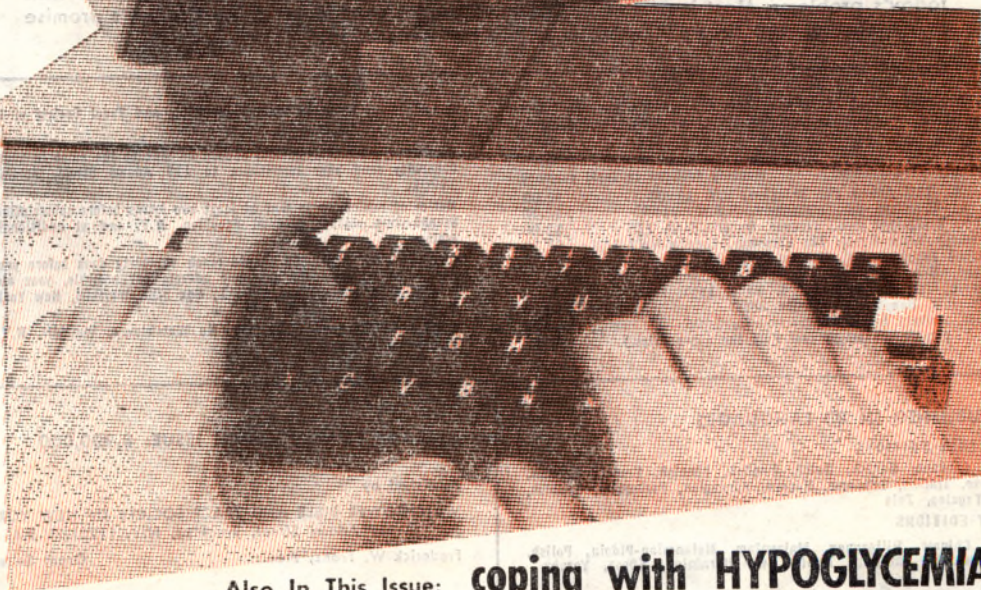


Awake!

FEATURE ARTICLES

have "low blood sugar." Others may wonder if that is why they do not

COMPUTER - TOOL OR TYRANT?



FEATURE ARTICLES

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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.

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are you LOVINGLY interested in people?

PEOPLE are interested in people. Is that not true? Who of us is not interested in hearing about other people? But we can add to our joy and satisfaction if we sense, and act in accord with, the difference between being interested in people and being *lovingly* interested in people. To that end, let us consider gossip.

"The most phenomenal success in the publishing business today." *Business Week* of May 16, 1977, quoted that remark about the magazine *People*. Its popularity is just one evidence that the general public has a thirst for stories about people.

Have you not seen other indications? In Europe you find that most newsstands overflow with magazines that feature stories about princesses, counts and international celebrities—the jet set or the beautiful people, as they have been called. A recent *McCall's* article, "The Gossipers," said:

"Like the sea around us, [gossip] is everywhere. Every other best-selling novel takes the shape of a gossipy *roman à clef*, in which the 'fictional' characters . . . are real persons, thinly disguised. Even the formerly most staid newspapers have loosened up enough to run a 'people' section, offering vignettes of the famous, the more personal the better. And gossip has seeped from America's front porches onto America's front pages."

True, some persons might not like to think that what they are reading is "gossip." They may term it "investigative reporting" or "intimate journalism." But anthropologist Margaret Mead observed:

"In a magnificent outburst of enthusiasm, columnists and feature writers all across the country—and, indeed, in England and the countries of western Europe as well—have been celebrating their success as purveyors of talk about people. That is, to put it plainly, their success as gossips."

Is being interested in other people bad, something to avoid? Does it have possible good aspects? Is it something new? Henry R. Luce, publisher of *Time* magazine, once said: "*Time* didn't start this emphasis on stories about people; the Bible did."

Yes, the Bible does contain many stories about people. It also offers us divine counsel on our interest in people.

The Biblical stories about people are not mere idle talk. In contrast to much of today's gossip, the Bible accounts are not offered to titillate with intimate morsels about people's faults, to tear down reputations or simply to satisfy readers' curiosity. Rather, those accounts promote interest in people with good reason.

Take, for example, the story of Cain and Abel. Is that only a 'juicy tidbit' about a family problem, a kinship rivalry? Not at all. The Bible draws from the account important lessons about faith, avoiding hatred and pleasing God. Hence, what the Bible says about Cain and Abel is "beneficial" for us.—Heb. 11:4; 1 John 3:10-15; 2 Tim. 3:16, 17.

Even when the Bible relates the failings of "good" persons, the details are offered to benefit thoughtful readers. Few of us have not heard of David's adultery with

beautiful Bath-sheba. Yet how different the Bible's account is from today's newspaper or magazine stories of the infidelities of film stars and politicians. The Bible makes clear that God disapproved of David's sin, and it shows that even though he had been close to God, David was punished. It does not glorify immorality or make it appealing. The Scriptures also relate David's heartfelt repentance that led to God's showing of mercy.—2 Sam. 11:1-12:23; Ps. 51.

Now, it may be easy for us to draw a lesson from this as regards seeking to limit our interest in newspaper or magazine gossip. But what about the more common aspect—stories that our associates tell us about others? Should we work against any tendency to enjoy hearing tidbits or accounts about people whom we know?

Not necessarily, for we have a natural and appropriate interest in our relatives, friends and associates. If one of them is getting married, has had a child, has been sick, makes good progress in studying the Bible or has had an interesting vacation or experience, we surely have reason to be interested. We are lovingly interested in those individuals. So why should we not like to hear about them or speak about them ourselves?

The Bible, though, warns about the danger of a great deal of loose, idle talk. (Prov. 10:19; 15:2) And the Scriptures condemn sharing in, even listening to, chatter that is malicious, that is not based on a loving interest in the person being spoken about. (Eccl. 10:12-14; 3 John 9, 10) Those who give in to such gossiping—both the one speaking and the one listening—are not doing anyone good. Relating another's mistake with the motive of lowering that person in the eyes of others, causing sensation or building up oneself as the source of secret information, really is harmful. God's Word says

that this sort of gossip separates friends. Certainly, in such cases, the tongue is not being used as "a healing."—Prov. 12:18; 17:9.

That this can be a danger even for Christians is borne out by the apostle Paul's counsel. Some women in his day, the first century C.E., were "unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not."—1 Tim. 5:13.

But how do we determine if our interest in hearing about someone is proper or not? One way is to ask: "Am I *lovingly* interested in the person being spoken about?" If what is being said is of a negative nature, do we listen with thoughts of how we might be able to help? Perhaps someone relates that one of our acquaintances has had a misfortune. Do we begin thinking about visiting that one to upbuild him, offering to help with chores, or even about sending a card expressing our concern and interest? If, though, what is being said can accomplish no good for anyone, why listen to it? Is it not simply gossip? It might even be slander.—Prov. 16:28; Rom. 1:28-32.

The apostle Paul exemplified *loving* interest in others. Word once was brought to him to the effect that Christians in the Corinthian congregation were tending to follow various prominent men. Did Paul 'give ear' to that because it was choice gossip? No. He was *lovingly* interested in his Corinthian brothers, and he took positive steps to help. He wrote to them, giving counsel that would assist them to rectify the fault.—1 Cor. 1:11-13; 3:4-23.

So, at a time when gossip "has hit the big time," we do well to give thought to our reaction to gossip. Are we careful that we do not get carried away with gossip that serves no good purpose? Do we guide our thinking and actions by an interest in people that is truly a *loving* interest?

coping with HYPOGLYCEMIA



A PATIENT visits his doctor to complain of poor health. He feels "run down," weak, and he gets dizzy spells. He also has become more nervous and irritable lately, and experiences a greater sense of anxiety and dread. At times, his heart beats too fast, and he breaks out in a cold sweat. What is wrong?

This person *may* be one of thousands who have *hypoglycemia*. This is the medical term for the condition commonly known as "low blood sugar." However, the

symptoms are so varied that it can be mistaken for many other ailments. And, at the same time, many other ailments can be mistaken for it.

Just what is hypoglycemia, and how can it be identified with more certainty? What causes it? And what can be done to cope with it?

Body Needs Sugar

The body needs a proper amount of sugar for good health. Sugar provides energy for the cells of the body. When the sugar level in the blood is too low, as a result of one of many conditions, then an emergency arises for the body, and it reacts accordingly.

The central nervous system—the brain and the spinal cord—is most seriously affected by too little sugar in the blood. Without this "fuel," the brain cannot function; without that, there is no life.

But what kind of sugar is it that the body requires? The blood sugar referred to is called *glucose*. This is not the same as ordinary table sugar, and it is only about half as sweet. Where does the body get glucose so that the bloodstream can transport it to the body's cells? The body gets glucose from carbohydrates, one of the three main classes of foods essential for life, the others being proteins and fats.

Some carbohydrates are simple sugars that are easily absorbed into the bloodstream when eaten. One example of this is a mildly sweet sugar that is present in corn syrup. Regular table sugar also is a carbohydrate, but needs to be digested (broken down) by the body so that glucose is manufactured from it.

The body also manufactures glucose from many other carbohydrates found in such foods as rice, oatmeal, lima beans, white and whole wheat bread and prunes. These foods all contain a high percentage of carbohydrates. Others that also have significant amounts of carbohydrates in-

clude corn, potatoes, bananas, apples, oranges and grapefruits.

Symptoms

A number of symptoms accompany hypoglycemia. The victim may feel weak and may experience higher blood pressure and an increased heartbeat. He may be more nervous, apprehensive, and may break out in a sweat for no apparent reason. There may also be headaches, dizziness, numbness, a lack of coordination, "thickened" speech, trembling and hunger. Severe hypoglycemia may result in convulsions and coma, and, in some cases, death.

However, this does not mean that people who have some of these symptoms have hypoglycemia. There are many other bodily ills that produce such symptoms. Too, a person can be tested for the glucose level in his blood and may find that, while it is low, he does not have hypoglycemia. Indeed, studies reveal that many persons regularly test out at a level lower than what is considered "normal" without any symptoms of hypoglycemia.

Doctors point out, too, that there are two types of hypoglycemia. The more common is called *functional* hypoglycemia and is the body's exaggerated reaction to eating. The other type is called *organic* hypoglycemia, which results from a physical abnormality.

Functional Hypoglycemia

One of the keys to determining whether a person has functional hypoglycemia is this: Do the symptoms coincide regularly with the low point in the blood-sugar level, usually about three to five hours after eating meals?

Also, to avoid misunderstanding the problem, it is important to know that in the normal individual the amount of blood sugar varies even during different times of the day. It is largely governed by the food that is consumed. Eating triggers the

gland called the pancreas to manufacture insulin. Insulin helps the body to use the sugar, "burning it up," converting the sugar into energy.

Usually, the amount of sugar (glucose) in the blood increases for a few hours after a meal, especially a meal that includes many carbohydrates. To counteract this and get the blood sugar down to normal levels, the pancreas secretes the insulin. With the insulin at work, in a few hours the sugar in the blood drops to more normal levels. But in this process the sugar level may get below normal for a time if the pancreas secretes somewhat more insulin than is needed. Yet, this is not unusual, and, in most people, it will not be accompanied by symptoms of hypoglycemia.

However, in those persons who have functional hypoglycemia, the pancreas is overly sensitive to carbohydrates and produces too much insulin. This overproduction of insulin lowers the blood-sugar level too much, and the body, in turn, produces symptoms such as those described earlier.

While diagnosing functional hypoglycemia is difficult, medical authorities state that likely it exists when these indicators are all present: (1) The patient's symptoms do not occur all day long, but occur regularly within about three to five hours after meals; (2) the symptoms coincide with the low point in the blood-glucose level; (3) the bad feeling can be relieved to an extent if a sweet snack is eaten, which raises the blood-glucose level quickly; and (4) the problem can be revealed in special tests taken by qualified physicians.

It might also be observed that while too little blood sugar characterizes hypoglycemia, too much blood sugar may indicate diabetes. Yet, the two conditions are not necessarily opposites. Why? Because those who have diabetes can suffer an at-

tack of hypoglycemia if they take too large a dosage of insulin, or if the insulin has a stronger effect than intended. This "burns up" too much sugar, resulting in too low a level in the blood, followed by symptoms of hypoglycemia.

Differences

While tests may be of great value in trying to determine whether a patient has hypoglycemia, differences need to be considered. Patients are people, and people are individuals. No two are exactly alike, as can be demonstrated by the fact that hardly any two fingerprints are alike among the world's four thousand million people! So what is normal for one, or for a hundred, may not be normal for another.

For example, how long does it take the heart to return to its normal rate after 20 vigorous jumps? Even for persons who are of the same age and are in similar physical condition, this will vary. Because of such differences in bodily makeup, even diabetes specialists are unable to agree on precisely what constitutes the earliest indication of diabetes.

Similarly, in view of the differences in people's bodies, it would be difficult to insist that any one level constitutes low blood sugar in every case. This must be weighed against the overall health of the individual, and it also depends on whether other indications are present.

Coping with the Causes

What causes the condition that results in a blood-sugar level that is too low? While the problem is complex, there are certain factors that have been identified as being involved.

One such factor is heredity. Some persons are born with a predisposition to hypoglycemia. A second factor is the total environment a person finds himself in, which includes the daily stress and emo-

tional pressure that he is under. Too much stress and emotional anguish can cause a deterioration in the body's ability to withstand illness. As a reaction to this, the symptoms of hypoglycemia can occur during periods of high or prolonged stress or emotional upset.

A third factor is the kind of food a person eats. It is generally agreed that essential foods include the proteins, fats, carbohydrates, and also vitamins, minerals and water. Our bodies were designed by the Creator to use the wide variety of foods found in creation. These supply building materials for growth and repair, as well as fuel for energy.

However, in recent decades we have seen a marked increase in the use of "junk" foods that contain little or no nutrition, although they may contain calories that can cause a person to become overweight. Also, too many sugars and starches, as found in candies and pastries, can lead to an overproduction of insulin by the pancreas, which, in turn, can lead to an abnormally low level of blood sugar. Symptoms of hypoglycemia may then follow.

Additionally, the increased use of many synthetic additives—such as chemicals to retard spoilage and others to improve texture and flavor—may be a factor that contributes to the problem. The present farming methods that include the use of pesticides that may not be removed from the food is another unknown factor influencing nutrition.

When symptoms of hypoglycemia do appear and are not due to a specific disease, they may be minimized, or may even be prevented from recurring, by a carefully regulated diet that is lower in carbohydrates and higher in proteins. Also, some of the symptoms may be prevented by a more careful intake of foods, with emphasis on those that are more nutritious. Of course, in the industrialized societies, ob-

taining such foods cheaply and conveniently may not always be a simple matter. Nevertheless, the following suggestions *that have been offered* by some nutritionists may be helpful:

(1) Where possible, cut down on processed foods, such as white sugar and white flour.

(2) Use foods that have the least amount of chemical additives such as artificial food colors and preservatives.

(3) When possible, eat mainly foods that spoil because of not having added preservatives, foods such as fresh fruits and vegetables. (Of course, eat them before they spoil!) And use a wide variety of vegetables, raw, or cooked in a way that keeps in most of the nutrition.

(4) When you do use frozen foods, use the fluid released in thawing, as it often has nutritional value.

(5) Avoid a heavy, steady intake of "junk" foods, such as candies and soft drinks. When you can do so, substitute natural sweets and fruit juices.

(6) Exercise regularly, taking into consideration your age and general health.

Other Causes

However, there are other causes of hypoglycemia that are not the result of heredity, environment, stress, the inability of the body to handle carbohydrates, or poor diet. For instance, a tumor in the pancreas can cause it to produce too much insulin, which, in turn, can lower the blood-sugar level too much. Blood-sugar disorders also may occur because of defects in one's metabolism due to disease. Such types of organic hypoglycemia may result in spontaneous attacks, for example, at night or during periods of fasting.

The overuse of alcoholic beverages may also be a cause. When a person drinks excessively, the liver can be damaged, and that organ plays an important part in metabolizing carbohydrates. Too, the on-

set of diabetes might first show itself as hypoglycemia.

At times, the symptoms of this condition are much milder. Then the real cause may be very difficult, if not impossible, to discover.

Because the symptoms of hypoglycemia are many, some persons may be too quick to label a health problem as hypoglycemia. And this may also be the case with some doctors who specialize in the field. As Dr. Sydney Walker of California said in *Psychology Today*:

"Most hypoglycemia doctors sincerely try to treat their patients in the best way possible, but in any practice that is limited to one condition, there is a danger of seeing that condition everywhere.

"Just as allergists look first for allergies and psychiatrists probe for neuroses, hypoglycemia doctors are often predisposed to find a carbohydrate abnormality, and stop there."

Hence, common sense in the type of foods we eat, unburdening ourselves as much as possible of too much stress and too many emotional problems, and getting sound medical advice and attention, all play their part in preventing hypoglycemia or coping with it.

Yet, it must be kept in mind that nothing in this system of things can permanently eliminate sickness or its cause. That is why it is the course of practical wisdom not to become fanatical about health, or to think that some "cure-all" can be found for illnesses.

True, we should do our best to try to avoid sickness, and, if it comes, we should cope with it the best we can. But only God's provisions in his new order will totally eliminate human imperfection with its accompanying sickness and death. Those who truly desire perfect health and long life should direct their main efforts toward learning more about that new order and God's requirements for living in it. —Rev. 21:5.



France has more to offer than wine, cabarets, and the Eiffel Tower

This summer there are assemblies of Jehovah's Witnesses in Lille, Nantes and Marseille (July 26-30), and in Paris, Grenoble and Toulouse (August 2-6). This article tells of some of the places that will be of special interest to those in attendance.

What France offers its visitors

IMAGINE a couple whom we will call Ray and Cecile. They have been planning their trip to France for months. Ray is very much interested in foreign languages and looks forward to the opportunity of using his recently brushed-up French. Cecile, shall we say, is a descendant of the Huguenots, whence her French name. Being keenly interested in history, she is anxious to visit the land from which her Protestant ancestors may be said to have fled.

Both Ray and Cecile are keen students of the Bible. They want to take advantage of such common Paris attractions as going up the Eiffel Tower, taking a boat ride down the Seine on a *bateau-mouche*, strolling down the Champs-Élysées or peeping over the shoulder of an artist painting in Montmartre's Place du Tertre. In addition, they are determined to see at least some of the many places in France that are connected with religious history and the Bible. It is therefore with keen anticipation that they step off their plane at the ultra-modern Roissy-Charles-de-Gaulle Airport.

Friendly Advice at the Branch Office

After a night of rest, Ray and Cecile decide first to visit the branch office of Jehovah's Witnesses. They are shown the offices and home (Bethel), but learn that the printing, magazine and shipping departments are located in Louviers/Incarville (Normandy), some 65 miles (105 kilometers) west of Paris. They are planning to rent a car after visiting Paris. So they look forward to seeing the rest of the branch a little later.

Right now they are anxious to know what is of interest to the Bible student in and near Paris. "First and foremost, the Louvre," replies their Bethel guide. "But since today is Saturday and entrance to the Louvre is free on Sundays, I would suggest that you see a few other interesting places today."

The Latin Quarter

The suggestions he gives take them first to the Latin Quarter or student section of Paris. To get there, they take a number

72 bus from the Porte-de-Saint-Cloud to the Place du Châtelet, an interesting ride along the Right Bank of the Seine. From there, they walk across the Pont-au-Change bridge onto the Ile de la Cité, the island where the ancient Gallo-Roman city of Lutetia was located. They continue on across the Pont-Saint-Michel bridge, onto the Left Bank of the Seine and up the Boulevard Saint Michel until they come, on the left, to the Cluny Museum, housed partly in what remains of the Roman *thermae*, or public baths.

Downstairs, in a crypt, they are intrigued by blocks of stone (labeled "*Pilier des Nautes*" in French) from a Gallo-Roman altar bearing the names of several pagan gods and an inscription revealing that it was built "when Tiberius was Caesar," that is, at the time Jesus was on earth. "Hey, Cecile, look what it says on this notice." Ray interprets for her and explains that this pagan altar was discovered in 1711 under the choir of Notre Dame cathedral. "Imagine that," he exclaims, "the most famous Catholic church in France was built on the site of a pagan temple! Significant, eh?"

In that same crypt, Ray and Cecile examine the mutilated stone heads representing the kings of Judah, all that remain of 28 statues that, in 1793, the French revolutionaries brought crashing down from the front of Notre Dame cathedral, thinking that they were statues of French monarchs. These 13th-century stone heads, doubtless reverently buried by a monarchist, were discovered under a Paris courtyard as recently as April 1977. "My word!" exclaims Cecile. "They certainly show what people will do when they get mad at the church systems!"

Huguenot Museum

After a quick lunch in a little restaurant, Ray and Cecile walk to the impressive Place du Panthéon, where they take the 84 bus

to the rue des Saints-Pères. At number 54 they find, at the back of a courtyard, the quaint little Library and Museum of French Protestantism (open from 2 to 6 p.m. Tuesday to Saturday; Tuesday only, from August 1 to September 15). In the various glass cases to the right, they are intrigued to see a 1520 edition of Luther's book *Prelude Concerning the Babylonish Captivity of the [Catholic] Church*, a 1523 edition of his book *Concerning the Wrong Use of Mass* (French: *Du mauvais usage de la Messe*) and a 1561 English edition of Calvin's *Institutes of the Christian Religion*, all three of which were key works in bringing about the Protestant Reformation. They also look at some very old Protestant Bibles in French exhibited here.

Crossing the room, they examine, in a glass case, various articles and sermon books used in the "Desert" (underground) by the Huguenots during the persecution they underwent in the 17th and 18th centuries. Going back toward the entrance, Ray tries out his French on the historical documents and posters banning any non-Catholic religious meetings in France. Cecile shudders as he translates these infamous decrees. She begins to understand better why her forebears decided to flee from France.

After leaving that very interesting but somewhat musty building, Ray and Cecile are glad to get out into the air and walk down the rue des Saints-Pères to the Seine, where they catch a beautiful view of the Louvre across the river. They turn right and amble along the embankments, past the French Academy building and the characteristic stalls of the *bouquinistes* (secondhand-book sellers) perched on the embankment wall, until they come to the bridge leading to Notre Dame cathedral.

Notre Dame

They pause in front of this 12th-century Gothic cathedral and gaze at the central

porch, where the weighing of souls in the "Last Judgment" is depicted. "After seeing that," remarks Ray, "I don't see how any Catholic could deny that his church teaches physical torment of the damned in hell."

Cecile calls Ray over to look at the left portal, the "Porch of the Virgin." Pointing to the sculptured scene above the doors, where Mary is shown being crowned by an angel while Christ hands her a scepter, Cecile says dryly: "Boy, they've really got her fixed up as the Queen of Heaven!" "Well, yes," Ray replies, "it all fits in. Notre Dame means 'Our Lady.' The whole cathedral is dedicated to the worship of the Queen of Heaven. Yet even the Catholic *Jerusalem Bible* [Jer. 7:18, footnote] identifies the Queen of Heaven with Ish-tar, the pagan goddess of fertility."

Turning right, into the rue du Cloître-Notre-Dame, they head for number 10, the Notre-Dame-de-Paris Museum (open Saturday and Sunday only, from 2:30 to 6 p.m.). This small museum is well worth a visit, if only to see in a glass case to the right of a passageway between the two inner rooms the late Cardinal Verdier's "red hat," and a notice explaining that cardinals receive the red hat from the pope as a symbol of the fact that they must show themselves intrepid, "to the point of shedding blood," in furthering the interests of the Roman Catholic Church.

Various documents exhibited in glass cases or on the walls of the innermost room show, on the one hand, how the clergy collaborated with the monarchy and then with Napoleon, and, on the other hand, what happened to the clergy and to church property during the French Revolution. "It gives you an idea of what could happen when the prophecies of Revelation, chapters 17 and 18, are fulfilled on Babylonish false religion, doesn't it?" remarks Cecile, as she and Ray head for their hotel room, tired but satisfied.

The Louvre, Versailles

and Saint-Germain-en-Laye

The following day, Sunday, Ray and Cecile decide to visit the Louvre. They take the Métro and get off the train at the Louvre station, which is an artistic masterpiece in its own right. The Louvre opens at 10 a.m. So they devote the morning to the Department of Oriental Antiquities and the afternoon to the Department of Egyptian Antiquities. Bible in hand, they follow the itinerary outlined herein on pages 13 and 14.

Monday, our two Bible students rent a car and spend the morning in Versailles. Cecile, quite informed on French history, is particularly eager to see the palace, symbol of royal luxury, yet also the scene of the birth of the French Republic. Ray, for whom royal palaces have no particular attraction, is nevertheless intrigued when his eye catches a Tetragrammaton (the four Hebrew letters of the divine name Jehovah or Yahweh) above the altar of the palace chapel. He also reminds Cecile, while she is admiring the 246-foot-(75-meter-) long Hall of Mirrors, that it was here, on June 28, 1919, that the peace treaty was signed, which included the Covenant of the League of Nations (succeeded by the United Nations). Cecile is impressed, since the United Nations seems destined to play such an important part in the modern-day fulfillment of Bible prophecy.

Just a short drive from Versailles is Saint-Germain-en-Laye, with a fine castle housing a very well-set-out museum containing interesting artifacts from Gallo-Roman times (open 9:45 a.m.—12 noon and 1:30—5 p.m. every day except Tuesday). Here Ray and Cecile go straight to Room IX. There they open their Bible to Luke 19:43, 44. A scale model, based on archaeological finds, shows how the Romans besieged the Gauls in Alesia, in 52 B.C.E., using "a — (continued on page 15)



France

Sites given are assembly locations and nearby places of interest

THE LOUVRE

WITH BIBLE IN HAND

The Louvre Museum is open from 10 a.m. to 5 p.m. every day except Tuesday (entrance free on Sunday). The Department of Oriental Antiquities closes from 12 to 2 p.m. Some departments are open on Friday evening, from 9 to 11 p.m.

MAIN DENON ENTRANCE: Left through Denon Gallery, left of Grand Staircase, down corridor toward "Venus of Milo" (fertility goddess identified with Greek Aphrodite, Canaanite Ashtoreth and Babylonian Ishtar). To the right, just before "Venus":

1. Statue of Marsyas being flayed on a torture stake (good example of true meaning of Greek words *stauros* in Matthew 27:40 and *xylon* in Acts 5:30).

Retrace your steps and turn right into Caryatid Room; at far end descend to the Sully Crypt. In second bay to right:

2. Cast of Greek notice from Herod's temple: "Gentiles Keep Out Under Pain of Death." Throws light on Acts 21:27-29; Eph. 2:14.
3. Cast of the eighth century B.C.E. Siloam Inscription, apparently describing the excavation of the tunnel Hezekiah made to bring water into Jerusalem.—2 Ki. 20:20; 2 Chron. 32:30.
4. Original Moabite Stone (French: *Stèle de Méša*); inscription giving the Moabite version of the events related in 2 Kings 3:4, 5, 21-27. Dating from the 10th century B.C.E., this inscription is the oldest non-Biblical text containing the divine name (to the right on the 18th line).
5. [In glass case] Reconstructed Dead Sea Scroll jar.

Up staircase into Room I (103) of Oriental Antiquities Department:

6. [To the right] Stele of the Vultures: one side, conquered people in net (good illustration of Habakkuk 1:15-17); other side, king and troops with flowing hair (exemplifies Judges 5:2).

7. [Room IV (106)] Original Code of Hammurabi, inscribed with 282 ancient Babylonian laws based on retaliation (compare Leviticus 19:18 for superiority of Mosaic law).
8. [Wall on right] Enameled brick lion from Babylon's Processional Way, as seen by Jewish captives.—Compare Jeremiah 50:17; Daniel 7:4.
9. [Room V (107)] Pottery and jewelry found at Shushan (French: Suse).—Compare Esther 2:3, 8; 5:1, 2.
10. [Room VII (109)] Huge column-capital and crossbeam of cedarwood from the palace of Darius I, Xerxes or Ahasuerus and Artaxerxes in Shushan.—Compare Esther 1:2; Nehemiah 1:1; 2:1.
11. [Room VIII (110)] Cylinder seals and signet rings from Shushan.—Compare Esther 8:2, 10.

Down into the Marengo Crypt and up into Rooms XVI (116) to XXII (122):

12. [Room XVIII (118)] Collection of Baals and Astartes, or Ashtoreths, found at Ugarit (Ras Shamra) on the coast of Syria.—Compare Judges 10:6.
13. [Room XXI (121)] In two glass cases to left, ivory work from bed of Hazael, king of Syria, one ivory being inscribed with his name.—Compare 1 Kings 19:15; 22:39; Amos 1:4; 6:4.
14. [In glass case to right] Fragment of bronze plate showing Assyrian King Esar-haddon, mentioned in 2 Kings 19:37.
15. [On walls to left] Stone panels found in palace of Assyrian King Sargon II, mentioned in Isaiah 20:1.

16. [Room XXII (122)] Huge winged bulls from Sargon's palace in Khorsabad; the wings remind Bible students of Isaiah 8:7, 8.
17. [Stairway in middle of Room XXII] Stone panels from Assyrian King Ashurbanipal's palace in Nineveh, showing the cruelty of the Assyrians.—Compare 2 Kings 17:6; Nahum 1:1; 2:11-13; 3:1.

The most convenient way to begin a visit to the Department of Egyptian Antiquities is to retrace your steps to the "Venus of Milo" and descend staircase at end of corridor, or to reenter the Louvre by the Champollion Door.

From "Venus of Milo" or Champollion Door, descend into crypt:

18. [Room 137] Sphinx found at Tanis, Greek name for Zoan, mentioned in Numbers 13:22. The name of Pharaoh Sheshonk I (Shishak) is inscribed on the left shoulder. This pharaoh is mentioned in 1 Kings 11:40 and 2 Chronicles 12:1-9.
19. [Room 135] Mastaba funeral chapel, where family and priests met to pray for deceased person's soul. Proof that long before the Greeks and Christendom's churches, the Egyptians believed in the immortality of the soul.—Compare Ecclesiastes 9:10; Ezekiel 18:4.
20. [Room 133] Near window, low-relief limestone fragment depicting famine conditions.—Compare Genesis 41:30, 31.
21. [Room 131] Several steles depicting a false door, separating the living from the dead, to allow the souls of the deceased to return.—Compare Deuteronomy 18:10, 11.
22. [Room 129] Famous Seated Scribe statue. The history of Egypt was written by such scribes, often trained by priests who did not hesitate to delete from the records anything uncomplimentary to the ruling pharaoh or to his gods. This explains why the events related in Exodus, chapters 12 to 14, are not mentioned in Egyptian historical records. A blatant example of the unreliability of Egyptian inscriptions is to be seen in the next room.
23. [Next room (unnumbered)] Colossal statue of a pharaoh. Ramses II dishonestly had this king's name chiseled out and his own put in.
24. [Room 127, under room number] Squatting military commander holding picture of baboon-shaped god Thoth, moon god of magical arts, healing, rain and thunder, light and darkness. Hence, the god humiliated by Plagues 3, 6, 7 and 9.—Ex. 8:18; 9:11, 23-26; 10:22, 23.

25. [Room 126 (Galerie d'Alger), facing wall between windows 3 and 4] Stele C. 286, famous "Hymn to Osiris," a popular divinity identified with Babylonian god Tammuz and suggested as being Nimrod deified.—Gen. 10:8.
26. [Center of 5th window] "Stele of the Necklace" (C. 213). Perfect illustration of Genesis 41:42.
27. [7th window] Low-relief (B. 56, B. 57) showing scene of lamentation in which the Semite ethnic type is easily recognizable.
28. [Room 125 (Galerie Henri IV) to right of door] Head and feet of colossal statue. Name of original pharaoh dishonestly removed by Amenophis III and replaced with his own. List of conquered peoples inscribed under pharaoh's feet.
29. [West (left) wall] Statue of Hekatefnakht, wearing Persian costume, confirming Persia's domination of Egypt.—Compare Isaiah 43:3; 45:1; Esther 1:1.

Return to entrance of Room 125 and go up "Egyptian Stairway"

30. [Upper landing] Sphinx—further example of dishonest name-replacement. Statue first usurped by Ramses II, then by his son Merneptah.
31. [Room B (238)] Case 4 (in middle of room): Models of granaries, showing scribes registering the amount of grain stored.—Compare Genesis 41:35, 48, 56.
32. [Room C (240)] Cases 13 and 14: Papyrus "Book of the Dead," showing the judgment of the dead person by Osiris. Notice, in case to the right, heart being weighed on scales, and in case to the left, soul hovering above body. All of this is reminiscent of "Last Judgment" depicted on central porch of Notre Dame cathedral.
33. [Room E (244)] Case 6 (near window): Small painted ivory engraving of Pharaoh Tutenkhamon (Tutankhamen) depicted picking grapes. Proof that Herodotus was wrong and that grapes grew in ancient Egypt.—Gen. 40:9-11.
34. [Room F (246)] Case 3: Bronze Sphinx (N. 515) and another artifact (E. 17 107) inscribed with the name of Apries or Hophra. (Jer. 44:30) [Case 8] Gold triad (triad of Osorkon II) of the Egyptian deities Isis, Osiris and Horus. Proof that the Trinity idea existed long before the Catholic Church adopted it.

FOR REMOVAL CUT ALONG DOTTED LINE 237

What France Offers (Cont'd from page 11) fortification with pointed stakes" as they did to besiege Jerusalem 121 years later, in 70 C.E. Upstairs in Room X, in glass case 1, they see proof that the Gauls worshiped a Trinity of gods long before Christendom's Nicene Council adopted a triune God in 325 C.E. In Room XI, Ray and Cecile are amazed to see that the same thing holds true with regard to Mariolatry. Several statues (for example, in case 9) of Gallic mother-goddesses with child remind them of "Virgin and Child" images and statues to be seen in the churches of Christendom.

Other Places to See in France

Having spent three days digging up the past in and around Paris, Ray and Cecile decide, on Tuesday, to come back to present-day Christianity by visiting the two Bethel annexes located in Louviers (2, rue des Entrepôts) and nearby in Incarville (8-bis, rue de la Forêt).

They tell their Bethel guide what they have already seen and ask him what else in France is of interest to Bible students. Knowing that they plan to attend one of the French assemblies of Jehovah's Witnesses, he gives them the following information:

"If you decide to attend the Nantes assembly, you might like to break your journey in Angers. In the ancient fortress castle, there is the 14th-century Apocalypse Tapestry, over 350 feet (107 meters) long and containing 68 scenes based on the book of Revelation. Incidentally, Cecile, since you say you come from Huguenot stock, you might be interested in visiting a Huguenot museum at Le Bois-Tiffrais, Monsireigne, near Pouzauges, some 50 miles (80 kilometers) southeast of Nantes.

"Should you travel south to attend the Toulouse assembly, within a 50-mile radius you will find many places packed

full of religious history. You can make notes about a few, such as Le Mas d'Azil (near Sabarat), Montségur (near Lavelanet), Carcassonne, Mazamet and the Château de Ferrières (near Vabre). Some of these places, and many others, bear witness to the terrible persecution of 'heretics' by special crusades, the Inquisition and other means. Mind you, in places where the Protestants were in the majority, they were not tender with the Catholics!

"If you go to the Marseille assembly, either before or after attending you might try to visit Nimes. They call it the Rome of southern France. It has a very well-preserved Roman amphitheater, a first-century temple and the remains of Roman baths. A museum (Musée du Vieux Nimes) contains historical objects relating to the Huguenots. A few miles south of Nimes, there is a very quaint medieval walled town called Aigues Mortes. The 13th-century Constance Tower there was where Huguenot women were imprisoned (one of them for 37 years) during the 18th century, simply because they insisted on meeting together to study the Bible. In fact, at a place called Le Mas-Soubeyran, near Anduze, 30 miles (48 kilometers) northeast of Nimes, you can visit a house where such underground meetings were held. It is called 'The Desert Museum,' and when you see the subterfuges they had to use, it really makes you think of the precautions our Christian Witness brothers have to take to continue studying the Bible in those countries where Jehovah's Witnesses are banned today.

"Well, Ray and Cecile, it's been grand meeting you, and I hope that will give you enough to work on for your trip. *Bon voyage!*"

"*Merci beaucoup!*" Ray replies. "Yes, thank you for all that helpful information," adds Cecile. "I really didn't think there were so many interesting things for Bible students to see in France."



COMPUTER - TOOL OR TYRANT?

THE computer anecdote that brings a chuckle to many and a shudder to others goes like this: Several great nations agree to link together their most advanced computers to assist them in resolving their complex problems. The vast reservoirs of information are tied in to the array of powerful processing units. To test the combination, the "ultimate question" is fed into the integrated system: "IS THERE A GOD?"

Tape reels spin and indicator lights flash as the most sophisticated computer structure ever devised scans massive data banks, assimilating and analyzing facts as it brings all resources to bear on the question. After some minutes, all action ceases, except for a burst of activity on the typewriter, as it prints the final result of billions of logical decisions. Before the frightened eyes of the hushed audience is the succinct answer: "THERE IS NOW!"

An individual's reaction to this story—as in the case of beauty—is very dependent on what "is in the eye of the beholder." Your personal experience with computers may leave you with unremitting admiration for their capabilities. Or, at the other end of the spectrum, you may react with disgust mingled with disquieting fear.

To some, the computer is the mechanical genius that can instantly notify a person that reservations are confirmed for a 10,000-mile (16,090-kilometer) trip, assist a lawyer in finding pertinent data for a difficult case, and, in its relaxed moments, serve as a formidable opponent in chess or ticktacktoe. To others, the computer is the blind, error-prone machine that confuses their bank balance, keeps dunning them for a long-paid bill and stores within its "memory" defamatory information about them for the rest of the world to see at the push of a button.

How do you view the computer? Would

you like to take a closer look at this many-faceted electronic wonder?

Why Was It Developed?

Historically, man has tried to extend his own capabilities to speed up or eliminate repetitious work. For years, many physical tasks—plowing, walking, manufacturing—have been facilitated by mechanical laborsaving devices. But mental processes, however repetitious, were long thought to be beyond the realm of automation.

Take, as an example, the manufacturer who requires the adding up of a column of figures to arrive at his current inventory. Originally, this tabulation was a completely mental process. Then, with the advent of the adding machine and modern calculators, the actual count was automated, although the entry of data remained manual. The physical movements of the operator became the slowest part of the process. Boredom and carelessness added their burdens to the procedure.

Could a machine be designed to "read" the numbers, produce the effect of pressing the number keys, determine whether to add or subtract, and then print the total? It could! Data, entered by means of keypunched cards or magnetic tape, or even "scanned" directly from a source document by an optical character reader, could be fed directly into a computer. But how would a machine know what to do with it?

The stored program concept was the answer. While the adding machine or the calculator could do only one or two operations for each key pressed, a computer with a stored program, or "memory," could have a series of instructions to direct it on many independent paths, based on its analysis of the input data. As the capacity and the speed of the computer memory increased, the possibilities became breathtaking.

Wider Application of Computer Power

Can you imagine your thoughts as a manufacturer while pondering this potential? You might reason: "If the machine can add up our production and subtract what we sell, why can't we let it keep track of our inventory and "tell" us when the count gets low? Better still, let it tell us when we get below 200 on our fast-moving items and below 20 on the slow movers? But wait! We have heavy seasons at certain times of the year. Give it last year's sales history and let it tell us what to expect every week. We know what each branch of our company needed last year. With that information, this machine could schedule automatic shipments of the same amounts this year. Could it "read" an order, break it down to sub-components, and tell us when to start production for on-time delivery? Could it . . . ?"

Of course, it could. And the computer is doing this and much more for many concerns today. The potential is limited only by the available time, power and equipment of the computer system and the imagination and versatility of the user.

Fast and Getting Faster

To illustrate the speed of modern computers, picture a clerk facing the problem of adding 100,000 seven-digit numbers. Typed single-spaced on normal-sized stationery with 10 columns per page, these numbers would fill about 150 pages. Using a calculator, entering seven digits and pressing the "Add" key once each second, our hardworking human would labor almost 28 hours. How discouraging if a computer were to begin the task simultaneously! Before the man pressed the "Add" key for his first set of digits, the computer would be printing out the answer!

The speedy computer will work like any machine—without tiring or getting bored,

and with uncanny accuracy, if properly programmed. But what about costs? Well, while computer processing in the early 1950's cost \$1.26 for 100,000 calculations, the cost today is less than one cent for the same work. New "magnetic bubble" memories may offer a thousandfold reduction in the size of the computer memory banks, and technicians envision a complete computer memory facility on a quarter-inch metal chip!

Does this frighten you? Do you feel as did one researcher, who concluded that in a few centuries our only hope is that computers will be willing to keep us as pets? Will computers become tyrants over us? In seeking an answer, it certainly is time to review their limitations.

Limitations of Computers

As awesome as its capabilities are, the computer is still a machine. Fittingly, the *Encyclopædia Britannica* states: "The computer cannot exercise judgment or common sense, and it must be meticulously instructed in the program as to how to handle every contingency." Yes, the programmer must supply the imagination and reasoning ability as he develops the instructions to direct the processing. The computer, like any other machine, can do no more and no less than follow the designated path laid out for it by the programmer. It can determine (if designed to do so) whether a particular statement is wrong according to the rules of the computer language. But it cannot determine if the statement is logically right or wrong for achieving the desired result.

A major part of a programmer's work is termed "debugging," that is, locating and eliminating "bugs" or logic flaws not perceptible to the computer. This is done by testing the program using specially prepared data and comparing the output with predetermined correct results. Likely,

then, you can see that the total dependence of a computer system on the programmer is the result of the machine's complete lack of judgment. This electronic marvel is, as one programming instructor aptly termed it, a "high-speed moron"!

The computer will follow instructions blindly, with no conscience to be troubled by something wrong. Thus, a programmer could cause a computer to be "prejudiced" by varying its action based on certain combinations of letters in the first and/or last names of the applicant. The door is also open for an unscrupulous programmer to direct the computer for his personal benefit. The *New York Times* of July 3, 1977, pointed out that computer-aided crime is now estimated at \$300 million a year, with the average take being \$500,000!

Clearly, a computer cannot do more or better things than man; it can only do certain things faster. Interestingly, *Natural History* magazine had this to say in comparing man and computer: "Scaling today's computers upward in size, a machine matching the human brain in memory capacity would consume electrical energy at the rate of one billion watts—half the output of the Grand Coulee Dam—and occupy most of the space in the Empire State Building. Its cost would be in the neighborhood of \$10 billion. The machine would be a prodigious artificial intelligence, but it would be only a clumsy imitation of the human brain." This journal also stated: "On almost every count, the world's most powerful electronic brains are hopelessly inadequate in comparison with the one-tenth of a cubic foot of gray matter that resides in the human cranium."

Unlike man, the computer can allow for no departure, however slight, from what it is programmed to handle. Would you like to understand this better? Well, to clarify matters, a portion of a simple computer program might suffice.

The Computer Program

The program provides the computer with all the instructions regarding the nature of the data coming in, the processing rules, and in what format the output is to be produced. Returning to our example of the manufacturer, let us write a portion of a program to adjust his product inventory after a day of sales and production. The programming language is Common Business Oriented Language (COBOL). This is what the data looks like:

TRANSACTIONS

00012MADE0120
00150MADE0032
00201MADE0088
00201SOLD0035
00208MADE1134
00301MADE0078
00301SOLD0012
00404MADE1234

OLD MASTER FILE (YESTERDAY'S)

00012RUBBER GASKET 00700150
00150METAL HINGE 01201200
00201BRASS DOOR KNOB00320030
002081 IN WOOD SCREW00980500
00301WINDOW MOLDING 04300090
00404SIX PENNY NAIL 15600999

The foregoing data could be defined within the program as follows
(Note that each X and 9 represents one position of data):

01 TRANSACTION-CARD.	01 MASTER-INVENTORY-RECORD.
05 TRANS-STOCK-NUMBER PIC XXXXX.	05 STOCK-NUMBER PIC XXXXX.
05 SOLD-OR-MADE PIC XXXX.	05 STOCK-NAME PIC X(15).
05 UNIT-COUNT PIC 9999.	05 UNITS-ON-HAND PIC 99999.
	05 MINIMUM-UNITS PIC 999.

After matching each transaction to the corresponding master, the following COBOL statements will apply:

IF SOLD-OR-MADE IS EQUAL TO 'MADE'
ADD UNIT-COUNT TO UNITS-ON-HAND.
IF SOLD-OR-MADE IS EQUAL TO 'SOLD'
SUBTRACT UNIT-COUNT FROM UNITS-ON-HAND.

The new master file after applying the transactions is:

00012RUBBER GASKET 00820150
00150METAL HINGE 01233200
00201BRASS DOOR KNOB00373030
002081 IN WOOD SCREW02114500
00301WINDOW MOLDING 04366090
00404SIX PENNY NAIL 16834999

The computer cannot actually be directed by this almost-English program, but it will first convert it to a machine-readable language by means of a special program called a "compiler." Now, a computer program may use the words "STOCK-NUMBER" and "UNIT-COUNT," but these mean absolutely nothing to the machine. It uses them only to link its processing steps to specific data storage areas. The names "JOHN" and "MARY" could replace these words throughout the program and exactly the same machine-language code would result. The COBOL language is designed with the reader in mind.

Potential Problems

While the foregoing program will work, there are many sources of error not yet provided for. What would happen if a card had been punched with "SOLO" instead of "SOLD"? And what if the number had been one position to the right? Or, what if the number field held "12X4" instead of "1234"? Our precise friend, the computer, would be lost indeed. Additionally, what if, through error or in fact, the total inventory exceeded 99,999, or the figures were correct but three days late? Good

output results cannot be obtained without good input. In the computer community, this concept has given rise to the self-explanatory expression "Garbage in—Garbage out."

The programmer must combine the imagination to think of all possible errors with the perseverance to make provision for each one. *The Mythical Man-Month* describes it this way: "Designing grand concepts is fun; finding nitty little bugs is just work. With any creative activity come dreary hours of tedious, painstaking labor, and programming is no exception." Even with the programmer's best efforts, the output of any computer system must still be subject to human review and correction if necessary. Neither the computer nor the programmer should be considered infallible.

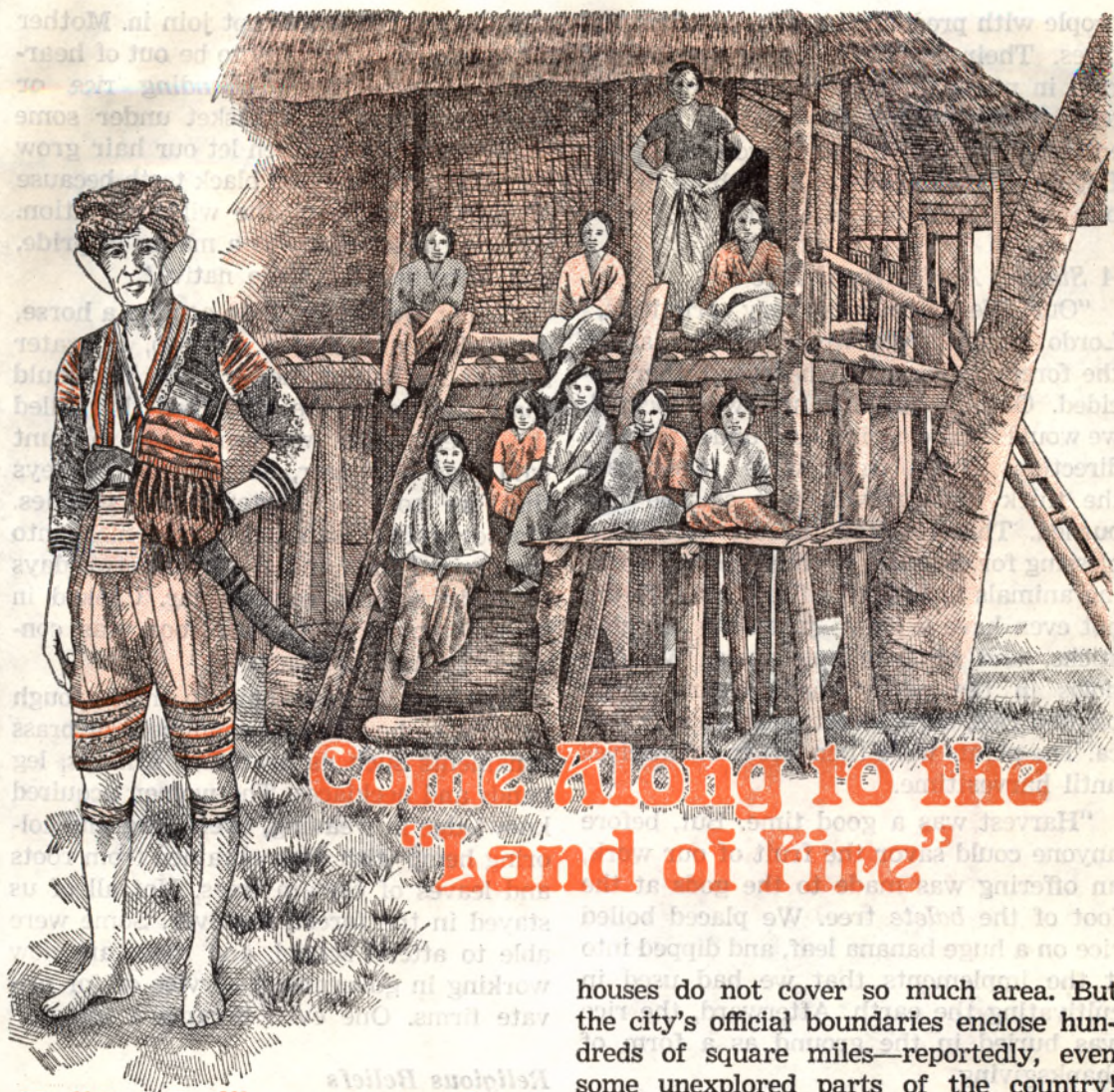
Proper View of Computers

The electronic computer, with its vast capabilities in speed and precision, is an excellent slave to do the bidding of man. Properly directed, it can relieve him of a great deal of the boredom and frustration associated with repetitious tasks. It can free him to challenge his mental powers. But the human qualities of empathy, compassion, initiative, insight and imagination cannot be programmed into a machine. Man, as master of the machine, must guide it, review its work, and readjust its actions as this becomes necessary.

Machines such as the electronic computer may perform awesome technical tasks. However, they remain an extension of God's handiwork, not an improvement on it. The computer is a machine, not to be feared or revered by man, but to be used to relieve certain burdens and provide him the freedom to experience more fully the joy of living.

In Future Issues

- △ *Values to Live By*
- △ *Who Is "the Alpha and the Omega"?*
- △ *Creation Goes to College*



Come Along to the "Land of Fire"

By "Awake!" correspondent
in the Philippines

DO YOU have a thirst for adventure? Fine! Then accompany us to the "Land of Fire."

We are heading for the Davao region, which embraces three large provinces in the southern Philippines. Central to the area is the city of Davao, technically the largest city in the world, although its

houses do not cover so much area. But the city's official boundaries enclose hundreds of square miles—reportedly, even some unexplored parts of the country! Many Filipinos from farther north migrate here in search of a better life. But long before them, the Bagobos occupied the area, then called *Daba-Daba*, or "Land of Fire."

That name came from the tribal custom of burning the *daba-daba*, a bush considered sacred by the Bagobos. The people would burn it at the foot of Mount Apo, the highest peak in the Philippines. These original inhabitants, still found among the immigrants, are a peaceful, brown-skinned

people with predominantly Indonesian features. Their language has a vocabulary rich in nuances. True, civilization has altered their ancient way of life, but not entirely. Let our friend, Lordo, a typical Bagobo who remembers something of the old ways, tell us about them.

A Simple, Agricultural Life

"Our life once was very primitive," Lordo begins. "We would wander about the forest, moving to wherever father decided. Once a suitable site was located, we would start clearing land under father's direction. Huge trees were felled and the thick undergrowth was slashed and burned. This resulted in soft ground—a blessing for us, since we then had no working animals to help us till the soil. We did not even have a plow—just *bolos*, digging sticks, and other simple tools. We dug holes in the newly made clearing and planted rice, corn, sweet potatoes and abaca. The plants were then left to themselves until harvesttime.

"Harvest was a good time. But, before anyone could savor the fruit of our work, an offering was made to the gods at the foot of the *balete* tree. We placed boiled rice on a huge banana leaf, and dipped into it the implements that we had used in cultivating the earth. Afterward, the rice was buried in the ground as a form of thanksgiving.

"We lived in a hut that father built of cogon grass, bamboo and lengths of wood chopped from the forest trees. It was a low structure, one hugging the ground. Of course, we had no furniture, just some fire stones in the corner. We slept and ate on the floor, using fingers for forks and coconut shells for bowls.

"Looking back, our family relationship seems to have been very warm and close. Each one knew his place. When father and other men would talk together, usu-

ally the women would not join in. Mother always found some way to be out of hearing distance—maybe pounding rice or weaving a mat or a basket under some shady tree. We children let our hair grow long then, and we had black teeth because of chewing some of the wild vegetation. Having black teeth was a matter of pride, and identified the 'true native.'

"Later, we were able to acquire a horse, some dogs and also a carabao, or water buffalo, for hauling heavy loads. We would snare and tame the wild fowl that filled the forest. Also, we were able to hunt wild pigs and deer, as well as monkeys that we sold or bartered for supplies. Mother would clean and cut the meat into the desired sizes and store it for two days or so in a large earthen jar. Cooked in green bamboo tubes, the food was considered a real delicacy.

"We also learned how to make rough pottery, or how to cast small bells or brass ornaments such as bracelets, armlets, leg bands and necklaces. The women acquired knowledge in weaving, overlacing and coloring hemp with dyes obtained from roots and leaves of certain trees. Not all of us stayed in the forest, however. Some were able to attend school, and these are now working in government service or for private firms. One even became a mayor."

Religious Beliefs

According to Laura W. Benedict, in her book *Bagobo Ceremonial, Magic and Myth*, the Bagobos as a whole worship numerous gods and have many religious rites. One of these rituals is the *Ginum* (from *inum*, meaning "to drink"). Liquor flows during this ceremony, and at one time it was accompanied by the sacrifice of a fowl, or of even a human. For protection against ghosts and demons, the Bagobos have rites involving much music, chanting, dancing and feasting.

Rice sowing, harvesting, marriage and burial—all are accompanied by ritual. During the *Manganito*, a night gathering, the people believe that they receive messages from the various *anitos* (gods) through a medium, usually a woman. But Bagobo religion seems more concerned with avoiding the effects of the *buso* (demons) than with the worshiping of gods.

The village head is called a *datu*, and he is assisted by the older men and some influential women. They handle religious or secular problems in an informal council. Also, there are priest-doctors, men or women who have some knowledge of healing with herbs or magic. They perform marriages and officiate at harvest sacrifices.

Courtship and Marriage

Among the Bagobos, courtship is encouraged so that the young people can get to know one another well. Girls are free to accept or reject suitors. Usually, the boy will ask a girl directly for her hand in marriage. If her parents object, he will give them a gift to appease them. But if the boy is accepted, the girl's father will return the equivalent of half the value of the gift, so that it does not appear that his daughter is being sold.

"In some instances," Lordo says, "the young man will go straight to the girl's parents and ask for her hand. The parents will call the girl and ask if she wants the boy. Guided by her feelings, the father will make a decision. Sometimes the parents will ask for presents. If the boy cannot afford gifts, he will work to obtain them." In other cases, a boy may tell his father that he wants to marry a certain girl. In turn, the father will go to her parents and arrange the whole matter.

A wife is honored in the household and has an influential role even in major decisions. Usually, the man is monogamous.

However, according to Lordo, he can have additional wives if he can afford them.

Rites accompanying the marriage ceremony include the discarding of old garments by throwing them into the river to cast away disease. Spears are pointed toward the mountain to ward off misfortune. Then locks of hair from the couple are plaited together to symbolize their union. Also, gifts are exchanged. The entire ritual covers more than 24 hours, and informal drinking and feasting often begin a day or two before the formal ceremony.

What About Death and Burial?

These sad events have their own ritual, too. After death, the body is laid on a mat on the floor (with a little cushion placed under the head) and is covered with a piece of hemp or cotton. "At death," says Lordo, "it is believed that a 'soul' departs from the body and is reborn into other forms of life. Hence, the Bagobos will not harm a butterfly, mosquito, lizard, fly or cicada, particularly at night. It could be the 'soul' of the departed one!"

One or two nights before burial, an all-night watch (*damag*) is observed to protect the corpse from the demons. On the coffin or on the pall one sees a crocodile design, with open jaws showing tongue and teeth. This device is considered effective in scaring away the demons. "As the funeral procession starts to leave," Lordo adds, "water is poured near the lifeless body in the hope that the 'soul' will not return. Ashes are spread at the foot of the stairs to catch footprints. In this way, the survivors will know whether or not the deceased has returned on the third day. If a grasshopper or another insect appears on that day, it is said that the dead person is returning, and so food is offered wherever the creature alights. If the one who died was a man, tobacco is

offered too, while for a woman a flower is added."

The body is disposed of in different ways. At one time, it was just lowered *onto* a mat spread at the bottom of a pit. Sometimes the body was wrapped in bark, or simply left high up in a tree! Another custom was to leave it in the house with doors and windows tightly shut. The family would abandon that house and build a new one nearby. After a year, the traditional black mourning clothes are thrown downstream so that the "soul" of the dead will not bother the living anymore.

Breaking Free

Although many of these interesting people profess to be Christians, the ordinary Bagobo still makes offerings at the foot of the *balete* tree. Yes, he carries on the old pagan traditions of his forefathers.

When Lordo was 12 years old, he seemed to be the ideal choice to succeed his grandfather, who had many occult powers. In retrospect, Lordo states:

"I longed for the time that I would have all his power, and more. I dreamed of becoming a *datu*, having the most beautiful girl as my bride, or even having several wives! I wanted the power of life and death. Therefore, every day before lessons with grandfather, I would make offerings to the gods at the foot of the *balete* tree.

"Grandfather taught me how to use local weapons, how to mount a horse and dismount with lightning speed, and how to throw a spear with uncanny precision. Not only did he teach me all the other arts of offense and defense that he knew; he also taught me how to kill for a price. Home-life no longer interested me. I was obsessed with my dreams, and would roam deep into the forest after lessons in order to commune with nature. Often I would spend days without food, sleeping on the giant roots of the huge forest trees.

"My progress was excellent. But then grandfather died, and all my dreams were for nothing! Distraught, I became a drunkard and a gambler, and squandered my youth in the pursuit of worldly pleasures. Then, sometime in 1948, I found another dream on the basis of which to build and work.

"One of the *Kamatuoran*, or 'Truth people,' as Jehovah's Witnesses were then known, left on my doorstep a copy of their Cebuano booklet *Uncovered*. Previously I had avoided the Witnesses, but now I read some of the booklet and the message appealed to me. Eventually I spoke with them, and they have been my regular visitors ever since.

"Of course, this newfound dream brought on me the wrath of my father, who did everything he could to dissuade me. Even my dear wife (yes, I was married by then) called me names to discourage me. Nevertheless, I was determined. After a most difficult struggle, in Jehovah's strength I was able to abandon all my vices and become a clean-living man.—Phil. 4:13.

"After observing the dramatic change in my life, my wife also became interested in Bible truth. In fact, she chided me for not telling her about my newfound faith right from the start! She would have joined me earlier, she said. Later, we were both accepted for baptism, and throughout the years since then have seen Jehovah's rich blessing on us. Now I am an elder in one of the many congregations of Jehovah's Witnesses in the 'Land of Fire.'"

Generally, Jehovah's Witnesses find it easy to talk with the Bagobos, although most of them have difficulty accepting Bible truths in place of their age-old traditions. Nevertheless, there are those who, like Lordo, have made the change and are holding fast to true Christianity. They are among the throngs now streaming 'to the mountain of Jehovah's house.'—Isa. 2:2-4.

versatile vegetation

By
"Awake!"
correspondent
in Zambia



MANY persons are awestruck by the beauty of vegetation. Even a certain poet doubted the existence of "a poem lovely as a tree." On the other hand, there are persons who thrill at the cry of "Timber!" as they watch another giant of the forest crash to its doom as fodder for the sawmill or as raw material for the papermaker.

Somewhere in between those extremes is a view of vegetation held by people who live close to the earth. They may be living in the forests of the Amazon valley, in habitable parts of Asia's mountains, or in villages amid the African bush.

These people keenly appreciate the versatility of plant and tree life. While inhabitants of "advanced" countries frequent the drugstore for preparations to combat

symptoms of illness, individuals who live close to the earth often find remedies growing naturally that produce similar effects.

"What is troubling my poor little baby this morning?" asks a mother in Zambia as she joggles a teething child slung over her back. "I think his teeth are bothering him again." She sends an older boy to get bark from the *muSomp* tree (*Brachystegia floribunda*, according to botanists). As quickly as you could recognize the label on a bottle of aspirin, the youth spots the correct tree with its dark-brown bark, fissured and scaly. He hurries home with a handful of bark scales and watches with interest as mother mixes up a concoction to soothe the gums of the crying infant.

Common to families living under primitive conditions is infant diarrhea. In this respect also many have come to appreciate versatile vegetation. A small woodland tree with apricotlike fruit has proved to be helpful in treating this malady. Known to certain tribes in Zambia as *muBangalum*, this tree has bark and roots that contain an agent for cleansing the bowels.

The list of ailments is vast, and so is the number of medicinal plants useful in treating them. Certain powdered roots, for example, will ease the pain of toothache and earache. Cuts and sores respond favorably to a preparation made from the bark of a tree known as *mWangula* to the Lozi, and as *muKamba* to the Tonga people of Zambia. Beneficial too is the baobab tree, common to tropical Africa. It yields cream of tartar and pectin and, in its dried fruit pulp, it has the highest known concentration of vitamin C. Dissolved in water, this pulp makes a refreshing drink.

Would it be wise for someone inexperienced to experiment with plants so as to treat illnesses? Beware of this! Even plants with medicinal properties can harm persons if taken in a wrong dosage. The bark of the *muBangalum* tree mentioned

earlier is an example. Though in small doses this bark will correct infant diarrhea, it is said that an overdose leads to inflammation of the kidneys, and may result in death.

Some plants are deadly, though they may have innocent names. A hedge plant of West Africa known as "cherry pie," for instance, has a quinelike alkaloid in its leaves. This can make animals sensitive to ultraviolet light, as well as produce dermatitis and intestinal hemorrhage. Few would associate danger with the lima bean. Yet its seeds and leaves (not the bean itself) contain elements that can kill an animal within an hour of their entering its stomach. Also dangerous are the seeds of the wild sweet pea. If eaten by children, they have been known to cause death, following the symptoms of vomiting, diarrhea and the twitching of the limbs.

The shrub known to botanists as *Caparis tormentosa* is unusual. Its fruit is eaten voraciously by monkeys and birds, but it is poisonous to humans. Another poisonous plant is *muWa*, which has

purple-petal flowers. And our list would not be complete without reference to what is here called *fwaka*. This is the tobacco plant, widely cultivated in Central Africa. The leaf contains nicotine, a highly poisonous liquid alkaloid that produces death by paralysis of the respiratory system. The reaction from nicotine is extremely rapid when it is taken in its raw state.

However, natural poisons can serve a beneficial purpose too. The low bulbous *Scilla hyacinthina*, which has purple-spotted leaves and purple-green flowers, is used as a rat poison in Zambia. Bark and pods of the wild syringa, seeds of the wild melon and bark and red sap from the *muKwa* tree serve to stupefy fish for easy catching. Fish caught in this way, however, should be boiled before they are eaten.

Many indeed are the varieties of vegetation and their uses. Reflecting on this fact makes us exclaim with the psalmist: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." —Ps. 104:24.

A Baby's Need for Closeness

FOR several generations, the approach to childbirth in a number of countries has been to separate the newborn baby from its mother for long periods of time. It is usually placed in a room with other babies.

However, more doctors are now saying that carefully controlled experiments show that the contact that a mother has with her child in the first hours of a baby's life may have long-lasting beneficial effects on the baby, and on the mother too. Mothers who have more early contact with their babies seem to be more affectionate with them later and speak to them with a greater number of words and questions. It is felt that the more early attention the baby receives, the greater its emotional and intellectual development will be.

Dr. John Kennell, a pediatrician in a children's hospital in Cleveland, states: "The earlier you put mother and child together for extended periods the more powerful the effects will be." Some doctors now say that the separate rooms for babies in hospitals ought to be eliminated.

The Bible's View



Is Showing Favoritism a Sin?

ACCORDING to the Bible, sin is anything that does not harmonize with God's personality, standards, ways and will. Since man was created in God's image, a failure to reflect that image properly is sin. (Gen. 1:26, 27; Rom. 3:23) Does the showing of favoritism mar man's reflection of God's likeness and glory? It most certainly does, for "God is not partial." —Acts 10:34.

Hence, Christians must guard against showing favoritism. It is a sin that can easily ensnare them. In fact, there were believers in the first century who yielded to this sin. The Christian disciple James wrote: "My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor man in filthy clothing also enters, yet you look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in a fine place,' and you say to the poor one: 'You keep standing,' or: 'Take that seat there under my footstool,' you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?"—Jas. 2:1-4.

Consider what James was here saying. Could a person adhere to the faith that is centered in Jesus Christ and at the same time manifest favoritism toward people? This is impossible, for Jesus Christ "gave himself a corresponding ransom for all." Furthermore, it is God's will "that all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:3-6) Therefore, it was contrary to the Christian faith for a believer to imply by his actions that the rich were more deserving of hearing the "good news" than the poor.

Yet that is what some Christians were doing. If a wealthy man came to one of their meetings, they would make special efforts to welcome him and to conduct him to a fine, comfortable seat. However, when a poor man in ragged clothing attended a meeting, he was virtually snubbed. He was told in effect: 'Just stand where you are. Or, if you prefer to sit, seat yourself on the floor.' The one saying this had such little regard for the poor man that he thought nothing about the man's having to stand or his sitting on a level lower than a footstool. What did the disciple James call persons who made such class distinctions? They were "judges rendering wicked decisions."

By failing to welcome the poor man, they were not treating him as a person for whom Christ died and who had a right to come to "an accurate knowledge of truth." They were evaluating the worth of a man on the basis of his possessions. This was certainly wicked, totally contrary to the view that Jehovah God and Jesus Christ have of people. It also violated the spirit of Christ's teaching that all members of the congregation are "brothers," with an equal standing before God.—Matt. 23:8.

Additionally, the disciple James indicated that the showing of favoritism to the rich was un-

reasonable. We read: "Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? You, though, have dishonored the poor man. The rich oppress you, and they drag you before law courts, do they not? They blaspheme the fine name by which you were called, do they not?"—Jas. 2:5-7.

The believers to whom James directed his words knew that the majority of those who embraced the Christian faith had come from among the poor. As the apostle Paul had earlier written to the Corinthians, this could easily be observed. "You behold," said Paul, "his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth." (1 Cor. 1:26) Unlike many of the poor and afflicted who had a real longing for God and who recognized their dependence on him, the rich generally trusted in their wealth. Because the poor had the right attitude toward spiritual things, Jehovah God saw fit to exalt them. In the world, the poor had nothing—no dignity, no influence, no prominence. But Jehovah God favored them with priceless spiritual riches, making them rich in faith, and constituted them heirs in the heavenly kingdom. So, then, it was unreasonable for Christians to dishonor the poor who might come to one of the meetings of the congregation, to view them as being unfit even to have a seat.

Likewise, a person's giving preferential treatment to the rich was unreasonable. As a class, the wealthy did not deserve it, for their actions did not commend them as fine persons. They were oppressive, harsh and unloving. They were among the leading opposers of Christianity, blaspheming the name of Christ.

Then, too, partial treatment of individuals violated the new commandment that

Jesus Christ gave to his followers. The Son of God stated: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) Jesus Christ manifested a self-sacrificing love. He willingly surrendered his life for others. Hence, since the Law given through Moses only required loving one's neighbor as oneself, the new commandment really called for more. Viewed in this light, a Christian's dishonoring a poor man was a serious violation of the law of love.

The disciple James stressed this very point, saying: "If, now, you practice carrying out the kingly law according to the scripture: 'You must love your neighbor as yourself,' you are doing quite well. But if you continue showing favoritism, you are working a sin, for you are reprov'd by the law as transgressors." (Jas. 2:8, 9) For Christians under the new commandment to show neighbor love for a poor man would be commendable, though not the complete fulfillment of their obligation toward him. However, by dishonoring the poor man, they would be disregarding the "kingly law," the law of the great King Jehovah, which is also a royal or an excellent law. On the basis of that law, all who showed favoritism were sinners.

Accordingly, if we desire to stand as approved before God and Christ, we must root out of our hearts any tendency to show favoritism. A person's position in the world, his educational background or financial standing should not affect our judgment of him as a person. Nor should we look down on anyone, regardless of how lowly he may appear to be. If the Most High God views a person as deserving of his love, who are we to say that such an individual is unworthy of our love? That would indeed be wicked. A person would thus imply that he is greater than God.

Watching



the



World

Annual per Capita Income

◆ Sweden holds first place in per capita income among the 24 industrial non-Communist lands making up the Organization for Economic Cooperation and Development (O.E.C.D.). According to the O.E.C.D. yearbook for 1978, the five top countries and their per capita gross national product (G.N.P.) are: (1) Sweden, \$9,030; (2) Switzerland, \$8,870; (3) Canada, \$8,410; (4) United States, \$7,910; (5) Norway, \$7,770. G.N.P. income is the individual citizen's share of everything produced in a nation, if equally divided, and does not indicate the average wage. The yearbook's information was based on statistics of two years ago.

Skin Cancer Defense

◆ In the United States, over 300,000 skin cancer cases are reported annually by the National Cancer Institute. More than 6,500 cases prove fatal. Health authorities consider excessive sunshine responsible. Why? Because "too much sunlight destroys cells in the upper layer of the skin, leaving it vulnerable to cancer," comments *U.S. News & World Report*. Although it is said that, in most cases, skin cancer can be cured if it is detected early enough, the journal observes that "the best defense is avoiding overdoses

of sunshine." Sunbathers may wish to heed such advice.

A "First" on Everest

◆ Two Austrian mountain climbers recently reached the top of Mount Everest without using oxygen, according to a report by Nepal's Ministry of Tourism. Reportedly, the men—33 and 35 years of age—even slept without supplies of oxygen while ascending the 29,028-foot (8,848-meter) peak. Previous climbers had always carried an oxygen supply to aid them in breathing when on the earth's highest mountain.

Contaminated Syringes

◆ Feverish conditions following intravenous injections probably are caused by the coagulated blood that remains in previously used syringes. This is the conclusion drawn by Professor Toshinobu Aoyama of Kyushu University's pharmaceutical department and presented at a meeting of the Japan Pharmaceutical Society held recently at Okayama. Prof. Aoyama and his staff tested 68 syringes containing some foreign substance. "In every case," reports Tokyo's *Daily Yomiuri*, "he found that substance was blood." To prove that such blood could be injected into the body of a later patient, the contaminated syringes were washed in sterilized water

three times and then they were boiled for a half hour, thus surpassing the normal disinfection procedure for syringes. "This cleansing process had no effect on the coagulated blood in the syringes," says the newspaper. Hence, the researchers concluded that persons getting intravenous injections with used syringes could not escape receiving such blood. According to the press report, "Aoyama said that the coagulated blood was surely related to the fevers although how the alien blood could cause febrility was not yet known."

TV Tally

◆ According to the 1978 yearbook of the Organization for Economic Cooperation and Development, for every 1,000 residents of the United States, there are, on the average, 571 television sets. The average per 1,000 in Canada is 366; in Sweden, 348; and in Denmark, 308.

For Healthy Teeth

◆ Many believe that such fibrous foods as apples are excellent for cleaning the teeth. But the *British Medical Journal* holds that, because of their high acidity, apples afford no protection against damage to tooth enamel. Also, they are said to do little as regards cleaning along the gums and between the teeth. Cheese and peanuts are suggested as benefiting an individual's teeth.

Counting Costs

◆ Two persons driving an automobile across the United States can now expect to spend \$60 daily. According to the American Automobile Association, their costs are likely to be \$55 a day for lodging and food. Not counting tips and alcoholic drinks, this amounts to \$27 for meals and \$28 for lodging, although costs vary considerably from one place to another. If you are planning such a trip and your auto averages 15 miles a gallon

(6.4 kilometers per liter), count on \$5 for gas and oil every 100 miles (161 kilometers).

A Cleaner Thames

◆ After several years of effort, there has been notable success in cleaning up the polluted Thames River. A Reuters dispatch from London indicates that the river "has become so clean that it is teeming with fish." During a recent yearly test, 200 fish were caught in its waters, among them such kinds as bass, cod, flounder and whiting.

Immunity Impaired

◆ A recently reported study indicates that cigarette smoking impairs immunity, even among young persons with comparatively brief histories as smokers. University of Pennsylvania researcher Ronald P. Daniele has found that smoking reduces the ability of the lungs to fight viruses and bacteria. While *Science Digest* says that "smokers previously have been found to suffer from more respiratory infections than do non-smokers," Dr. Daniele's new evidence shows that immunity impairment may be an adverse effect experienced rather early by cigarette smokers.

Apples and Fertilizers

◆ In Japan's Aomori Prefecture, famous for its apples, it has been found that the use of chemical fertilizers has caused apple trees to die in less than two decades, whereas their general life-span is 70 or 100 years. Since 1941, the Aomori Prefecture Apple Laboratory has cultivated trees under varying conditions. Results from apple trees grown in a grass bed have not been good because the ground became acid. According to Tokyo's *Daily Yomiuri*, "all of the trees grown in the chemically fertilized bed died by 1958." The trees that fared best were those drawing nutrition from compost.

Plague Alert

◆ The World Health Organization (WHO) recently reported the discovery of four plague-bearing rats among 1,600 rodents captured in a warehouse at Kobe, Japan. This has given rise to a plague alert. According to the journal *To the Point International*, the plague was responsible for "about 43 million deaths by the end of the 14th century." But the magazine says that "in recent times there have been only small outbreaks." Two years ago, WHO reported that 741 persons had been affected, of whom 85 died. Reportedly, in 1975 there were 49 cases of plague in Angola, 16 in Mozambique and 12 in Zaïre, with 50 in Madagascar during 1976. However, from 1968 to 1976 there were just two cases in Europe.

Why Not Drink and Drive?

◆ Besides increasing the danger of involvement in an auto accident, drinking alcoholic beverages may result in impaired heart action, thus heightening the possibility that some types of injuries will result in death. This seems to have been indicated in a study made by Dr. Gary G. Nicholas of Penn State University. In tests, some rats were injected with an alcohol solution, whereas others were not. Then all the rats were given injuries comparable to those a car driver might sustain if the steering wheel smashed into his chest during an automobile accident. Ninety percent of the rats injected with alcohol died, compared with only 20 percent of those in the group that had not been given alcohol.

"Dramatic Upsurge"

◆ A Census Bureau study notes that there has been a "dramatic upsurge" in the United States divorce rate. Based on figures collected in March 1977, the study reveals that there were 84 divorced individuals for every 1,000

married persons. Since 1970, there has been a 79-percent increase in the country's divorce rate, whereas throughout the 1960's, the ratio increased just 34 percent.

Bullfighting Wanes

◆ There are said to be just three veteran matadors in Spain. According to *Parade* magazine, "aficionados, who can differentiate skillful cape-work from show-biz flamboyance, say the bullfight has deteriorated into a tourist attraction." Reportedly, Spanish youngsters prefer to become soccer players.

For Broken Legs

◆ In St. Barbara's hospital at Gladbeck, Federal Republic of Germany, plaster casts long used for broken legs are giving way to hard-foam casings with zippers. Although lighter in weight, these casings actually are harder than plaster, and they can easily be removed.

New Plastic Piping

◆ In Nepal, a new kind of plastic piping is being used for a 10-kilometer (6-mile) water network under the temples of Bhaktapur. Developed by a company in the Federal Republic of Germany, the plastic pipes are said to be tougher than regular metal water piping, and the periodical *Scala* says: "Since the individual plastic pipes can be completely sealed once laid, they may be regarded as earthquake-resistant."

They 'Live Together'

◆ Statistics recently released by the Census Bureau reveal that in March 1977 (when figures were gathered) 1,508,000 unmarried United States residents were living with an individual of the opposite sex in two-person households. When compared with the 1,320,000 having such living arrangements in 1976, this indicates a 14-percent increase during a

12-month period. Although information on the personal relationships of such couples is **not obtained**, according to the bureau, "it seems likely that most of them were partners, roommates, companions or friends."

Magnetic Mouth

◆ Dr. William Smith of the Albany Medical College, with the aid of General Electric magnet technicians, has built an entire artificial upper jaw for a 17-year-old auto-accident victim. Fourteen tiny cobalt-samarium magnets were used to hold together three plastic segments. This prosthesis can easily be removed for cleaning. The young man's "magnetic mouth" is the first of its kind; and the entire segmented upper jaw weighs only three ounces (85 grams).

Suicide Record

◆ Hungary has the highest suicide rate of any country. Employment and housing problems are said to be among contributing factors. According to the *New York Times*, about 4,500 persons killed themselves in that nation last year. This puts Hungary's suicides 50 percent above those of Denmark, which has a rate that ranks second in the world. In Hungary, reportedly, over 20,000 individuals tried but failed to commit suicide during the past year.

Telephone Users

◆ On an average, United States residents have 695 telephones for every 1,000 persons. Sweden is in second place, with 661, and Switzerland is third, with 611 telephones per 1,000. So reports the 1978 year-

book of the Organization for Economic Cooperation **and Development**, which is comprised of 24 industrialized non-Communist nations. The year-book contains statistics of two years previous.

A "Superdog"?

◆ Seven-year-old Danny—a 15-pound (7-kilogram) poodle—was "inspecting" the roof of a building being constructed in Alexandria, Virginia, U.S.A., when he heard the whistle of his master. Obediently responding without delay, the dog took the "express" route to the ground by jumping the 14 stories. His 140-foot (43-meter) plunge ended in a heap of mud. Minutes later, Danny was up and limping about, his injuries being rather minor.

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