

Awake!

AUGUST 22, 1979



The **SEARCH**
for **HAPPINESS**

FEATURE ARTICLES

Some persons adopt a self-imposed martyrdom, thinking "its forced piety, its self-mortification, and its severity to the body" will give their lives meaning. Others go to the other extreme, going all out for play. What is the balanced way to happiness?

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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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IS THIS THE WAY TO HAPPINESS?

IN PURSUIT of happiness many go to extremes. Consider, for example, the case of Caterina Fieschi. She came from a well-to-do family in Italy, was intelligent and very religious. Mental depression from an unhappy marriage caused this young lady to seek relief through the gaiety and comforts that her position in society made available.

That changed, however, when Caterina reached the age of 26. At that time the young woman experienced what has been termed "conversion." Thereafter she "made great penances, so that all her senses were mortified. . . . So soon as she perceived that her nature desired anything, at once she deprived it thereof. . . . She wore [a garment of] harsh hair, ate no meat nor any other thing that she liked; ate no fruit, neither fresh nor dried . . . and she lived greatly submitted to all persons, and always sought to do all those things which were contrary to her own will."

That account is from the biography of one who came to be known as "Saint Catherine of Genoa." When asked the reason for engaging in self-torture, she replied: "I do not know, but I feel myself drawn inwardly to do this . . . and I think it is God's will." She believed that torturing herself was a means of purification for gaining God's favor and true happiness.

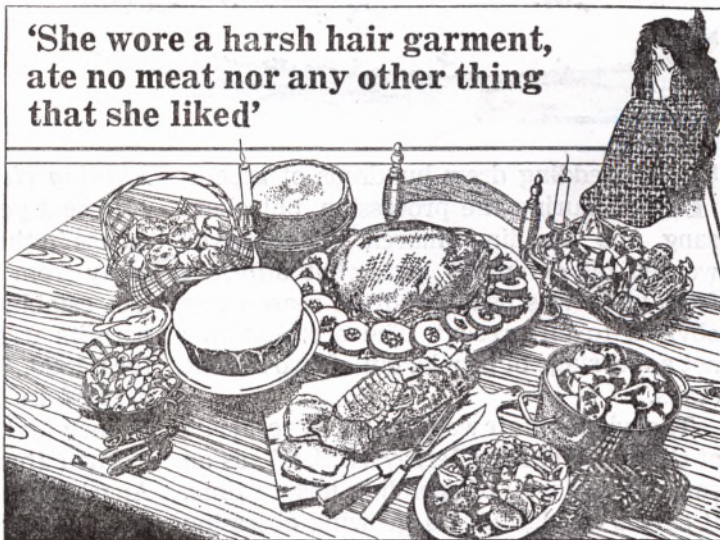
A like viewpoint was held by the Spaniard known as "Saint John of the Cross." He recommended, among

other things, that people seek out 'not what tastes best, but what is most distasteful; not what most pleases, but what disgusts; not what is highest and most precious, but what is lowest and most contemptible; not the best in everything, but the worst.' He advised: "Despise yourself, and wish that others should despise you; speak to your own disadvantage, and desire others to do the same; conceive a low opinion of yourself, and find it good when others hold the same." Similar views have supporters even today.

But is such extreme self-humiliation the way to find real, lasting happiness? Not according to the Bible. The apostle Paul writes:

"Did you not die with Christ and pass beyond reach of the elementary ideas belonging to this world? Then why behave as though you were still living the life of the world? Why let people dictate to you: 'Do not handle this, do not taste that, do not touch the other'—all of them things that must perish as soon as they are used? That is to follow merely human injunctions and teaching. True, it has an air of wisdom, with its forced piety, its self-mortification, and its severity to the body; but it is of no use at all in com-

'She wore a harsh hair garment, ate no meat nor any other thing that she liked'



bating sensuality."—Col. 2:20-23, "The New English Bible," margin.

Extreme "self-mortification" is a sham, with merely "an air of wisdom." It is neither pleasing to God nor of any use in attaining happiness.

What about the opposite extreme of living mainly for pleasure? Is that perhaps the way to the genuine joy of living? Many believe so. Some of their exploits at pleasure-seeking are set forth in the next article.

THEY GO ALL OUT FOR PLAY



THE wedding drew hundreds of spectators. During the procession, onlookers sang the wedding march. The mayor worded his ceremony somewhat different from what was usual, and the reason was obvious to all present. The occasion was not a marriage of people, but of two hermit crabs.

The whole affair was devised by residents of Ocean City, New Jersey (U.S.A.), as an entertaining way of spending leisure time. It serves to highlight a growing obsession

with leisure today. Many are determined to go all out for play.

In America some refer to leisure pursuits as the number one industry. Despite massive increases in the cost of living, money spent on leisure rose from \$58,300,000,000 in 1965 to \$160,000,000,000 in 1977. "America is developing a leisure mentality," observes a recreation analyst for the U.S. Department of Commerce. "This current boom shows no signs of slackening." It is believed that by 1985 Americans will be spending \$300,000,000,000 a year for leisure.

Finding New Ways to Play

Recent years have seen a remarkable increase in the ways people spend their hours away from work. For example, one group has established a "primitive camp" that permits use only of items developed before 1820. The campers spend two weeks dressed in costumes characteristic of the French and Indian Wars.

Then there is the Society for Creative Anachronisms. During leisure hours its members dress and carry on their lives as

if in the Middle Ages. They are divided into four "kingdoms" that are subdivided into smaller areas such as baronies and provinces. Activities include combat in full suits of armor, but with blunted weapons. Someone is selected to judge whether a blow would have maimed or been fatal if struck with a real weapon.

Another playful innovation is 'bathtub racing.' At Saranac Lake, New York, individuals attach outboard motors to real bathtubs and go buzzing about the lake. Similar is activity of the Waterbugs of America Racing Association. However, rather than using bathtubs for clipping over the waves, this organization employs discarded Volkswagen "beetles." After removing the top and making the vehicle watertight, they attach a propeller to the drive shaft.

Why Such Interest in Leisure?

Why is there so much interest in leisure activities today? Some give an unexpected reply. "The meaning of work has changed," notes Dr. John W. Churchill of the Univer-

sity of Maryland Department of Leisure Studies. "I think we have a compulsion to be productive, to achieve, to produce. I think it's a very basic need. Since so many people cannot achieve this in their job, then leisure is the only place to be successful." Dr. Churchill sees the current emphasis on leisure as "a shift over to productivity," rather than a turning away from it.

Another reason for increased interest in leisure today is that many have quit viewing success in terms of income or status in the community. Instead, they equate success with a self-image achieved from bizarre leisure activities. Their desire is not only to play, but to gain recognition from playful exploits.

A deeper reason for so much interest in leisure is the recent explosion of concern for "self." But is self-interest wrong? Is displaying it by having fun something bad? Not necessarily. A measure of interest in oneself and wholesome recreation is beneficial. But, as the following article will show, frequently the pursuit of play gets out of hand.

WHEN PLAY DOES NOT PAY

CONTRARY to the thinking of some, the Bible does not condemn having a good time. As his first miracle, Jesus contributed to the merriment of a wedding feast by replenishing the depleted supply of wine. (John 2:1-11) That Jesus was often present at festive occasions is evident from the fact that his opposers falsely accused him of drunkenness and gluttony.—Matt. 11:19.

The Scriptures encourage putting forth

effort to enjoy life. "I myself commended rejoicing," states a wise Bible writer, "because mankind have nothing better under the sun than to eat and drink and rejoice, and that it should accompany them in their hard work for the days of their life, which the true God has given them under the sun."—Eccl. 8:15.

But what if the pursuit of leisure and pleasure activities become excessive? What if pleasure becomes the principal pursuit

in a person's life? In such cases play does not pay hoped-for dividends of rest, refreshment and enjoyment. Rather, harm may result both to oneself and to others.

Harm to Oneself

Many spend leisure hours in the excessive drinking of alcohol. The Bible's book of Proverbs contains a graphic description of the harm that comes from this:

"Show me someone who drinks too much, who has to try out fancy drinks, and I will show you someone miserable and sorry for himself, always causing trouble and always complaining. His eyes are bloodshot, and he has bruises that could have been avoided. Don't let wine tempt you, even though it is rich red, and it sparkles in the cup, and it goes down smoothly. The next morning you will feel as if you had been bitten by a poisonous snake. Weird sights will appear before your eyes, and you will not be able to think or speak clearly. You will feel as if you were out on the ocean, seasick, swinging high up in the rigging of a tossing ship. 'I must have been hit,' you will say; 'I must have been beaten up, but I don't remember it. Why can't I wake up? I need another drink.'"—Prov. 23:29-35, *Today's English Version*.

However, the harmful effects of alcohol abuse are only one area of personal injuries that come from too much emphasis on pleasure. Jon Nordheimer reports in the *New York Times*: "Leisure time and the spreading affluence of the middle class have swelled the number of Americans seeking psychic renewal, exercise or just plain thrills by exposing themselves to some degree of danger under the guise of recreation."

The same reporter explains that "statisticians for the Metropolitan Life Insurance Company calculate that approximately 10,000 Americans die each year as a result of some avocational planned risk taken for fun or adventure. And the figure is growing."

They "Crack Up on Their Vacations"

Leisure time may lead to psychological problems too. An item in *Parade* magazine (June 11, 1978) begins: "Why is it that many people crack up on their vacations? What is it about vacation-time that triggers psychological upsets? Dr. Heinz Brokop of the Innsbruck (Austria) Clinic blames the disorders on the loneliness of many vacationers, the problems of adjusting to a new environment, boredom, and the letdown following the period of vacation preparation. 'We have more than 2-1/2 million vacationers from all parts of the world,' he explains, 'who visit Austria each year, ostensibly for rest and relaxation. Yet I am kept busy by so many of them who get anything but.'"

It is clear that simply having available free time does not result in happiness. Moreover, many of the ways that people use their leisure hours produce both physical and mental disorders. Sadly, adverse effects from leisure activities frequently are not limited to individuals hurting themselves.

Consequences to Others

What you do with leisure time affects others. As an example, consider the results of tourism in many places. Since tourists require hotels, swimming pools, campsites and roads to gain access to them, frequently the ecology and economy of a particular area suffer. Writer Guy Mountfort explains:

"Biologically valuable swampland is drained, streams are diverted, irregular contours neatly leveled, and natural vegetation destroyed or replaced by more decorative imported species. Soon the site looks precisely like any other man-made resort—modern, functionally efficient, artificially gay, with neither charm nor soul. Although some local employment is generated, transient specialist labor is usually imported and much of the profit goes either to foreign investors or to other regions of the country."

Many vacationers think nothing of defacing natural scenery. According to Mountfort, in the Galápagos islands "hundreds of inscriptions, some of them in letters a foot high, have completely disfigured many rocks and cliffs." Add to this the ill effects from careless pollution of air and water,

driving under the influence of intoxicants, and other evidences of negligence by pleasure-seekers, and the result is truly lamentable.

How can people avoid going to harmful extremes in pleasure-seeking? The next article will provide some helpful guidelines.

YOU CAN GET REAL JOY OUT OF LIFE

EVERYONE wants to get enjoyment out of life. People often try to fulfill that desire by various forms of recreation during leisure hours. There is no denying that recreation can bring benefits both mentally and physically.

However, higher wages and more available leisure time during recent years have led many to an interesting conclusion. They have learned by experience that 'living the good life' neither solves problems nor brings lasting happiness.

How, then, can people get real joy out of life? It will be profitable to consider an experiment made by King Solomon, who carefully investigated the reasons why most people have failed to achieve true happiness. Under inspiration of God, Solomon wrote down his experiences and conclusions in the book of Ecclesiastes. As to seeking happiness by pursuing pleasures, he writes:

"I explored with my heart by cheering my flesh even with wine, while I was leading my heart with wisdom, even to lay hold on folly until I could see what good there was to the sons of mankind in what they did under the heavens for the number of the days of their life. I engaged in greater works. I built houses for myself; I planted vineyards for myself. I made gardens and parks for myself, and I planted in them fruit trees of all sorts. I made pools of water for myself, to irrigate with them the forest, springing up with trees. I acquired menservants and maidservants,

and I came to have sons of the household. Also, livestock, cattle and flocks in great quantity I came to have, more so than all those who happened to be before me in Jerusalem. I accumulated also silver and gold for myself, and property peculiar to kings and the jurisdictional districts. I made male singers and female singers for myself and the exquisite delights of the sons of mankind, a lady, even ladies. And I became greater and increased more than anyone that happened to be before me in Jerusalem. Moreover, my own wisdom remained mine. And anything that my eyes asked for I did not keep away from them. I did not hold back my heart from any sort of rejoicing, for my heart was joyful because of all my hard work, and this came to be my portion from all my hard work."

—Eccl. 2:3-10.

The Bible writer carefully investigated the euphoric feeling that comes from drinking alcoholic beverages and which also is sought today through drug abuse. He amassed great wealth and surrounded himself with paradisaic beauty. He explored every type of leisurely enjoyment, including the best of musical entertainment and the delights of "a lady, even ladies."

Pointing to the thoroughness of his investigation, Solomon writes: "And I, even I, turned to see wisdom and madness and folly; for what can the earthling man do who comes in after the king? The thing that people have already done." (Eccl. 2:12) The point is this: Solomon's investigation was thorough, since as king he had

available sufficient time and resources. With far fewer resources than the king, "what can the earthling man do who comes in after" him? An ordinary person could cover only *some* of the same ground, doing what people have already done. To the person who firmly believes that he can find genuine happiness through pleasure-seeking, the king can answer: 'I've already been there. It doesn't work.'

It is important to note that Solomon did not say that all pursuit of pleasure is a waste of time. On the contrary, he acknowledged gaining a measure of enjoyment from what he did ("my heart was joyful because of all my hard work, and this came to be my portion from all my hard work"). But what was his verdict as to finding lasting happiness in the pleasures of wine, riches, entertainment and similar things? He answers straightforwardly: "And I, even I, turned toward all the works of mine that my hands had done and toward the hard work that I had worked hard to accomplish, and, look! everything was vanity and a striving after wind, and there was nothing of advantage under the sun."—Eccl. 2:11.

This observation should not be viewed as negative, pessimistic. Instead, it is *realistic* and can aid individuals to avoid wasting many years of life pursuing happiness in ways that do not lead to it. On the other hand, the same Bible writer gives fine positive admonition on how to get real joy out of life. Among the things that he recommends is getting work and leisure into correct proportion.

Work Hard, but "See Good"

After describing overemphasis on pleasure as "vanity and a striving after wind," the wise Bible writer goes on to say: "With a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work. This too I have seen, even I, that this is

from the hand of the true God. For who eats and who drinks better than I do?" (Eccl. 2:11, 24, 25) Certainly the Bible commends hard work. "The stupid one is folding his hands [in refusal to work] and is eating his own flesh." (Eccl. 4:5) But there is a need for balancing hard work with 'seeing good,' enjoying the fruits of one's labor. "Better is a handful of rest,"



says the inspired penman, "than a double handful of hard work and striving after the wind."—Eccl. 4:6.

Likely you are acquainted with persons who work long hours of overtime each week or perhaps hold down two jobs. While this may be necessary in cases of special need, or to meet emergency expenses, many who spend nearly all their waking hours at work need not do so. Wherever possible, the Bible encourages incorporating "a handful of rest" into your daily routine. Take time regularly to enjoy eating, drinking and engaging in pleasant

communication with loved ones. This is expressed beautifully in the following words:

"Go, eat your food with rejoicing and drink your wine with a good heart, because already the true God has found pleasure in your works. On every occasion let your garments prove to be white, and let oil not be lacking upon your head. See life with the wife whom you love all the days of your vain life that He has given you under the sun, all the days of your vanity, for that is your portion in life and in your hard work with which you are working hard under the sun."—Eccl. 9:7-9.

Closely related is another important lesson from the book of Ecclesiastes.

Do Not Lose Sight of the Present

Ability to meditate on the past and to contemplate the future is a God-given gift

to mankind. Making the future all the more appetizing is the Scriptural assurance of a new order of 'new heavens and a new earth where righteousness is to dwell.' (2 Pet. 3: 13; Rev. 21:1-5) It is fine to look forward to such blessings.

Perhaps you have noticed, though, that frequently people dwell upon the past and the future, to the neglect of the present. Habitual reminiscing about 'the good old days' only accentuates a person's dissatisfaction with the way things are right now. The Bible warns against this, saying: "Do not say: 'Why has it happened that the former days proved to be better than these?' for it is not due to wisdom that you have asked about this." (Eccl. 7:10) It is equally unwise to center all one's hopes for happiness on the future.

Getting real joy out of life calls for a



realistic appraisal of the present. Solomon puts it this way: "Better is the seeing by the eyes than the walking about of the soul. This too is vanity and a striving after the wind." (Eccl. 6:9) Even wealthy people who have all that they desire in a material way recognize within themselves soulful desires that wealth cannot satisfy. Unfulfilled desires 'walk about,' so to speak, by driving people continually to seek changed circumstances. Though an occasional change from a person's regular routine can be of benefit, some go to extremes by constantly changing their places of residence and employment, continually bounding from one thing to another in a vain quest for happiness. Much better, according to the Scriptures, is "the seeing by the eyes." The truly wise course is for an individual to be content with and to enjoy what he can look at right now, that is, what he has at present. In this regard it will be profitable to consider the observations of two individuals who reflected on how to gain joy out of life.

"It's the Present That Belongs to Us Now"

McCall's magazine (May 1978) published the experience of a woman who, after her children had grown up and gone on their own, abandoned suburban life for a remote fishing village. She writes:

"Nothing in our society teaches us how to live now; everything in our society circumvents it. When we reach school, our parents and our teachers are already saying, What next? Get ready! We enter college and the pressure increases: What next? We become conditioned early to thinking ahead, and apply it everywhere; it has become a habit of thought. We look ahead to arriving somewhere—anywhere, it scarcely matters. We anticipate the wonderful day when we find the magic 'other' with whom life will be so much richer, and then to next year's vacation, or to what we will do when the children are grown, or to retirement. We are

always in suspension, and when the future arrives that is to magically heal and change us, it turns out to be no different from today.

"It is possible—it *has* to be possible—for us to cultivate a different kind of life, to live with more joy and awareness, with heightened consciousness, so that we deepen each moment and fill it with content. We pass over moments lightly, our eyes on tomorrow, but it's the present that belongs to us now and is trembling with possibilities, not the future, which hasn't arrived yet. It is only when we enter a moment and live it with attention that we become truly alive."

"Success Is a Journey"

Forty-five minutes of meditation led to a similar conclusion on the part of Dr. Wayne W. Dyer. In his book *Pulling Your Own Strings*, Dyer writes:

"One of the biggest turning points in my life came many years ago when I happened to spend forty-five minutes supervising a study hall as a substitute teacher. On the back bulletin board of that room were written the words, 'Success is a journey, not a destination.'

"I studied those words for the full forty-five minutes, letting them sink into my very soul. Up until that day, I had, in fact, viewed life as a series of destinations and events. Graduations, diplomas, degrees, marriages, childbirths, promotions and other similar events were all destinations, and I was going from stop to stop.

"I vowed right there in that room that I was going to stop evaluating happiness

In Future Issues

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 - **From Race with Death to Race with Life**
 - **The Bible—Victim of Savage Attack**
-

on the basis of arriving at destinations and instead see the whole of my life as a continuing journey, each moment of which was there for me to enjoy. That key study-hall assignment gave this teacher one of life's most important lessons: Don't evaluate your life in terms of achievements, trivial or monumental, along the way. If you do, you will be destined to the frustration of always seeking out other destinations, never allowing yourself actually to be fulfilled. Whatever you achieve, you will immediately have to plan your next achievement so that you will have a new gauge of how successful and happy you are.

"Instead, wake up and appreciate everything you encounter along your path. Enjoy the flowers that are there for your pleasure. Tune in to the sunrise, the little children, the laughter, the rain and the birds. Drink it all in, rather than waiting to get to some always-future point where it will be all right for you to relax. Indeed, success—even life itself—is nothing more than moments to enjoy, one at a time. When you understand this principle, you will stop evaluating your happiness on the basis of achievements, and instead look upon the whole trip of life as something to be happy about. Or to sum it up, *there is no way to happiness, because happiness is the way.*"

The Importance of "Godly Devotion"

Determination not to lose sight of present blessings will surely make your life happier. But to get the very best out of life requires something more. How so?

The apostle Paul describes it, saying: "To be sure, it is a means of great gain, this *godly devotion* along with self-sufficiency." (1 Tim. 6:6) The requisite quality is "godly devotion," which refers to a way of life that exhibits reverence for

the Creator. It is manifest in acting in a godly way toward one's fellowman. The person desiring to live with godly devotion must take time to study the Holy Bible carefully, which will enable him to learn the type of conduct which God approves.

Learning and conforming one's life to the will of God is truly a means of great gain. Such a course leads to future life in a new order where "death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."—Rev. 21:4.

As for the present, living by Bible principles results in favor from God and the best of relationships with fellow humans. When a person displays the compassion, kindness, humility, patience and generosity that mark the Christian "new personality," people reciprocate and the lives of all involved become happier.—Luke 6:38; Col. 3:10-14.

Real happiness is not attainable merely through pursuit of pleasures. The Bible encourages mingling hard work with "a handful of rest" each day for enjoying the fruits of one's labors. Additionally, the Scriptures stress the importance of learning accurately about God and living by Bible principles.

"The conclusion of the matter," observes Solomon, "everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man." (Eccl. 12:13) Will you meet that obligation by patterning your life according to Biblical guidelines? If you do you will have peace of mind with contentment. It is the only way to get *real, lasting* joy out of life.

Eliminating the Competition

The female armyworm moth gives off a scent that brings the males on the double, but the one who gets there first sends the others off as fast as they came. He gives off a scent of his own that acts as a sex repellant—driving off the competing males.

NO LONGER "MISSING LIFE'S PURPOSE"

CAN the Bible really help people to achieve contentment and happiness in life? The following experience from the western United States is interesting:

"Before I knew the truth, my life was preoccupied with material things rather than intellectual or spiritual things. I thought that life's purpose was to acquire as much as possible. I gave little attention to God or the Bible; but I found such a life very dissatisfying and disappointing. After going to college for two years, and buying a house, a new van, an expensive sports car and other things, I still wasn't satisfied or happy with my life. I could see myself going through more of the same for the next 40 years and then finally acquiring a grave.

"In addition to this, I was having problems with my marriage. My wife and I had sought out such help as guidance groups and even a psychiatrist, but nothing improved our marriage.

"Then a part-time position for a welder experienced in ultra-high vacuum systems developed at my place of employment. That same week the company received a telephone call from a man with the needed experience who was looking for part-time work. Even the supervisor was surprised and asked him how he knew the position was available. The man said he didn't know that it was and simply had come across the company's name in the yellow

pages and was glad he found it, since he couldn't find part-time work anywhere else.

"The man turned out to be one of Jehovah's Witnesses. I was curious as to why he was working only part-time, since I was holding down two jobs but still couldn't keep ahead. Later he told me of something humorous heard while on a 'Bible study.' That broke the ice and I started asking all kinds of questions. It was all he could do to get me back to work that day.

"For the first time, I heard of the new earth. (2 Pet. 3:13; Rev. 21:1) I was finally beginning to understand what Jesus meant when he said: 'Let your kingdom come. Let your will take place, as in heaven also upon earth.' (Matt. 6:10) From that first day I realized that I had been missing life's purpose. Within two weeks I was having a weekly Bible study in my home. However, in a short time I felt that one Bible study per week wasn't enough; I asked for another one, and a short time later, I asked for a third. So, within five weeks I was having three Bible studies per week and going to all meetings at the Kingdom Hall of Jehovah's Witnesses. One year later I was baptized.

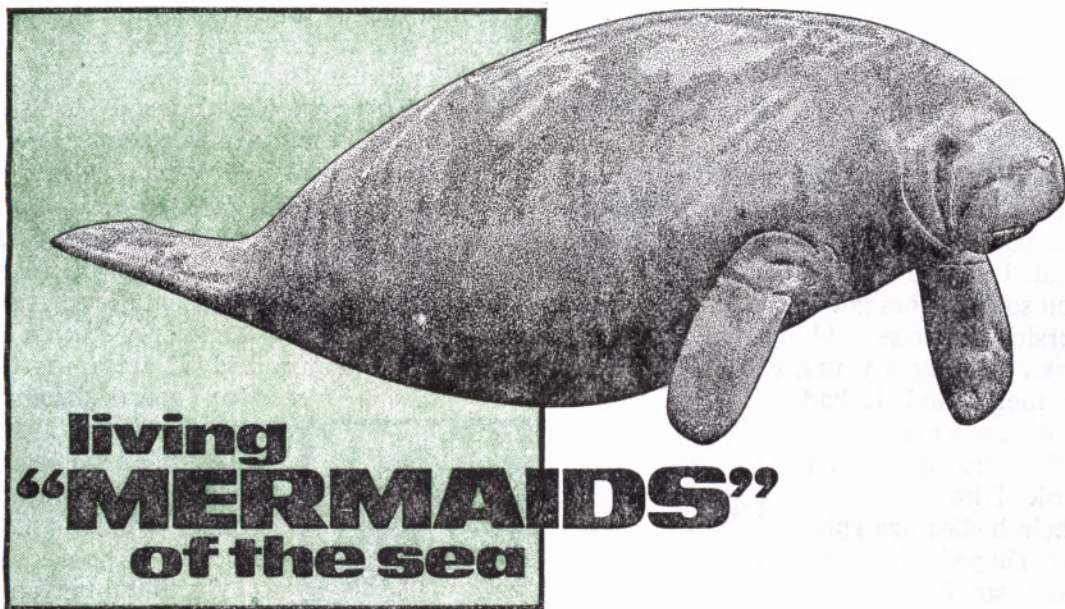
"The first effect the truth had on me was a feeling of relief—relief from bondage to the world's materialistic thinking and relief in my marriage. The more I would apply Bible principles in my marriage, the more it improved."

Molded to Adolescent Expectations

Jerry Kosinski, award-winning novelist, said that America's moral scene changes and "reflects the great number of people who don't know what to do after having grown up in a society which basically leaves individuals to themselves, with all the options available to them." "Well," he concludes, "there are some options that perhaps we shouldn't take. We need spiritual guidelines to know which options are good and which bad."

He views America's popular culture as "that all-

pervasive cultural climate basically molded to adolescent expectations. Popular culture makes little demand for sustained effort. It's predigested, prepackaged and calls for a minimal attention span. Popular culture is typified by the enormous popularity of entertainment, television, films and radio that make great use of pop music—adolescent disco music. Since perceiving popular music doesn't call for our intellectual apparatus to be at work, one could say that the more of such entertainment we have around, the less we think."



IN January 1493, Christopher Columbus was exploring in a northwestern area of what is now the Dominican Republic. Suddenly he spotted three large sea creatures moving slowly through the waters of a pristine river. It is thought that he was at the shoreline of what is presently called the Rio Yaque del Norte.

Columbus' excitement over the sighting moved his chronicler to write that the admiral "said he saw three mermaids . . . they were not as beautiful as they are painted though they had something like the human face." The writer also said that earlier Columbus had seen "mermaids" off the coast of West Africa.

Common Belief

In those days, sightings of fanciful sea maidens were said to be common among seafarers. A whole array of tales surrounded mermaids. Throughout medieval Europe stories circulated about half-human, half-fish women marrying men, luring ships to disaster, causing floods and other misfortunes.

Mermaids were reported to have magi-

cal, prophetic powers and supposedly were long-lived and enjoyed music. Woe to mortal men who offended mermaids or accepted gifts from them, for calamity would surely follow! For instance, a rock in the Rhine River near Sankt Goarshausen, West Germany, is associated with the legendary mermaid Lorelei, who is supposed to have drowned many unsuspecting sailors because she had an ill-fated romance.

Belief in mermaids was so strong that even as late as the 1800's people were duped by hoaxes. In 1842, famed showman P. T. Barnum made a fortune by exhibiting a stuffed mermaid. During the same period, a Japanese company capitalized on the credulous public by selling stuffed mermaids purportedly captured by fishermen.

Where and when mermaid stories got started is shrouded in mystery. They reach back into antiquity and are found in the folklore of almost every country. However, researchers have compared details of the legends with known habits of marine creatures and have concluded that mermaids may be a distortion of encounters between men and a real animal. It is

accepted that mermaid sagas are based on superstitious descriptions of the large, jovial mammal, the sea cow.

Indeed, the sea cow does have one human characteristic that qualifies it of sorts as a living mermaid of the sea. Females suckle offspring above water by cradling the young in their forelimbs at breasts located on the chest. Imagine the impression some sailors got seeing from a distance nursing sea cows bobbing vertically in the water holding a young calf to the breast. In their mind, it had to be a mermaid.

Sea cows hardly look like humans. Their bodies are spindle shaped, tapering from small heads to large horizontal flippers. They have thick, grayish skin and square bristly snouts. They may grow seven feet (2.1 m) to 15 feet (4.6 m) in length and weigh as much as 1,500 pounds (680 kg).

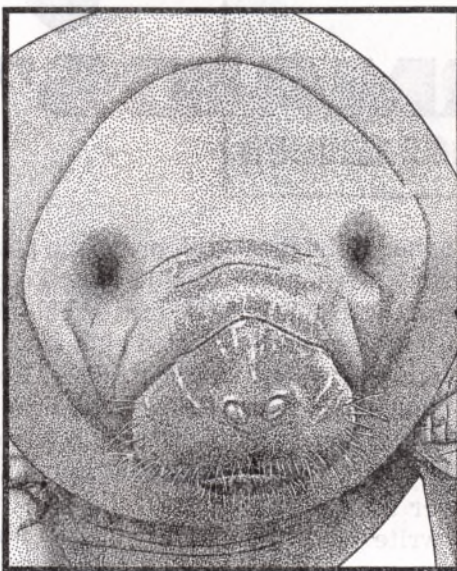
Not exactly the profile of a beautiful damsel, is it? However, all the romantic puffery attached to sea cows has led scientists to preserve a bit of the mermaid past by naming the animal order Sirenia. This reflects Grecian mythology of the half-woman, half-bird Sirens that enticed sailors to their death by songs.

Small Family

One would think that with the abundant sightings of sea cows over the years there must be a multitude of them living in the oceans of the earth. That was true in the past. In fact, early in the last century a gigantic sea-cow herd measuring three and a half miles (5.6 km) wide and

one and a half miles (2.4 km) long was seen off the coast of Australia. Such vast numbers in one single location do not exist now. There are only four species of Sirenians and they are scattered in diminished numbers in tropical regions.

Three species live in isolated pockets along the Florida coast of the United States, in the Caribbean Sea, in West Africa, and along the Amazon River. These sea cows are more commonly known as manatees, a name derived from the Indian word *manati*, meaning "breast." Apparently, so numerous were manatees in and around what is now Puerto Rico in the 1700's that a town and a river were named after the creature.



Voracious Eaters

Just about every variety of sea-growing plant can be found on the sea cow's menu. These strict vegetarians spend at least eight hours daily satisfying their voracious appetite for seaweed, hyacinth, widgeon grass, and leaves and stems of other aquatic plants. They eat 60 to 100 pounds (27 to 45 kg) of food daily. On an average, sea cows eat one pound of food for each 10 pounds of body weight.

No water plant is safe from the muscular upper lips of the sea cows, which have powerful muscles for ripping up tasty morsels. It makes no difference if plants grow in salt water or fresh water, on the water's surface or beneath, and even along riverbanks a foot above the water. Despite their size, sea cows undauntedly overcome such obstacles in their quest for a lunch. Should

the meal be at the bottom, sea cows fill their lungs up with air and submerge for five- to 10-minute grazes. Some strong-lunged beasts stay underwater 16 minutes.

Eating habits of sea cows have been beneficial to man. In southern Florida, manatees have been used to clear weed-choked canals that act as drainage ways. In Guyana, about 70 of these weed mowers recently were brought in to unclog waterways. Officials there figure the manatees saved them thousands of dollars. Then in Xochimilco, Mexico, vegetable farmers faced a crisis when superabundant water lilies affected their irrigation systems. In came four manatees to replace a crew of 300 men.

Manatees oftentimes feed in groups of 10 to 20 animals, moving lazily about to graze on sea "meadows" in the same fashion as cattle. That is why these gentle giants are called sea cows. Considering their low-keyed activity you might think that sea cows are clumsy or inept. But appearances are deceiving. Frighten one of these titans and you will see immediate reaction from that powerful hind flipper. Extremely sensitive to disturbance, the animals can stream away at 20 miles (32 km) an hour, leaving a foamy, wavy surface behind.

Reproduction Slow

Sea cows do not always congregate to share a meal. Seeing a large herd could signal that courtship is in progress. Once would-be parents are paired, they move to shallow water for mating. Gestation may take about 150 days. A calf at birth weighs 25 to 60 pounds (11 to 27 kg) and *may be the only offspring* of the cow for three years. Parents sometimes have twin calves.

Close maternal care and parental cooperation mark the raising of a newborn. For one thing, the calf is born underwater and would quickly drown if not taken im-

mediately to the surface. Upon birth, you can see the mother tenderly pushing or hauling the youngster up for fresh air. One manatee in a Florida aquarium gave especially good care to her offspring. She hoisted the calf onto her back and held it above water for 45 minutes. Then she submerged, only to rise immediately. She bobbed up and down, each time lengthening her stay beneath the surface as the youngster learned to breathe properly. In another aquarium, the male gave a helping hand. When the cow tired of training the calf, the male would swim over to continue the newborn's breathing and swimming exercises.

Out in the wild, calves stay with their mothers for about two years, being weaned finally when they weigh about 400 pounds (181 kg). Then off they swim to divide their time between eating and playing with other herds or just to explore alone. Sea cows are gregarious only up to a limit. Groups break up regularly, then reassemble after individuals have been on their own for a short while.

In large groups, sea cows display sportive antics that include a host of body positionings. Often you can see two of these bulky animals floating head to head, rubbing their muzzles together. Or, an animal will swim alongside another and slip a flat foreleg around the back of a companion for a neighborly embrace. They even enjoy a game of nudging one another as though playing tag. All this frolicking often is accompanied by a chorus of high-pitched sounds in the form of squeaks and squeals. Scientists say the touching between sea cows and the serenade of sounds are forms of communication because the animals have poor senses of hearing and sight.

Should you find yourself swimming with one or more of these awesome-looking creatures, don't fret: sea cows are harmless. If they manifest any temper at all, which is seldom, it usually involves two

bulls vying for the affections of a cow. In fact, divers in Florida enjoy the company of manatees, for the lovable animals often roll onto their side to allow humans to rub their back or stomach. One aquarium manatee enjoyed attention so much he rubbed noses with his keeper.

Endangered Species

Such easygoing and sociable behavior has worked against their well-being to some degree. Manatees have no natural enemies that prey upon them for food, but human hunters, sportsmen and poachers, who disregard protective laws, take a heavy toll on their numbers. The fact that sea cows confine themselves to shallow-water bodies makes them easy targets for those who exploit the animals for hides or meat.

In populated areas where boating is intense, sea cows are victimized by lacerat-

ing propellers that kill or injure them. Manatees in Florida waters often have large scars on their backs testifying to encounters with motorboats.

Stringent laws in some nations make it a crime to kill sea cows. Heavy fines are imposed on those who disregard such laws. This has helped somewhat, as seen from the reappearance of a small herd of manatees in areas of Florida where sea cows haven't roamed for years. Nevertheless, ecologists fear that the placid giants may become extinct because of the burgeoning human population and development near their natural habitat.

True, manatees may not fit the image of legendary mermaid beauties envisioned by ancient mariners or artists. But these uniquely designed creatures do fit a role of bringing delight to humans who are fortunate enough to see these living "mermaids" of the sea.

Absentee Evidence

"Scientists now convinced of inevitability of life everywhere," reads the headline in the Staten Island "Advance" of December 5, 1978. Based on a dispatch from the "Christian Science Monitor," the article admits that the conviction is based more on faith than evidence. Cyril Ponnampetuma of the University of Maryland expresses this conviction this way: "Life may be considered to be an inevitable process and bound to appear in the cosmos wherever conditions are favorable." He further states: "There is nothing unique about our sun, which has accomplished the creation of life on this planet. The laws of chemistry and physics are universal laws." But they acknowledge that the sun has lost its power to create now. Also, they must claim that the laws of chemistry and physics spontaneously generated, since they rule out the existence of a lawgiver.

The article concludes: "In saying such things, biologists today do not feel particularly smug when considering the ignorance of their predecessors. They know they themselves cannot yet explain how prebiotic chemicals became organic life. But they do have faith that they are on the right trail to the answer."

The victims of the Jonestown mass suicides in Guyana also had a kind of faith. As it was in Jesus' day, so it continues to be today: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14.

A MOUNTAIN TO LOOK AT? OR TO CLIMB?



By "Awake!" correspondent in Japan

OFTEN the first glimpse the traveler has of Japan is Mt. Fuji coyly sticking its head up above the clouds in welcome. It is a sight one doesn't readily forget. No matter how often the trip is made you always find yourself looking for the familiar peak among the clouds. For some, that first sighting starts a kind of friendship with the mountain that leads them to become confirmed Fuji watchers. Others, however, are lured up its slopes to climb toward the cloudy peak.

This fascination with *Fuji san*, as the Japanese refer to the mountain (*san* is mountain in Japanese), is by

no means new. From ancient times the people of this island nation have been concerned with Mt. Fuji. Japan's oldest anthology, compiled in the eighth century, contains many poems expressing the ancient people's delight in, and awe of, *Fuji san*.

Perhaps in the beginning this was rooted in fear because of the many volcanic eruptions that formed Fuji. Of those recorded in the Common Era, there were 18 from 781 to 1707 C.E. The Shintoists believed the eruptions to be works of the goddess of beauty and virtue and performed rites to soothe her. Later, Buddhist priests built the Dainichi temple on the summit and buried Buddhist scriptures there. Thus a tradition of asceticism started wherein ascetics climbed and paid homage to Dainichi Buddha as ruler of the universe and worshiped the fire in the crater.

While some no doubt still feel this religious adoration for Fuji, most are content to see the mountain as a symbol of the beauty of their country. The almost perfect conical shape of the volcano definitely appeals to a person's sense of symmetrical beauty. The Japanese affinity for Fuji is demonstrated in that there are banks, businesses and products named after the mountain and the 500-yen bill even has *Fuji san* depicted on the back.

Adding to Fuji's attraction is the fact that it is situ-

ated in a most favorable setting. Surrounded on the north by five scenic lakes, Izu-Hakone National Park to the east and southeast, the Pacific Ocean to the south and the southern Alps to the west, the entire area is a feast for the eyes. Too, the climate is most moderate and inviting for the visitor, thus creating an excellent vacation spot.

To Look At

An independent mountain rising, as it seems to, directly out of the plain, Fuji *san* naturally claims a lot of attention from those round about. It is always a pleasant shock to the senses when a person rounds a bend in the road to have Fuji suddenly come into view. Of course, the mountain isn't visible every day of the year. At times it is downright elusive. When enshrouded by clouds the area looks as if no mountain is there at all.

Picture in your mind's eye the snow-capped peak* at sunrise of a crisp winter day, the blue skies contrasted against the pink glistening snow. No less exciting is the sunset. As the sun sinks into the Pacific it leaves a red-orange afterglow on Fuji's slopes. Or, how about the summer mornings when the sun plays tricks with the volcanic ash on the snowless peak so that the mountain appears first purple and blue and then red and brown, finally fading from sight in the summer haze.

Then there are the unique cloud formations that attract the viewer. Depending on the time of day, Fuji may appear to have a halo or be wearing a lady's hat, or even be surrounded by rings of clouds, permitting just bits and pieces of mountain to show through. These cloud formations not only allow for Fuji's changing moods but enable local people to foretell the weather. To the romantically inclined few things can equal the view of an au-

tumn Fuji, with its fresh coating of snow, shining in the moonlight over newly harvested fields on the slopes.

To Climb

Just exactly when people started climbing Fuji *san* is not known, but, from descriptions recorded in the eighth century, it is evident that the writer himself did ascend it. Religious pilgrims started making regular hikes around the 12th century and from the 17th century a pilgrim association called "Fujiko" came into existence. These "Fujiko" pilgrims, clad in their white robes, can still be seen today climbing the trails or offering prayers at the summit.

Although at 12,397 feet (3,779 m) Fuji is the tallest mountain in Japan, it is by no means the most difficult to climb. Because of its easy slopes it is more a hiker's mountain than a climber's mountain. Almost anyone with proper clothing can succeed in climbing one of its six trails.

With a base of 350 square miles (906 km²) extending over the three prefectures of Yamanashi, Shizuoka and Kanagawa, there are a variety of approaches. There are 10 stations on the trails, each equipped so the climber can rest and refresh himself. Each station has a stone cabin where many pass the night before climbing to the summit for the sunrise. Others start out in the evening for an all-night climb.

The trails through the wooded forests at the lower levels offer a rich variety of wildlife to delight the eye, but hikers are always cautioned to stick to the trails. Not a few climbers have lost their life because of failing to heed this advice. Due to the magnetic pull of the lava, compasses lose their effectiveness in many places on the mountain. Also, climbing out of season can be dangerous. The weather is unpredictable and highly changeable in the colder months. The official season is from July 1 to August 31.

* All the snow disappears from June to October. December through April is the best time to see a snowcapped Fuji.

The goal of most climbers is a clear view of the sunrise from one of eight vantage points at the summit. When visible it is indeed a spectacular sight. But, sadly, thousands each year are disappointed to see nothing but clouds for their hours of hiking, abreast of one another up the cinder slopes.

Unhappily, one of the by-products of all this attraction is the mountain of litter left behind by the pilgrims, sightseers and skiers. The Government Environment Agency announced last year that the more than three million climbers who visited Mt. Fuji left 164 tons of garbage on the Yamanashi side and another 80 tons on

the Shizuoka side of the mountain. For this reason some groups have begun to oppose the development of the Fuji area. They are of the opinion that the natural beauty of Fuji should be left intact, not commercialized for tourism.

Whatever our preference, whether we're lookers or climbers, we desire to maintain a balanced view of the creation. Rather than falling into the snare of worshipping the object, the awe we feel will be for the Maker of all beautiful things, Jehovah God. In so doing we not only enjoy the creation but respect it enough to refrain from defacing it. Thus, the natural beauty will be left to delight still others in the future.



Jehovah's Use of Earthquakes

● "The fall of Jericho, the destruction of Sodom and Gomorrah and other biblical events were caused by recurring earthquakes along the Dead Sea Rift, according to a paper by Amos Nur of Stanford University in California and Ze'ev Reches of the Weizmann Institute in Rehovot, Israel."—"New Scientist," June 7, 1979.

● The Dead Sea Rift, the report explains, is part of the fault boundary between the African and the Arabic plates or earth layers. The plates slip past each other about 0.5 of a meter, or 20 inches, during a quake. It is along or near this point of slippage that the Jordan River, the Dead Sea and the city of Jericho are located.

● When the Israelites were commanded to quit their wilderness sojourn and enter the land of Canaan, they had to cross the Jordan River during its flood stage. As soon as the priests leading the people stepped into the edge of the Jordan, "the waters descending from above began to stand still . . . while those descending toward the sea of the Arabah, the Salt Sea, were exhausted."—Josh. 3:15, 16.

● Nur in his report says: "The miraculous halting of the Jordan River that allowed Joshua and his troops to pass was probably related to an earthquake. In 10 out of 30 quakes recorded in the literature, including ones

in 1834, 1906 and 1927, the Jordan stopped flowing for one to two days due to the quake-caused mud slides."

● After crossing the Jordan, the Israelites under Joshua marched around Jericho in the manner Jehovah directed, and "it came about that as soon as the people heard the sound of the horn and the people began to shout a great war cry, then the wall began to fall down flat." (Josh. 6:20) In the paper by Nur and Reches, it is stated: "The remains of the walls of Jericho . . . appear to have fallen in one direction, indicating that they were felled by an earthquake."

● These researchers note that similar "strike-slip earthquakes on the San Andreas fault" in California raise tremendous dust clouds, reminding them of the Bible's account of the destruction of Sodom and Gomorrah, and that Abraham from a distance saw that "thick smoke ascended from the land like the thick smoke of a kiln!" Archaeological sources agree that the fall of Sodom and Gomorrah was likely launched by an earthquake, plus the exploding and burning of asphalt, salt and sulphur. "Jehovah," the record states, "made it rain sulphur and fire."—Gen. 19:24-28.

● Jehovah frequently made use of natural forces to accomplish his purposes, timing the occurrences to fit his needs.

ENERGY

from the bowels of the earth



By "Awake!" correspondent in Belgium

"I WORK in a coal mine." When someone makes that statement, most people tend to view him with mixed feelings of awe and pity. Is not coal mining hard and dangerous? A few decades ago this was indeed the case, but the increasing mechanization and progressively better safety regulations have resulted in favorable changes.

In Belgium coal miners certainly appeal to the imagination. Representations of them are even stamped on coins. And no wonder, because during the boom period 150,000 persons were working in the coal mines, a great number indeed for one of the smallest countries in Europe.

Coal basins can be found in northern



as well as in southern Belgium. Not everyone realizes that outsiders can visit these mines on certain days, accompanied by qualified guides. I have many friends who spend a large part of their lives in the bowels of the earth. This was enough for me to go down once myself. Perhaps you would like to join me on this educational journey.

This is Beringen, a coalfield in the northern basin. Since coal is found almost ex-

clusively at great depths (approximately 800 m, or 2,600 ft.), shafts are needed in order to reach the layers of coal. Everything takes place along these shafts—the transportation of personnel, equipment and coal. The shafts also house plumbing, electric wiring and pipes with compressed air.

Uninformed persons sometimes think that drilling a shaft involves nothing but digging a hole deeper and deeper and carrying off the dirt. It is not that simple. The various layers that have to be drilled through at times consist of quicksand, loose rock formations and water, all of which could easily make the shaft collapse. To prevent this an ingenious system is put into operation. Some 40 boreholes are made right down onto solid bedrock around the spot where the shaft will be. Into each of these holes two pipes are placed, through which a cooling liquid brine at -25°C (-13°F) flows down and back up. Everything gradually freezes. After three or four months a large cylinder of frozen ground is obtained in which the actual shaft is made and reinforced with cast-iron rings.

An Underground Visit

Before we descend into the mine each visitor is given part of the typical mine worker's equipment: a lamp, a helmet and a CO (carbon monoxide) mask. In mere seconds we reach our destination, 789 meters (2,588 ft.) down. We do not yet find any trace of coal. We see lit-up cylindrical tunnels going in different directions. The tunnels are covered with conically shaped concrete blocks. Our guide tells us that this covering best resists the tremendous pressure.

These tunnels are called "stone corridors." They are of greatest importance because they unlock the underground. Starting out at the shaft they spread in different directions and penetrate the "concession field," and from them the various

layers of coal are bored. When we learn that the corridors reach a length of 90 kilometers (56 mi.) after about 50 years of exploitation, it does not surprise us that we have to board a small train to go to one of the eight "coal win" spots.

The ride bears some resemblance to a subway ride in a big city. At the same time it gives us the opportunity to ask our guide questions that have been on our minds.

"We have passed another story in the elevator—does that mean that there are two coal seams in this mine?" I ask.

"Not at all. Exploitation takes place in 11 different seams, but there are more. The layers are not horizontal but incline up to 14 degrees. The thickness varies from 80 centimeters to 2.7 meters (31 in. to 9 ft.). These layers of coal, along with the rock mass in between that consists of sandstone and shale, can be compared to streaky bacon tens of meters thick. The white fat is the rocks; the red meat, the coal."

"Now I understand," I said. "One set of corridors would not be enough to exploit all these seams easily."

"That's right," answers our guide. "We are now 789 meters (2,588 ft.) below ground level. Sixty-two meters (203 ft.) above us there is another set of stone corridors. The coal is mined on these two levels. They start out from here and proceed toward the coal seams by way of sloping passages or galleries."

We have now reached our destination. We walk some more through lit-up corridors and notice that a pleasant stream of air permeates them. Our guide explains: "All the fresh air is pumped through the shaft on this level. It reaches the corridors, mining areas and work quarters. The unclean air returns to the surface past the level just above us. Each year we take out about one million tons of coal."

We leave the corridor now and arrive

by way of a sloping section at a tunnel reinforced with arched iron bars. Right behind is wood. The miners call this type of corridor "galleries." The guide draws attention to stone dust lying on planks just above our heads. In case of fire these planks can be tipped so that a dust cloud can put out the fire. This manner of fire fighting is aimed at coal dust whirling around that may catch on fire for one reason or another. Coal dust is very combustible, even explosive.

"Is risk of fire all that real?" I ask.

"It seldom happens, but because of the catastrophic dimensions that fire could take on, we have to take utmost precaution. The battle against dust has come a long way. Drills that spray water at the time of drilling and the highly pressurized water that is injected into the layers of coal are efficient means to combat dust."

Where We Find Coal

We have reached the end of the gallery. We notice a narrow, low passageway about one meter (3 ft.) high and at right angles to the gallery where we are. On one side there is slanted rock against which a hydraulic support is pressed, and on the other side we finally see a low wall of shiny, black coal. This is the actual place yielding coal. We feel its surface. This layer of coal one meter thick is said to represent a layer of vegetation 25 meters (82 ft.) thick thousands of years ago.

"The exploitation of a coal seam," the guide explains, "happens as follows: we start more or less at right angles to the stone corridors; with two galleries one must feel around a bit for coal. If one happens to have hit upon coal in both galleries, then the two are joined. This connection you see straight ahead of you and this is the actual place yielding coal, called the 'pillar.' These work quarters, 200 meters (656 ft.) wide, forge ahead into the coal seam. The coal is taken out in strata

over the entire width. We could put it this way: the corridor, the galleries and the pillar constitute the four sides of a large, sloping, more or less rectangular piece of coal about one meter thick."

I have a mental picture of a miner chopping away at the coal and ask if he still exists.

"Practically not," our guide answers. "And we are not sorry, because dislodging coal with a pneumatic pick is very hard work. For the most part, the machine does this work now. Every day it chews meters of coal from the seam. The supports are moved over and the roof of the worked quarters is simply allowed to cave in."

We are very much surprised. We had indeed noticed fallen rocks that had, as it were, come down from the ceiling. "Isn't that dangerous?" I ask.

"No, the faults caused this way are negligible compared to the upper layer that is hundreds of meters thick. This is figured out mathematically by engineers. As a matter of fact, other methods are used, too. Sometimes, such dug-out premises are blown full of stones."

We progress slowly. Two hundred meters (656 ft.) in a stooped position is a long way for my untrained legs. Thoughtfully I look at the long legs of a young miner in front of me and cannot help commenting that it seems to be an advantage in the mine to be small.

"On first thought, yes," he laughs, "but you have to be able to turn a disadvantage into an advantage. Like this." He bends low and with long, crablike strides he reaches the end of the passage in a minimum of time.

How Did the Coal Get There?

I wish to know more about the origin of coal. To this end I approach a guide. Willingly he explains: "It is generally accepted that coal got here as a result of catastrophes. When dead vegetation re-

mains exposed to air, it decomposes. However, if vegetation is suddenly cut off from the air by water, clay or sand, there is said to be a coal-forming process. The exerted pressure and time are key factors. In the southern coal basin of Belgium many skeletons of prehistoric animals have been found—dinosaurs, and so forth. Relative to this I should like to mention that the only skeletons found are those of extinct or still-existing animals. No trace has been found of the millions of so-called intermediate forms among the different animal kinds, which should reasonably have existed according to the theory of evolution.”

The Mine Worker

One of the advantages of working in a mine is an early eligibility for pension, namely, after 25 years of service. In practical terms this means that someone who starts in the mine at 18 years of age retires at 43. In addition, the mine worker has numerous holidays that he can use at his own discretion. Then there are extensive social benefits such as free coal and low rents.

The danger of coal miner's lung remains real. Especially damaging is the rock dust. This is because the molecular structure is angular as compared to that of coal dust, which is circular. Numerous ways to combat dust coupled with a shorter work term have, of course, lessened the danger.

“What about the danger of cave-ins?” I want to know.

“The real, natural mining disasters, such as cave-ins, explosions and fires, are rare. The ever-improving working conditions and safety regulations have had their in-

fluence. On the surface there is a gigantic control panel to register practically everything that could go wrong in the mine.

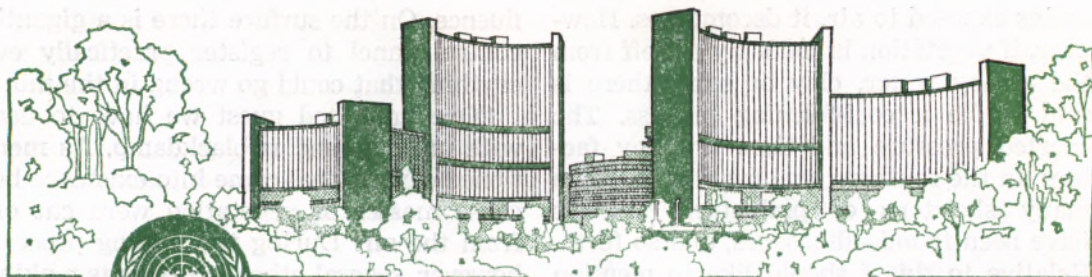
“One uninvited guest we have to deal with underground is blackdamp. As mentioned earlier, coal came into existence because masses of vegetation were cut off from the air. During the mining process, however, several other ingredients making up the plants are released. So one cubic meter of coal releases 350 cubic meters of blackdamp and 200 cubic meters of carbon dioxide. These gases are sucked away through inclining bores and recycled on the surface as a source of energy.”

I still have to ask the question that has preoccupied me since we started out: “For some, is it not a frightening experience to have to descend into the deep, cut off from the world above except for these two shafts?”

“You mean the element of fear,” he laughs. “That is practically nonexistent because this work is passed down from father to son. We know the mine and know no other way of life. It is similar to what happens in a fishing area where the son goes fishing just like his father. To put you at ease, I can tell you that besides these shafts there are other connections with the ground above. For emergencies, there are extra underground links with other mines in this coal basin.”

We now return to our starting point and whizz back up in the elevator. Everyone has had his chance to get himself very black in a short period of time. The black coal dust we wash off in the miners' showers. What we cannot wash away, however, is the vivid impression made on us by our first visit deep in the bowels of the earth.

“Indeed, for silver there exists a place to find it and a place for gold that they refine; iron itself is taken from the very dust and from stone copper is being poured out. An end to the darkness he has set; and to every limit he is searching out stone in the gloom and deep shadow. He has sunk a shaft far from where people reside.”—Job 28:1-4.



A **NEW** UNITED NATIONS CITY

BY "AWAKE!" CORRESPONDENT IN AUSTRIA

FOR decades certain Austrians have desired to stress the neutrality of this country by making it a crossroads between East, West, North and South. In recent years considerable efforts have been made to establish at Vienna a "U.N. City" as a place of operation for various organizations of the United Nations.

Steps toward that goal have been under way since 1957, when the International Atomic Energy Agency (IAEA) set up permanent headquarters at Vienna. Ten years later, Vienna was chosen as headquarters for the United Nations Industrial Development Organization (UNIDO). In the same year (1967), the Federal Government of Austria offered to build permanent headquarters buildings for the IAEA and UNIDO, as well as for several other U.N. organizations, whose transfer to Vienna has now been decided.

The U.N.-City complex, construction on which began in April 1973, provides office space for 4,700 employees. This is about 1,000 office spaces more than are available at the world headquarters building of the United Nations in New York city.

Who Will Move In?

The following U.N. organizations that are already located in Vienna will move

into the buildings: UNIDO, IAEA, UNRWA (United Nations Relief and Works Agency), UNHCR (United Nations High Commissioner for Refugees) and UNSCEAR (United Nations Scientific Community on the Effects of Atomic Radiation).

Besides these, the following U.N. units will be transferred to Vienna from either New York or Geneva: Center for Social Development and Human Affairs, Social Affairs Division, Center for International Trade Law, Division of Narcotic Drugs, International Narcotics Control Board and Fund for Drug Abuse Control.

Reports indicate that a number of U.N. employees resisted the move to Vienna. During weeks preceding the 33rd General Assembly on December 21, 1978, an anonymous leaflet was circulated in New York's U.N. building with various arguments against the transfer. In spite of this, with 83 Yes votes and eight votes of abstention the General Assembly decided in favor of the full use of the Vienna facilities.

In addition to the medical center already located at U.N. City, there are plans to build a private hospital for employees in the vicinity. The project is expected to cost 300 million AS (an Austrian shilling is cur-

rently worth about 7c [U.S.]). For the protection of employees, it is planned that 100 to 120 armed policemen serve with unarmed U.N. security guards. Services for U.N. employees also include an association called "Wien International." This organization provides language courses and assistance in matters such as housing, finance, legal rights and health. Available too will be around-the-clock telephone service, a four-language information circular, and other services.

National Benefits

During a time of economic stagnation the construction project has had good effects on local business. Of 466 orders, only 13 were given to non-Austrian firms. The project proved to be a sizable contribution to job security. More than 90 percent of construction expenditures remained within the country.

Though thousands of U.N. employees liv-

ing in Vienna get paid in foreign currency, most of them spend it within Austria—the equivalent of one billion AS a year. Also, U.N. organizations give many orders for projects in the "third world" to Austrian firms. Economic benefits will increase as Vienna is tied in more and more with the permanent conference calendar of the U.N.

Upcoming Inauguration

An inauguration program is planned for August 23 to September 25, 1979. Those in attendance will include delegations from an estimated 140 countries. The program will be broadcast live around the world by satellite.

What about the United Nations building in New York? It will remain the center of most U.N. functions. But as United Nations activities continue to expand and require increased personnel, plenty of use will be made of U.N. City at Vienna.



THE TALKING DRUMS

BY "AWAKE!" CORRESPONDENT IN NIGERIA

of the YORUBAS

THE visitor to Lagos was engrossed in conversation. Suddenly he was suspended in mid-gesture! The earnest expression on his face froze momentarily and then gave place to a look of puzzled surprise. He listened carefully for a few moments, turning his head as if trying to catch a sound more clearly. His puzzled expression deepened. Finally he turned to his companion, who was unsuccessfully trying to conceal his amusement, and asked, "What on earth is that?"

By then the sound had come much nearer. It seemed to be the sound of a drum, but it was somewhat like a voice—an alien voice speaking a strange tongue. It certainly was not a human voice. Though it pos-

sessed the intonations and variations of speech, it lacked the articulation of consonant sounds. Yet it did not resemble the tones of any musical instrument of which the visitor knew.

But it *was* the voice of a musical instrument. It was the voice of the talking drums of the Yorubas.

The Language of the Drums

The friend now had the opportunity to describe and explain the use of these drums. He began by saying that in Yorubaland of Nigeria and within Yoruba-speaking communities of West Africa, a variety of drums is used to beat out the drum language. Messages can be sent in this way, but only over short distances. The drums serve more customarily to accompany dancing and singing.

This is made possible because the Yoruba language is tonal. Words that are spelled exactly alike are differentiated in normal speech by gliding variations in tone and pitch. The drums imitate the intonations and cadences of speech, so that the drum language closely resembles the spoken Yoruba tongue. In this way the talking drums differ from the tom-toms of other tribes, which cannot imitate language but are used to send coded messages over very long distances.

It requires much training to learn to use the drums. The language consists of set phrases that usually form an *oriki*. The *oriki* is an expression possessed by each family, like an emblem in words, portraying the status, profession, religion or tradition of the family. The skilled drummer must learn the *orikis* of many different families. He must also acquire the mechanical skill to beat sounds on the drum in imitation of the tones of speech.

So a prospective drummer has to be apprenticed to a master drummer at a very young age in order to ensure that he has enough time to master the intricacies of the profession, including the acquiring of the necessary touch and dexterity. Traditionally, drumming was a profession that was inherited in certain families. The art was handed down from father to son, so that a high degree of skill was maintained.

There are different types of drums, all made from hollowed-out wood, that are used for reciting messages. The *dundun* is the most versatile set of talking drums. It is made up of five pieces. Four are hourglass-shaped pressure drums and one is a shallow hemisphere.

The *dundun* is usually suspended from a wide strap across the left shoulder and tucked under the left arm. The player alternately squeezes and relaxes the pressure on leather thongs to raise or lower the pitch of the sound of the drum. These thongs or strings connect the skins covering both ends of the drum. They are so closely arranged that practically every part of the skins is affected one way or the other when they are manipulated by the skilled drummer. Using a drumstick shaped like a crane's bill, he can play a melody of almost an octave in range on his drum.

In addition to reciting messages with the *dundun* battery, professional musicians use them for playing traditional music. When serving in the private band of the chief of a community, the drummers herald the approach of the chief with flattering recitations from the drums.

These are the drums that aroused the interest of the visitor to Lagos as they accompanied a family procession, reciting the praise of the family.





"MODESTY," wrote William Hazlitt, the 19th-century English critic and author, "is the lowest of the virtues and is a confession of the deficiency it indicates. He who undervalues himself, is justly undervalued by others."

Is this view of modesty shared by the inspired Bible writers? Is modesty an evidence of personality deficiency, "the lowest of the virtues," a sign of weakness? What kind of value do you place on a modest person?

Often the word "modesty" is used with regard to propriety in dress and grooming. In this context, the apostle Paul discouraged showy extravagance when he counseled: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2:9, 10) The counsel here, which applies equally to both sexes, is not against neatness but it does emphasize the impropriety, from the Christian point of view, of indecency, vanity and ostentatiousness in dress and grooming. The more impor-

MODESTY—

'The Lowest of Virtues' or Highly Valued?

tant adornment, however, is a person's "good works."

The meaning of the word "modesty" is not limited in its application to one's outward appearance. When it refers to qualities of mind and heart, it means having a proper estimate of oneself, an awareness of one's limitations. Modesty is freedom from pretentiousness, presumptuousness, vanity, conceit and boastfulness. The modest person lives by the words of Proverbs 27:2, which say: "May a stranger, and not your own mouth, praise you; may a foreigner, and not your own lips, do so." Would you not value a friend who displayed this kind of personality?

Rather than downgrade modesty, the ancient prophet Micah refers to it as a requirement of God. "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to . . . be modest in walking with your God?"—Mic. 6:8.

Modesty in walking with God is a sign, not of weakness, but of a realistic evaluation of one's position before the Creator. Modesty stems from an awareness of one's dependence upon God, a recognition of one's sinful state as contrasted with God's purity and holiness. Instead of exuding an unbecoming self-confidence, the modest person works out his own salvation "with fear and trembling."—Phil. 2:12.

The grandeur of creation engenders in a modest person a sense of awe, a feeling of humility. Interestingly, this attitude is shown in the words of the late, world-renowned scientist, Albert Einstein, who said: "Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe—a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble." This statement does

not lead one to believe that Einstein viewed modesty as "the lowest of the virtues."

If anyone would have had reason to boast in his relationship with Jehovah God, surely it would be Jesus Christ, "the beginning of the creation by God," the "master worker," the "only-begotten Son" and God's foremost spokesman. (Rev. 3:14; Prov. 8:30; John 3:16; 1:1) Yet, modestly, Jesus refused to accept pretentious titles. Acknowledging his Father's authority, he said: "I cannot do a single thing of my own initiative . . . because I seek, not my own will, but the will of him that sent me." (John 5:30) To a ruler who called him "Good Teacher," Jesus answered: "Why do you call me good? Nobody is good, except one, God." (Luke 18:18, 19) Do you view such statements as revealing a personality deficiency in Jesus Christ? Surely, his modest attitude toward God contributed to his being, above all others, the embodiment of perfect manhood.

But, what about modesty in *human* relationships? In inviting disciples to come to him, Jesus said: "I am mild-tempered and lowly in heart." (Matt. 11:28-30) To the Christian congregation in Rome, the apostle Paul wrote: "For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith."—Rom. 12:3.

That modesty is a desirable quality in our contacts with fellow creatures was demonstrated in the apostle Paul's approach to his associate believers in the

Corinthian congregation. Referring first to God's regard for modest ones, he wrote:

"For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God. . . . that it may be just as it is written: 'He that boasts, let him boast in Jehovah.' And so I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. For I decided not to know anything among you except Jesus Christ, and him impaled. And I came to you in weakness and in fear and with much trembling; and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power."
—1 Cor. 1:26-2:5.

If you had been a member of that Corinthian congregation, would you not have responded warmly to the apostle's humble approach? On the other hand, how would you have felt had he been conceited, overbearing, pretentious—immodest?

Yes, there may be a tendency on the part of some, perhaps sincerely, to minimize or even ridicule the Christian virtue of modesty. But an honest appraisal of the subject leads us to the inspired conclusion: "People who are proud will soon be disgraced. It is wiser to be modest."—Prov. 11:2, *Today's English Version*.

"When, now, he had washed their feet . . . he said to them: 'Do you know what I have done to you? You address me, "Teacher," and, "Lord," and you speak rightly, for I am such. Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. For I set the pattern for you, that, just as I did to you, you should do also.'"—John 13:12-15.



Watching the World

Side Effects of Sterilization

◆ A University of North Carolina physician recently reported that one fourth of the women who are sterilized by methods that burn or tie their Fallopian tubes suffer side effects. These include pain and bleeding. In her study of the matter, Ewa Radwanska, assistant professor of obstetrics and gynecology, found that sterilized women have a higher incidence of abnormal hormone levels. The effect can often be an irregular menstruation cycle with long periods of bleeding. Few patients and doctors, she indicated, apparently consider the matter of side effects before going ahead with sterilization: "I don't think women are generally told of the negative after effects, which can appear even a year or more after surgery, and many physicians don't take seriously the side effects sterilized women report."

Similarly, Dr. Niels Lauen writes in *Medical World News* that "sterilized women have a greater-than-average risk of irregular menstrual bleeding, frequently accompanied by pain. Caught in a maze of problems, a woman may end up having an unnecessary hysterectomy." He also reports that physicians are finding "a vast number" of sterilized patients who regret the step.

As for vasectomies, Dr. Lauen reports that one scientific study indicates that men undergoing such an operation may increase their risk of having a heart attack. After the sterilization, the male sperm, denied their normal outlet, seep into the bloodstream. There they apparently set up a reaction, resulting in production of antibodies. These, in turn, appear to speed up the process of arteriosclerosis, or thickening of the arteries, which can lead to a stroke or a heart attack. "I would not advise any of my friends to have a vasectomy," he says, "until it has been shown the operation doesn't raise the incidence of heart attacks."

'Greatest Research Effort'

◆ Former United States Secretary of Defense Robert S. McNamara recently criticized increased military spending by industrialized nations as being more damaging than helpful to global security. Speaking before a University of Chicago audience, Mr. McNamara, now president of the World Bank, declared: "Public expenditures on weapons research and development now approach \$30 billion a year and mobilize the talents of half a million scientists and engineers throughout the world." He added: "That is a greater research effort than is devoted to any other

activity on earth, and it consumes more public research money than is spent on the problems of energy, health, education and food combined. On average, one tax dollar in six is devoted to military expenditure, and that means that at the present levels of spending the average taxpayer can expect over his lifetime to give up three or four years' income to the arms race."

Venice—Sinking No More?

◆ Over the years Venice had been sinking at a noticeable rate—an average of .2 inches (0.5 cm) a year. The cause was largely man-made. Some 20,000 wells had been dug, thereby tapping the water table that cushions this city of many islands. But now the word is that Venice is sinking only because of natural causes, therefore only slightly. Many wells have been capped and aqueducts bring in water from the Po Valley. Venice's sinking from man-made causes, says geologist Paolo Gatto, has definitely ended.

VD Epidemic Among

Schoolgirls

◆ Officials of Papua New Guinea's Education Department have reported that one in every three girl students at a school in the Eastern Highlands has venereal disease. The result of the survey shocked education officials, one of whom said: "These figures are horrifying, even more so as many of the victims are in grade 7 and 8." Some of the girls with VD were as young as 12 years of age.

World's Busiest Airports

◆ According to computations made by *Airline Executive* magazine, Chicago's O'Hare Airport is the busiest single facility in the world. Last year it handled more than 49,000,000 passengers. The fastest-growing airport was Atlanta, which handled some 40,000,000 passengers last year.

The Los Angeles Airport reported nearly 33,000,000 passengers, and London's Heathrow Airport nearly 27,000,000. The New York area's three major airports—LaGuardia, Kennedy and Newark—handled nearly 51 million passengers. This was more than any other metropolitan area in the world.

Racing into Debt

◆ "It took the American national debt 27 years to double to 400 billion dollars by 1971," says *U.S. News & World Report*. But it took not even one third of that time, "less than eight years to double again when it soared past 800 billion on April 9."

Too Vulgar Even for Convicts

◆ A rock concert was recently held for the benefit of prisoners at Northumberland Acklington jail in England. However, the prisoners soon walked out on the punk rock group in disgust. Prisoners said it was in bad taste and that they could not stand the foul language of the entertainers. Complained one prisoner: "I only stayed five minutes—the language was disgusting. Because we have been convicted of social crimes is no reason why we should be treated as tough guys who enjoy swearing and bawdy humor."

Skiing to the North Pole

◆ The Soviet News Agency Tass reported that a seven-man ski expedition skied their way to the North Pole, covering 1,000 miles (1,600 km) across the frozen Arctic Ocean. The Soviet skiers were said to have arrived at the Pole in good health.

Italy: Big Drop in Priests

◆ At the annual Italian bishop's conference in the Vatican, Monsignor Attilio Nicora, auxiliary bishop of Milan, disclosed that Italy had a 58-percent decrease in the number of priests ordained over the

past 12 years. In 1966, he said, 918 Italian men were ordained as priests, to compare with only 384 in 1978. As for seminaries in Italy, he revealed that the number has declined by 31 percent.

Youth Gang Problem

in U.S.S.R.

◆ Despite crackdowns to try to rid cities of teen-age toughs who commit crimes, street gangs are still a problem in the Soviet Union. A Soviet newspaper recently published a letter that it received from a girl from Sevastopol: "I belong to a gang that everybody is afraid of. We've ripped up all the playground equipment. We have a fight almost every night. The girls fight just as well as the boys. All of us have money, so liquor is no problem. We're all known at the police station. We've begun to wonder whether this is what we want, but none of us knows how to break it up."

New Malaria Threat in Amazon

◆ Professor Warwick Kerr, director of the National Amazonic Research Institute, warned that malaria could return in the Amazon. The malaria-transmitting mosquitoes of the anopheles family have developed resistance to DDT, which is normally used to combat the insects. He predicted "unpleasant surprises" for the population if efforts to find a new form of DDT and a vaccine should be slow.

Average Life Expectancy

◆ Which country leads the world in the longest average life expectancy? According to the latest United Nations Demographic Yearbook, it is Iceland. There the average life expectancy for females is 79.2 years and 73 for males. But Sweden had the world's lowest infant mortality rate: 8.0 per live 1,000 births. The United States was quite far down on the list—in 19th place, with 15.1 deaths per 1,000 live births.

European Workers

◆ The Swiss work longer hours than do other Europeans. They average more than 2,000 hours a year at work and take fewer days of leave; that is, 18 days a year. Behind Switzerland in the number of working hours are Sweden, Denmark, Belgium and France. Workers in the Federal Republic of Germany put in an average of 1,784 hours a year and get 27 days of leave.

Forgetful Train Passengers

◆ The Japanese National Railways recently reported that forgetful passengers left behind, on their trains and at their stations, during fiscal 1978, an all-time record of cash—2,400,000,000 yen (about \$11,162,000, U.S.). Seventy-eight percent of the money was returned to the owners. As for articles left behind on trains and at stations, these came to 1,812,229. The items that passengers most frequently left behind were umbrellas, the total coming to 470,000.

"Profound Incongruity"

◆ Marian College, a Catholic college in Fond du Lac, Wisconsin, has decided to adopt a military training program. After the board of trustees voted unanimously for army training, faculty members of the Humanistic Studies and Sociology divisions wrote a letter to the board of trustees, stating: "We remain convinced that there is a profound incongruity in linking an institution professing the Christian humanistic tradition in education with a program of military training."

Productivity Puffed Away

◆ The Robert E. Nolan Company, a consulting firm of Simsbury, Connecticut, recently disclosed that office workers who smoke puff away about 30 minutes of productivity per day. If a worker's time is valued at \$4 (U.S.) an hour, that amounts to \$500 (U.S.) in pro-

ductivity going up in smoke each year. Because of "ritualistic cleaning, lighting and re-lighting," a pipe smoker costs his employer \$900 (U.S.) a year in lost productivity.

Weekend Restrictions

◆ In Holland, Roman Catholic priests are being encouraged to conserve their strength and reduce their work load on weekends. Cardinal Johannes Willebrands says that priests are being overworked on weekends and recommends that they christen babies in groups and persuade people not to marry on Saturdays. The number of Masses on the weekend, he suggested, should be restricted.

Teen-Age Spenders

◆ According to the Rand Youth Poll in 1978, teen-age

spending in the United States reached a record \$32,200,000,000! A spokesman for the market research concern suggested that teen-agers may be following the example of their parents by overspending and impulsively buying things that are not really needed.

Acupuncture for

Schizophrenia?

◆ The Chinese are treating schizophrenia patients with acupuncture and report good success—about 75-percent improvement rate. Like Western doctors, they also use drugs, but the Chinese say that they often find acupuncture more effective than drugs. Two behavioral scientists from the Albert Einstein College of Medicine in New York recently made a study of acupuncture treatment of schizophrenia. They treated three chronic

schizophrenia patients over a nine-week period, using no drugs but only acupuncture at specific meridian points designated by Chinese literature. The result? The *American Journal of Psychiatry* states that they found noticeable improvement in two of the three persons treated. "The present study shows that acupuncture, when correctly performed, exerts a therapeutic action," asserts the report.

An Escapee Record?

◆ According to reports, Sweden may lead the world in the number of prison escapees. Last year 1,726 prisoners escaped from Swedish prisons—about five escapes a day! Compounding the problem is the number of inmates who are granted leaves but who fail to return to prison—3,800 in 1978.

