

Awake!

BENIN



Suppresses

**FREEDOM
OF
WORSHIP**

SEPTEMBER 8, 1976



Reg. U.S. Pat. Off.

September 8, 1976
Vol. 57, Num. 17

Average Printing Each Issue:

10,050,000

WHY THIS MAGAZINE IS PUBLISHED

Today as never before, what goes on in the rest of the world affects each one of us. "Awake!" reports on the world scene. But it does more for you personally.

It probes beneath the surface and points to the real meaning behind current events. And it gives practical suggestions to help you to cope effectively with the mounting problems of our time.

The scope of subjects covered by "Awake!" makes it a magazine for the entire family. Customs and people in many lands, the marvels of creation, religion, practical sciences and points of human interest all are included in its pages.

In keeping its freedom to bring you the truth, this magazine has no commercial advertisers to please. Also, it stays politically neutral and it does not exalt one race above another.

Most importantly, "Awake!" provides hope, giving you a basis for confidence in the Creator's promise of a new order of lasting peace and true security within our generation.

Now Published in 32 Languages

Semimonthly Editions:

Afrikaans	Finnish	Italian	Spanish
Cebuano	French	Japanese	Swedish
Danish	German	Korean	Tagalog
Dutch	Greek	Norwegian	Zulu
English	Iloko	Portuguese	

Monthly Editions:

Chinese	Malayalam	Sesotho	Ukrainian
Cinyanja	Melanesian-	Tamil	Xhosa
Hillgayanon	Pidgin	Twi	Yoruba
Indonesian	Polish		

Five cents a copy

Watch Tower Society offices	Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1.50
Australia, 11 Beresford Rd., Strathfield, N.W. 2135	\$2.50
Canada, 150 Bridgewater Ave., Toronto, Ontario M6A 1Z5	\$1.50
England, Watch Tower House, The Ridgeway, London NW7 1RN	\$1.50
Hawaii, 1228 Pensacola St., Honolulu 96814	\$1.50
New Zealand, 6-A Western Springs Rd., Auckland 3	\$1.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	N1.10
Philippines, P.O. Box 2044, Manila 2800	P8
South Africa, Private Bag 2, P.O. Elandsfontein, 1406	R1.80
(Monthly editions cost half the above rates.)	

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to 117 Adams Street, Brooklyn, N.Y. 11201. Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y. and at additional mailing offices.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, R.D. 1, Box 300, Wallkill, New York 12589, U.S.A. POSTMASTER: Send Form 3579 to Watchtower, Wallkill, N.Y. 12589.

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

IN THIS ISSUE

Benin Suppresses Freedom of Worship	3
The Attack Mounted Against	
Jehovah's Witnesses	5
What Can Be Done?	11
Typhoon Pamela Wrecks Guam	13
I Was a Practicer of Voodoo	16
Walking That Is Highly Beneficial	22
Should a Pocket Calculator Be	
in Your Pocket?	23
'Teeth Broken with Gravel'	26
What Is the Bible's View?	
Are Clergy-Laity Distinctions	
Scriptural?	27
Watching the World	29

PUBLISHED BY
WATCHTOWER BIBLE AND TRACT SOCIETY
OF NEW YORK, INC.
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORE, President GRANT SUITER, Secretary

BENIN

Suppresses FREEDOM OF WORSHIP

PERHAPS you know the country as Dahomey. But last November this small West African nation changed its name to the People's Republic of Benin. Since that time the country has stepped up efforts to suppress the Christian worship of Jehovah's Witnesses.

Dozens of Witnesses have been arrested, and some cruelly beaten. In April the branch office of the Watch Tower Bible and Tract Society was seized, and the branch personnel as well as the missionaries were expelled from the country. All the Kingdom Halls, where Christian meetings are held, have been closed. And hundreds of Witnesses have fled for their safety to neighboring countries.

Why have Jehovah's Witnesses been so viciously attacked in Benin? What is happening there?

A Nation Undergoing Change

More than just the name has changed in this former French colony. Since Dahomey gained independence in 1960 it has experienced five coups. The latest occurred on October 26, 1972, when a military government headed by Colonel Mathieu Kerekou took over Dahomey.

Seeking to develop this largely agricultural country, its leaders have looked to the Soviet Union and China for direction. The *New York Times* of November 23, 1975, reported:

"Socialism is our chosen path, Marxist-Leninism is our guide," has become the slogan of Dahomey's leaders since the country

embarked on a new political course a year ago.

"Dahomey's military leaders have decided that socialism is the way to development for this agricultural state . . .

"Chinese assistance to Dahomey, which includes a loan of \$50 million, has been most noticeable in agriculture . . .

"The swing to socialism dates from November 30, 1974."

Significantly, the announcement regarding the changing of the country's name was made November 30, 1975. Ceremonies were at the time being held to mark the first anniversary of the proclamation of the country as a "Marxist-Leninist scientific socialism."

Influenced especially by the Chinese Communists, life in Benin has undergone considerable reorganizing, especially during the past year or so. Ideology classes have been set up at places of employment, where instruction is given from Chairman Mao's little red book. Compulsory flag ceremonies are also held at these places of work. People are expected to greet one another with political slogans, even when answering the telephone. And persons who do not conform to such requirements are reported to the authorities.

Commenting on the country's new spirit of nationalism, Minister of Interior Martin Dohou Azonhiho said in a speech April 16, 1976: "As you know, when we are together as militants, we sing the national anthem, we shout the revolutionary slogans and we stand at attention before our national emblem."

It is this new nationalistic spirit in Benin that has led to the vicious persecution of Jehovah's Witnesses. Why is this?

Effect on Jehovah's Witnesses

In his April 16 speech Mr. Azonhiho explained:

"If they do not change their attitude these expatriates will be expelled from our national territory. There is no way to act. I have already given firm instructions to the neighborhood authorities that, if by the end of the month, Jehovah's Witnesses do not shout the revolutionary slogans, do not sing the national anthem, do not respect the flag, I am going to expel all the expatriate representatives of Jehovah's Witnesses, these licensed agents of the C.I.A."

So Jehovah's Witnesses have been persecuted because they do not participate in nationalistic services. They are considered enemies of the State—the native-born Witnesses as well as missionaries from other lands. But think: If they indeed were enemies of the People's Republic of Benin, seeking its downfall, would they be so stupid as to refuse to sing its anthem or to salute its flag? Do not spies, traitors and other subversives feign patriotism so that they can unobtrusively continue their work of subversion?

A Matter of Worship

The fact is, Jehovah's Witnesses do not sing anthems or salute emblems of *any* nation, not just those of Benin. And the reason that they do not is their religious beliefs; it has nothing to do with preferring one form of political rule over another. What happened long ago in the nation of

Babylon well illustrates the religious issue involved.

Babylon's King Nebuchadnezzar set up a huge image of gold and ordered that at the sound of certain musical instruments all persons should bow before the image. However, three Hebrew servants of Jehovah God refused to bow, even though they knew that the penalty for not doing so would be execution by being thrown into a fiery furnace. Yet they said: "Let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship."—Dan. 3:1-18.

The situation is similar today. To achieve a nationalistic spirit among their peoples, nations have set up objects that actually are given religious veneration. As historian Carlton Hayes observes in his book *What Americans Believe and How They Worship*: "Nationalism's chief symbol of faith and central object of worship is the flag, and curious liturgical forms have been devised for 'saluting' the flag, for 'dipping' the flag, for 'lowering' the flag, and for 'hoisting' the flag. Men bare their heads when the flag passes by; and in praise of the flag poets write odes and children sing hymns." It was because of refusing to take part in this religious exercise that Jehovah's Witnesses were bitterly persecuted in the United States in the early 1940's.

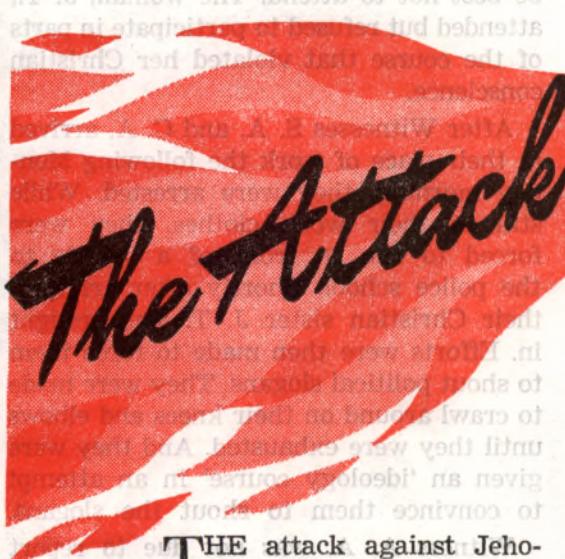
In keeping with the example of the Hebrew servants of Jehovah God in ancient Babylon, Jehovah's Witnesses do not salute any national emblem or sing any national anthem. It is not that they do not respect the flags of the nations in which they live, including the flag of the People's Republic of Benin. *They do.* And they show this respect by their honesty and exemplary obedience to the laws of their respective countries. In Benin, Jehovah's Witnesses

have proved themselves to be fine, hard-working citizens, as President Kerekou himself should know.

And as to the charge that Jehovah's Witnesses are licensed agents of the United States C.I.A. (Central Intelligence Agency), nothing could be farther from the truth. To those who know Jehovah's Witnesses, it can only sound ridiculous, for always they maintain a course of strict

neutrality in political affairs, following the example of Jesus Christ, who said of his followers: "They are no part of the world, just as I am no part of the world." —John 17:16.

So the action against the more than two thousand Benin Witnesses is indeed a suppression of freedom of worship without a cause. And what is being done to them is extremely serious. Please consider.



Mounted Against JEHOVAH'S WITNESSES

THE attack against Jehovah's Witnesses gradually increased in intensity beginning in 1973. In that year the authorities refused them permission to hold some scheduled "circuit assemblies," where a number of Christian congregations meet together for Bible instruction. Then in December 1973 the "Divine Victory" International Assembly of Jehovah's Witnesses in Cotonou was canceled at the last moment. Early the following year authorities again permitted the holding of circuit assemblies, but that was the last time such permission was granted.

During this time there was no interference with the meetings in Kingdom Halls or in private homes. But late in 1974 ru-

mors circulated that restrictions would be placed on the public preaching work, and early in 1975 this took place in the Mono area. Then in February the house-to-house witnessing was stopped by local authorities in the town of Parakou. But in other areas the Witnesses enjoyed freedom to preach and to meet together for worship.

Stepped-up Attack

Following the political celebrations on November 30, 1975, when the country's name was changed and a new flag was announced, the attack against Jehovah's Witnesses was stepped up. Political slogans became more popular, and when Witnesses refused to shout them they were often questioned by local committees of the revolution.

In December 1975 a circuit overseer was arrested while engaging in the preaching work. An off-duty policeman shouted the political slogan to him, "Ready for

the Revolution!" He was expected to reply, "And the fight continues." When he failed to reply after several attempts, he was taken to the police station, where he was held.

There further attempts were made to force him to say the political slogan and share in political singing. He was made to crawl around on his knees and elbows for several hours. Finally, at the end of the day, when some Witnesses talked with the police, he was released.

Also in December the house-to-house witnessing was prohibited in a number of other places, and for the first time authorities forbade meetings in some Kingdom Halls, even confiscating the Halls. At the Dowa Kingdom Hall near Porto Novo, K. E. G. was doing some work out front. There he noticed a man putting in stakes and taking measurements. When he asked him what he was doing, he said: "We are taking over your Kingdom Hall. The local committee for the revolution has decided to stop your meetings, and from now on the Hall will be used for political meetings." And that is what occurred, without any compensation being provided for the Hall.

From January to March 1976 more and more local authorities prohibited the meetings and preaching of Jehovah's Witnesses. Kingdom Halls were closed, and some became meeting places of local political authorities. The government newspaper (the only one in Benin), as well as the radio, which is called the "Voice of the Revolution," began to make strong announcements against religion in general and against the Witnesses in particular.

Pressures at Places of Work

At most places of work authorities began to set aside time each week for flag ceremonies, the singing of patriotic songs, and the shouting of political slogans. In

addition to this, "ideology courses," including also premilitary training, were arranged.

In one district, during the first weekend of April employees from several places of work were scheduled to come together for one of these ideology courses. Some 300 or more persons worked at these places. Everyone was told to attend, including four Witness employees. The Witness men, S. A., C. A. and A. A., decided it would be best not to attend. The woman, J. T., attended but refused to participate in parts of the course that violated her Christian conscience.

After Witnesses S. A. and C. A. arrived at their place of work the following Monday morning, they were arrested. While still in their work clothes, they were forced to run in front of a vehicle to the police school. Shortly after arriving, their Christian sister J. T. was brought in. Efforts were then made to force them to shout political slogans. They were made to crawl around on their knees and elbows until they were exhausted. And they were given an 'ideology course' in an attempt to convince them to shout the slogans.

Witness A. A. was not due to report to work until Monday afternoon. When he came in, he also was arrested and forced to run before a vehicle to the police school. There he was beaten and made to crawl around on the ground and do other forced "sports." One of the Witnesses later said that he was determined not to give in even if it meant his being faithful to death. He said that the hope of the resurrection and of life in God's new system was faith-strengthening for him at that time.

For four days these Witnesses were held and subjected to this type of treatment. Then they were released, being told that they could go back to work. However, Witness A. A. was immediately put under more pressure at his place of employment.

His superiors insisted that he take the lead in flag ceremonies and in shouting political slogans. Finally, he was dismissed from his job for refusing to comply. Later, Witnesses S. A. and C. A. were also dismissed for similar reasons, and it is reported that J. T. was arrested again and then released.

Attack Intensifies

Also early in April, all the male Witnesses in the Gouka Congregation in northern Benin were arrested and held for seventy-two hours. They were warned to cease their public preaching and, at the same time, efforts were made to force them to say political slogans. After these efforts failed, the Witnesses were released. However, they were told that if meetings were to continue to be held in the Kingdom Hall, these must include the singing of political songs and the saying of political slogans. But the Witnesses could not agree to become involved in such political activity, and so were forced to cease using their Kingdom Hall.

In a radio speech on April 16 the Minister of Interior, Martin Dohou Azonhiho, threatened: "If those people don't change their method of doing things, they will see us after them." He went on to say that he would expel representatives of Jehovah's Witnesses from the country by the end of April.

A few days later a delegation of four Witnesses went to the district chief of Cotonou II to answer the accusations being made. However, when these Witnesses would not say the political slogans, they were arrested and taken to the police school. There more efforts were made to get them to respond to the slogan, "Ready for the Revolution!" The expected response is, "And the fight continues."

Witness D. S. explained that he was ready to work, he was ready to share in

the agriculture production that the authorities talk about. But he was not ready for fighting; he was not ready for war. So he took a firm stand and refused to reply to such slogans. The four were detained ten days before being released.

In the meantime an hours-long meeting was held in Cotonou during the last week of April to draw up measures to be taken against Jehovah's Witnesses. The Benin newspaper *Ehuzu* of April 30, 1976, carried the headline: THE SECT OF "JEHOVAH'S WITNESSES" BANNED IN THE PEOPLE'S REPUBLIC OF BENIN.

The article said: "As of Tuesday, April 27, 1976, the sect of Jehovah's Witnesses is banned throughout the entire territory of the People's Republic of Benin. . . .

"—all meetings of the followers or of persons having belonged to the sect of Jehovah's Witnesses are banned;

"—home visits by the preachers of the sect Jehovah's Witnesses are banned;

"—All real estate used in the past by the representatives and followers of the said sect will be inventoried by the local authorities and will be used for purposes of public benefit."

Furthermore, the paper said: "The representatives of the said sect, and more precisely the expatriates of whichever nationality they may be, have only a few hours to leave the country after the publication of the present measures."

No time was wasted in carrying out this decision to expel the missionaries of Jehovah's Witnesses. Carlos Prosser explains: "On April 27th at about 10 a.m., the police came and questioned me as the branch manager. They took me down to the Cotonou Akpakpa police station and from there to the State Police where I was further questioned. After being taken back again to the Cotonou Akpakpa police station, I was permitted to return home, arriving

there at about 11:30 a.m. . . . It was about 8 p.m. when we were told we were expelled as of that day, April 27th. . . . “At about 8:30 [in the morning] April 28th the police came again and told us to pack up our suitcases and load them into our van to go to the State Police. . . . We were given 30 minutes to get ready and go . . . I drove the van belonging to the Watch Tower Society under guard by a soldier while the rest of the missionaries were driven off in another car by the police. . . .

“Two of the missionaries were prepared to go to Togo and the rest to Nigeria. Those of us going to Nigeria were escorted to the border by the police car, and the two for Togo were left behind.” So, in time, ten of Jehovah’s Witnesses were expelled from the country, and the properties of the Watch Tower Bible and Tract Society were confiscated by the authorities.

Persecution Under the Ban

On May 10 Witnesses of the Cana Congregation, about seventy-five miles north of Cotonou, received notice to appear before the local revolutionary committee the following day. On arriving, they were met by the local mayor, who went to get a flag for them to salute. When they refused, five persons began beating the Witnesses; they even beat an eight-year-old boy!

The next day the Witnesses were taken to the nearest police station, which is in Bohicon, where they were beaten for

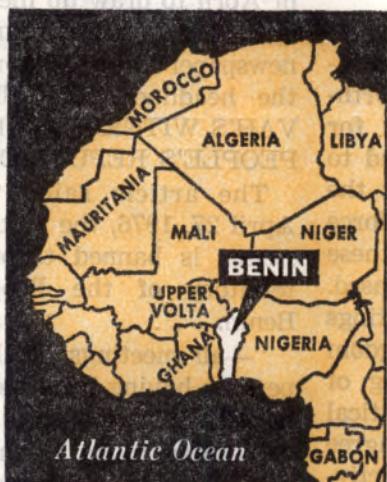
hours without letup. Efforts were made to force the Witnesses to say, “Honor, glory and victory to the people.” But they answered, “Honor, glory and victory to Jehovah.” Also, they were asked, “On whom do we rely for our strength?” They were expected to reply: “On ourselves,” but they said: “On Jehovah.” So the police continued to beat them to try to force them to give in.

The Witnesses, including the women and the eight-year-old boy, were held the remainder of that day and all night. The next morning efforts were again made to force them to say the slogans. When they refused, they were beaten some more. Finally, at about noon, the police chief came and, seeing that the Witnesses had been beaten badly, ordered the policemen to stop as he wanted to question the Witnesses.

He asked: “Why is it you don’t say the slogans? What is the reason?” They replied that it is because they do not take part in the political activities of any nation, in imitation of the example set by Jesus Christ. “We are neutral, and our Christian conscience doesn’t permit us to repeat political slogans.” But the police chief said: “Ah, there must be more to it than that. There must be another reason.” He was told, however, that there was not.

Finally, the police chief said they would be set free, but that they could not hold meetings in their Kingdom Hall or carry on their preaching work. He said, though, that it would be alright if they met together in their homes in small groups. The Witnesses asked: “Can you give us that in writing, saying that we will be able to have our meetings?” The police chief answered: “No, I can’t give it to you in writing.”

In the village of Awhangba Sekou, Witness G. A. was approached by local revolu-



tionary people who shouted political slogans to him. When he did not reply to them, four persons jumped him and beat him till he was unconscious. He fell and they began to run away, apparently believing he was dead.

A few minutes later, however, he began to get up, and one of the persons who had beaten him saw this from a distance. But even before he could return, there were others armed with sticks and clubs who arrived on the scene. The Witness was then beaten by this second group, and he fell again, covered with blood. The members of this second group became fearful, thinking that they had killed him. So they threw their clubs away and fled. After the crowd had left, Witness G. A. got up with difficulty and returned to his house.

In the village of Attogon, in the northwestern section of the country, the Witnesses noted that the local committee members of the revolution were preparing to arrest them. So during the night they fled far into the "bush." The men were able to prepare a place for themselves and their families to sleep by using sheets of tin roofing. About forty yards away they prepared another place for meetings. They used the ground as their benches and pieces of wood were bundled together for a table that the conductor of the meetings could use. These Witnesses have since been scattered, some fleeing the country.

In Aisesssa the committee of the revolution closed a Kingdom Hall, but the local mayor came back a few days later with the key and handed it to the presiding overseer, saying: "Take the key and next Saturday get the hall ready for a special meeting of all your members." The overseer refused to take the key unless details about the meeting were provided. The mayor would not say, but it seemed apparent that the authorities wanted to make trouble for the Witnesses, perhaps planning to arrest them all. So the Witnesses fled across the border into Nigeria.

Early in May, D. S., a special pioneer (a full-time preacher of Jehovah's Witnesses), was traveling through Cotonou when someone recognized him as a Witness. When he refused to answer the political slogans shouted to him, he was taken to the police station. He was badly beaten over a period of several weeks, and then was released. He had to receive medical treatment as a result of his beatings.

On May 3 two other special pioneers working in Kandi, about 400 miles north of Cotonou, received a summons to appear at the police station that same day. On



their arrival, the police chief, Mr. Dovonou, asked for their identity cards. When he saw their tax receipts for the past years attached to their cards, he said: "I see that you are obedient to the authorities, and that you have paid your tax."

The police chief wanted the pioneers to give the names of other Witnesses in the area. However, they refused to do so. They were then ordered to take off their shirts and trousers, and the police chief said: "Now I think you may soon want to give us the names and cooperate with us."

Policemen were then called in who, taking turns, beat the pioneers with a bludgeon to try to force them to reveal the names of their Christian brothers and sisters. Despite this cruel treatment, the Witnesses would not endanger the safety of their friends by giving the police their names or addresses.

Eventually one of the special pioneers, I. K., was taken under custody to Cotonou. While in prison there he realized that he was not the only Witness being held. There were a number of others who refused to sing patriotic songs and participate in flag ceremonies, and who were beaten for not doing so.

When one young man was asked: "Why are you not singing or taking part in this flag ceremony?" he answered: "My Christian conscience does not permit it, and the Bible does not approve of such worship." At that the policeman gave him a blow to the head that caused blood to come from his nose.

Due to help from his father and some friendly policemen, I. K. was released from prison May 19. A few days later he was able to cross over to Nigeria. There he received hospital treatment and spent several weeks recuperating from the beatings that he received.

Summary of the Situation

Due to nationalistic ceremonies held in school few Witness children have been able to attend since the ban. As late as May 20, however, one 15-year-old youth was still attending classes. But then one of his fellow students told the teacher, "How can I sing when A. doesn't sing?" After hearing this at least twice, the teacher was obligated to insist that the Witness sing. He refused, and the incident became known in the area. Learning that strict measures were going to be taken, the youth crossed over into Nigeria.

It is similar with employment; Witnesses are forced to leave their places of work because they will not share in the political ceremonies. Threatened with arrest and imprisonment, some 600 of them have reportedly crossed over into Nigeria and others into Togo. The police have been looking for many Witnesses, especially well-known Christian elders, even announcing their names several times on the radio.

To give an idea how the Witnesses are watched: In Cotonou one of the Christian elders still remaining there was trying to strengthen his brothers by inviting a few of them to his home for a meal, and then taking the opportunity to give them some encouragement. He had just received one Witness when a local member for 'the defense of the revolution' called to see if he was having a meeting. The elder explained that he was just having some friends over for a meal, and asked if it was unlawful to invite friends to your home even for that purpose.

As already noted, all Kingdom Halls in the country have been closed and the preaching work is prohibited everywhere. In many places it is even very difficult for Witnesses to meet in small groups, including family groups, since they are so closely

watched. Some Witnesses get up in the middle of the night to study their Bibles together.

On the other hand, in some parts of the country the Witnesses can meet more freely. They are able regularly to have meetings by changing the time and place from one meeting to the next. In one village the mayor said that even if a summons is sent to have the Witnesses arrested, he will do everything he can to protect them.

This village mayor is very alarmed to see that a number of Witnesses have left the country due to threatened arrest. He has sounded a warning in his village that

if any of Jehovah's Witnesses are molested in any way, the ones troubling them will be arrested. So, since that time, no one has bothered the Witnesses there. This mayor told the district chief that the Witnesses are his best people, that they pay their taxes on time and they share in communal work.

Thus in some parts of the Republic of Benin it is more difficult for Jehovah's Witnesses than in other parts, and this usually depends on local authorities. But the official stand against Jehovah's Witnesses is to stop all their activity and to try to make everyone conform to the ideologies of the country.

WHAT CAN BE DONE?

FREEDOM-loving people everywhere will agree that what *should* be done is that the Benin government should grant freedom of worship to its citizens; also, that the cruel treatment of Jehovah's Witnesses *should* be stopped. And government officials, particularly President Mathieu Kerekou, *can do* these things. Then, why don't they?

The government claims that it is not against religion. The fact is, the People's Republic of Benin professes to grant freedom of worship. In point nine of his discourse on National Orientation on November 30, 1974, President Kerekou said:

"The Revolution of the People of Benin keeps a strict neutrality with respect to belief in a religion, in so much as the expression of that belief does not constitute

a hindrance to the development of our Revolution."

Yet the claim is broadcast in Benin that Jehovah's Witnesses "deliberately trample underfoot point nine of our discourse on National Orientation of November 30, 1974." And so the Witnesses are called "sworn enemies of our democratic, people's revolution." Yet this simply is not true, as persons everywhere who know Jehovah's Witnesses will testify. As already noted, a local chief in Benin said that the Witnesses are his best people. They pay their taxes on time and they share in communal work.

Around the world Jehovah's Witnesses have gained this reputation as good people. The *African Weekly*, in its issue of August 30, 1950, noted: "Once they join the Watch

Tower . . . these Christians do not fight among themselves, . . . Although one is not a member of their Church yet one must say that they have love in their hearts." Another African publication titled "Personality" observed in its November 21, 1968, issue: "Jehovah's Witnesses seem to be bursting with good qualities and to be almost free from the bad."

An Asset to Benin

Rather than undermine the government, the good behavior and morality of Jehovah's Witnesses are an asset to the countries where they live. After Benin's Interior Minister, Michel Aikpe, was reportedly caught committing adultery with Presi-

dent Kerekou's wife and killed last year, a radio broadcast said: "All militants, men and women, should learn a lesson from this event. Some have not yet understood that the demands of the revolution extend to all fields, including their life and their moral attitude in society." Where so-called patriots may fail, Jehovah's Witnesses, by their example and speech, exercise a fine influence, and they do much to help to develop in society a proper moral attitude.

Furthermore, there is no danger that Jehovah's Witnesses will ever be involved in any political rivalry or conspiracy, as when just last October there was a plot allegedly organized by former president Emile Zinsou to overthrow the Benin government. Rather, Jehovah's Witnesses remain strictly neutral regarding political affairs. They obey the Bible command to "be in subjection to the superior authorities," which authorities are earth's rulers. (Rom. 13:1, 2) Almighty God permits these earthly rulers to exercise authority until the time when his appointed heavenly king, Jesus Christ, will take control of earth's affairs.

It is only when it comes to matters that involve God's laws that Jehovah's Witnesses are under obligation to obey Almighty God rather than men. (Acts 5:29) This means that they cannot give to any humans, emblems or nations the honor and worship that they sincerely believe belong only to God.

It is our heartfelt hope that President Kerekou will personally examine this serious situation, and see that action is taken in favor of decency and freedom of worship. If you feel compassion for those who suffer because of holding to their conscientious beliefs, you may wish to send a telegram or a letter of appeal to President Kerekou and one or more of the officials of the People's Republic of Benin whose names are listed with this article.

OFFICIALS TO WHOM TO WRITE

Le Lieutenant-Colonel Mathieu Kérékou
Président de la République
Cotonou
People's Republic of Benin

Commandant Michel Alladaye
Ministre des Affaires Etrangères et de
la Coopération
Cotonou
People's Republic of Benin

Lieutenant-Colonel Barthélémy Ohouens
Ministre de l'Industrie et de l'Artisanat
Cotonou
People's Republic of Benin

Chef d'Escadron
Vincent Guézodje
Ministre de l'Enseignement du 1er Degré
Porto Novo
People's Republic of Benin

Capitaine Augustin Honvoh
Ministre des Enseignements Technique
et Supérieur
Porto Novo
People's Republic of Benin

Capitaine Dohou Martin Azonhiho
Ministre Délégué auprès du Président de
la République
Charge de l'Intérieur, de la Sécurité et de
l'Orientation Nationale
Cotonou
People's Republic of Benin

Lieutenant Philippe Akpo
Ministre du Développement Rural et de
l'Action Coopérative
Porto Novo
People's Republic of Benin

TYPHOON PAMELA

WRECKS GUAM

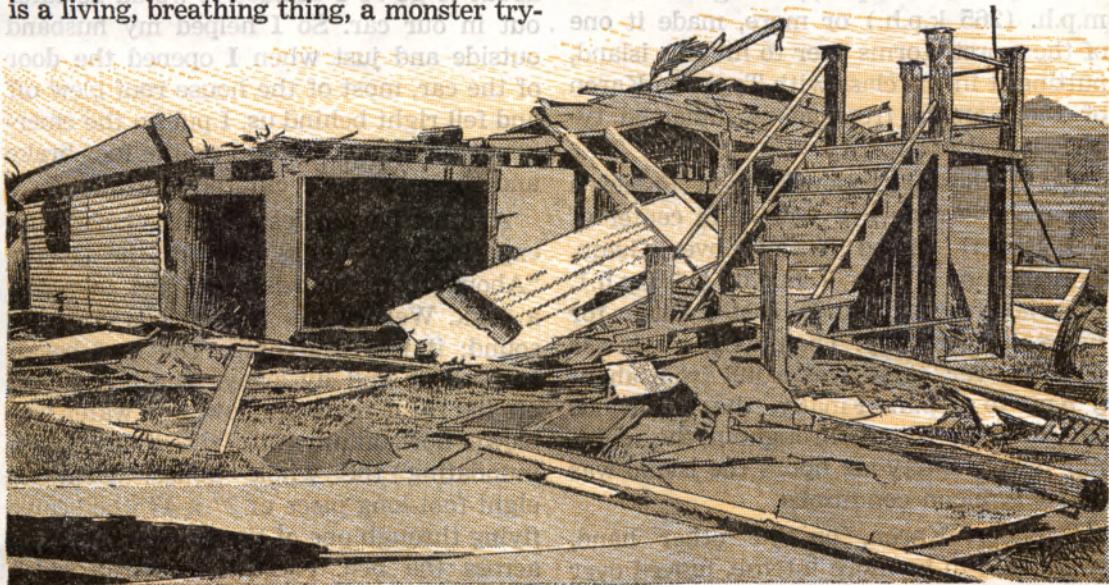
"I'VE never seen anything quite like Pamela. . . . The ripping tin, the roar of the wind, the grinding of metal, the cracking of tree limbs all combine to make a din unlike anything you've ever heard. . . .

"The typhoon sounds as if nature is out to get you, to finally challenge man, head-on, in his tin and cement houses. It crashes against your walls and slams pieces of wood at you, trying to break down your house and your spirit. You feel that the typhoon is a living, breathing thing, a monster try-

ing desperately to get at you to rip off your head and stuff it in your ear. Scary."

That is how one person described what has become known here as "Supertyphoon Pamela."

Before striking Guam near its center, Pamela caused crop and property damage to Truk's outer islands. There a concrete house became a coffin for ten people seeking refuge from Pamela's winds when a mudslide crushed the house.



The kind of destruction caused by Typhoon Pamela

On Guam, 80 percent of the buildings—including homes—were damaged, at least half of them beyond repair. All public utilities were knocked out. Whole roofs, their steel girders still intact, were hurled as far as two miles.

Practically all roads were cluttered with downed telephone and power lines. Even roads were destroyed by high winds. Several of them buckled in places, making huge holes. Hundreds of homes became nothing more than scattered tin and naked foundations. Trees and plant life were destroyed all over the island.

It all seemed so unreal—like a wild and bewildering nightmare that left Guam's face brutally disfigured. President Ford declared this American island, with its some 110,000 citizens, a major disaster area.

A Supertyphoon

Gathering strength after its birth near Truk Islands about May 13, Pamela moved northwest, smashing broadside into Guam a week later. Its sustained winds of some 140 m.p.h. (225 k.p.h.), and gusts to 165 m.p.h. (265 k.p.h.) or more, made it one of the worst storms ever to hit this island, putting it in the class with Typhoon Karen of 1962, and a tremendous unnamed typhoon in 1900.

On Friday afternoon May 21 Pamela's twenty-mile-wide eye (the calm center of a typhoon) passed directly over Guam. Traveling at a poky 7 m.p.h. (11 k.p.h.), Pamela's forward winds blasted Guam for hours early Friday. Then, as the eye was passing over, there was a lull from about 3 p.m. to 6 p.m. Finally, the tail winds smashed the island throughout the night. For nearly thirty-six hours the island was under typhoon conditions.

Typhoon Karen, on the other hand, while said to be more intense, moved over Guam much faster and, hence, reportedly

caused much less damage. Thus one observer noted: "Those who went through Typhoon Karen long have dominated conversations but I have a feeling that Karen will quietly disappear into unimportance."

Living Through It

Typhoon warnings gave citizens an opportunity to prepare. People were urged to store drinking water, and to buy enough food for several days. Also, Christian overseers of Jehovah's Witnesses made calls on families in their congregations, checking on their needs.

One overseer, who had lived through Typhoon Karen, was shocked as he watched his neighbors' roofs being blown away by Pamela's winds. "If this typhoon had hit here in 1962," he noted, "everything on this island would have been destroyed. Back then most construction was with wood."

A woman, who was living in a wooden structure with her paralyzed husband, had quite a problem in the middle of the storm. She explained: "I knew the house was about to go so I decided it would be safer out in our car. So I helped my husband outside and just when I opened the door of the car, most of the house roof blew off and fell right behind us. I put on the emergency brake and stepped on the foot brake and there we rode out the storm."

Another person described the harrowing experience of living through the storm: "About noon the winds started to reach a peak. We heard a tremendous cracking sound; it was deafening. The roof began to peel off and fly away. The board flew off the front room window, and water was blown horizontally into the living room, inundating the whole house. Then an eight-foot-long piece of 2" x 4" wood came flying through one of the windows, landing across the bed. Next, I heard a crash as a board came through another window,

sticking in the wall on the other side.

"There was a small sturdy table in the center room where we were, so my wife and I crouched under it, remaining there in the water for about two hours. Finally, around 2:15 p.m., the winds started to subside; the eye of the storm was passing directly over us. So for the next several hours there was hardly any wind at all. As we looked outside, we couldn't believe all the debris that lay around. Most of our roof had been deposited in the woods about a hundred yards [91 meters] away. All the trees left standing were bare."

"As the eye passed over, the winds began to pick up toward evening, coming now in the opposite direction. We decided to wait out the rest of the storm in our car."

"The next morning, after spending the entire night in the car, we went by a house in which we had previously lived. All that was left was the foundation and the hot-water heater! It looked as if someone had taken an overripe squash, picked it up and then just splattered it all over about a hundred yards away. We were happy we had moved out of there!"*

When the eye passes over, it creates a very eerie feeling. One person explained: "During the eye my family and all the neighbors walked out to survey the damage. Everybody has a story to tell, each better than the next. . . . One of the more interesting things about the eye was the scores of huge birds, sea gulls or something similar, soaring across the eye, probably trying to stay in it. It was a fantastic sight."

On Saturday everywhere people were grateful to have lived through the storm. True, some had lost everything, but others were more fortunate. An observer noted: "As we drove around, the thought that

struck me most was how indiscriminately the homes had been damaged. Houses next door to each other and similarly constructed had totally different degrees of destruction. Some were wiped out, others had only leaves and branches lying in their front yards. Some wooden shacks survived, some concrete houses didn't."

A Blessing in Disguise?

Guam Governor Ricardo J. Bordallo estimated the cost of damages from Typhoon Pamela to be about \$300 million for civilian losses. And the military leaders estimated "replacement costs" to exceed \$200 million. As one reporter wrote: "It is a heartache to see so much of Guam's growth blow away." So how could this be viewed as a 'blessing in disguise'?

This same reporter added: "Typhoon Pamela will lead us into the money room in Congress. It's happened before—when Typhoon Karen devastated our small isle. It was after 1962 that Guam's boom started and federal rehabilitation funding of \$75 million poured in. It was said then that Karen was a blessing in disguise."

Will the same be true of Pamela? J. J. Behan, the general manager of the Guam Telephone Authority, thinks it might be. The storm did some \$10 million worth of damage to their telephone network, but much of the system needed to be replaced. So, as Mr. Behan noted, Pamela just made sure that it will be replaced sooner.

What is truly a blessing is that Pamela apparently did not directly kill anyone on Guam, as she did elsewhere. Yet for those who were injured and left homeless, Pamela was indeed a disaster of major proportions. No doubt there is one thing that all the islanders will agree on and hope for: In the future, may all of Pamela's sisters steer a course far from the island of Guam!

* It may be noted that while a car may prove more secure than one's house in some instances, this is by no means the rule in all cases during such a storm.

I Was A Practicer of WOODOO

NIGHT has fallen. Mingling with the roaring sounds of city traffic there is a steady beat of drums. Do you recognize the sound?

It betrays the nearness of a voodoo meeting right in the heart of Brazil's largest city, São Paulo. But it could be in Rio de Janeiro, Salvador, Recife, Pôrto Alegre. The unmistakable, eerie rhythm is heard in many towns across the land. I know because I have attended hundreds of these meetings.

For almost twenty years I participated in spiritistic sessions. For twelve of those years I was a practitioner of voodoo, advancing to the position next to the *father of the god*, as the leading voodoo priest or sorcerer is called. Several nights a week I would participate in voodoo rites.

Features of these rites are sacrificial offerings and prayers. An offering may be made to keep away *Eshu*, commonly identified with the Devil. The offering might include alcoholic beverages and foods such as manioc flour toasted in butter or oil. Often animals are slaughtered and offered. The participants dance around the offering, and may then leave it outside the door so that *Eshu* will not disturb the session.

Then, with drums and tambourines playing, the participants dance in a circle and sing, invoking the spirits to descend. As the dancing becomes faster and the

music louder, suddenly the "gods" begin to possess the voodoo practitioners. While these are in a state of trance, they are consulted by persons who have come to the session to get answers to family problems, employment problems or other matters about which they desire guidance or instruction.

At these meetings I regularly received the spirits. As the singing and dancing reached a frenzied peak, I would suddenly feel great power surging through me and an ecstatic feeling of being lifted up high. Although I was conscious, I had no control over my limbs or mind. An unseen force possessed me, moving me to speak. This was no simple state of ecstasy. I was possessed by an invisible intelligent force, for what I uttered were not thoughts that originated with me.

How, you may wonder, did I become involved in voodoo? Why is it so widespread here in Brazil?

Religious Background

My grandparents were from West Africa. They were brought to Brazil as slaves during the last century. I still remember

"I was possessed by an invisible intelligent force."

them. In fact, I can still understand some of the African languages.

Roman Catholicism was then the established religion of Brazil, even as it is today. So my parents became Roman Catholics. I was born in Nepomuceno, Minas Gerais State, seventy years ago, and was brought up as a Catholic. Later I got married in the Catholic church and had my children baptized there.

Although being Catholics, we were never encouraged to read the Bible. I had little or no conception of what it taught, as is the case with most Catholics here. The doctrines of the Church weren't satisfying. So I became interested in spiritism, eventually joining a local *umbanda*, or voodoo cult. To do this is not unusual here in Brazil, for voodoo worship is very popular.

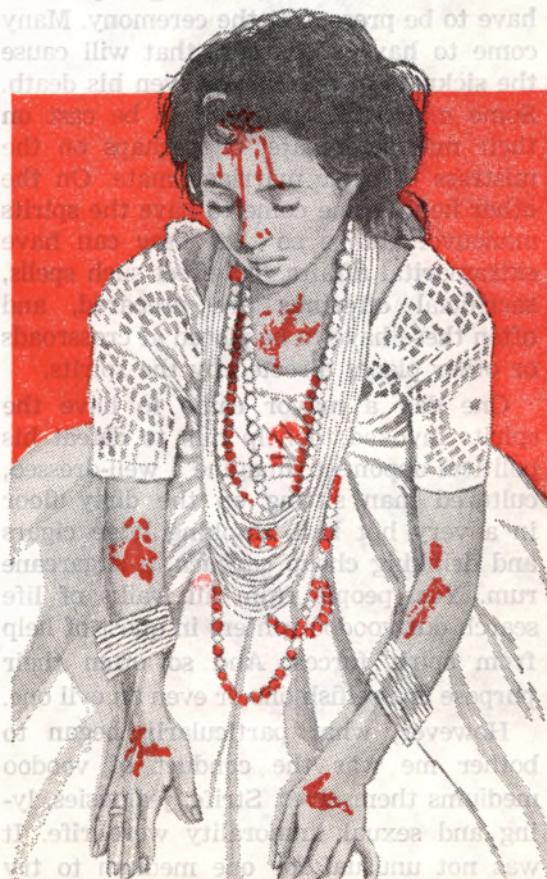
Actually this worship originates in Africa. The early slaves combined their African tribal rituals with the Catholicism of Brazil. What emerged was a form of voodoo much like that practiced in Africa. The slaves merely adopted the trappings of the Catholic Church, substituting their own gods for the Catholic saints. Thus, *Ogum*, the god of war, became St. George. *Oshum*, the goddess of fresh water, became Our Lady of the Immaculate Conception. *Iemanja*, the goddess of the sea, became Our Lady of the Glory. And for us the chief deity *Oshala* became identified with Jesus Christ, whereas for other groups he became the god of creation.

So today most Catholics here participate in voodooism. W. E. da Matte e Silva, a voodoo priest, claims that 70 percent of Brazilian Catholics attend voodoo sessions. Another published account says that "more than 67 percent of Brazil's Catholics attend macumba or voodoo sessions." Auxiliary Bishop De Castro Pinto of Rio

de Janeiro confirmed these statistics and blamed the "superficiality of Catholic instruction in Brazil" for this situation.

What Voodoo Includes

Voodoo includes so-called "white magic," which is designed to do good for persons. For example, healings are performed. This appealed to me. Yet, at the same time, a great number of those who consult voodoo mediums want to have some kind of evil spell cast on someone. They often are willing to pay large sums of money for this service, and mediums are not inclined to turn them away.



A "daughter of the god" in a trance, with blood on her from the animal sacrifice

"People from all walks of life search out voodoo centers in quest of help."

Thus I came to feel confused by what appeared to be a very contradictory situation. At the same voodoo center, "services" were performed for good purposes prior to midnight, but right after midnight the more secret sessions were held for casting evil spells. I would often wonder about the propriety of this.

Persons interested in having a spell cast have to be present at the ceremony. Many come to have spells cast that will cause the sickness of another or even his death. Some may wish such evil to be cast on their marriage mate, or perhaps on the mistress of their marriage mate. On the other hand, some come to have the spirits maneuver things so that *they* can have extramarital affairs. To effect such spells, sacrificial offerings are prepared, and often these have to be placed at crossroads or other places directed by the spirits.

One day a mayor came to have the spirits invoked to help him to defeat his political opponent. Imagine a well-dressed, cultured man sitting on the dirty floor in a very hot hall, smoking huge cigars and drinking cheap *cachaca*, a sugarcane rum. Yes, people from all walks of life search out voodoo centers in quest of help from spirit forces. And so often their purpose is a selfish one or even an evil one.

However, what particularly began to bother me was the conduct of voodoo mediums themselves. Strife, jealousies, lying and sexual immorality were rife. It was not unusual for one medium to try to bind another with a spell. These voodoo practitioners were my associates, and I must

say that my own conduct was far from good. Actually, my life had become a shambles.

Years before, my wife had left me, and for some time I had been living consensually with a young woman. We were constantly bickering. Also, my health began to suffer. And it is little wonder, since, under the influence of the spirits, I would frequently down one or more bottles of rum at one sitting. I would do this without feeling any immediate effects of drunkenness.

The mother of the woman with whom I was living is one of Jehovah's Witnesses. She kept telling me that the spirits were wicked angels, and that they only pretended to be the departed spirits of dead ancestors. I tried to ignore her. But my doubts became more persistent. I wondered: Why are these spirits so frightening? Why are they selfish, and so oblivious to their worshipers' welfare?

When possessed by the spirits, the voodoo medium would prescribe offerings that the spirits demanded worshipers to make. Food offerings such as cooked corn, oil, chickens and alcoholic beverages were required. But also special robes were demanded, as well as beads, necklaces, images—all costly items for people of small means. When the demands could not be met, worshipers often suffered anguish; everything would go wrong in their family. At times they would actually experience whippings or were knocked to the ground by the spirits. The spirits inspired fear, not love, in worshipers.

Continued Participation

However, despite doubts, I continued practicing voodoo. On the beaches of Santos, about 45 miles (72 kilometers) from São Paulo, I participated in the worship of Iemanja, especially on her feast day

in December. Great throngs of people gather along the beaches of Brazil to attend the night-long ceremonies. A January 1, 1974, news report from Rio de Janeiro explains:

"Tens of thousands of white-robed voodoo believers jammed onto the famous Copacabana and Ipanema beaches last night for the traditional New Year's eve homage to Iemanja, the mystical goddess of the sea.

"Brazilian followers of a voodoo cult called Umbanda—most of whom are also Roman Catholics—consider Iemanja equal in religious significance to the Virgin Mary.

"Swarms of curious Rio residents and small bands of photo-snapping foreign tourists trudged through the sand for a closer look as the white-robed spirit worshipers threw flowers, small hand-made boats and bottles of cachaca—a potent Brazilian rum—into the Atlantic Ocean as offerings to the allegedly influential voodoo goddess."

Wherever rites of the various voodoo gods and goddesses were held, I was there to share. By the waterfalls in the interior of São Paulo province I took part in the worship of Oshum, the goddess of fresh water. I carried fetishes to the cemeteries at night. I put the objects and offerings used in casting spells on crossways.

My *father of the god* urged me to take the last step—to have my "head done" in order to become a leading priest or *father of the god*. However, the doubts that lurked at the back of my mind caused me to hold back. Besides, these secret initiation rites are very costly, amounting to as much as \$350 to \$700 even two years ago. I knew, of course, what was involved in such rites.

Priests' Initiation Rites

A candidate has to stay at the voodoo center in complete seclusion for twenty-one days. The room is semidark, with a simple mat for a bed. A herbal bath is given the candidate to impart spiritual powers. Finally, on the twenty-first day,

around midnight, the *father of the god* and seven assistants begin the ceremony. The candidate sits on a chair, eyes closed, waiting to fall into a trance. A prayer in an African dialect is sung, and bells are sounded.

Suddenly the priest pinches the candidate forcefully. This is to make sure that he is unconscious. If he cries out or merely twitches, the service is canceled. However, if he feels nothing, the priest first shaves the candidate's hair, then inflicts a number of small cuts on various parts of the body, including his bare chest.

He is then led to another room for an herbal bath of purification. After this, he is ready to receive special robes and blood baptism. Next, he kneels in front of an enamel bowl in which there is a smaller bowl containing plates standing vertically. These bowls and plates represent his "god" or "guardian angel" and are called a "saint." Every *father or mother of the god* has to have such a "saint" or "god" in order to perform sorcery and sustain leadership of a voodoo center.

The so-called "saint" or "god" must

"Secret initiation rites are very costly, amounting to as much as \$350 to \$700."

now be prepared for use. The assistants bring a goat and cut its throat, allowing the blood to gush out over the candidate's shaved head and into the enamel bowls and over the plates. This is repeated with a chicken and two pigeons. The birds' feet, heads and feathers, along with the tail and sex organ of the goat, are all put into the smaller bowl with the plates. The "god" is now ready for use by this new *father of the god* (or, *mother of the god*),

'Even doctors of Sao Paulo Hospital of Psychiatry called a friend of mine in to exorcise spirits.'

who will direct a voodoo center and have followers, or sons and daughters of the god.

A candle is lit that lasts seven days, and by its side are placed two vessels with water for the "gods" to drink. By now it is morning and the new *father of the god* is allowed to lie down and sleep. Theoretically he is *father of the god*, although, according to rule, seven years should pass before he is considered a full-fledged priest.

Emphasis on Sex

As I mentioned before, sexual immorality was rife among practitioners of voodoo. I know that the spirits on occasion would demand that worshipers take off their clothes, or bare their breasts, and engage in sexual relations. I began to wonder whether the reason for this was in some way connected with the spirits' wish to gratify perverted desires. This is what the mother of the woman with whom I was living claimed.

I am certain now that she was right. Why? Because there is so much evidence that points to this conclusion. To take just one example: A friend of mine here in São Paulo was a *mother of the god*; her home served as a voodoo center. She was declared "blessed by the gods" because of her remarkable powers. Even doctors of São Paulo Hospital of Psychiatry called her in to exorcise spirits, and patients left the hospital apparently cured. She made a pact with a "spirit of light," signing the contract with her own blood.

However, in time she discovered that she had become a helpless puppet of evil unseen forces. Under spirit command she was forced to arrange for immoral women to entice her husband away from home, and he would commit adultery with them. Then the spirits demanded that sex relations form part of the healing rituals that she performed in her home. The explanation was that by this means the sick person would be "unloaded" or cured, his sickness being transferred by means of the sexual intercourse to the medium. The spirits also ordered that women patients be treated by performing acts of lesbianism with them. In the case of young people, the spirits encouraged "sex control," in reality, masturbation.

The life of this woman, like mine, became a shambles. Her home was ruined by strife and jealousy. The spirits even beat her physically when she refused their orders. But recently she told me: "At times I would think about my neighbor, a humble, patient and serenely happy woman, so different from me. She was one of Jehovah's Witnesses. I wondered what she had that I longed for. In time I went to her meetings. There, instead of fear of

"The spirits demanded that sex relations form part of the healing rituals."

neighbor, I found bountiful love and true compassion."

After nineteen years under the power of the spirits, this woman, as a result of Bible study and prayer to Jehovah God, was able to shake herself free. She was baptized by Jehovah's Witnesses in August 1972. She told me recently: "How my life

has changed! My children accompany me to the Christian meetings at the local Kingdom Hall of Jehovah's Witnesses, and my husband has returned home. Now we are working hard to build a new life."

Why I Changed My Life

Meanwhile, the mother of the woman with whom I was living continued to talk to me about the Bible. She pointed out that voodoo practice failed to bring peace of mind or to instill love, the mark of true Christianity. She quoted to me from the Bible at 1 John 4:8 and John 13:35 where it says that "God is love," and that Jesus' disciples would be known by the love that they have among themselves.

Then, one evening in 1971, two middle-class women appeared at our house and requested that I prepare a fetish to cause the death of the husband of one of them. The woman was in love with another man; so she offered me 1,000 cruzeiros (about \$115) for this "service." But this time I rejected the enticing offer. Why?

Well, what my mate's mother had been telling me from the Bible began to make an impression. I simply could not agree any longer to such evil practices. I wanted to learn more, and so I accepted a Bible study with one of Jehovah's Witnesses.

As we studied the Bible, it was as if a veil were lifted from my eyes. There were, according to *umbanda* doctrine, chiefs in charge over phalanxes of spirits. The spirits were said to be the departed souls of persons who had died. But that could not be! The Bible makes clear that death ends a person's consciousness; the soul does not survive to live somewhere else. The Bible teaches that a person himself is a living soul, and that when the person dies, his soul dies. Even in a prophecy regarding Jesus Christ, the Bible says: "He poured out his soul to the very death."

—Isa. 53:12.

Who, then, are the spirits that possess voodoo practitioners and enable them to do supernatural deeds? I had been told by my mate's mother that they were angels that had turned wicked. Now I learned for myself. I read scriptures from the Bible that talk about "the wicked spirit forces in the heavenly places." The Bible

**"The sexual depravity
of these wicked angels
is still very evident."**

also says: "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness."—Eph. 6:12; 2 Cor. 11:14, 15.

I learned that Satan is identified in the Bible as the "original serpent," hence the angel who, posing as a friend, possessed the serpent in the Garden of Eden and deceived Eve. (Rev. 12:9; Gen. 3:1-5) Later in heaven, "when the sons of the true God entered to take their station before Jehovah," the Bible says, "Satan proceeded to enter right among them." (Job 1:6) Yes, Satan had once been an angel in God's heavenly organization, but had turned away from God and made a demon of himself. Also, other 'sons of God' joined him in forsaking the true God Jehovah and became wicked angels, or demons. That is why Satan was called Beelzebul, "the ruler of the demons."—Luke 11:14-19.

But what caused the angels to forsake their places in God's heavenly organization? The answer to this is what really amazed me. It fitted so well with things that I had actually observed. The Bible says that before the flood in Noah's day, "the sons of the true God began to notice the daughters of men, that they were good-

looking; and they went taking wives for themselves, namely, all whom they chose." —Gen. 6:1-4.

Now, these 'sons of God,' I learned, could not have been humans. This is because the Bible shows that by his rebellion the first man Adam had lost for himself, as well as his future offspring, the blessed relationship as 'sons of God.' So these "sons of the true God" were angels who materialized human bodies. One of Christ's disciples spoke of them as "the angels that did not keep their original position but forsook their own proper dwelling place" in heaven to satisfy their sexual passions. Although these wicked angels, who returned to the spirit realm when the Flood waters fell, have been restrained from materializing again as humans, their sexual depravity is still very much evident, as I am well aware.—Jude 6, 7.

I made my final break with voodoo worship about the time I started studying the Bible. Why? Well, when I was away the leading priest of our voodoo center went to my home and made amorous advances to my mate. Fortunately I arrived in time and confronted him, took hold of his arm and forced him out. All threats

● For a person to walk through beautiful parks and forests can be a real delight and also provides beneficial exercise. Many find great pleasure in walking with close friends or family members. The best companion for walking, however, is the Most High. But how can one walk with the invisible God?

The Bible says: "Will two walk together unless they have met by appointment?" (Amos 3:3) How does this apply to our walking with God? The Almighty has extended to humans the invitation to walk with him as his approved servants and friends. The individual accepts that invitation or makes an "appointment" to walk with God by seeking to enter into a relationship with him. From then on, in

against our lives for leaving the voodoo cult proved to be ineffective. Jehovah God has protected us.

As my mate and I studied God's Word, we started to produce the fruits of his spirit in our lives, especially love, peace and joy. (Gal. 5:22, 23) This has meant the end of our bickering and quarreling. We cleared up our marital situation, and in January 1973 we both symbolized our dedication to Jehovah God by the Scripturally prescribed way of water baptism. Since September 1974 I have enjoyed the privilege of being one of the ministerial servants in the local congregation of Jehovah's Witnesses.

What has made us so happy is to be serving the God of love, Jehovah, and experiencing the genuine love that exists among the true followers of his Son, Jesus Christ. We look forward confidently to realizing full reconciliation with God, enjoying the promised blessing: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away." (Rev. 21:3, 4)

—Contributed.

Walking That Is Highly Beneficial

his daily affairs of life, he should conduct himself as if he were in the literal presence of God. He should be found following the Bible's admonition: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) In such walking, we need to be modest. (Mic. 6:8) This means recognizing the superiority of God's ways to our own and humbly conforming to these.

By walking with God we can rest assured of his continued guidance and help. We can also look forward to the prospect of walking with him in modesty for all eternity. (John 17:3) Truly, walking with God is of the greatest benefit both now and in the future.



SHOULD A POCKET CALCULATOR BE IN YOUR POCKET?

THE couple had been thinking of buying a new set of dishes. They narrowed it down to one of two choices. But it would take some figuring to compare the prices of the two sets the wife had located. See which you think would be the better buy:

One was on sale in a nearby store for \$55, not including the 8 percent sales tax. She saw the other set in a German catalog, and her mother could bring it from Germany when she visited. They preferred the design of these dishes, and the set included a coffeepot. The catalog price was 178 German marks, though it likely could be picked up when there was a 15-percent discount. The exchange rate was 39 cents for each mark.

Would it take you long to work out the two prices? In this case the husband got out a pocket calculator and in a few seconds had both prices. It was no work at all, but it clearly was going to mean some work for his mother-in-law!

In figuring it out on a miniature electronic calculator, the husband was joining the millions of persons in various lands who are using such devices in handling their everyday mathematics.

Many women are using calculators to balance checkbooks, to make pattern and recipe adjustments and to figure foreign-currency conversions when traveling. Men use them when filling out tax forms, when

determining gasoline mileage on the automobile or when calculating the amount of wallpaper, lumber or paint they will need for redecorating. Students use calculators to speed up their homework or to cut down on laborious figuring by hand in mathematics class.

Pocket calculators are increasingly popular because of their low price. In the early 1970's it might have cost you \$400 to buy one. But in many places now you can buy a simple mini-calculator for about the cost of a blouse or a dress shirt. It is said that they may soon sell for as little as \$5. So more and more persons are considering buying one. But can you use a pocket calculator? Are they practical? Are there disadvantages to consider?

Are You in Need?

Whether you have a pocket calculator or not, you already are the sole owner and user of a calculator or computer of far greater capacity. Which one? Why, your brain! It is better than any man-made computer. In *The Brain Revolution* (1973), M. Ferguson wrote: "A computer sophisticated enough to handle the functions of a single brain's ten billion cells would more than cover the face of the earth."

Then how would a mini-calculator compare to your brain? Well, there are many types of pocket calculators on the market. Some have circuitry for doing complicated scientific and engineering problems. But a

simple one basically does four things. It adds, subtracts, multiplies and divides. And your brain? With it you are already equipped to do those four, aren't you? Some low-priced calculators have a percent key. Yet, figuring a percentage, such as 14 percent of \$15, merely means multiplying \$15 by 0.14, which you can do without a calculator. Also, some mini-calculators have a memory function so you can store a figure, such as a subtotal, while you perform another calculation. However, your brain has a memory capability that is much vaster and more flexible.

So, since you already have a marvelous brain, does that mean that a pocket calculator is of no real use, that it would be just a toy or a waste of money? For some persons, Yes. They simply don't need one. Still, an electronic calculator is able to do rather involved figuring with amazing speed and accuracy. Recall the example of the two sets of dishes. Thus, if you have quite a bit of such mathematics to do, a calculator might save you a lot of time. And, depending on how prone you are to make mistakes in mathematics, the results may be much more accurate.

For example, what if you faced this problem, which, complex as it looks, involves just multiplying and dividing:

$$13.08 \times .09 \times 18^4 \times 7.96 = \\ 8.386$$

To work that out by hand you would have to write about 230 numerals, and it could take five to ten minutes of tiring writing. (Want to try to do it in ten minutes? But make just one mistake, and who knows how long it will take!) If you worked it out using logarithm tables, you might do it in less than three minutes. But with a pocket calculator you could do it in *under thirty seconds!* So an electronic **calculator** could save a lot of time.*

* Did you come up with 117,300.12 as an answer?

Everyday Uses

The type of mathematics that you use may be less like that problem and more like the one with the dishes. So let's see how pocket calculators are being used to simplify everyday problems.

Some owners find them valuable in doing their grocery shopping. (Many a husband might find shopping to be less of a chore if, with calculator in hand, he were "Assistant Shopper in Charge of Figures.") As you select each item you enter it on your calculator. In that way you will have a progressive total of how much you are spending. (Can you really afford that large-size can of coffee?) And since all humans make mistakes, including check-out-counter clerks, with your calculator you could double-check the bill. In fact, if you happened on a cashier who was tempted to "pad" your bill, his just seeing the calculator in your hand might nudge him toward the path of honesty!

Another common use is in unit pricing or price comparison to see which is your best buy. For instance, you want to get some crackers. They come in boxes of two sizes. The 16-ounce (454-gram) size costs 77 cents. But the 7-ounce (198-gram) box is on sale, two boxes for 65 cents. No problem with a pocket calculator. Dividing 77 cents by 16, you see that crackers in the large box cost 4.8 cents an ounce, while those in two small boxes cost 4.6 cents an ounce. But what if, up until the cracker problem, you had been keeping a running count of your purchases? If your calculator has an independent memory key, you can put in the memory storage the bill up to that point, next figure out which crackers to buy, and then add the cracker cost to the figure you stored in the memory.

A money problem of a different sort presents itself when you travel in foreign countries. Have you ever looked at a price tag that said, "63 francs," "128 pesos,"

"19 shillings" or something of the sort? You may have thought, "I wonder how much that is in my money?" An electronic calculator could come to your rescue. How?

Many calculators allow you to enter a figure as a constant. (Some even have a special key for it marked "K.") That lets you use the same figure repeatedly to multiply, divide, add or subtract. So once you've determined the exchange rate, you can enter it as a constant. Next, put in the price as given in pesos, dollars, marks, francs, pounds or whatever the foreign currency is. Then you use the constant to convert that to a price you can easily understand, in the currency you use back home.

Do you cook? Then you may face a different conversion problem. Your neighbor gave you an excellent recipe for beef stroganoff. You want to make it when your relatives visit. But the recipe is for six persons, and you are expecting fourteen. Easy. All you need to find out is by how much to increase the quantity for each ingredient. On your calculator you divide the number of guests (14) by the recipe servings (6). So your multiplier is 2.3. Now the recipe. It calls for 2 pounds (.906 kilo) of beef. Applying your multiplier, you find you will need 4.6 pounds (2.08 kilos) of meat. One teaspoon (5 milliliters) of mustard easily converts to 2.3 teaspoons (11.5 milliliters). And so on. Beef stroganoff, anyone?

What Disadvantages?

As might be expected, an electronic calculator is not all advantages. There are disadvantages, and it is wise for you to consider them. For one thing, having a calculator is going to involve some money, time and attention. How much would you use it? In your case the few occasions when you would really be helped by having a calculator might not justify the cost, even

IN COMING ISSUES

• **Making Color Work for You.**

• **Our Rock-Mass Earth
—Designed for Life.**

• **I Was a Fortune-Teller.**

with the recent low prices. Do you want to put money into something that you may not need, or that may be just a toy for a few days?

Also, it will take you some time to learn how to use a calculator. You will have to think about repairs if it breaks. And what about getting batteries for it periodically if it is of the type that requires such? Good questions to consider.

Another thing, how might having an electronic calculator affect your present ability to do mathematics? One man from Illinois got into the habit of using his even for simple addition or multiplication of a few small numbers. Later he observed: 'When I had to figure something out without my calculator, I found I was much slower than before. It was harder to do simple calculations, things I had learned as a child and formerly could do easily.' Hence, he decided to use his electronic calculator only when he faced long, tedious mathematics, such as adding columns of figures, when working out many percentages or averages, or when speed and accuracy were vital.

Calculators in School?

With more and more families having a calculator available, many educators are debating the question of whether schoolchildren should be permitted to use them. And if so, when? That is, how early in a youth's schooling?

In this ongoing debate, a common point of agreement is that calculators should not be introduced too early. A child should first learn and be quite comfortable with addition, subtraction, multiplication and division. It is particularly important for a child to have learned by memory the normal multiplication tables. Frank S. Hawthorne, of the New York State Education Department, observed: "If introduced too early, before a child has developed some 'number sense' and familiarity with the basic operations of arithmetic, calculators could do great harm. . . . They do not help students to gain the understanding of basic number concepts."

In this same vein, a January 1976 newspaper report stated that "senior officials of the Austrian Education Ministry have declared war on [calculators] on the ground that they threaten to cause 'arithmetic illiteracy.'" They want to ban electronic calculators from the classrooms on the elementary level. This is "to encourage children to use pencil-and-paper calculations, [and] to protect from unfair classroom competition those youngsters who cannot afford to buy their own calculators."

On the other hand, some authorities feel that mini-calculators are not a menace, that they merit a place in education. Once a student has learned well the fundamental procedures of mathematics, a calculator may make the subject immensely more interesting for him. By taking the tedium out of routine figuring, a student may have more zest for working out problems and doing his homework. At a school in Cali-

fornia students use calculators during one or two classes a week. One teacher there commented: "Kids who weren't all that eager to come to math class now ask, 'Is this the computer day?'"

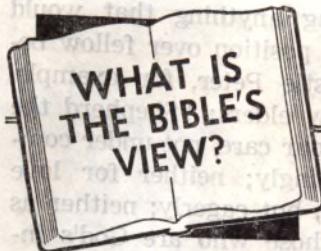
Certain experts even feel that pocket calculators can be particularly helpful to slow learners. In what way? If a student can quickly check his answers on a calculator, it may improve his confidence and sense of accomplishment. Calculators may increase a student's motivation by enabling him to solve more interesting problems or to work out large calculations that would otherwise be discouraging. Whereas the complexities of solving a problem on paper might result in a student's losing sight of the problem he is trying to solve, the speed of a pocket calculator might overcome that.

Despite these beneficial aspects, it bears repeating that if a student is to be allowed to use a calculator, he should first have shown that he has learned the fundamentals of mathematics. In that way he will never be a mathematical illiterate if his calculator battery goes dead.

It is estimated that sales of pocket calculators may soon reach 40,000,000 a year. So there is no doubt that they are finding a role in modern life. How about your life? A mini-calculator could be helpful, simplifying your life and speeding up things. But an electronic calculator could also be just another needless gadget that takes up your time, money and attention. You are the one to determine whether a pocket calculator should be in your pocket.

'Teeth Broken With Gravel'

■ One of the calamities that Jehovah God allowed to come upon unfaithful Jerusalem as a consequence of the fall of the city to the Babylonians is described at Lamentations 3:16: "With gravel he makes my teeth get broken." Jewish Bible commentators suggest that this happened when the Israelites were on the way into exile. They were forced to bake bread in pits dug in the ground and, therefore, the bread came to contain grit. One eating such bread could break off part of his teeth.



Are Clergy-Laity Distinctions Scriptural?

CLERGY-LAITY distinctions have existed in the religious system of Christendom for many centuries. Few persons give thought as to the Scripturality of having a professional clergy class presiding over the rest of the believers. Yet it may be asked, Is the dividing up of believers into clergy and laity in harmony with the inspired Scriptures?

In the first-century Christian congregation clergy-laity distinctions were unknown. These were a later development. Says the *Encyclopaedia Britannica*: "The 2nd century of the Christian church witnessed the emergence of a distinction between clergy and laity (Gr. *laos*, 'people'). This distinction received form and recognition by the privileges and immunities granted to the clergy by Constantine I [4th century]."

Well, has the bringing in of a professional clergy class been in the best interests of the church members? The Jesuit monthly *Etudes* states that it "main-

tains 'the faithful' in a state of ignorance and irresponsibility." This is not an exaggeration. As part of a laity class, people generally take little initiative on their own to find out what the Bible says and to grow in spiritual comprehension. They simply leave this up to their clergyman, much the same as they entrust their health problems to their doctor.

This, however, was not the arrangement in the days of the apostles of the Lord Jesus Christ. All men within the congregation were encouraged to make spiritual progress and to work at becoming qualified teachers of God's Word. According to the rendering of the Catholic *Jerusalem Bible*, the apostle Paul wrote to Timothy: "To want to be a presiding elder is to want to do a noble work." The Catholic *New American Bible* reads: "Whoever wants to be a bishop aspires to a noble task." —1 Tim. 3:1.

The office of "presiding elder" or "bishop" was not beyond the reach of Christian men. However, this office was not what is commonly thought of today. It was an office of oversight held, not by just one man, but by a body of men. Those appointed to that office were called "overseers" or "elders." Acknowledging that a body of men presided over a congregation, a footnote on Titus 1:5 in the *Jerusalem Bible* tells us: "In the earliest days each Christian community was governed by a body of elders ('presbyters', whence the English word 'priests')."

One's qualifying as an "elder" or "overseer" was not a matter of ascending a hierarchical ladder, starting with the lowest rung. Catholic theologian Legrand writes: "The ordained ministry is not a *cursus honorum* [race for honors] to be run like climbing the rungs of a hierarchical ladder. In fact, the word *hierarchy* is not to be found in the Bible. Its earliest use goes back to the beginning of the 6th century, when Pseudo-Dionysius used it, although quite differently from the meaning given to it in the Middle Ages, limiting it to ordained ministers, whereas for Dionysius it [hierarchy] included the laity and even catechumens [learners]."

The fact that being an overseer or elder is not restricted to a limited number, nor dependent upon some seminary

training, encourages Christian men to strive to measure up to the qualifications outlined in the Holy Scriptures. This encourages all to grow in knowledge and to want to be of service to fellow believers. Unlike the clergy-laity arrangement that contributes to people's being Bible illiterates and failing to shoulder Christian responsibility, the Scriptural arrangement encourages their taking positive action in growing in Christian knowledge and in serving fellow believers. This has been the experience of Jehovah's Witnesses, who are striving hard to pattern their congregations according to Biblical guidelines.

Furthermore, those serving as elders in the first-century congregation were under command to avoid taking a superior position with reference to its members. No man was to be viewed as an official leader or head of the congregation. Elevating titles were ruled out for all. Jesus Christ stated: "You, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ. But the greatest one among you must be your minister [servant]."—Matt. 23:8-11.

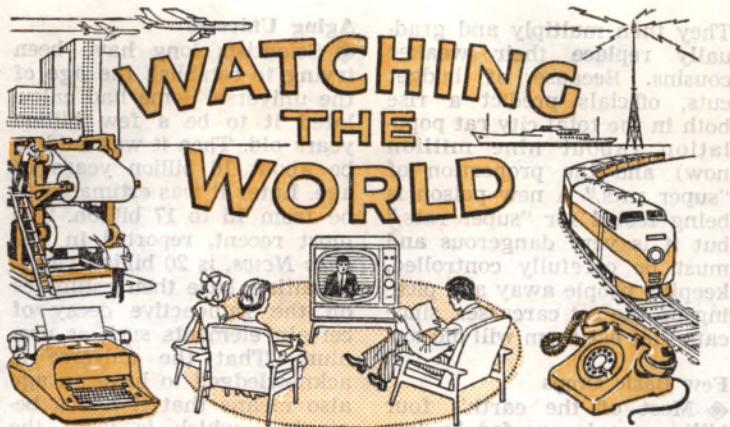
The Christian congregation was to be like a family under the headship of Jesus Christ. Accordingly, elders were to treat members of the congregation in harmony with that fact and humbly serve them. The apostle Paul wrote to Timothy: "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness."—1 Tim. 5:1, 2.

The whole spirit of the Bible's counsel to Christian elders is against the development of a clergy-laity distinction. The emphasis is always placed on unselfish ser-

vice and avoiding anything that would imply an exalted position over fellow believers. The apostle Peter, for example, admonished fellow elders: "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:2, 3.

The objective of Christian elders who were not inspired apostles was to avoid exercising a dominion or lordship over the "flock of God." Their obligation was to help the members of this "flock" to hold onto what faith they already had and to help them to keep it pure and thereby work for the Christian joy of all. Just as the apostle Paul, when writing corrective letters of help to the Corinthian congregation, said: "It was out of consideration for you that I did not after all come to Corinth. Do not think we are dictating the terms of your faith; your hold on the faith is secure enough. We are working with you for your own happiness."—2 Cor. 1:23, 24, *The New English Bible*; see also *The Jerusalem Bible*.

Truly the facts establish that clergy-laity distinctions of today are not based on the Holy Scriptures. They have actually hampered Christian growth by discouraging spiritual initiative. Such distinctions that exist in the religious organizations of Christendom are in fulfillment of prophecies that pointed to a turning away from true belief and practice. For example, the apostle Paul told the body of elders or overseers of the Ephesus congregation: "From among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:30) Is this not something that should be given serious consideration by those belonging to organizations that approve clergy-laity distinctions?



Keep Bank Accounts Active

◆ At times, laws that govern banks change, but there may be little publicity about the changes so that the public is not aware of them. One example is a law in New York State regarding bank accounts that are not kept active—"dormant" bank accounts. Previously a bank account that was not kept up to date, such as by having the interest posted or making deposits or withdrawals, was turned over to the state after ten years. Recently, the law in New York was changed so that dormant bank accounts are now turned over to the state after only five years.

"Pop Top" Danger

◆ Many beverages are sold in cans that have pull-out metal tabs. These "pop tops" often litter picnic grounds, parks, beaches and other places. They are a menace, not only to those who might be barefoot, but also to young children. In a three-and-a-half-year period, one Chicago doctor treated seven infants who had swallowed the metal tabs. Four of the children required operations, and one of them died. A four-month-old baby with a breathing problem was found to have a rolled-up metal "pop top" lodged between his vocal cords.

City Bans Smoking

◆ The Black Sea resort city of Sochi in the Soviet Union has banned cigarette smoking on its beaches, in restaurants, government offices, public and private transportation, as well as in schools and hospitals. The city calls itself the first "no-smoking city" in that country. While there is no law forbidding smoking in the open streets, there is a strong public campaign to stop even such smoking. Says the mayor of Sochi: "We're hoping that it will soon be as ridiculous to appear in public with a cigarette in your mouth as to walk down [a boulevard] in your pajamas."

Do Salmon Use Smell?

◆ How do salmon know the location of their home stream when they return to spawn? University of Wisconsin scientists claim that they retain and use the chemical scents of the stream where they were born. In an experiment, thousands of salmon were hatched under identical conditions and divided into three groups. For six weeks one group was exposed to a certain chemical, the second group to a different chemical, and the third group was not exposed to any chemical. Later, the salmon were released into streams near Lake Michigan and migrated into the lake. At spawning

time, two streams near the lake were scented, each with a different one of the two chemicals used previously. Of the fish treated with the first chemical, 95 percent returned to the stream scented with that chemical. And 91 percent of the second group returned to the stream treated with its chemical. The fish not treated with a chemical went to a variety of different streams. It is thought that smell made the difference.

Hated in Sports

◆ It is said that competitive sports improve character. But often those participating even in "noncontact" sports display aggression and hatred toward their opponents. *Psychology Today* tells of an Olympic performer who "sits alone, head down, eyes closed, building aggression and a feeling of hatred for the next opponent." Often, not only the participants, but also the viewers display the same undesirable qualities.

Durable Woodpeckers

◆ Woodpeckers hammer away at trees hundreds of times a day. What protects their head from injury? A group of researchers at the University of California in Los Angeles proposed various theories. But then, research in Britain differed, even contradicting some of the other group's conclusions. Thus, how the woodpecker's head is protected from injury is still not clear. What is clear is that the bird's Creator knew exactly how to form its head for maximum protection for the type of "work" it would be doing.

Fear of Flying

◆ Many people suffer from aviophobia—the fear of flying. The intensity of this fear varies from those who are very nervous on planes to those who cannot board an aircraft at all. In the United States alone there may be 20

million people who suffer from this fear.

Superior Resistance

◆ Proportionately, women have more body fat than do men. Dr. Joan Ulyot of San Francisco says that this provides superior resistance to exposure and starvation. That is why, she states, women often survive better than men in shipwrecks or mountaineering accidents.

Childrens' Vulgar Letters

◆ A class of fifth grade schoolchildren in California was assigned to write a state senator regarding his view on a certain issue. One fourth of the letters "were riddled with obscenities and dirty drawings, even extending to the envelopes," said an official. Their letters reflect the breakdown in moral quality that is evident throughout human society today.

Sense of Humor

◆ Earlier this year, police and FBI agents in Washington, D.C., created a fake stolen-goods operation to seize sellers of stolen merchandise. They arrested scores of people. A few months later, the authorities decided to repeat the operation, in spite of the publicity given the case. Once again, many were caught trying to sell stolen goods, among them a number who had been arrested in the previous case. The name that the law enforcement officials gave a fake company used in the second operation was: "G. Y. A. Inc." The letters stood for: "Got Ya Again."

"Super Rats"

◆ The Bureau of Pest Control in New York City found that 12 percent of the rats it trapped in one period were of the "super rat" variety. These are rats that can eat about ten times the normal lethal dose of poison without dying.

They then multiply and gradually replace their weaker cousins. Because of budget cuts, officials predict a rise both in the total city rat population (about nine million now) and the proportion of "super rats." A new poison is being tested for "super rats," but it is very dangerous and must be carefully controlled, keeping people away and picking up the rat carcasses, since cats that eat them will die too.

Few Basic Crops

◆ Most of the earth's four billion people are fed by less than twenty basic crops. These include grain crops such as wheat, rice, corn, millet and sorghum. Among the root crops are the potato, sweet potato and cassava. Legumes include peas, various beans, peanuts and soybeans. Other basics are sugarcane, sugar beets, coconuts and bananas. Because the number of basic crops is relatively limited, experts recommend developing other long-neglected plant species to supplement them. They fear that if even a few of the present crops are severely damaged by disease or insects, there would not be enough others to prevent mass starvation.

Poverty Persists

◆ The United States is the wealthiest nation on earth. Yet, according to Senator George McGovern, about 18 million people receive some kind of food-stamp assistance. He asserted: "If we did not have that, we would have a social revolution in the United States. What would be the situation in areas like Detroit and other areas of high unemployment if it were not for the fact that people at least can feed their families, thanks to this program?" Others criticize the program, claiming that it includes some people who are not really in poverty.

Aging Universe

◆ Scientists long have been trying to establish the age of the universe. Some had calculated it to be a few billion years old. Then it was said to be about 10 billion years of age. Later it was estimated to be from 15 to 17 billion. The most recent, reported in *Science News*, is 20 billion years. Scientists base their estimates on the radioactive decay of certain elements such as uranium. That the universe is acknowledged to have an age also means that it had a beginning, which is what the Bible says at Genesis 1:1.

"Heavily in Hock"

◆ An economist has figured the total wealth of the American people to be 5.7 trillion dollars. But another economist calculates that the federal government alone would need that much to meet all its obligations. A *Wall Street Journal* editorial commented: "Congress has made promises to pay out a sum equivalent to all the stocks, bonds, bank accounts, land, buildings, highways, machinery, gold or what have you in the country." It added: "On top of the federal commitments against that wealth are all the state and local government commitments. The upshot: we are a rich country indeed, but a country that is nonetheless heavily in hock."

Endangered Plants

◆ For years a list of endangered animals has been protected by law in the United States. Now, the U.S. Fish and Wildlife Service has announced a listing of endangered plants, some 1,700 types. The agency proposes forbidding the taking of these plants for commercial purposes between states and countries. If the plants become extinct, in all likelihood certain birds, insects and other small types of life would be jeopardized,

since they depend on these plants for existence.

Only for the Rich?

◆ In New York State, the deans of eight medical schools warned that the cost of training doctors has risen so much that in the future the profession may be only for the children of the rich. Soaring tuition fees and other costs, as well as cuts in federal and state aid to such schools, have put a medical education beyond the budget of most poorer families. In 1973 more than half the applicants to these schools were from families with incomes of less than \$12,000 annually. Last year, only 32 percent were.

Another Insecticide Problem

◆ In recent years various insecticides have been banned because of their danger to life. Now the National Cancer

Institute in the United States has announced that the insecticide Kepone (technical grade chlordenecone) has been found to cause cancer in animals and severe neurological symptoms in humans. Studies of 135 former employees where it was manufactured showed that more than half had high blood levels of the insecticide, and 80 had symptoms of poisoning. Of five women who became pregnant while their husbands worked at the plant, two had stillbirths and one had a spontaneous abortion. In Virginia, the insecticide contaminated a major river.

More Smoking

◆ Despite the clear evidence that cigarette smoking damages health, causing about 90 percent of lung-cancer deaths, the bad habit is on the increase. In 1971, the year that a ban against cigarette advertising on radio and television

took effect, 547 billion cigarettes were sold in the United States. But in 1975 a record 600 billion were sold. Concern is expressed about the sharp increase in smoking by teenagers, especially girls. This is in spite of the Surgeon General's warning on all cigarette advertising, as well as on the package itself.

Kite Record

◆ With the help of about 50 children, housewives and passersby, Kazuhiko Asaba managed to get 1,050 kites high into the air over Japan on a mile-long (1,800 meter) cord. It took about two hours to get all the 18- by 33-inch (46- by 84-cm.) kites aloft. The feat far surpassed last year's world record of 352 kites flying at once. Asaba also flew a single kite last year with an area of over 1,000 square feet (93 square meters).

2016 Yearbook

John did not win