you will see how easily the Japanese rolls off your tongue! Another basic word is the pronoun "I," which in Japanese is *wa ta ku shi*. It is pronounced correctly *wa ta k'shi*, with the loss of a *u* and the slurring of the *k* into the *shi* sound. In recent years "I" has been still further abbreviated to become *wa ta shi*.

Consonants can be tricky too. For example, the single-consonant "k" in the word *kō ka* gives us "school song," while the double consonant in the word *kok ka* makes it "national anthem."

Are there any rules as to which syllable should receive accent? Authorities differ, but some agree that it is better not to accent any syllable than to accent the wrong one. For example, the city of Numazu is pronounced *nu ma zu*, with equal emphasis on each syllable.

Especially since the seventeenth century, Japanese has borrowed many words from European languages. For instance, the Portuguese word "pao" (bread) becomes *pan* in Japanese. The Dutch "blik" (tin) is *bu ri ki*. "Butter" in English becomes *ba ta*. Another English word, "strike," expands to five syllables, with two different meanings. It is *su to ra i ku* in baseball jargon, but when some want better pay or working conditions, the word becomes *su to ra i ki*.

Other Things of Interest

One must realize that Japanese word order differs from that in most other languages. On a visit to Japan, you might say in English: "I would like to visit Mount Fuji." In Japanese you would say, *"Watak'shi wa Fuji San o hōmon shitai desu."* The literal word order is: "I Fuji Mount visit want." In Japanese the verb

always comes at the end of the sentence. As noted above, verb endings are also most important. To know whether an expression is in the present or the past tense, or whether it is a positive or negative response to a previous question or statement, one must listen to the very last syllable of a sentence.

An unusual feature of the Japanese language is its system of honorifics or *keigo*. All conversations must take into consideration three things: the speaker, the one spoken to and the person spoken about. Besides these, the speaker must consider the respective positions, ages, belongings, families, friends and social groups embraced by the conversation. These factors affect—to name just a few—vocabulary, suffixes, prefixes and verb endings used in conversation. The pronoun "you," for example, is represented by many different Japanese words, according to the status of the person addressed. The polite way is often to use the person's name instead, or to omit the "you" altogether. One making one's residence in Japan should be determined to learn the various forms of address. The visitor on a temporary basis, however, will be forgiven blunders of this type. The Japanese, as a whole, are delighted to hear people make the effort to speak their difficult tongue.

Let's Read Kanji

Even though you may not know the correct pronunciation of a Kanji character, you often can know its meaning. Do not be afraid of what may appear at first sight to be "chicken scratches" all up and down a page. Although opinions vary, there is a fairly easy way to learn to read Kanji. This system of writing has, basically, 300 "building blocks." By combinations of these, all the thousands of Kanji are formed. Shall we try a few?

The character for *ka wa* (river) comes from the flowing river and looks like this 川 . Now, if you squeeze that river , what do you have but the character for water 水 , *mi zu?*

A traveler in Japan will find it helpful to know the characters for "entrance" and "exit" that are in train stations and other public places. First take a mouth , form it into 口 and pronounce it *ku chi*. Now picture a small river running into a large river , square it up 入 , and you have *hai ru* or *iru,* meaning "to enter." Put the two together 入口 , smooth out the pronunciation, and you have the word for entrance, *i ri gu chi,* or, literally, 'enter mouth.' To leave the station, you must know another character. So think of a flower growing out of the ground . Shape it up a bit 出 , and you have the character for *de ru* (to leave). Put 出 with 口 and you have 出口 , meaning 'coming out mouth,' or exit, pronounced *de guchi*. That wasn't nearly as hard as you expected, was it?

Many of the characters tell a story, as does the man ( ) 人 , *standing by a* tree , which becomes 木 . The two together 休 constitute the Kanji for vacation, pronounced *ya su mi*. How about a man leaning on a shovel , next to his horse ? Put them together and you have *e ki,* or station 駅 , as in "Tokyo Eki," where you can catch the bullet train.

There are many, many more to learn, and while requiring effort, it is a thoroughly fascinating and entertaining study. Over the years the writing of Kanji is being progressively simplified. As the older and younger generations differ in their way of writing Kanji, often a letter received from a grandmother or grandfather will have to be read and "translated" by someone living nearby who is in the same age group as the writer of the letter.

Some Reasons for Learning Japanese

There are many reasons that may prompt persons to learn Japanese. With some individuals, it may be simply a hobby that helps to broaden their views of people from a different culture and environment. Others will want to learn Japanese for business reasons. Tourists will enjoy their visit to Japan all the more if they know some basic Japanese. But to gain a real working knowledge of Japanese, one would have to live in this country for some years.

The nearly 80 missionaries of Jehovah's Witnesses who now live in Japan have a most important reason for perfecting their knowledge of Japanese. It is so that they can share Bible truths with native residents of this country. The first missionaries set out with a dictionary in one hand and a Bible in the other. Though not easy, it was well worth the effort.

If you wish to learn Japanese, you can. Our word of advice is: *"Ganbatte kudasai!,"* that is, "Stick to it!"

WHAT IS BEHIND THE CUSTOM?

DURING burial ceremonies in various parts of the earth it is customary ritual to cast one or three shovelsful of soil into the grave into which the casket has been lowered. What is behind this custom?

A ten-volume German work on superstition, *Handwörterbuch des deutschen Aberglaubens,* explains that this is done for various reasons—"that one may more easily forget the dead person in order to further the rest of the dead person, that the deceased may experience less boredom; in Bulgaria, that the relatives thereby ransom the soul. The soul leaves the corpse when the priest tosses a handful of soil into the grave." (Vol. I, p. 984) Funk & Wagnalls *Standard Dictionary of Folklore, Mythology and Legend* comments on the funeral ceremonies of certain North American Indians who threw items into the grave to pacify the "ghost of the deceased." Then this work adds: "The same idea was probably back of the widespread custom of casting soil, clay, dust, or ashes into the grave."—Vol. I, pp. 427, 428.

The custom of throwing soil into the grave has no Scriptural basis. The Bible states regarding the dead: "Their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun." (Eccl. 9:6) So ceremonies to pacify the spirits of the dead are of no value. The dead are really dead, awaiting restoration to life in God's due time. The Scriptures assure us: "There is going to be a resurrection of both the righteous and the unrighteous."—Acts 24:15.

My Career as a Ballroom Dancer

THE cha-cha, tango, samba, rumba and other exotic beats and rhythms made an early impression on me. They engendered within me an insatiable urge to get up and dance. Shortly after moving to Canada from Holland, at the age of 18, I took up dancing with the view of making it my profession.

Early in my career I met a female dancer who became my partner. I quit my other secular job, and for about a year we took lessons and practiced. Since our desire was to excel in the field, we realized that we had to go to London, England, for that was the place where champion dancers were trained.

I had become obsessed with the idea of becoming the Canadian champion in ballroom dancing. It didn't take long to find out that I was not the only one who had the same ambition. In London I met couples from all over the world, all training hard to be the best in their own country.

We were fortunate to have as our coaches the then reigning world champions, as well as many ex-world champions. We often danced seven days a week, five to eight hours a day. To build and maintain the required physical strength, stamina and agility, we followed a strict diet and a rigorous schedule of exercises.

Due to the pressure of trying to do well, my partner and I had many an argument on the dance floor over who was making the mistakes. We used to call each other names and swear at each other. I had been a rather meek person, but my personality changed entirely. When I lost my temper I would hit my partner, and even drag her by the hair across the floor.

Our intensive training went on for about four years. We returned from England in 1965 when we had reached a standard high enough to rank among the best ballroom dancers in Canada. We won the Canadian championship that same year. But still I was not satisfied.

We went back to England for six months for further training. Eventually we won the Canadian championship three times in

ballroom and Latin-American dancing. We also competed in the United States, winning every competition that we entered. We beat couples who previously had won the North American championships up to five times. Now that I had won over 150 trophies and medals, and had proved to be one of America's best ballroom dancers, I still was not satisfied or happy.

My nerves were bad from being under strain, and my temper was even worse. My partner and I didn't get along. The only reason we stuck together for seven years was that we realized that to get the limelight and glory we wanted there was no other choice. I decided it was time to go into business and start enjoying some of the benefits.

Another Partner

I was hired to train dancing teachers a few hours a week at one of Canada's leading dancing schools. It was there that I met my wife-to-be. As a beginner, she was not allowed in my classes. However, I occasionally found the opportunity to speak to her. We fell in love, and within four months from the time that we met we were married, in 1968.

At the time, my intentions were to keep on dancing with my dance partner. However, my wife made it clear that she wanted to dance also. This was something that I hadn't counted on. It meant starting all over again, because once the man is already trained it takes even a talented girl about two years to catch up. But did my wife have championship quality?

After giving her a foundation in dancing techniques myself, we went to London, England. There my own opinion was confirmed by world champion dancers; she had the ability, drive and talent. They predicted that she was going to be even better than my previous partner. For two years we slaved at dancing. And their prediction came true!

I could hardly wait to enter competitions with her. We had everything going for *us*. I already had made a name for myself by my previous accomplishments. We were all set to go, so I thought. But then she said that she was definitely not interested in entering any competitions.

This seemed strange to me, knowing how much she enjoyed dancing. "Why?" I asked, "Why?" To answer this question, we have to go back to when we first met.

A Matter of Religion

The name "Jehovah's Witnesses" had come up once very early in our courtship. My wife-to-be on that occasion said she couldn't see me because she had a Bible study. This was the first time that I had heard about this religious group. However, the incident was soon forgotten.

Two years went by, and one day my wife told me that she was going to study the Bible again with Jehovah's Witnesses. I didn't make any fuss, for I thought this was just a passing fancy.

Besides, I had been a Roman Catholic all my life, and this had never interfered with my dancing.

However, soon after my wife started studying again I began to see changes. At this time miniskirts were the rage, and I liked them. That's all my wife had ever worn, but all of a sudden, the length of her skirts and dresses dropped to knee-level. How embarrassed I was with her standing there in front of classes with anywhere from 30 to 90 students! But I gave

in. Mind you, she had to promise me not to tell anyone why she changed her style of dress.

Next there was the embarrassment at social gatherings—no standing for national anthems, and no Christmas or New Year's parties. Her explanations for her actions, at the time, did not satisfy me. I was beginning to get a little annoyed. I thought that those Witnesses must be a real crazy bunch. However, I was not too alarmed. My wife was still teaching and dancing as much as ever.

Slowly I began to use gentle persuasion to discourage her. I even arranged for us to go back to England to get her even more involved in dancing, but it was to no avail. They had Witnesses in England too. Then she wanted time off for meetings. Not once a week. Oh, no—three times! Now this meant losing teaching time, money. This was getting a little out of hand.

Gentle persuasion did not work. So I tried other tactics, but nothing seemed to succeed. As a matter of fact, the harder I tried to get her to drop "that stupid religion," as I called it, the more determined she seemed to become. In a way I admired her stalwartness, her dedication to what she believed to be the truth. Yet, I could not agree. Then this last straw: *no competitions.**

By this time I had devoted 13 years of my life to dancing. With sweat and hard work I had built a fine career, and was just beginning to reap the benefits. And my wife had worked hard too. I couldn't figure it out. She had danced practically day and night for over two years to gain champion caliber. Now that she had achieved the goal that she had worked so hard to reach, was she just going to let it slip through her fingers?

* See in the Bible Galatians 5:26, *New World Translation of the Holy Scriptures.*

For the next year or so I inflicted a great deal of suffering on my wife. At practice sessions I went wild at times, and treated her very badly. I also began to flirt with other girls to get even. I warned her never to mention a word about her religion to any of my students. And whenever she said something contrary to my Catholic beliefs, I became violently angry. Nevertheless, in due time, she got baptized as one of Jehovah's Witnesses. Our marriage was suffering and separation seemed inevitable.

The Beginning of a Change

Then the unexpected happened. For quite some time, my wife, seeing that she couldn't talk to me, had left copies of the *Awake!* and *Watchtower* magazines lying around, in hopes that I might read them. This I did, occasionally at first. Then I found myself waiting for them. The information received from reading *Awake!* was beneficial. It kept me pretty well informed on important things that were taking place, and enabled me to talk to my students on many subjects.

Although at first I didn't want to admit it, a lot of things discussed in *The Watchtower* made sense. I began to recognize the trueness of what it said about the attitude of people generally. However, I had thought that lying, stealing, swearing, backstabbing, gossiping and hatred were normal—the way things were meant to be. This doesn't mean that I was happy with

these conditions. But I failed to realize that there was something better.

The Effect of My Wife's Conduct

Now I began to take note of my wife's behavior. I could clearly see that she was different from other married and single women I knew. She dressed modestly. During all the time I mistreated her, she never once rebelled. Lying was unthinkable to her; she never got mixed up in gossip. What was most outstanding was the fact that she never flirted with anyone. Being a good-looking girl, many a man made passes at her.

Whereas at first I had attributed all these good qualities directly to her, I now began to realize that her beliefs, based on the Bible, gave her moral strength and a high standard of living. I began to accept the fact that she wouldn't dance in competitions, and, in time, I even withdrew from them myself.

When I did, many of my so-called friends and fellow competitors, who had been doing a lot of backslapping and falling over me when I was "the star," began to give me the cold shoulder. Sometimes I spitefully wanted to go back on the dance floor and show them up. However, I recalled a scripture in the Bible that indicates that such things are 'vanity and a striving after the wind.'—Eccl. 1:14.

I was able to swallow my pride, and began to realize that all these years I had been on an 'ego trip.' I had danced only to win, to receive glory. Although it had benefited me financially, it had not brought me personal happiness.

Realizing a Truly Better Life

I agreed to study the Bible with a Witness. After visiting the Kingdom Hall a few times, as well as being with Jehovah's Witnesses at social gatherings, I recognized them to be wholesomely different. They seemed happier than the people in

my circle of associates. They were always talking about life on a paradise earth under God's kingdom, which was a very appealing prospect to me. And the more I learned about the Bible and its promises of a better world, the more convinced I became that the Witnesses understood the truth of God's Word.

What motivated me in particular was the assembly that I attended in 1973 at Woodbine Race Track, Toronto, Canada. There were over 30,000 people there, including children. Yet the place was kept tidy—no litter anywhere. Everybody worked together and they all seemed so happy. That's when I really began to believe that the Witnesses' preaching about a paradise right here on earth under God's kingdom could be a reality. I had never seen anything like it.

I began to feel grateful to Jehovah God for helping my wife to make it through those difficult times with me. What if she had given in, or had left me? Instead, she chose to stay. What a blessing that has meant for us!

Even before I got baptized, we began telling our students about the Kingdom good news. Immediately Bible studies were started. Some responded very quickly. In time four got baptized, and others are studying. I have been appointed as a ministerial servant in the Christian con-

gregation we attend, and my wife has the opportunity to auxiliary pioneer (to share in full-time preaching) at times. We are happier now than ever before in our marriage.

Getting a Proper Sense of Values

Are we still dancing? Yes, although we may not be the best, people still enjoy watching us perform, and our small dancing business provides us with all the material necessities of life. But what professional dancing could never give us we now have, namely, a fine relationship with Jehovah God. This brings us peace of mind and prospects for a better future—everlasting life in God's new order.

We are no longer interested in winning corruptible trophies. Yet we are in a race, a race for eternal life. (1 Cor. 9:24-26) I would like to ask all those who are striving to become Number One in whatever art or sport it may be: 'Is it worth all the hard work, effort, heartaches and sacrifices just to gain a corruptible trophy or medal? Why not get involved in a race where all faithful participants receive a prize, a race that will bring you true peace of mind and untold happiness?'

My wife and I did, and we are determined to keep running until we reach our promised goal, life under God's kingdom on a paradise earth. And the Bible promise regarding this is not an empty one, for Jehovah God himself, the Creator of the heavens and the earth, has spoken it. (Rev. 21:3-5)—*Contributed.*

Coffee—Yesterday and Today

HOW about a *cafezinho,* freshly made and piping hot? For some, this custom is on the wane, but Brazilians still enjoy the fame of drinking coffee from early morning till late at night.

Inflated cost of coffee has not caused a hurried switch to other drinks. In fact, one third of the world's population still are coffee drinkers. For instance, every year the Belgians drink 149 liters (39 gal-

By "Awake!" correspondent in Brazil

lons) of coffee, compared with only six liters (1.6 gallons) of tea. The average American drinks 10 cups of coffee to one of tea. In the Western world, only the British break the general rule by annually consuming six liters of coffee to 261 (69 gallons) of tea.

Brazil holds the title as the world's largest producer and exporter of coffee. In the first four months of 1977, receipts for exports of this "brown gold" reached the staggering total of $1,000,000,000 for 4.5 million bags, an all-time record.

However, coffee is not at all native to Brazil. Would you like to know how the use of this almost universal drink developed, where it originated, and how it got to Brazil?

Origin and Use

The word "coffee" is derived from the Arabic *qahwah,* meaning strength, and came to us through the Turkish *kahveh.* Coffee's early discovery is shrouded in legend. One story tells about Kaldi, a young Arabian goatherd who noticed his goats' frolicsome antics after nibbling on the berries and leaves of a certain evergreen shrub. Moved by curiosity, he tried the mysterious little berries himself and was amazed at their exhilarating effect. Word spread and "coffee" was born.

Originally, coffee served as a solid food, then as a wine, later as a medicine and, last, as a common drink. As a medicine, it was and still is prescribed for the treatment of migraine headache, heart disease, chronic asthma and dropsy. (Immoderate use, however, may form excessive gastric acid, cause nervousness and speed up the heartbeat. The common "heartburn" is attributed to this.) As a food, the whole berries were crushed, fat was added and the mixture was put into round forms. Even today some African tribes "eat" coffee. Later on, the coffee berries yielded a kind of wine. Others made a drink by pouring boiling water over the dried shells. Still later, the seeds were dried and roasted, mixed with the shells and made into a beverage. Finally, someone ground the beans in a mortar, the forerunner of coffee grinders.

Coffee in Brazil

Although coffee probably originated in Ethiopia, the Arabs were first to cultivate it, in the fifteenth century. But their monopoly was short-lived. In 1610, the first coffee trees were planted in India. The Dutch began to study its cultivation in 1614. During 1720, French naval officer Gabriel Mathieu de Clieu left Paris for the Antilles, carrying with him some coffee seedlings. Only one survived and was taken to Martinique. From Dutch Guiana coffee spread through the Antilles to French Guiana, and from there Brazilian army officer Francisco de Melo Palheta introduced it to Brazil by way of Belém, doing so about 1727. During the early nineteenth century, coffee cultivation started in Campinas and other cities of São Paulo State, and soon reached other states, especially Paraná.

Nowadays, coffee plantations are planned with technical rigidity. Instead of sowing seeds in the field, seedlings are cultivated in shaded nurseries. About 40 days after planting, the coffee grain germinates. Its unmistakable appearance gave it the name "match stick." After a year of careful treatment in the nursery, the seedlings are replanted outside.

Usually on hillsides, the seedlings are placed in curved rows to make mechanized field work easier and to prevent soil erosion. Four years after planting, the trees are ready for the first harvest. All the while, irrigation boosts growth and output up to 100 percent.

On the other hand, the coffee grower's headache is his never-ending fight against insects and plant diseases, such as leaf rust

and the coffee-bean borer. Rust is a fungus that attacks the leaves and may kill the tree. The coffee-bean borer is a worm that ruins the beans by eating small holes into them. Of course, there are effective fungicides and insecticides, but their constant use increases production cost.

Preparation of the Coffee Beans

On the plantation, coffee may be prepared by either a "wash" or a "dry" process. It is admitted that the wash process yields a fine quality product, since only ripe coffee berries are selected. But because of less work and lower cost, Brazilian coffee usually goes through the "dry" process.

First, all the berries, from green to dry, are shaken off the bush onto large canvas sheets. Then they are winnowed with special sieves. Next, the berries are rinsed in water canals next to the drying patios, in order to separate the ripe from the unripe and to eliminate impurities. Afterward, they are spread out in layers for drying in the open air and sun. They are turned over frequently so as to allow even drying. Eventually, the dry berries are stored in wood-lined deposits until further use.

The drying process, by the way, is of utmost importance to the final quality of the coffee. Some plantations, therefore, use wood-fired driers for more rapid drying, especially in rainy weather.

In other Latin-American countries and elsewhere, the "wash" process is customary, although it is more time-consuming and costly. First, a pulping machine squeezes the beans out of the skin. They fall into large tanks where they stay for about 24 hours, subject to light fermentation of the "honey," as the surrounding jellylike substance is called. After fermentation, the "honey" is washed off in washing canals. Next, the coffee is laid out to dry in the sun, as in the "dry" process. Some growers make use of *drying machines*, perforated revolving drums, in which hot air circulates through the coffee. Finally, the coffee beans pass through hulling and polishing machines. And just as the best quality coffees are hand-picked, so the inspection of the berries after washing is done by hand.

Soon the last step is taken—packing the coffee in jute bags for shipment. The 60-kilogram (132-pound) bag, adopted by Brazil, is held world wide as the statistical unit. Bags are stacked in clean, well-aired warehouses. At last, the coffee is ready for sale.

Classification, Commercialization and Cost

The *Instituto Brasileiro do Café* (IBC: Brazilian Coffee Institute) supplies technical and economic aid to Brazilian coffee growers and controls the home and export trade. For classification, coffee is judged by its taste and aroma. No chemical test for quality has ever been possible. The senses of smell and taste are still the deciding factors. According to its source, preparation and drying, it is classified as strictly soft, soft (pleasant taste and mild), hard (acid or sharp taste) and *rio* (very hard type preferred in Rio de Janeiro). Other types are less important to the trade.

For the last 20 years coffee has brought about 50 percent of Brazil's export receipts. Some 15,500,000 persons are employed in its cultivation and trade. But Camilo Calazans de Magalhães, president of the IBC, warned that 1978 will present an unheard-of situation in the history of the coffee trade. For the first time ever, it will depend entirely on the harvest, as any stocks of Brazilian coffee outside Brazil will be exhausted by then. Additionally, the IBC fears that the specter of problems with frost, insects and diseases may unleash new losses in the 1977/78 and 1978/79 harvests.

Very recently, a series of misfortunes befell some of the world's large coffee producers, causing scarcity of the product, price increases—and a lot of speculation. It all began in July 1975. Brazil was hit by an exceptional cold spell, which destroyed almost half the plantations, or 200 to 300 million coffee trees. Next, in Colombia, a drought, followed by torrential rains, devastated their plantations. In Angola and Uganda, political unrest affected exports. And then an earthquake struck Guatemala. The "coffee crisis" was on!

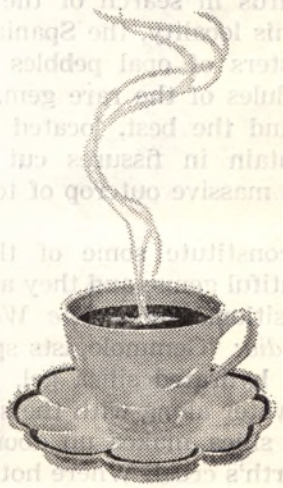
While the reserves dropped, tension grew in trade circles. Brazilian coffee was first to go up in price, dragging behind it the Colombian *coffea arabica,* traditionally more expensive because of its superior quality. The African *coffea robusta,* usually less esteemed, followed the trend. To make things worse, Brazil imposed an export tax of $100 (U.S.) on each bag, which in April 1977 went up to $134 (U.S.) a bag.

Speculation amplified trade tension, as coffee is bought in advance. It is a veritable gamble. Traders and roasters foresee a "high" and buy up great quantities, which, however, are delivered only months later. The movement gathers speed and prices skyrocket. The IBC permits registering of export sales some months before delivery of the goods, provided the registry fee is paid within 48 hours. Consequently, exporters often "take the risk" of registering sales that, in reality, have not yet been effected. This enables them to favor their clients or take advantage of higher prices.

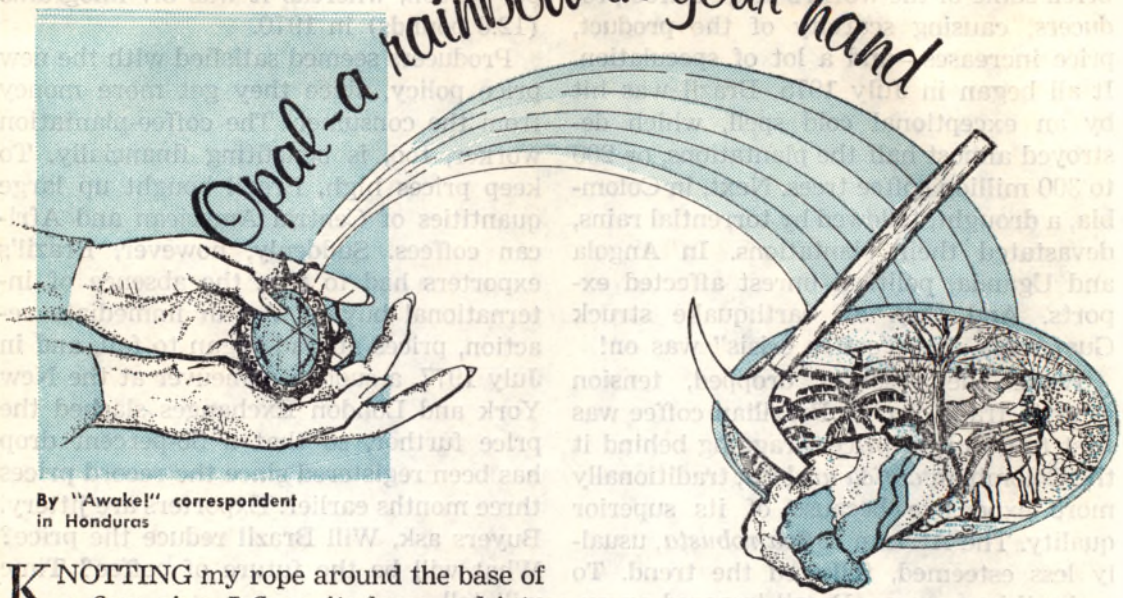
Despite the upward trend, Brazilians are not yet paying the high coffee prices others have to pay. The Brazilian government is protecting the local coffee roasters, and the price per kilogram (2.2 pounds) is to continue lower than abroad, it being $4.08 (U.S.) in July 1977. Nevertheless, statistics reveal that Brazilians are drinking less coffee. In 1976 the consumption was 3.5 kilograms (7.7 pounds) of ground coffee per person, whereas it was 5.7 kilograms (12.6 pounds) in 1970.

Producers seemed satisfied with the new price policy, since they get more *money* from the consumer. The coffee-plantation worker, too, is benefiting financially. To keep prices high, Brazil bought up large quantities of Central American and African coffees. Suddenly, however, Brazil's exporters had to face the absence of international buyers. As an immediate reaction, prices abroad began to fall, and in July 1977, a sudden maneuver at the New York and London Exchanges slashed the price further, so that a 50-percent drop has been registered since the record prices three months earlier. Exporters are jittery. Buyers ask, Will Brazil reduce the price? What will be the future of coffee? Time will tell.

Meanwhile, Brazil's *Conselho Monetário Nacional* approved a plan to revive and upgrade the nation's coffee plantations by adding 150 million trees during 1977/78, bringing the total to 3,000,000,000 trees and an output of 28 million bags by 1980. So there is no fear of coffee going off the scene. Although this popular beverage now is more costly, yesterday's enjoyment of coffee remains with us today.



Opal—a rainbow in your hand



By "Awake!" correspondent in Honduras

KNOTTING my rope around the base of a firm pine, I flung its loose end into a muddy hole and slid down 20 feet (6 meters) to the bottom. There tunnels barely head high fanned out horizontally in all directions, like the spokes of a bicycle wheel. Choosing one, I followed it for about 30 feet (9 meters), scanning the walls continually with the aid of a hissing lamp.

In very few of the picturesque mountains of Honduras can such diggings be found. They were dug some 400 years ago by Spaniards in search of the gemstone opal. In this locality, the Spaniards found small clusters of opal pebbles and some larger nodules of the rare gem. But they did not find the best, located higher up the mountain in fissures cut vertically through a massive outcrop of tough black basalt.

Opals constitute some of the world's most beautiful gems; and they are unusual in composition. Notes *The World Book Encyclopedia:* "Gemmologists speak of an opal as a hydrated silica gel, because it contains water along with the silica." The substance silica makes up about 60 percent of earth's crust. Where hot silica-rich solutions have seeped into cracks and cavities underground, the jelly may solidify into opal.

Not all opal is valuable. "Common" opal, for example, usually is not a precious stone and does not reflect a variety of colors. Australian miners scornfully call it "potch." Only in about seven or eight countries of the world has "precious" opal been discovered. At present a reputed 95 percent of the world's opal comes from Australia, though recent South American discoveries may change the scene.

Finding precious opal is worth the effort. Bringing such a gem near to a light source causes a whole rainbow of colors to leap out from the stone. Slowly rotating an opal or switching it from sunlight to artificial illumination results in color upon color shooting forth in a flood of beauty.

What causes opal to spray forth so many colors? This is not exactly known. A theory that has gained wide acceptance today attributes the bending of light rays by opal to sheets of microscopic silica spheres of which the gem is composed.

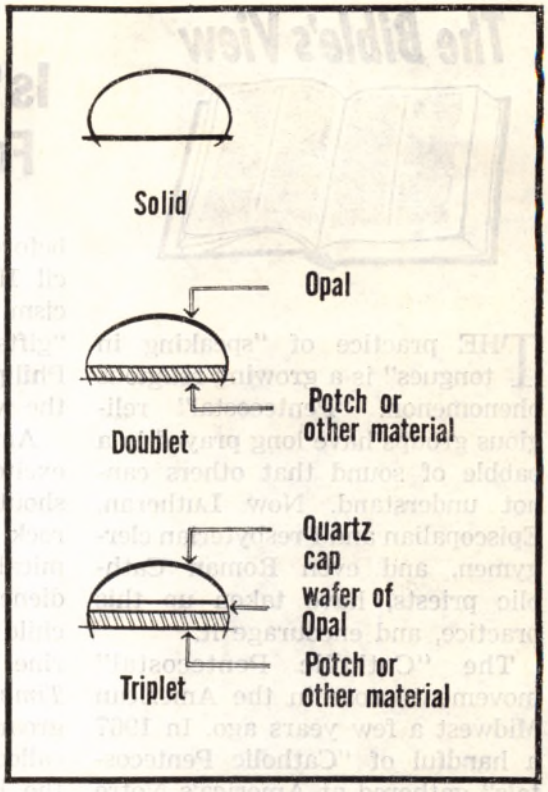
Persons desirous of purchasing uncut opal have need of caution. Certain classes of opal are unsuitable for making gemstones. Some have a very porous and chalky aspect. Others will lose their color entirely within a month. And it is common for certain opals to shatter in a dry atmosphere, due to evaporation of water from the gel.

Are you thinking of buying an opal? Before doing so it would be wise to consider some basic facts. For one thing, opal is infinitely variable; no two stones are exactly alike. Among the many classes of this gemstone are black opal, boulder opal, seam opal, fire opal and flame opal. Other names describe the various color patterns that opal can present. For example, "pin fire" features numerous pinpoints of color, as if on a starry night. The "Harlequin pattern" is a mosaic of larger colored squares.

Gem cutters usually prepare opal as a "cabochon," that is, a stone with a rounded, convex top. The shape of the stone as a whole may be round, oval, rectangular or "freeform." This latter style enables the cutter to avoid grinding off scarce and precious material simply to conform to an arbitrary shape. And freeform adds to a stone's individuality.

Cutters of gemstones prepare opal in three basic ways: solid, doublet and triplet, as illustrated above.

Though all of these are genuine opal, the solid stone generally will cost more than the doublet or triplet. For everyday use, one may find it best to buy a quartz-capped triplet, since quartz is more scratch resistant than opal. Looking at the stone from its side will reveal whether it is solid or otherwise.



Famous opals throughout the world are few and far between. The giant of them all is the "Olympic Australis," 20,000 carats of uncut scintillating fire, the size of a man's head.

What are the possibilities of unearthing your own opal? Judging by my own experience, they do not appear promising. After five painful hours astride a mule fully aware of its rider's incompetence, I found exactly nothing. True, the misty mountains still conceal many a glittering opal. But they are locked in tough basalt overlaid with stately pines or steaming jungle. Yet, do not let me discourage you. Discover one if you can!

The Bible's View

Is "Speaking in Tongues" For Today's Christians?

THE practice of "speaking in tongues" is a growing religious phenomenon. "Pentecostal" religious groups have long prayed in a babble of sound that others cannot understand. Now Lutheran, Episcopalian and Presbyterian clergymen, and even Roman Catholic priests, have taken up this practice, and encourage it.

The "Catholic Pentecostal" movement arose in the American Midwest a few years ago. In 1967 a handful of "Catholic Pentecostals" gathered at America's Notre Dame University. By 1973 some 20,000 persons assembled for an annual "Pentecostal" meeting there. A few weeks later "Catholic Pentecostals," young and old, priests and nuns, came to Los Angeles' Loyola University for a similar conference.

Why this interest in tongues? Jeffrey Schiffmayer, acting rector of the Episcopal Church of the Redeemer in Houston, Texas, said, as reported in *Newsweek* of June 25, 1973, that one reason is that "Episcopalians have now reached the point where they are absolutely starving for some public Christianity." This magazine suggested that for many Catholics tongues have become a substitute for the "miraculous medals," novenas and other devotions to Mary which, before the holding of the Church's Vatican Council II, were major aspects of popular Catholicism. A similar interest in "tongues" and other "gifts" is being shown in Korea, Indonesia, the Philippines, Japan, Malaysia and other parts of the world.

Among Protestant "Pentecostal" groups, the excited speech of the pastor may be echoed by shouts of agreement from the audience. Pianos rock with hard-beat rhythm. Drums and rhythmically clapping hands add to the din. The audience rocks, sways and moans, while a small child in the back may beat time with a tambourine. Prayer is an unintelligible wailing, which *Time* magazine called "a mighty babble of moans, groans and cries." At such meetings converts are called on to "accept Jesus," and to pray to receive the holy spirit, which they believe will permit them to pray in "tongues" unknown to men.

The Day of Pentecost

This is called "Pentecostalism" because people mistakenly believe it is what happened on the day of Pentecost, in the year 33 C.E. That day about 120 of Christ's faithful followers were filled with holy spirit, as Jesus had promised. (John 14:26) They received the miraculous ability to teach foreigners *in their own languages*. This gift of "tongues" allowed them to be understood by people from at least 15 different lands, who had come to Jerusalem for the festival. People had come from three continents—from as far as Mesopotamia on the east, to Rome on the west and to Libya and Egypt on the south. Each was able to hear, in his own language, "about the magnificent things of God." Hearing and accepting these things, many later took the thrilling message back to their homes, to spread it quickly over a very wide area.—Acts 2:5-11.

Those early Christians were not speaking in

"unknown tongues," nor "angels' tongues," nor were they using unintelligible speech as a form of prayer to God, as "Pentecostals" do today. Instead, they were speaking foreign languages. Thus, Vigouroux' famed French *Dictionnaire de la Bible* (Dictionary of the Bible) correctly says about what happened on the day of Pentecost: "It was not a question of made-up languages, nor just of inarticulate cries, nor of rapturous exclamations, nor of figurative and enthusiastic expressions, but of languages known and spoken by other men, the use of which the Holy Spirit temporarily communicated to certain faithful ones."—Volume IV, column 80.

"Tongues" Were to Cease

Is speaking in "tongues" a part of Christianity today? The answer is important whether we view the "tongues" as being foreign languages, as they were on the day of Pentecost, or as an aid to praying, as modern "Pentecostals" do. Those who think Christians should speak in "tongues" might be very surprised to read in the Bibles that many of them carry that the apostle Paul specifically said that miraculous speaking in tongues would not always continue. He wrote: "Whether there are tongues, they will cease."—1 Cor. 13:8.

It might also surprise many "Pentecostals" to learn that not all early Christians spoke in "tongues." Paul wrote to the Christian congregation in Corinth: "Not all speak in tongues, do they?"—1 Cor. 12:30.

In fact, it seems that the congregation in Corinth was actually attaching too much importance to the matter of tongues. Paul wrote to them not to do so. He asked: "Brothers, if I should come speaking to you in tongues, what good would I do you . . . ?" unless he explained what he said in tongues in language they could understand. He said that, like musical instruments, the voice should not give "indistinct" sounds. We should not speak "into the air." Speech should be "easily understood," he said, so that those present would know "what is being spoken." —1 Cor. 14:6-9.

In the Christian congregation's beginning such miraculous gifts were needed to confirm, in a spectacular way, that God's favor had shifted from the Jewish nation, and that it now rested on this new Christian congregation. (Heb. 2:2-4) Miracles had occurred at Mount Sinai, more than 1,500 years earlier, to prove that God really did have a hand in the establishment of the Jewish Law covenant through Moses. Once that fact was established, those miracles ceased. (Ex. 19:16-19) Now, similar miracles marked the transferal of God's favor to the new Christian system. And once that fact had been established, these miracles, too, would cease.

After the day of Pentecost, there is no record in the Scriptures of anyone's receiving this gift, except when one or more of the apostles directly chosen by Jesus were present.* Thus, when the last person who had received the miraculous gifts of the spirit from the apostles died, such special gifts, as Paul had foretold, 'passed away.'

Which of the spirit's gifts remained? What the inspired apostle Paul had said would remain. He did not say tongues would, but he said: "Now, however, there remain faith, hope, love, these three; but the greatest of these is love."—1 Cor. 13:8-13.

Source of "Pentecostal" Tongues

But what about modern "Pentecostal" speaking in tongues, as practiced in Christendom? Unlike the preaching that was

* Look up the instances in which this gift was bestowed, and see that it was in the presence of the apostles that this was done. The passages are Acts 10:44-46; 19:6.

done on the day of Pentecost, these modern groups consider speaking in tongues (glossolalia) to be a kind of prayer. They explain that in man's speech you can say "God is good," "God is love," "God is kind." But they believe that when they give themselves over to uttering unknown words ("Vowels and consonants, vowels and consonants, let it flow," one Protestant preacher told people who could not find this "gift"), they are letting the spirit "place with you a perfect prayer," which, in the absence of tongues, might not be possible.

Donald P. Merrifield, the Jesuit president of Loyola University, who prays this way, says tongues are "a good form of prayer and praise for God."

However, since the inspired apostle said that this gift would pass away, the modern practice of speaking in tongues could not come from the same source that the early Christians' tongues did. Not all miraculous works done in Jesus' name come from him. He foretold: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you!"—Matt. 7:22, 23.

The Loyola University president, Merrifield, who has spoken in tongues for years, says: "Tongues could be a hysterical experience, or, according to some, a diabolical one."

Todd H. Fast, rector of St. Clement's Episcopal Church, in Huntington Park, California, who has been speaking in tongues since 1969, said: "Tongues is controversial. The devil has many ways of working at us. When we come into the baptism of the Holy Spirit [of which Pentecostals consider speaking in tongues to be a sign] he really attacks." Can we suppose, then, that Jesus Christ would "know" or recognize those engaging in this practice?

The Scriptures warn of "the operation of Satan with every powerful work and lying signs and portents."—2 Thess. 2:9.

Intelligent Speech, Not Mere Babbling, Required of Christians

That "speaking in tongues" as employed by "Pentecostal" groups today is unscriptural was acknowledged by Nazarene clergyman Timothy Smith, renowned Johns Hopkins historian, at the fifth annual meeting of the Society of Pentecostal Studies, held in Ann Arbor, Michigan, in December 1975. He admitted that tongue-speaking is attractive "because of its mystery" and because it "transcends the rational." He declared, nevertheless, that the modern use of tongues is a "mistaken bypass" based on a misunderstanding of Scripture. Smith maintained that "tongues" in the "New Testament" refers to known dialects, not unknown tongues. He argued that the entire thrust of Scripture is "reasonableness and clarity," and that unknown glossolalia (speaking in tongues) would defeat understanding. Concluding that there is "no evidence of such religious glossolalia in the New Testament, the early Church, or in history," Smith called on Pentecostal leaders to "use intellectual honesty responsibly to face this misuse." —*Christianity Today*, January 2, 1976.

Yes, honesty should be employed also in presenting what the Scriptures say. Moreover, true followers of Jesus Christ should speak from their hearts and minds, not with babbling that they or others do not understand. Christians will use speech that will reach the mind and heart, so that those hearing will be able to say, not because of sensationalism or from mere emotion, but intelligently, "God is really among you."—1 Cor. 14:24, 25.

Watching the World

Africa's Heritage

◈ Since few written historical records about Africa's past remain, the Frobenius Institute of Frankfurt, Germany, is, instead, studying African architecture. "These last few symbols of the power and wealth of Africa's former kingdoms" are now being studied for clues to the past, according to London's monthly *Africa*. The article notes that surviving records indicate that the king of ancient Ghana "ruled over a state much larger and richer than that of his contemporaries in England." Also, "Portuguese who visited Benin in the late 15th century placed it on a level with their own country."

"Historians are becoming increasingly convinced that, for a thousand or more years before the arrival of the first Europeans," continues the British journal, "Africans lived in highly organized and complex societies which produced great civilizations, armies, religions, systems of law, and, of course, art and architecture."

Spain's Constitution Under Ecclesiastical Fire

◈ The draft of Spain's proposed new constitution is being criticized by the Spanish Roman Catholic Church because of Article 3, which could result in a complete separation of church and state. Cardinal Enrique y Tarancón, president of the Spanish Episcopal Conference, declared: "We are not asking for any privilege, but we have to keep in mind that we are in Spain, and in Spain we Catholics are in the majority." A popular Spanish cartoonist illustrated the meaning of the cardinal's remarks with a caricature of the cleric trying to explain to a confused little citizen: "Give to the Lord that which is the Lord's, and to the Lord that which is Caesar's. My son, do not forget that we are in Spain."

Tower's Tilt Stalls

◈ In 1977, for the first time since measurements began in 1907, Italy's Leaning Tower of Pisa ceased to tilt. Movement had been slowing, averaging only half a millimeter (.02 inch) during the previous three years. Experts are not quite sure why there has been a halt, but the government still plans to start reinforcing the foundation. The 179-foot (55-meter) tower now leans about 17 feet (5 meters) from vertical.

Roots Back to Babylon

◈ Baghdad, Iraq, used to have the largest Jewish community in the Arab world. But Iraq's Jewish population has dwindled greatly over the years. Where once there were 180,000, now, due to emigration, only about 500 Jews remain, and they are mostly over the age of 60. This community is the remnant of one of the oldest Jewish groups in the world. They trace their roots back more than 2,500 years to ancient Babylon, when the Jews were exiled there after Jerusalem's fall in 607 B.C.E. The ruins of ancient Babylon lie about 55 miles (88 kilometers) south of Baghdad.

Report on War Against Hunger

◈ Has the world hunger problem gone away since it made headlines a few years ago? After an exhaustive study, the United Nations Food and Agriculture Organization disclosed that little or no progress has been made during the past three years in its efforts to wipe out hunger and malnutrition. "The world food situation remains fragile," said the report given at the agency's recent conference in Rome. "There are no grounds for complacency."

Speaking in Tongues —Christian?

◈ Is speaking in tongues only a "Christian" phenomenon? Not according to a report given at a symposium held at the university in Göteborg, Sweden. Professor Maja-Lisa Swartz of the Helsinki, Finland, university says that her studies in Tanzania since 1965 indicate that "speaking in tongues is nothing specific for the Christian religion. It appears in all religions and is no guarantee for what type of spirit it is that the speaker is speaking for."—*Göteborgs Posten*.

Bear Breaches Border

◈ A pregnant polar bear, bearing a radio collar for tracking by American scientists, recently created a Soviet border incident. Roaming north across the ice pack from Point Barrow, Alaska, the ani-

mal then strayed west and crossed into Russian territory, no doubt with hibernation —not spying—in mind. "A cable to Moscow brought reassurance," reports the New York *Times*. "The Russians will mount an expedition over the pack ice of the West Siberian Sea to look for the errant bruin."

Long-lived Russians

◈ The weekly of the Soviet Writers Union, *Literaturnaya Gazeta,* recently published a report on long-lived Soviet Georgians. More than half of those questioned about their life habits were between 96 and 115 years of age, and 8 percent were between 116 and 132. All the "long-livers" agreed that if a person wants a long life, he should engage in physical activity. Explained 108-year-old Sona Aligyzy Kerimova: "Whoever keeps company with his pillow will not live long." When a 132-year-old woman was asked about any past illnesses, her answer was: "There was no time to be ill. I spent my whole life raising children, grandchildren, and great-grandchildren, and I have more than seventy of them."

What was the diet of these long-lived Russians? Though 22 percent restricted their diet, especially with regard to meat, notes *Literaturnaya Gazeta,* the rest ate freely of a wide variety of foods, including "onions, garlic, tomatoes, cucumbers, eggplant, beans, walnuts, buttermilk, *matsoni,* honey, meat, and of course spring water—although all agree that overeating is dangerous." Most did not smoke.

Archbishop Commends Terrorism

◈ Melchite Catholic archbishop Hilarion Capucci recently was released from an Israeli prison to which he had been sentenced for smuggling guns, grenades and explosives from Jordan to Arab dissidents in Israel. Pope Paul VI reportedly had intervened with Israel's president in Capucci's behalf after he had served less than three years of his 12-year sentence. Had the archbishop changed his attitude toward support of violence? Apparently not, according to the *National Catholic Reporter.* Capucci "is reported to have thanked the heroes of the Palestine Liberation Army for having committed terrorist attacks in attempts to gain his release," says writer Harry James Cargas. "Capucci joins the troublesome list of theoreticians who claim to detest violence by others while encouraging it among those who share their own political views." Melchite Catholicism recognizes the pope as foremost patriarch.

Temper Explosion

◈ A housewife in Okazaki City, Japan, recently displayed an explosive temper, with tragic results. As a subcontractor for a fireworks company, she made and packaged fireworks in her home. Now, her home and family are no more. As she explained from her hospital bed: "I was doing my part-time fireworks job in a room off the kitchen when my husband and I got to quarreling. I picked up a large box of kitchen matches and threw it at him. Somehow they ignited and fell into an apple box of fireworks I had made." A tremendous explosion resulted, in which she saw her husband and five-year-old son engulfed in flames. The temper explosion also cost the lives of her three daughters, aged eight to 13. How wise and true is the Bible's counsel: "Let anger alone and leave rage; do not show yourself heated up only to do evil"!—Ps. 37:8.

Unexpected Response

◈ When an old bridge over the Big Sandy River collapsed, residents of Vulcan, West Virginia, tried to get the government to rebuild it. Finally, in an effort "to shame the bureaucrats into action," reports *Time* magazine, the honorary mayor of the town's 200 people "applied to the Soviet Union for foreign aid." He was stunned when a Russian charity committee responded that it would consider the request. However, the State Highway Commission quickly produced the necessary funds.

Synagogue Raided

◈ Recently, police raided a Brooklyn, New York, synagogue that was holding a "Las Vegas Nite," arresting 37 persons and seizing about $4,500. Some 300 persons were gambling at 12 blackjack tables, 12 poker tables and three crap tables. The cashier identified himself as a rabbi associated with a rabbinical college. Later, the synagogue's rabbi, though denying association with the gamblers, admitted that the facilities had been rented to the organization operating the games. According to Sergeant Gibbons of the Brooklyn South Public Morals Squad, the gambling had "definite links to organized crime."

Decline of a Delicacy

◈ Bird's-nest soup, made from the saliva or "nest cement" of Borneo's *Collocalia Vestita* swift, is getting scarcer. "Only five professional collectors are licensed by the Sarawak Museum to harvest swifts' nests from the huge limestone caves at Niah," reports the Belgian journal *To the Point International.* These five men are aging, and "few young men are prepared to clamber 120 meters [390 feet] up fragile bamboo poles to scrape the nests from the roofs of the caves," notes the magazine; "it is an arduous job that has cost several lives over the years." The next-best nests from Madai cave near Lahad Datu are also becoming scarce. Not only that, but insecticides are said to be responsible for more egg breakage by causing thinner shells, as well as contaminating the prized saliva.

Oldest Zoo Gorilla

◈ Massa, claimed to be the world's oldest gorilla in captivity, recently reached the age of 47 at a Philadelphia, Pennsylvania, zoo. The zoo has tried to keep Massa slim to increase his life expectancy after another overweight gorilla died of a heart attack at 34. The slimming diet for the 300-pound (136-kilogram) creature might include two carrots, six oranges, half a bushel of kale, succulent shoots and twigs and leaves of shrubs and trees. His daily menu also includes a two-pound (.9-kilogram) cake well fortified with vitamins, minerals and proteins.

Planting the Thought

◈ Can what we read plant dangerous thoughts? A recent murder in Creances, France, indicates that this is possible. The confessed killer admitted that he found the name of a certain type of poison in an Agatha Christie murder mystery. He put the poison in a bottle of wine intended for someone other than those who actually received the poison. The victims included his own uncle and aunt.

Official Exorcist

◈ The Church of England has appointed a 70-year-old bishop as official exorcist. He is said to be the first high-ranking clergyman in recent times to hold this office. Some theologians criticize the church's exorcism rituals, which include chanting and prayer to get rid of "intrusive evils."

Good News—and Bad

◈ The number of aviation accidents among American air carriers was the lowest in history during 1977. Only 26 accidents are on record, compared with the previous low of 28 in 1976. However, while 1976 had a record low of fatalities (45), the disastrous jumbo-jet collision in the Canary Islands helped to drive up 1977 fatalities to a record high (654).

Bombings Mount

◈ In 1977 a new record of 1,339 criminal bombings occurred in the United States, according to the Bureau of Alcohol, Tobacco and Firearms. This was a 12-percent increase over 1976. However, property damage declined from $12,100,000 in 1976 to $7,200,000 in 1977. "This could indicate," said the bureau's director, that "criminals are using explosives less for disruptive purposes and more against people."