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HOW DANGEROUS IS MARIJUANA?

FOR years, many people have regarded smoking marijuana as a "harmless" pastime. Even many scientists have felt that way, considering it a "soft" drug.

One result of this attitude is that the use of marijuana has spread rapidly. Tens of millions of people have tried it, with many millions becoming habitual users. At some social gatherings, it has been passed around as casually as candy.

Recently, though, some researchers have come forward to claim that marijuana is not a "soft" drug. They declare that it may do the following: cause brain damage leading to impaired mental processes; harm cell growth by hindering the ability of cells to reproduce; damage chromosomes and genes, the vital units that transmit hereditary characteristics; weaken the body's resistance to disease; and lower levels of male sex hormones, leading to various sexual problems.

On the other hand, there are researchers who challenge these conclusions. They state that marijuana is not dangerous. Indeed, one writer asserts in the magazine *New Times*: "Smoking [marijuana] may be good for your health." He said that it "might prove to be an unexploited wonder drug of the future," and added: "[If] used in moderation, . . . [it] could help cure your asthma, relieve your migraine, in-

hibit cancer and give you a new lease on life." But the U.S. Department of Health, Education, and Welfare states that there is no clinical evidence to support such extravagant claims.

Why this great conflict of opinions? It is due to several factors. For one thing, there are the preconceived ideas of those involved. A researcher who wants to verify one view or another can often, consciously or unconsciously, interpret test results to suit his purpose. Another factor is how a researcher conducts his experiments. If they are conducted in one way, they may give one set of results, but if in another way, they may provide something different. Also, it is true that in some animal experiments the amount of the toxic ingredient of marijuana given would far exceed what even a heavy user would be exposed to in a lifetime. Hence, for a variety of reasons, conflicting reports are being issued.

Yet, lately there have been more claims that marijuana is dangerous. A reason for this is that studies made recently were not possible years ago. It is only in the past several years that the toxic ingredient of marijuana, THC (tetrahydrocannabinol), has been isolated for experimental use. But now it is being supplied to hundreds of researchers throughout the world.

CHANGING VIEWS

Among those who claim that marijuana is harmful are some who once felt it was harmless. In fact, a number of these used it themselves but now have changed their views. Why? It is because they feel that, as reported by the *Seattle Times*, "the adverse evidence against the drug continues to mount in scientific laboratories."

Dr. David H. Powelson at one time stated that marijuana was a "harmless" drug. But after eight years of research at the University of California he now offers his regrets for having had that view. Instead, he declares that marijuana is a "most dangerous drug."

Dr. Robert Heath of Tulane Medical School comments: "When I started my studies four years ago, I thought marijuana was a relatively innocuous drug . . . I now feel it is very harmful." The *Portland Oregonian* adds: "Dr. Heath is not the only one who is changing his mind about marijuana. Scientists working in labs all over the world are echoing the theme: 'Initially I didn't think marijuana was dangerous, but I now feel it is a very great threat.'" And in Canada, the *Montreal Star Weekend Magazine* says:

"Dr. Olav Braenden, the director of the United Nations narcotics laboratory, felt compelled to say recently: 'In my opinion, it seems that as progressively more scientific facts are discovered about cannabis [marijuana], the more one becomes aware of the potential dangers.' . . .

"Here, in Canada, an ever-increasing number of experts in the drug field have been stepping forward to urge caution, if not to denounce outright the use of cannabis."

Some researchers claim that even the moderate regular use of marijuana can have bad effects. As the *Detroit Free Press* notes: "Medical researchers are reporting new discoveries which indicate that marijuana—and its big brother, [hashish]—are indeed dangerous to physical and mental

health when used regularly, even once or twice a week."

HOW MUCH MENTAL DAMAGE?

Is marijuana damaging to the brain, impairing mental functions, even when a person is not under its immediate influence? Its supporters say it is not, and cite several tests to back up their observations.

A team of researchers at the University of Pennsylvania reported no difference between those who smoked marijuana and those who did not. They summed up their findings this way:

"A battery of the most sensitive neuropsychological tests now available could demonstrate essentially no difference between moderate users and nonusers of marijuana. These results agree with those of Mendelson and Meyer who employed similar tests with 10 casual and 10 heavy users."

However, critics of marijuana question the validity of many random tests of users versus nonusers. The point is made that a better test would be that of observing the mental condition of an individual before he ever began using marijuana, and then testing that same individual after a long period of marijuana use. They cite the experience with tobacco smoking, that only after prolonged use do damaging effects such as lung cancer and other diseases appear.

In regard to the more immediate mental effects, several experiments have indicated that, generally speaking, the more mental ability and coordination a task requires, the less efficiently it will be performed by one who is under the influence of marijuana. The user *may think* he is doing better. However, he is like the person who has had several alcoholic drinks and *thinks* he is more proficient at whatever he attempts, but is really not.

Evidence of this has been presented in connection with automobile driving tests.

Persons under the influence of marijuana could not start or brake their cars as easily as those not under its influence. At times they reacted as poorly as drunk drivers. They had trouble concentrating, their judgment was faulty, and the time of reacting was slowed.

Regarding longer-range mental effects of marijuana, Dr. Francis A. Davis, publisher of the medical journal *Private Practice*, says:

"Its early use is beguiling. It gives the illusion of feeling good, so the user is unaware of the beginning loss of mental functioning.

"In fact, marihuana impairs the user's ability even to judge the loss of his own mental abilities."

Dr. Davis claims that "chronic, heavy use leads to mental and physical deterioration that may be impossible to reverse." He says that for some people such use can lead even "to outright paranoia." And he also warns that "psychological changes have been noted in those smoking less than one [marijuana] cigarette a week."

Dr. Jared Tinklenberg of the Drug Abuse Council in Washington, D.C., feels that marijuana interferes with memory by impeding the transfer of images from short-term to long-term "storage." And Dr. Hardin Jones, a professor of medical physics and physiology at the University of California, says:

"There is now a growing body of evidence that marijuana smokers do have problems with memory.

"In my own work, which is directed to the evaluation and recovery of cannabis users,

I have extensive proof that those who stop using marijuana are amazed when they witness the return of functions they didn't realize they had lost."

Inspector Gordon Tomalty, head of the Drug Enforcement Branch of the Royal Canadian Mounted Police, noted adverse psychological effects. After years of working with marijuana users, he said:

"The tragedy lies in the fact that so many of our youngsters turn to cannabis as an answer to their personal problems . . .

"Yet they find none of the answers they are looking for and any pleasure they may get from it is short-lived. In fact, it only serves to mix them up further . . .

"Of all the users I have seen over the years, I don't know of a single person who has benefited from it. I think it simply retards the maturity process."

COMPARISON WITH ALCOHOL

Some researchers who support the use of marijuana acknowledge that it can affect the mind. And, of course, this is why the majority use it, since it can produce a feeling of euphoria, or well-being, the "high" referred to by many. Also, it is admitted that with some users the mental effect is so strong that the user is referred to as being "stoned."

However, supporters of marijuana say that, while it can affect the mind, it is no more dangerous than alcohol, since alcohol can produce similar mental states. But many others claim that there is a very real difference between it and alcohol.

It is pointed out that alcohol is not retained for long periods of time in body or brain cells. Of course, the long-term excessive use, or abuse, of alcohol can certainly damage the body and brain. But with moderate use, it is dispersed from the body in a matter of hours. Marijuana's toxic substance, however, is not quickly passed off. It is said to persist and accumulate like DDT, which is why many

Some automobile drivers under the influence of marijuana reacted as poorly as if they were drunk.

feel that it is potentially more dangerous than alcohol.

For example, six doctors from Columbia University's College of Physicians and Surgeons, in a letter to the editor of the *New York Times*, declared:

"Marijuana contains toxic substances . . . which are only soluble in fat and stored in body tissues, including brain, for weeks and months, like DDT."

"The storage capacity of tissues for these substances is enormous—which explains their slow deleterious effects in habitual smokers."

"Anyone using these substances more than once a week cannot be drug free."

Dr. Andrew Malcolm of Toronto says: "Brain cells are particularly loaded with this fatty material and therefore there is a fairly high concentration of marihuana laid down in such cells." He also said: "There are people who will tell you that there is nothing wrong with cannabis, but in the light of contemporary evidence, this is simply irresponsible on their part."

Tulane University's Dr. Robert Heath brands the comparison between alcohol and marijuana as "ridiculous." He states that alcohol has "a temporary effect. Marijuana is complex with a persisting effect." Hence, it is his contention that the prolonged use of marijuana "damages the brain."

SEX HORMONE LEVELS

Controversy also surrounds claims of damage in other areas. For example, some say that marijuana use has resulted in lower levels of male sex hormones, which has produced problems related to the male reproductive system.

The New York State *Journal of Medicine* reports on three different observations in this regard. In one, three men between the ages of twenty-three and twenty-six suffered from malfunction of their reproductive system. It was found

that they had smoked marijuana in large quantities for long periods, six years in one case and two years in another. Doctors believe there was a direct connection between their problems and the prolonged marijuana use.

In a study of 40 men from eighteen to twenty-eight years of age, the same medical journal related that 20 of the men had used marijuana at least four days a week for a minimum of six months, without using any other drug during that period; the other 20 men had never used marijuana. The publication noted that the male hormone levels were "significantly lower in the marihuana users," and that a number suffered serious effects as a result. The report said: "The data suggest that chronic intensive use of marihuana may produce alterations in male reproductive physiology."

But what about another study of 27 men, reported by the *Journal of Medicine*, where sex hormone levels were checked daily before, during, and after a 21-day period of marijuana use? In this case no significant changes were noted. Under these conditions, the authors of the test concluded that there was no association between marijuana use and male sex hormone levels. But there was a difference. What? The time involved was brief—three weeks—compared to the other two observations of harmful results coming from much longer periods of marijuana use.

OTHER POSSIBLE DAMAGE

In regard to claims of marijuana producing lower resistance to disease, as well as damage to chromosomes and genes, similar disagreement is evident.

Consumer Reports tells of tests that failed to show any damage to cell structure. Regarding disease, it cites a finding from tests at the University of California

at Los Angeles, which stated: "There is no clinical or epidemiologic evidence to suggest that chronic marijuana users might be more prone to the development of . . . [cancerous] or infectious processes." These results came from tests of the skin.

Other researchers conclude the opposite. Dr. Gabriel G. Nahas and his associates at Columbia University's College of Physicians and Surgeons reported, after complex tests, that the immune response of marijuana smokers was impaired. Dr. Nahas concluded that habitual marijuana smokers are damaging their defense against infectious diseases and also against cancer. He also noted that large doses of THC have produced "a decrease in DNA cell formation," which suggested the abnormal development of genetic codes. Hence, he stated:

"The effect of THC is 10,000 times as strong as the effect of alcohol . . .

"Indications are that marijuana is extremely harmful, and its use should be discouraged. It is not a mild, mind-expanding herb. I deplore those efforts to make it socially acceptable or readily available."

In regard to lung damage, there is more general agreement that marijuana smoke, like tobacco smoke, can be harmful. Scientists in Switzerland found that marijuana smoke "contributes to malignant and pre-malignant growth" in lung-tissue cultures. A Swiss medical research team concluded that marijuana damages lung tissues even more rapidly than does cigarette smoke. And *Consumer Reports*, in an article generally favorable to marijuana smoking, states:

"Though the evidence to date is far from decisive, there is no reason to doubt that marijuana smoke, like tobacco smoke and other kinds of smoke, may damage human lung cells. How much damage remains an unanswered question. . . .

"For very heavy users who smoke many marijuana cigarettes a week, of course, the risk of lung damage may be serious."

THE JAMAICA STUDY

Defenders of marijuana cite a study made in Jamaica, the West Indies. Many residents of that land have long smoked what is called *ganja*, or marijuana. So it was thought that observations of the people there would result in conclusive findings.

A report based on these studies declared that no harmful effects were noted in the Jamaicans. The report concluded: "The data clearly indicate that the long-term marijuana use . . . did not produce demonstrable intellectual or ability deficits . . . There is no evidence in the results to suggest brain damage."

However, this study and its conclusions have been challenged. Professor Hardin B. Jones of the University of California states:

"A study of marijuana (*ganja*) use in Jamaica that claimed to prove no harmful effects has been thoroughly discredited by Dr. John A. S. Hall, chairman of the Department of Medicine at Kingston Hospital, Jamaica, who found that the selection with which the study was done was faulty.

"He observed '20 per cent impotence . . . among males who have smoked *ganja* for five or more years' and reported that 'personality changes among *ganja* smokers . . . are a matter of common observation in Jamaica.' Among the symptoms were apathy, retreat from reality and the incapacity or unwillingness for sustained concentration."

Dr. Jones acknowledged that studies do appear that seem to refute the claims that marijuana is harmful. However, he says: "These studies invariably miss either or both of two points: The effects of marijuana take time to accumulate, and se-

**'Marijuana damages lungs
more rapidly than
cigarette smoke.'**
-Swiss medical team.

lected groups of subjects may not experience the effects that occur in most users. The active ingredient, THC, lingers in the body; 40 to 45 per cent of it remains after four days; 30 to 35 per cent after seven days, with slow elimination thereafter. Persisting brain burdens of THC account for impaired brain functions."

A VITAL FACTOR TO CONSIDER

At this point the evidence about marijuana's damaging effects is not complete. Much more research remains to be done. Yet, from the results that some have obtained, it is evident that there are at least possible serious threats to health.

In view of this, Dr. Robert L. DuPont, director of the National Institute on Drug Abuse in the United States, says: "There is cause for concern and caution based on evidence from animal studies and some preliminary human studies . . . For now, it would seem the possible adverse effects should lead marihuana smokers or potential smokers to question whether it is worth the risk."

Even a *Consumer Reports* article, published one month after its article defending marijuana use, admitted: "Marijuana, like any other drug, is probably harmful in at least some respects to at least some users at some dosage levels under some conditions of use."

Yet, there is another, even greater consideration in this matter. It is the view of the One who created man's body and mind, and who surely knows what is best for people. In God's Word, the Holy Bible, we are counseled: "Let us cleanse ourselves of every defilement of flesh and spirit." (2 Cor. 7:1) Surely, the sucking of smoke—any smoke—into our lungs deliberately is a defilement of the flesh. Hence, a person could not continue this practice and still be a true Christian.

In addition, since marijuana can produce a "high," or a "stoned" condition, it is obvious that the mind could be laid open to wrong concepts. *World Book Encyclopedia* observes: "Marijuana causes various changes in the way a person feels and thinks. . . . Marijuana can also cause a person to lose his sense of time and space. Minutes may seem like hours, and nearby objects may seem far away. The drug may reduce memory, judgment, and coordination. . . . Marijuana may increase a person's willingness to accept new ideas without judging whether they are true or false."

Could a God-fearing person expose himself to such an effect? The Bible states: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." (1 John 4:1) How well can a person test ideas to determine if they are true or false if he uses a drug that can "increase a person's willingness to accept new ideas without judging whether they are true or false"?

Further, the Bible book of Proverbs says: "Thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way, from the man speaking perverse things, from those leaving the paths of uprightness to walk in the ways of darkness." (Prov. 2:11-13) Will getting "high," or "stoned," on marijuana improve thinking ability and discernment, helping to safeguard one from bad ways and perverse speech? Hardly.

Regardless of what current research turns up about the short- or long-term effects of marijuana, true Christians avoid its use. They know that it is a defilement of the flesh, and that it can produce a mental condition that is contrary to what a servant of God must cultivate.

What I Did About

ONE moment I was sitting relaxed in a chair talking normally, and the next moment, they tell me, my face suddenly became distorted, flushed bright red and gradually faded to blue gray.

My body stiffened rigidly as if drawn together with steel bands. Then I relaxed and my limbs began to shake. In about half a minute my face went chalky white. My breathing stopped, and I appeared to be dead.

Soon, however, breathing started again. Color returned and I seemed to be in a deep sleep. By the time the doctor arrived, consciousness was returning, but I was in agony. A convulsion—the first in my life—had struck. My pain was not from the

MY BRAIN TUMOR

convulsion itself, but from my own violent actions during the seizure. I had dislocated and broken my right arm and sustained compression fractures of the spine!

This was not to be my last encounter with the strange force that suddenly took over my body. Three weeks in the hospital somewhat repaired the broken

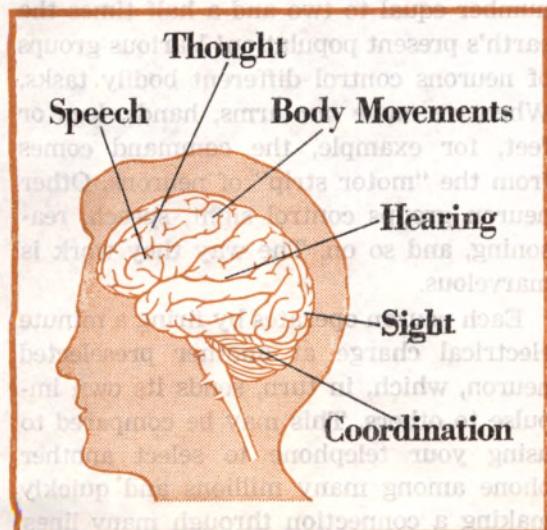
arm, but I returned home only to suffer another convulsion. It was less severe than the first, but my injured arm was damaged again.

What was causing this alarming loss of bodily control to strike me without warning? To find out I visited a neurologist, a specialist in disorders of the brain and nervous system.

Tracing the Cause

First, a very thorough examination revealed no significant physical or mental abnormalities. Probing further, the neurologist made an EEG (electroencephalogram). About twenty electrically conductive pads or electrodes placed on selected parts of my skull picked up the extremely tiny electrical impulses there, and an electroencephalograph machine recorded them as waves on a moving paper. Normally, impulses occur at a constant frequency and are identical on both sides of the head. But unusually slow, fast or sharp waves may indicate that something is wrong. Abnormal electrical activity in just one area usually means that there is disease in that part of the brain.

This test revealed what the neurologist



was looking for! The graph that emerged under the magnetic pen indicated abnormal activity in one part of my brain. I would have to take further tests to verify this, though, so three weeks later I entered a neurosurgical hospital. There I was quickly caught up in a whirl of examinations and tests. Two further EEGs confirmed that the abnormal activity was on the right side of my brain. This meant that the brain itself would have to be inspected for clues to the source of my mysterious seizures.

First, the doctor injected a radioactive compound into a vein on the back of my right hand. After a few minutes, this substance was making its way through the profusion of blood vessels in my brain, and a device related to the Geiger counter started scanning the radioactivity, mapping out its location on film. Abnormal concentrations may indicate damaging growths. This relatively harmless procedure revealed a slight shadow that proved we were getting closer to the culprit!

But still another test was required for positive identification. This one, called an angiogram, harbors some potential hazards. They fed a special dye into one of the two large arteries in my neck that go into the brain. It quickly filled the arteries of my brain, making them stand out clearly in X-ray photographs. But the dye can also cause some hallucinatory effects and possibly momentary blindness. In my case, the aftereffect was a feeling of wretchedness that was the worst part of the whole series of tests for me. I had to stay in bed for three days to recover.

Another hazardous test, called an air encephalogram, requires removing some of the fluid that constantly bathes the brain and replacing it with air. The air

acts as a contrast medium to make the shape of the brain itself stand out clearly in X-ray photographs. Any distortions from the normal shape of the brain can then be noted.

But this test was not necessary in my case because the angiogram told the story. It plainly revealed a tumor just under the surface of my brain, and even indicated its size. The intruder was exposed! I felt numbed and shocked by the knowledge that a deadly growth was in my head—probably growing every day.

Although I had known for some months that there was something seriously wrong, the last thing I had suspected was a brain tumor. Why, I had never even had a headache in my life! But I learned later that tumors manifest themselves in different ways, depending on their type and location. To understand what had happened to me, I had to learn something about the brain itself.

A Marvelous Instrument

The approximately three pounds of gray matter in our heads contain about ten billion nerve cells called neurons—a number equal to two and a half times the earth's present population! Various groups of neurons control different bodily tasks. When we move our arms, hands, legs or feet, for example, the command comes from the "motor strip" of neurons. Other neuron groups control sight, speech, reasoning, and so on. The way they work is marvelous.

Each neuron operates by firing a minute electrical charge at another preselected neuron, which, in turn, sends its own impulse to others. This may be compared to using your telephone to select another phone among many millions and quickly making a connection through many lines

and relays. But neurons make connections among, not millions, but *billions* of others and they do so almost instantly. One estimate puts the daily activity of a brain at more than one hundred times the total of all the connections made by all the telephone exchanges in all the world put together!

Brain cells obviously do a good deal of work, and that requires fuel. In fact, though they compose only about 2 percent of our weight, our brains consume about 25 percent of all the oxygen that our bodies use—more than any other part—even at rest. To supply all this oxygen and other nutrients, about 20 percent of all the blood our heart pumps flows through our brains—about 375 gallons each day!

But even though we know that great amounts of energy are consumed to keep our mind working, exactly *how* the brain works is still not known. No one knows what makes these billions of neurons produce thoughts, emotions or dreams. A brain specialist commented recently on British television that today we know a great deal about the moon—men have even been there and back. But there was a time when it was thought to be a light shining through a hole in the sky. That, he said, is about the present level of our understanding of the brain and its workings.

The Brain Tumor

Now suppose something intrudes itself into this marvelous mechanism. What happens to its function? One intruder is a brain tumor, such as the one I had. Some tumors are cancerous, or malignant, and may grow very rapidly, causing death within just a few months. Others are slower growing and may be nonmalignant, or benign. But they can cause death too, unless treated.

How do brain tumors get started? It is not known for certain, though one type, called metastatic, springs from a cancer in another part of the body that sheds a few cells. The bloodstream carries them to the brain, where they establish a new colony.

Both kinds of tumors are composed of abnormal tissue that hungrily feeds on the blood supply to the brain. In fact, their appetite for blood has been known to exceed that of the brain itself! As they grow, they either destroy or push aside and damage surrounding neurons in the quest for space, causing the brain to malfunction due to the damaged tissue or increased pressure.

Headaches, nausea and vomiting, dizziness, mental changes and convulsions may all be symptoms of a brain tumor, but none of these necessarily prove that one is present. For example, for no apparent reason, a person may have just one convulsive seizure in his whole life.

Such seizures or epileptic attacks occur when the brain has what might be called an “electrical storm.” A tumor or other disease may cause large masses of brain cells to discharge repeatedly in unison, creating much stronger electrical impulses than normal. Depending on the area affected, this may cause sudden contractions of the muscles so that the victim abruptly loses consciousness, experiences jerking movements of his body and stops breathing. Injuries or fatalities from such seizures are rare unless the brain discharges persist so that the person is in a continual state of seizure, called *status epilepticus*.

To Operate or Not

I now had a decision to make. Should I have the intruder removed? The first operation for removal of a brain tumor in

modern times was performed in 1884. The patient did well at first, but he died about a month later from meningitis, an inflammation of the protective membranes that cover the brain. For some time after this, of the few operations that were performed, over half were fatal to the patients and only about a tenth of the patients were completely cured.

It was not until after the first world war that brain surgery became more frequent and successful, as surgeons learned more about the brain and developed new operating techniques. Of course, not all tumors are readily operable. In some cases only a portion of the tumor can be safely removed, and radiation therapy is often favored when malignant tumors reach deep into the brain.

But my doctor assured me that my tumor was almost certainly not malignant, and that it was in one of the best locations for successful removal, with good chances for a complete recovery. He strongly advised removal, but left the decision up to me. I knew of others with confirmed tumors who, out of fear, refused to undergo surgery, but my mind was made up. I was determined to have surgery. I wanted to do everything possible in order to return to a useful and normal life rather than experience a gradually declining state of health, leading to an early death.

Two days later the surgeon and his staff, ten persons in all, visited me. In discussing the proposed operation, I advised them that because of my Bible-based religious beliefs I wished them to use no blood. A few days later the surgeon agreed to perform the operation by using one of the alternatives to blood transfusions.

The Operation and After

During the operation he cut out a piece of my skull about four inches by two and

a half inches so that the area where the tumor was located could be reached. After cutting a flap in the brain's tough protective envelope, or dura mater, the underlying brain was exposed and the tumor was removed without complications. Then the dura mater was sewed together and the skull piece was replaced. After the operation I was in intensive care for only two days, and by the fifth day I was walking unaided. On the ninth day came the pleasure of dressing myself and being driven home by my wife.

But this did not end my experience altogether. Understandably the brain objects to intrusion by the surgeon's knife. He cannot help but destroy some neurons and damage others when he removes the tumor. Swelling occurs. Damaged neurons need time to recover. Scarred tissue is left behind. Brain cells, unlike others, do not replace themselves when destroyed, but by some unexplained yet marvelous process, they can reestablish circuits in the area from which the tumor was removed. This takes time.

Though I seemed well on the way to recovery, six months after surgery I suffered three more convulsions. I learned that full recovery could take as long as three years, but at least I would recover. My capacity for reasoning was completely unimpaired, and my memory was as good as it had ever been.

I feel very grateful to the surgeon for his great skill, and grateful to sincere friends who visited me during my periods in the hospital. I am thankful, too, to be able to continue displaying my appreciation to the Creator who gave our bodies such a wonderful capacity for recovery. Indeed, my appreciation for life itself has increased. It is so good to be alive!—Contributed.

THEY are an elderly couple, in their seventies, who live in a lovely, modest five-room house not far from Boston. Their home has a spacious basement and is situated on a large corner lot ornamented with trees and shrubs. They live comfortably and enjoy life as two retired citizens in the community.

What enables them to live this way? Do they get Social Security? Yes, but it does not reach far enough to cover all their expenses, as the taxes on their home alone come to more than \$1,000 a year. Do they benefit from a pension? No. The reason they are getting by these days is that during the fifty years that he worked as a hotel chef they made a habit of saving; they lived economically; they were thrifty.

Being thrifty is not as highly regarded today as it once was.

There was a time when parents admonished their children, "Waste not, want not." The poet idealized the one of whom he could say, "Never idle a moment, but thrifty and thoughtful of others." But one hears very little in praise of thrift these days and sees still less in practice.

Today everything seems to encourage wastefulness rather than thrift. Pride and the desire to "keep up with the Joneses" motivate so many people. Not only do advertisements make luxuries seem indispensable, but unwary buyers are lured with easy credit plans. The convenience of the credit card also plays its role in cultivating spending.

Of course, it must be admitted that there is such a thing as going to an extreme in this matter of being thrifty, as when a person becomes closefisted, miserly, stingy, mean. Wise and happy is the man who avoids both extremes, who is neither miserly nor wasteful.

Being Thrifty Is Wisdom

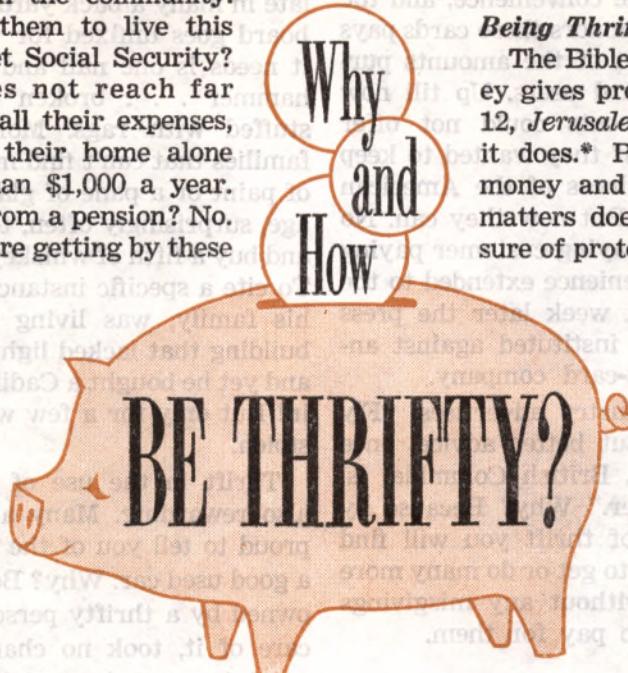
The Bible tells us that "money gives protection." (Eccl. 7:12, *Jerusalem Bible*) And that it does.* Practicing thrift in money and in other material matters does give one a measure of protection and security.

Thus when emergencies, such as sickness, accident or unemployment, arise, one is not faced with the embarrassing procedure of filing for personal bankruptcy, the way some 200,000 Americans did in 1972.

Another reason for being thrifty is that you get more for your money. When you save and then buy, you save the carrying or credit charges. Interest on unpaid bills usually is 1½ percent a month or 18 percent a year! And should you need to borrow from a small-loan company, you may be paying even higher interest rates. So by saving your money and then buying, you not only avoid paying interest but your money earns interest until you spend it.

Good news for all such thrift-minded persons was the winning of a law suit that

* Not, of course, that money gives the best protection, for Solomon, the writer of the Bible book of Ecclesiastes, goes on to say that it is knowledge (of God) that does that.



was brought by the Consumers Union against the American Express Company, one of the foremost issuers of credit cards. Some six million people world wide carry its card, and in the United States alone 87,000 business establishments accept its cards. The person carrying the card pays \$15 annually for the convenience, and the establishment that honors these cards pays from 3 to 6 percent of the amounts purchased by credit-card users. Up till now business establishments could not offer discounts for cash if they wanted to keep the credit-card business of the American Express Company. But now they can. No longer is the cash-paying customer paying for the credit convenience extended to the credit-card user. A week later the press told of a like suit instituted against another major credit-card company.

The aviation industry advertises, "Fly now, pay later." But better advice, once seen in Vancouver, British Columbia, is, "Save now, fly later." Why? Because by getting the habit of thrift you will find that you can afford to get or do many more things, and that without any misgivings about being able to pay for them.

Thrift in Care of Home and Auto

That thrift is rewarding is also to be seen in such possessions as one's home or auto. The home that is neglected soon becomes so dilapidated that it is not fit to live in. In certain sections of the big cities one sees abandoned apartment houses that now harbor squatters and/or rats instead of paying tenants. Why? In part, it is because the onetime tenants were so careless in their upkeep that the owners simply abandoned the buildings. In fact, this lack of care for the property of others on the part of certain classes of people is one of the main reasons why homeowners in well-kept sections of a city often try to keep certain ones from buying into their neighbor-

hoods, not because of any racial prejudice, but because of concern for the value of their property.

A leading American monthly once told of how homes and neighborhoods suffered because of such lack of thrift: "Garbage, broken bottles and old bedsprings accumulate in many a back yard . . . a loose porch board goes unfixed for weeks, though all it needs is one nail and two licks with a hammer . . . broken windowpanes get stuffed with rags. Moreover, the same families that can't find money for a bucket of paint or a pane of glass somehow manage, surprisingly often, to drive fancy cars and buy a fifth of whiskey every weekend." To cite a specific instance: One man, with his family, was living in an abandoned building that lacked light, heat and water, and yet he bought a Cadillac to ride around in! But only for a few weeks, until it was stolen.

Thrift in the use of an automobile is also rewarding. Many a shrewd buyer is proud to tell you of the bargain he got in a good used car. Why? Because it had been owned by a thrifty person who took good care of it, took no chances with it, and got into no serious accidents with it. He did not abuse the motor and kept his car clean inside and out; also, he had it Simonized from time to time. Both seller and buyer profited from such thrift.

There is also the matter of thrift in driving a car. Having tires inflated just a little higher than recommended will save on gasoline as well as rubber. Drive so as to use the brakes as little as possible. Every time that you use the brakes you are wasting gasoline; so slow down when a stop is coming up.

Better Reasons for Thrift

Not that the reasons for practicing thrift are all of a material nature. The per-

son who is thrifty grows in appreciation of the value of things and so has more joy and satisfaction in the things he acquires and possesses. Then, too, should hard times come and banks fail and stocks and bonds depreciate in value, the person who has practiced thrift is more likely to be able to take such adversities in his stride. Such hard times will not fall nearly so hard upon the one who has been thrifty as upon the one who has been extravagant or wasteful.

Another reason for practicing thrift relates to our relationship to the Creator, Jehovah God. Actually, all of us are recipients of His goodness. He made the earth and man upon it, and provided all the things needful for sustaining and enjoying life, even as his Word repeatedly shows. (Ps. 104:14, 15; Matt. 5:45; Acts 14:15-17) So, at best, we are merely stewards of His goodness, and it is required of stewards that they be faithful and prudent. (1 Cor. 4:1, 2) Jesus made this point in two of his parables. In each of these there was a servant who brought no increase to his master and was rebuked for it. The money his master had entrusted to him he could at least have deposited in a bank so that the master would have received back the principal with interest added. —Matt. 25:14-30; Luke 19:12-23.

And what about having means so as to be able to help others? The thrifty person is in position to help those who happen to be in need. In this regard the counsel of the apostle Paul to the one who had been a thief comes to mind: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." (Eph. 4:28) This counsel might well be adapted to the one lacking in thrift: 'Let the wasteful spendthrift be no longer wasteful, but let

him practice thrift so that he will have something saved up for a rainy day and so that he will be able to do a good turn to someone in need.'

And give not only to those in need but also to those known to be deserving, such as those who spend their full time telling others about Jehovah's kingdom. The Philippians gave generously to the apostle Paul although he said that he was able to manage whether he had little or much. (Phil. 4:10-13) More than that, there are also worthy causes to which one can contribute—the most worthy of all being that which furthers the preaching of the good news of God's kingdom. (Matt. 24:14) Undoubtedly, those who practice thrift put themselves in a position where they can be "rich in fine works" and so experience 'the greater happiness that comes from giving.'—1 Tim. 6:18; Acts 20:35.

Gasoline Crisis Teaches Thrift

The gasoline shortage with its long waiting lines and resultant higher prices caused many to adopt more thrifty habits. Some of the thrift habits that people adopted because of this shortage were reported in the press. For example, one man who daily drove his car to work learned to ride a motorcycle. In three months thereafter he and his wife drove their family car only 200 miles. A Florida couple who used to drive from 200 to 300 miles every weekend for pleasure and relaxation found that they could enjoy their weekends at home just as much. "You might say that the gasoline shortage has domesticated us," is the way the wife put it.

A commuter living in a Philadelphia suburb organized a bus pool and so forty-six commuters, each of whom used to drive his auto to work, could regularly commute by means of this bus. Not only did they

find this very economical but they also found it more relaxing and enjoyable, as they did not need to worry about the traffic but could enjoy reading the daily paper or visiting with one another.

Thrifty? Yes, as one newspaper said: "Reports from 14 cities across the country indicate that many Americans are continuing to stay home on weekends, walk to work or to the store, pursue more efficient shopping habits, ride bicycles, buses and trains, buy small cars and think about moving from the suburbs back to the city." Undoubtedly life for millions may never be the same again.

Because of this trend toward practicing thrift a newsmagazine featured a cover story entitled "Detroit Thinks Small." It told of plans to cope with problems resulting in some 100,000 men being permanently laid off and as many as 66,000 being temporarily without work. It is also reported that in the spring of 1974 the middle-class real-estate business on the outskirts of Miami was "very bad." On the other hand, the business of selling homes in the center of New Orleans was described as "still hot —hot as firecrackers." Truly, the shortage of gasoline and its increase in price caused many persons to change their life-style.

Other Aspects of Thrift

It may well be that most lack of thrift is simply due to thoughtlessness or follow-

ing the lines of least resistance. Being thrifty means being thoughtful as regards little things as well as big ones. It means turning off the lights and TV when these are not being used. It means not wasting water, whether hot or cold. It means keeping household possessions clean, painted and in repair.

Food often takes the largest bite from the family budget. Thrift, therefore, means being careful in the first place when it comes to buying food; then in preparing it and then in what you do with the leftovers. Regarding the use of leftovers, you can take a lesson from Jesus Christ. After miraculously feeding five thousand men he gave instructions: "Gather together the fragments that remain over, so that nothing is wasted." (John 6:12) And thrift would also indicate buying plain, wholesome, unrefined foods that contain their natural quota of vitamins and minerals.

The thrifty person will also give thought to saving money when it comes to clothes. The more radical the design, patterns and colors, the sooner one tires of them. As a rule, it is wise to pay a little more for quality—if one expects to wear the garment for any length of time. Keeping clothes neat, clean, pressed and mended will make them last longer. The same is true of your shoes. If you keep them shined, and replace soles and heels before these get worn down too far, you can double or triple the wear you get out of them.

Many indeed are the reasons for practicing thrift. Because we are sensible, logical creatures, practicing thrift brings a certain degree of satisfaction and pleasure. And since it requires both thought and self-discipline, it is truly a virtue; especially since we are in fact stewards, accountable to God for the way we use the gifts he has bestowed upon humankind.

IN THE NEXT ISSUE

- **Treating Others as Yourself
—Is It Practical?**
- **That Amazing Fluid Within You!**
- **Keep a Balanced View of
Animal Life.**

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THE fifty-year-old widower explained to his friends who kept trying to find a mate for him: "I appreciate your wanting to help me, but I don't want to get married again.

... My life isn't all roses, but I'm discovering a lot of advantages in being single."

Similarly, Janice, who had never married, told her parents: "I know you would like me to be married, but I don't want it. Being single is a happy way of life for me."

You may feel quite differently, though. Maybe you also face life alone—being widowed, divorced, separated or never having married. And you may genuinely suffer from loneliness, stress and frustration. What can you do to make your life fuller, happier?

What you face may not be pleasant, as millions of persons can well testify. In many lands there are more persons who are single, divorced or widowed than those who are married. Especially are many women affected. It has been estimated that in the United States one out of six women over the age of twenty-one is a widow. And elsewhere the problem is even greater. There are areas where "by age 40 more than half of all women are widowed." In addition to the millions of widows and widowers, there are all the men and women who are now alone as a result of divorce.

From your own experience and observation in life, you may realize that the loneliness a person suffers is made worse by the ordeal that brought on the situation. Dr. Thomas Holmes and his colleagues studied "43 life events that are associated with varying amounts of disruption in the average person's life." Which were found

Facing Life ALONE



to be the most disruptive? They are: (1) death of one's mate, (2) divorce, and (3) marital separation. Then, after having gone through one of these wrenching experiences, a person is confronted with the difficulties of those who face life alone. One widow put it in this way: "Being a widow is like living in a country where nobody speaks your language. A country that considers you an untouchable."

Whatever the circumstances that led to your now facing life alone, you know how difficult it can be. But so as to see what you can do to find more contentment and satisfaction in life, let us isolate some of the problems that you may face. Then we can better appreciate the steps to take so that you can cope successfully.

Loneliness

Is loneliness the problem that comes first to your mind? It is for many who face life alone. It seems to be an ever-stalking monster. That is so even with persons who might seem to be best qualified to meet the challenge. For instance, when her husband died, British social worker

Lily Pincus found that 'despite her work, family and many loving friends, she often was depressed and lonely.' And divorced persons? Even when divorce brings an end to a troubled marriage, a person can fall prey to loneliness. You may have noticed that this is especially so since a divorced person may be under the malaise of failure from the breakup of his or her marriage. Truly, loneliness can be a problem.

'I recognize the problem of loneliness,' you may think, 'but what can I do about it?' One suggestion is to try to determine just what sparks your loneliness. Maybe you feel it most when eating breakfast or supper alone, on rainy days or on Saturday evenings, if you used to have pleasant companionship at those times. Whatever it is, by isolating the thing that triggers your loneliness, you can then make some adjustment to lessen its frequency and severity. One divorced man discovered that what brought on his feelings of loneliness was coming home to a dark, dreary apartment. What did he do? "I painted the entrance hall a warm color and hung some of my favorite pictures there. Then I bought a lamp, which I leave on when I go out. I find it makes all the difference in my mood." Of course, in your case it may be something else that you need to adjust. Perhaps you will decide to put away some pictures or mementos that you link with happy times in the past but that leave you feeling lonely when you now see them.

It will also help if you recognize the difference between being alone and being lonely. Have you not, many times in your life, enjoyed solitude, periods when you were alone and able to think, read or simply "unwind"? You were alone, but you were not lonely, were you? True, that was by choice and was not a regular thing. Still, it shows that there is a positive side

of your present life alone that you should not overlook. On one hand, being married does offer the blessings of being wanted and feeling a loved one's presence. But, on the other hand, being single—by choice or by circumstances—offers the blessings of being able to think and spend your time with fewer distractions. (Compare 1 Corinthians 7:32-35.) Recognizing this may help you to avoid feeling that there is no green grass on your side of the fence, so to speak.

Ella, a thirty-four-year-old divorced woman in New York, commented that one difficulty is "the feeling of being rejected, that nobody wants me." Do such thoughts weigh you down at times? Or perhaps you feel that you are no longer useful. For instance, Monika, a thirty-one-year-old widow in Maryland, had in her kitchen a small sign that read "I Hate Cooking." A couple who visited her thought it was because she did not know how to prepare meals. But they later said: "We sure had our minds changed. She is an excellent cook. The underlying reason for losing her zest for cooking is the loss of her husband. It just wasn't the same."

In combating such feelings it is helpful to *do something for someone else*. Realize the truthfulness of Jesus' words: "There is more happiness in giving than there is in receiving." (Acts 20:35) Illustrating this, the Bible mentions Dorcas, who apparently was unmarried at the time. What did she do that undoubtedly helped her to combat loneliness? Acts 9:36-42 says that "she abounded in good deeds and gifts of mercy." She made clothing for Christian widows and others in need. Why not read the account? See if you know of persons whom you could likewise help.

Both Ella and Monika followed a somewhat similar course. Ella began sharing in the Bible educational work of Jehovah's

witnesses. On evenings and weekends when she is off from her secular work she both teaches the Bible to other persons and attends Bible-based meetings at the local Kingdom Hall. She recently said: "Loneliness might be a danger, but it really helps when I go to the Kingdom Hall. It is marvelous that we have meetings three times a week. They are beautifully timed." Monika, too, was able to increase her share in the Bible-teaching program of Jehovah's witnesses. This brings her immense satisfaction. She knows that she is not merely filling lonely hours. Rather, she is serving God and at the same time being of real help to many persons whom she meets in her Christian teaching work. About this, she said: "The full-time preaching work has been the one thing that has helped me to overcome the flashes of loneliness that come back occasionally."

You can also undertake a number of other practical steps that will help you to fight loneliness. *Speak with someone who cares.* Approach a friend or a relative in whom you have confidence, and explain: 'I sometimes have a real problem with loneliness. Would you mind if when I feel that way I give you a call on the phone?' You can use this "hot line" to obtain emotional support when you feel dejected and lonely, as we all do at times. And your friend will likely receive satisfaction from being able to help you. Also, *do something interesting or vigorous.* Have you been thinking of planting a garden? Get busy and plant it. Go ahead and paint the living room, if you have been wanting to do that. Start working on a hobby or something of special interest, be it learning a new language or how to play a musical instrument, undertaking an exercise program or planning an exotic meal for a few friends. But do it!

Daily Living

Many persons who face life alone report that financial pressure is a real strain. Do you find that to be so? Perhaps a woman never concerned herself with family finances before her husband died. Now she has to earn a living, pay bills and worry about insurance and such matters. It can be a heavy burden.

When it comes to supporting oneself, there is no one solution that would apply to all persons. But in this connection, and as regards other financial matters, do not overlook the help that your friends and relatives might be happy to provide. Approach some persons whose balance and judgment you respect and explain your situation. No, they cannot and should not make your decisions for you. But maybe a married couple could offer practical suggestions about finding work, paying your bills and caring for taxes and insurance. By speaking to a married couple, not just a married man, you will avoid the problem, which some widows have had, of appearing to be "making a play" for someone's mate. And likely it will be good experience for that couple in the use of their mutual knowledge of these matters.

A word of caution: Do not make hasty financial decisions, or other decisions, for that matter, when you are still numb over the death of a mate. One widow was worried about safety now that her husband was dead. So she sold her home and moved to a trailer in another state. She thus separated herself from friends who had long been close to her and who would have been pleased to help her. Now she realizes that it would have been wiser to discuss the matter first, for, as the Bible says, "In an abundance of counselors there is safety." (Prov. 11:14, *Revised Standard Version*) Her friends might have been able to help her to find a local apartment in a

safer area, or to put her in contact with someone nearby who would appreciate a roomer and companion. A person who faces life alone has the freedom to make decisions, but it is usually wise to go slow and to get advice from persons interested in your good.

Sex

There is no denying that sex can trouble an adult who has normal desires but who does not have a mate. Many persons in this situation *have been led to believe* that the solution rests in having affairs, visiting prostitutes or practicing self-abuse.

But why say, "have been led to believe"? Psychologist M. Edwards pointed out: "Sex is sold like any other product, and you are told that if you're not consuming your share there's something wrong with you." Yes, the sales propaganda about sex abounds in movies, magazines and books. A widely published view is that "human beings are sexual beings and without the constant stimulation of regular and frequent sex they tend to fade." But, taking strong exception to this view, psychologist Edwards stated: "People can abstain from sexual intercourse for long periods of time and still show no ill effects. Whether you are a man or a woman, it is mostly a matter of adapting to the facts of a situation."

Ask yourself: Why should I allow this overemphasis on sex, this sales propaganda, to lead to a greedy abuse of my body or to immoral relations? Why should I be "sold" into being exposed to painful emotional experiences, the possibility of unwanted pregnancy, ruinous venereal diseases and a violation of God's perfect moral standards? (Heb. 13:4) A wiser course is to realize that a single person can keep normal desire in check by exercising self-control. One widow sought sexual satis-

faction by immoral affairs. Yet, in time, even though she was not restrained by an interest in having God's approval, she ceased such immorality. Why? Because it brought, not happiness, but frustrations and disappointments. She said: "I'm not a woman to live happily without sex. But I have learned that I can."

Mature reasoning and self-discipline can help a person to lessen sex longings by avoiding things that stimulate them. Illustrating this, a divorcee in Brooklyn said that she is very strict with herself in this regard. She keeps far away from romantic or sex-oriented novels and movies. She added: "Sometimes I won't listen to certain records or songs because they would play on my emotions. When I am feeling sentimental, I turn them off or skip them, for they would only fan romantic longings."

Outlook

In facing life alone, do not withdraw into a shell of self-pity. Recognize that even if you would prefer to have a family, you now have certain blessings. These include privacy, time to cultivate talents and fields of interest, freedom to make your own decisions and opportunities to widen the borders of your friendships and to do good for others. Facing life alone is not without problems; you know that. Yet you can meet the challenge by positive effort and thus live a productive life.

Finally, do not forget this: It is clear from the Bible that Jehovah God is interested in widows, those who face life alone. (Deut. 10:17, 18; Isa. 1:17; Mark 12:38-40) You can regularly pray to him and concern yourself with his will, assured of his interest. As one woman whose husband left her said: "I pray to Jehovah to help me out. And it helps. It really helps. Maybe some people think it wouldn't, but it really does help."

A CONSPIRACY THWARTED IN “THE LAND DOWN UNDER”

By "Awake!"
correspondent
in Australia

THE people of Australia value their individual rights as citizens. They are well known for their insistence on fair play or "a fair go," as they call it.

Fair-minded people usually favor freedom of worship. Section 116 of Australia's Constitution provides for this, saying: "The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion."

Many inhabitants of "the land down under" have hearty spiritual appetites and enjoy it when Jehovah's witnesses come to their homes to study the Bible with them. During 1975, more than 11,000 of such free Bible studies were held with Australians each week.

Do you realize, though, that the Witnesses were once under ban in Australia? How did that happen?

Declared Unlawful—but Why?

On January 17, 1941, Australia's Governor-General gazetted an order-in-council that declared unlawful Jehovah's witnesses and several legal corporations that they used.

The ban apparently was related to the closing of four radio stations operated by Jehovah's witnesses. The shutdown occurred because certain military persons claimed that the facilities had aired seditious broadcasts that provided information for the enemy during World War II.

Did Jehovah's witnesses really sponsor

seditious broadcasts? Consider the reason given by the Federal Cabinet in Sydney when the cabinet requested that the Attorney-General of Australia not allow the radio stations to reopen for a period of time: "In order to enable the position in relation to these wireless stations to be examined and clarified."

Does it not seem strange to you that these stations had been closed before the matter had even been "examined and clarified"? Records recently made public by the Australian Commonwealth Archives Office reveal that a conspiracy was at work. Let us consider some of the information in these records.

Pressure from Christendom's Clergy

In July 1940, Sir Robert Menzies, then Prime Minister of Australia, received a letter from a Methodist clergyman on the island of Tasmania, part of the Commonwealth of Australia. He had written on behalf of the Methodist people of his district, who had supported a Tasmanian government request to the Australian government that Jehovah's witnesses be declared illegal. "If necessary," he wrote, "I can give reasons why we support the closing of the sect."

Another Australian clergyman, objecting to the zealous public preaching of Jehovah's witnesses, wrote to Mr. W. M. Hughes, then Attorney-General of Aus-

tralia: "The sect calling themselves Jehovah's Witnesses are a distinctly disloyal lot of people and in my estimation ought to be declared as such."

These letters from clergymen did not contain any evidence of subversive or illegal acts on the part of Jehovah's witnesses. They were merely assertions, including the feeble comment: "If necessary, I can give reasons."

The Commonwealth Archives show that the Attorney-General had been pressured also by the Catholic clergy to suppress freedom of religion enjoyed by Jehovah's witnesses. However, in a direct reply to the then Catholic archbishop of Sydney, N. T. Gilroy (later elevated to be a cardinal), the Attorney-General confirmed that the government had no legal grounds to restrain the Christian activity of Jehovah's witnesses. He wrote:

"If it were not for the fact that Jehovah's Witnesses profess to be spreading the doctrines of Christianity, I would have no hesitation in recommending that the organization be declared an unlawful association. As you are aware the Commonwealth is, under the Constitution, prohibited from interfering with the free exercise of any religion and, although I personally have some doubts as to whether this 'ecclesiastical curiosity' is a religion, the High Court may think otherwise."

In his reply, the archbishop tried to circumvent the constitutional guarantees of freedom of religion by claiming that Jehovah's witnesses were not spreading Christian teachings. Neither he nor his Protestant colleagues, however, were able to produce positive proof of seditious behavior by Jehovah's witnesses.

The Attorney-General admitted that he had received much literature published by the Witnesses. He read it, but did not find unlawful or seditious statements. Nor was he convinced that Jehovah's wit-

nesses had committed any acts in violation of the law. Therefore, the *Sydney Morning Herald* of November 6, 1940, reported:

"The Attorney-General, Mr. Hughes, said tonight that at the moment the Commonwealth would take no further action concerning the activities of 'Jehovah's Witnesses.' . . . Mr. Hughes said it was essential to remember that we were fighting this war for liberty of opinion. The Government was asked to fight for that aim on one hand and to ban 'these people' on the other . . ."

Four days later, the *Sydney Sun and Guardian* contained a similar item:

"As long as the Jehovah's Witnesses 'render to Caesar the things which are Caesar's,' the Federal Attorney, Mr. Hughes, will not ban the sect. 'I cannot reconcile it with my conscience to ban people because they don't think the same as I do or worship God in the same way,' he said . . . It was pointed out to Mr. Hughes that many people disputed the right of the Jehovah's Witnesses to be regarded as a religious body. 'That has been the mark of the sectary throughout the ages,' he replied. 'I am not defending the Jehovah's Witnesses, I simply say there is a Constitution. It guarantees every man freedom of religious belief. On that I must stand . . . But the mere profession of faith in a creed, no matter how distasteful or monstrous it might appear to us, is in itself not an offence against the law.'

Interesting, too, is the fact that a month before these news items appeared, the Cabinet had discussed subversive organizations. If Jehovah's witnesses were then considered subversive, would the Attorney-General have made the foregoing statements? Would Australian government officials have waited until January 1941 to impose the ban?

Baseless Claims

The Australian Federal Cabinet decided to ban Jehovah's witnesses evidently because of the closing of the Witness-operated radio stations, whose broadcasts allegedly "gave help to [the] enemy." On January 17, 1941, when the ban became

effective, the Attorney-General issued instructions to take possession of several properties held by Jehovah's witnesses throughout Australia. Raids took place. Books, Bibles, phonographs and recordings that Jehovah's witnesses used in their preaching work were seized everywhere. Peaceful, law-abiding citizens were arrested and incarcerated.

The claims against the radio stations, however, were baseless. There were no prosecutions of any of Jehovah's witnesses for treason or seditious acts. Though the Navy department was involved in requesting that these stations be shut down, Sir Ragnor Colvin, a Vice-Admiral who was responsible for the safety of shipping, confirmed before a Parliamentary Committee in 1943 that no subversive broadcasts had been made by them.

Australians Send Letters of Protest

Some were appalled at the high-handed action taken against Jehovah's witnesses. The Australian government received the following letter of protest from the Acting Secretary of the State Railway Workshop committee:

"By special resolution my committee has instructed me to protest strongly on the ban against a religious body, commonly known as Jehovah's Witnesses.

"While owing no allegiance to any religious body, this committee representing 3,000 workmen feel that one of the reasons for the present war and what we are fighting for is the desire to allow an individual the right of freedom of worship, denied by Fascism, and feel that Government action of the denial of this right, savours of Fascism. The committee would welcome an assurance that the ban will be reviewed as we think that the contradiction is obvious."

One Presbyterian minister displayed a spirit in contrast to that of many Australian clergymen when he wrote the following letter to the Attorney-General:

"I write to protest against the violation of the Constitution in forbidding freedom of

worship to Jehovah's Witnesses . . . As a Britisher . . . I never thought that I would live in any part of the British Empire which denied freedom of worship to anybody . . . Was not the action taken because the Jehovah's Witnesses criticised the Roman Catholic Church? . . . Why did not the Roman Catholic Church make a public reply to the challenge of the Jehovah's Witnesses?"

The Conspiracy Boomerangs

How would this arbitrary action against Jehovah's witnesses affect their activity? Well, what did Peter and other apostles of Jesus Christ do when the Jewish Sanhedrin 'positively ordered them not to keep teaching upon the basis of Jesus' name'? The Bible informs us: "In answer Peter and the other apostles said: 'We must obey God as ruler rather than men.'" (Acts 5:28, 29) Though deprived of the use of printed literature, Australian Witnesses continued to preach to their neighbors by using the Bible only. As a result, the number of Jehovah's witnesses in Australia increased from 2,532 at the start of the ban to 4,328 immediately after it was lifted, an increase of more than 70 percent during the two and a half years of the ban.

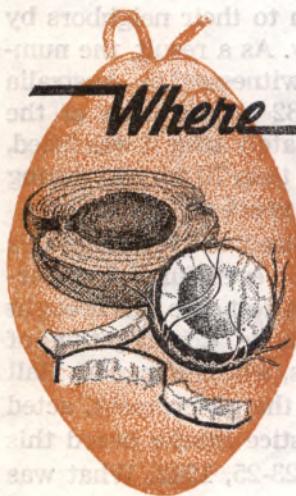
Those who conspired to ban Jehovah's witnesses were in for even further embarrassment. How so? A test case was brought to court. The Adelaide Congregation of Jehovah's Witnesses, whose Kingdom Hall had been seized by the government, acted as plaintiff. Mr. Justice Starke heard this case on November 23-25, 1942. What was the result?

After listening to the arguments of the trial, the justice expressed his conviction "that Jehovah's witnesses are not engaged in any seditious enterprise nor in the printing or publishing of any seditious words." He declared the ban to be "arbitrary, capricious and oppressive." It was Justice Starke's opinion that the Governor-General's order to ban Jehovah's

witnesses ought to be reviewed by the full High Court.

The High Court did hear the case and decided to lift the ban, restoring full religious freedom to Jehovah's witnesses. With regard to the claim of some, such as Archbishop Gilroy, that Jehovah's witnesses were not a truly Christian religion, Mr. Justice Latham commented:

"What is religion to one is superstition to another. Some religions are regarded as morally evil by adherents of other creeds . . . Section 116 proclaims not only the principle of toleration of all religions but also the principle of toleration of absence of religion . . . [it] is not required for the protection of the religion of a majority. The religion of the majority of the people can look after itself. Section 116 is required to



COCONUT PREDOMINATES IN THE MENU

By "Awake!"
correspondent
in Belize

PROBABLY you are acquainted with the use of coconut in sweets and pastries. But here in Belize, formerly British Honduras, coconut finds its way into practically every type of meal—breakfast, dinner, supper and even teatime.

One reason for this is the ready availability of coconuts in this tropical climate. And there are other reasons why the

protect the religion (or absence of religion) of minorities, and, in particular, of unpopular minorities."

Since the lifting of the ban some thirty-two years ago, Jehovah's witnesses in Australia have kept busy sharing Bible truths with their neighbors. Now there are more than 27,500 of Jehovah's witnesses active in "the land down under." In 1972, the Watch Tower Society opened up a new printery in Sydney. There some 700,000 Bible educational magazines are printed each year, supplying Bible educational material to twenty-five countries. Humble persons throughout Australia are indeed happy that the conspiracy against freedom of worship in their native land was thwarted.

coconut is used in a wide variety of food preparation.

There is coconut milk—not to be confused with the saccharine water inside the nut. The milk comes only after the pulp is grated and squeezed. Coconut milk serves as a tasty addition in preparing rice, biscuits and stews.

From the milk comes coconut oil. The process of extracting the oil is a common sight in many homes here in Belize. It provides a means of livelihood for many older women. But we do not mean that this is an easy task. Actually it calls for strenuous effort. How so?

It is not unusual to find elderly women at the market wharf as early as five o'clock in the morning. Here sailboats bring in the nuts from the cays, and dories (dug-out canoes) fetch them from up the river. Before the coconuts arrive at the market, they are husked of their fibrous outer covering. In Belize City it is common to observe a lady with a carrying sack lean-

ing over the edge of the river and shouting to men in the boats: "Uno have nuts fi sell?" ("Do you have coconuts to sell?") To this the boatmen reply: "Uno no know fi we biznez da coconut?" ("Don't you know that our business is coconuts?") After making her purchase, she places the coconuts into a three-wheeled bicycle cart, paying a small fee for delivery to her home.

The next step is to crack or chip the coconuts. The Creole way of doing this is to use a long machete knife. The coconut is held in one hand and the hard shell is slowly chipped off. Skill is necessary to land the machete blows in such a way as to remove the shell without cutting the tender meat inside. If you are unskilled with a machete, you can place the coconut directly on a flame for a moment until it expands and the outer shell bursts, making for easy removal of the meat.

Next the white, fibrous flesh is grated. In this locale graters are often simply lard tins with nail holes punched through them and mounted on wooden frames.

After the coconut flesh is shredded, a small amount of warm water is added to the snow-white gratings. This helps to loosen the fat. Then the gratings are squeezed to extract the milk. This liquid is set aside overnight to allow for separation of the fat from the water. The next day the thick creamy fat is carefully spooned off the top. The leftover gratings constitute a fine feed for chickens.

But how will this thick, white substance produce clear, amber-colored coconut oil? This brings up the next step, which we call the frying process.

Here in Belize it is generally more convenient to fry the fat on an open-fire hearth, using an economical fuel, wood. A low, steady heat keeps the milk bubbling and brings about further separation of the fat. At this stage it looks like curdled milk. Gradually solids crystallize and the fat

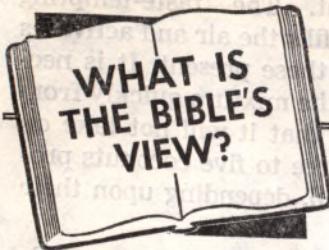
turns transparent. The taste-tempting aroma of coconut fills the air and activates the taste buds of those present. It is necessary to remove the mixture quickly from the fire to ensure that it will not take on a burnt flavor. Three to five coconuts produce one pint of oil, depending upon their size and quality.

Coconut oil has many uses. It is especially good for frying fish and dishes prepared with corn dough or tortillas. When Jehovah's witnesses meet for conventions here in Belize, a special treat at the food-service stand is *panades*. To make this delicacy, corn dough is pressed into tortillas. These are filled with cooked and seasoned fish (usually shark), folded in half and sealed around the edge. Next they are submerged in golden coconut oil. The aroma fills the entire neighborhood. Some nearby families send their children over to get in line early so as not to miss out on this delicacy.

Have you ever tasted Creole bread? This is another specialty that involves the coconut. In place of cow's milk, the thick creamy milk that comes from coconut gratings is added to the yeast flour dough. One coconut is necessary for two pounds of flour.

Good Creole bread is in demand commercially. Some women make a living for themselves or help their children to get an education by baking it daily or weekly. Recently a group of Christian women here baked it for several Saturdays and contributed the funds to the construction of a hall for Bible study.

Would you enjoy the zestful flavor of coconut in rice or bread? How about fish stewed in coconut milk, or a variety of coconut candies? Even water drunk right from the shell of the green coconut is refreshing and healthful. If you ever visit Belize, we invite you to enjoy the friendly people, the warm sun and a tasty menu in which the versatile coconut predominates.



'Abstain from Blood'—for How Long?

NINETEEN hundred years is a long time, is it not? Do you know that there was a religious meeting held that long ago that may have a bearing on your life and the lives of your family?

The meeting, held in Jerusalem in the year 49 C.E., was a council of the apostles and Christian older men. The decision they reached was so important that men, women and children down to this time are willing to face possible death to uphold it.

These people are the Christian witnesses of Jehovah. They refer to the record of that decision, found in the Bible in Acts chapter 15, as one proof that Christians today must not accept blood, such as in a blood transfusion. In part, that decision said that Christians must 'abstain from blood.' Do you believe that this decision, reached so long ago, is binding on you and your family?

Some persons in Christendom, both medical men and Bible commentators, have held that the state-

ment that Christians must 'abstain from blood' was a temporary concession and not a permanent rule that God holds Christians to at this time. Is that correct?

In 49 C.E. a question about circumcision was taken to the Christian governing council in Jerusalem. Some Jewish Christians had insisted that Gentiles must "get circumcised according to the custom of Moses." But the basic issue was whether non-Jewish converts had to keep all "the law of Moses."—Acts 15:1, 5.

At the council meeting Peter, Paul and Barnabas reported what God did through them. Gentile converts had been accepted on the basis of faith without first conforming to the Mosaic law's regulations. Peter reasoned that there was no need to try to insist that Gentiles keep a law code that even the Jews could not keep. Then the council considered Amos 9:11, 12, which contained an inspired indication that God would accept people of the nations. It was evident that Gentiles would not have to get circumcised and conform to the law of Moses before they could become Christians. (Acts 15:6-18) The disciple James, who appears to have been the chairman, said:

"My decision is not to trouble those from the nations who are turning to God, but to write them to abstain from things polluted by idols and from fornication and from what is strangled and from blood. For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." (Acts 15:19-21) The council agreed, their written decision being: "The holy spirit and we ourselves have favored adding no further burden to [Gentiles], except these necessary things, to keep abstaining from things sacrificed to idols and from blood and from things strangled and from fornication."—Acts 15:28, 29.

To Cause No Offense?

Does God view that decree as binding today? What was the reason for it and for how long was it to apply?

Some persons who argue that Christians today are not bound by this decree contend that it was nothing more than a temporary 'concession to Jewish feelings.' They point for support to Acts 15:21, where James followed

up his listing of prohibited things with the comment that Moses was read each week in the synagogues. They reason that James was suggesting that Gentile Christians abstain from these things so they *would* not be so offensive to Jews who viewed such things as flagrant violations of the Mosaic law. Is that what James meant in Acts 15:21?

There is no question that the early Christians appreciated the value of avoiding things that would needlessly cause stumbling or tend to interfere with spreading the good news. Thus, even though Paul knew that he was no longer under the Mosaic law, he was willing to conform to the ways of those who highly regarded it. (1 Cor. 9:20-23; Acts 21:20-28) The Law's requirements were not bad or harmful. By conforming to these requirements, Paul, a natural-born Jew, would sidestep what tended to hinder other Jews' accepting his message and work. Similarly, if Gentile Christians, abiding by the council's decision, avoided idolatry, blood and fornication, they might find less religious resistance in dealing with Jews. But is that all that James meant?

That decree could not have been only an effort to give the appearance that Christians were complying with the law of Moses. How could it? For the decision specifically did not require Gentile Christians to get circumcised, and circumcision was fundamental for anyone to be a Jew or proselyte. (Phil. 3:5) And what about all the other Jewish laws? Simply avoiding the four things that James listed would not make uncircumcised Christians some sort of 'half brothers' with Jews.

What else could James have meant when he followed his list of the four things that Christians must abstain from with a refer-

ence to Moses being read each sabbath in the synagogue?

Learn What from "Moses"?

Observe that James did not say that 'the *law* of Moses is read every sabbath.' He said, "*Moses* . . . is read aloud . . . on every sabbath." (Acts 15:21) What is the difference? Moses was famous for having written the Pentateuch or *Torah*, the first five books of the Bible. These books certainly do set forth the Law. But they contain much more. Moses' writings also contain a record of God's dealings and expressed views that *predate* the Law. —Compare Mark 12:26 and Exodus 3:2, 6.

This was an important point to bear in mind in connection with the Christian congregation. Even though God was no longer requiring observance of the Mosaic Law code, there were *earlier* indications of his will that he expected to be upheld by any human serving him. So, if some, whether Jews or Jewish Christians, had great regard for Moses' writings, they should be able to see the need for true worshipers to abstain from "these necessary things" that came before the Law and continued after it ended.

God's expressed will regarding blood is an example. Many centuries before he gave the law through Moses, God told Noah to abstain from blood. In giving humans permission to eat flesh Jehovah stated plainly: "Only flesh with its soul—its blood—you must not eat." That ruled out eating meat from an animal that was strangled to keep its blood in the flesh. It also ruled out eating or drinking blood. (Gen. 9:3, 4) Later, God stated his will about blood in the law given to the Israelites. (Lev. 17:11-14; Deut. 12:23) Yet, when the Law was fulfilled and no longer

binding on true worshipers, the prohibition in Genesis 9:3, 4 remained. And it had not been given just to Israel, but through Noah, the progenitor of the human race, to all mankind.

Consequently, the weekly reading of "Moses," which would include Genesis 9:3, 4, would do more than present what just the Mosaic law for Jews said about blood. It would also show that abstaining from blood and things strangled was still necessary for *all* persons wanting God's approval. That would be plain to Jews in their synagogues. It would be plain to Hebrew Christians who were well acquainted with what was read in the synagogues. And it would be plain to any Gentiles who, by contact with Jews or Christians, came to know of the basic precepts set forth in God's Word.

It was similar with the decree's reference to "fornication," which, according to the Greek word here used, would cover a wide range of immoral sexual conduct. A person did not have to be under and trying to abide by the law of Moses in order to know that God disapproved of these sexual offenses. Pre-Mosaic law events made it clear that they were wrong in His sight. —Gen. 12:15-17; 20:2-9; 26:8-11; 34:2-7; 38:12-26; 19:5-11; Jude 7.

Also, the record of true worship before the Mosaic law was given showed plainly that idolatry was bad. (Gen. 35:2, 4; Ex. 8:25-27; 12:12; compare Joshua 24:15.) This provided ample basis for the Jerusalem council to require that Christians abstain from "things sacrificed to idols." To be approved by God, a Christian could not partake of sacrificial food during an idolatrous ceremony or do anything else that was an act of worship of an idol or false god. (Num. 25:2; Rev. 2:14) Gentiles becoming Christians would have to mani-

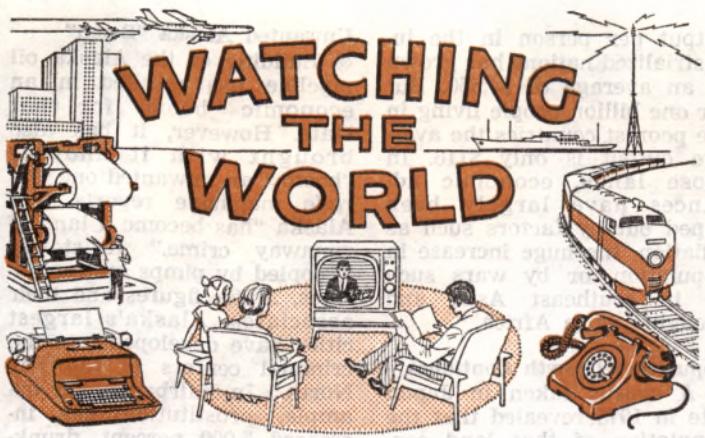
fest that they were 'guarding themselves from idols,' as the apostle John wrote near the end of the first century.—1 John 5:21.

Does this not help to clarify the import of James' words, showing the direct link between the four things from which Christians must abstain and the reading of what Moses wrote? And do you see its bearing on your life and actions?

Jehovah's dealings through Peter, Paul and Barnabas and the decision of the Jerusalem council indicated that a Gentile convert did not have to get circumcised or try to keep the Mosaic law. And Paul's inspired writings repeatedly stated this fact. (Col. 2:13-17; Gal. 3:23-25; Rom. 6:14) Still, reading Moses' writings revealed the continuing need to avoid blood, things strangled, fornication and things sacrificed to idols. The fact that Moses wrote down this information under the inspiration of holy spirit gave additional force to the Jerusalem council's comment: "*Holy spirit* and we ourselves have favored adding no further burden to you, except these necessary things."—Acts 15:28.

It certainly would be wrong to say that for the sake of peace with Jews the Christian governing council was requiring that Christians only temporarily abstain from fornication. Absolutely not! Immoral sexual intercourse was wrong before the Law was given. It was wrong under the Law. It was wrong in 49 C.E. after the Law was fulfilled. And it still is *definitely* wrong. Those who practice it cannot inherit God's kingdom.—1 Cor. 6:9, 10; Gal. 5:19-21; Rev. 21:8.

The same is true of idolatry and the misuse of blood. These things are *permanently* forbidden to those who want the approval of the Life-Giver, the One deserving of our exclusive devotion.—Gen. 9:3, 4; Acts 21:25.



Confirmation of Atrocities

◆ More confirmation of the brutal persecution of Jehovah's witnesses in Malawi has been published in the London *Observer*. A letter from R. E. S. Cook of Manchester, England, who had worked in Malawi, stated: "My experiences then leave me in no doubt, first, that the present reports are substantially accurate, and secondly that now—as before—nothing officially will be done to assist these harmless and defenceless people. That persecution was taking place I was able to verify from Malawi government files (monthly reports by District Commissioners to the Office of the President)." While there he attended a conference of the Commonwealth Parliamentary Association and spoke with delegates. He said: "In private the persecution of the Jehovah's Witnesses was a major talking-point, but in public in the conference hall it was never mentioned. An American—then Principal of Bunda College of Agriculture—did have the courage to protest at persecutions which took place on his campus. He was deported."

Marijuana and Cancer

◆ According to research carried out by Indiana University's Department of Chem-

istry, marijuana cigarettes contain higher concentrations of several cancer-causing agents than do tobacco cigarettes. The study suggested that the more potent the marijuana, the more cancer it might produce when smoked. Although the research is not yet fully conclusive and further studies are needed, a research scientist said that the evidence is highly suggestive that marijuana smokers are endangering their lives.

TV Watching Tops School

◆ A poll of students in grades 6 through 12 in New Haven, Connecticut, revealed that the typical teen-ager there spends more time watching television than he does in school. The TV watching averaged nearly seven hours a day compared to about five hours spent in the classroom. A surprising 19 percent of the students admitted to spending 10 hours a day in front of the TV. The study found a definite relationship between grades and the time spent watching TV. Those who got good grades spent less time in front of the tube and were more selective in the programs they viewed.

Squid a Popular Food

◆ Most people in the world do not include squid, also known as cuttlefish, in their regular diet. However, a sur-

vey by the Prime Minister's Office in Japan shows that the amount of squid that Japanese eat surpasses even the popular sardine and mackerel. Dried squid is an accepted part of the Japanese diet. It is 85 percent edible, compared to 60 percent for boned fish. And its protein content and calorie content are generally higher than for most fish, making it very economical as well as nutritious.

Youths Quitting Church

◆ A survey of boys and girls attending Roman Catholic schools in Southwark, England, reveals that nearly half are quitting the church by the time they are 15 years old. The report, by a Catholic official, speaks of the "alarming rate" at which those between the ages of 14 and 30 are dropping out of the church in England and Wales.

Worth Only a Quarter

◆ Since 1939 the American dollar has fallen in value until it is now worth only 25 cents. This dramatic drop reflects the inflation that has persisted since then. Thus the dollar today, in terms of purchasing power, buys only a quarter of what it did 37 years ago.

Oil Rustling

◆ In the American West, cattle thieves are known as "rustlers." Rustlers are reported still at it, but now they are not after cattle. Their chief target is crude and refined petroleum, and oil-field equipment. This is due to the huge increase in the price of oil during the past few years. At one drilling site, a Texas Ranger said that thieves took all the machinery, tools and oil in sight—"everything but the hole." A major oil company reports losses from thefts of about \$10 million a year.

Endangered Freedom

◆ More and more of earth's four billion people have come

under dictatorial-type rule. *U.S. News & World Report* says: "The year just ended was a disastrous one for people striving for freedom. At the start of 1976, only one in five individuals in the world's 158 nations and 51 territories enjoyed full political and civil rights. A year earlier, one in three had been considered free."

Dog Problems

◆ The crime wave in the United States, especially in the cities, is creating public health problems. More and more city dwellers are acquiring large guard dogs to protect their homes and families. Doctor A. M. Beck, director of New York City's Bureau of Animal Affairs, says that the larger dogs inflict more severe bites, even on innocent people, consume more food than humans need, spread disease and aggravate the waste problem. He estimated that the 500,000 dogs in New York city alone dump about 187 tons of droppings daily onto city streets, sidewalks and into the sewer system. "Such fecal contamination is a public health problem that would not be tolerated from any other mammalian source," Beck said.

A Million Divorces

◆ For the first time, divorces in the United States passed the one-million mark last year. The National Center for Health Statistics said that the divorce rate was rising by nearly 5 percent annually, about five times the rate of population increase. The marriage rate was dropping by about 4 percent each year. These trends confirm that marriage is a deteriorating institution in America.

Gap Widening

◆ The *World Bank Atlas* shows that the gap between the rich nations and the poor nations is widening. Annual

output per person in the industrialized nations has grown to an average of \$4,550. But for one billion people living in the poorest countries the average output is only \$116. In those lands, economic advances have largely been wiped out by factors such as inflation, the huge increase in population, or by wars such as in southeast Asia, and droughts as in Africa.

Population Growth Continues

◆ A census taken in Japan late in 1975 revealed that the population of that land continues to grow significantly despite efforts to minimize the increase. In the past five years the population of Japan increased by 7,270,000. It is now 112,000,000, ranking sixth in the world, after China, India, the Soviet Union, the United States and Indonesia.

Gambling—a Health Hazard?

◆ A Los Angeles heart specialist feels that gambling on sporting events can be hazardous to health. The emotional stress on a spectator who has bet on a team, he states, "may well be as great as or greater than the physical effort put out by the athletes they watch . . . and their hearts are extraordinarily less capable of coping with tenseness than players."

Buenos Aires Cheaper

◆ Among the world's large cities, Argentina's Buenos Aires is one where food costs are still more reasonable than in most other cities. A recent report in the United States Congressional Record notes that sirloin steak costs twice as much in Washington, D.C., and nearly 10 times as much in Tokyo as in Buenos Aires. Pork chops cost 6 times as much in Washington, nearly 10 times as much in Tokyo. Eggs, tomatoes, bacon and other items are also cheaper in Buenos Aires.

Unwanted Alaska "Boom"

◆ Building of the Alaska oil pipeline has resulted in an economic "boom" for that state. However, it has also brought with it another "boom," an unwanted one. *Parade* magazine reports that Alaska "has become a land of runaway crime." It states: "Peopled by pimps and prostitutes, Mafia figures and their associates, Alaska's largest cities have developed into the criminal centers of the Far North." In Fairbanks, for example, prostitution has increased 5,000 percent, drunkenness is up 4,216 percent, assaults on police 500 percent, drug offenses 171 percent and robberies 160 percent. Police say that they do not have sufficient manpower to control the crime.

Birds a Jet Threat

◆ In a recent nine-year period, birds are said to have caused 63 aviation accidents in the United States. Of these, 17 involved commercial airlines. Forty-six involved private planes, four of which crashed, killing 12 passengers. The most serious accident of this type took place in Boston in 1960. Birds were sucked into the engine of a jet airliner, reducing its thrust so that the plane crashed, killing 62 passengers. In 1962 two swans crashed into an airliner over Maryland, ripping its horizontal stabilizer and causing it to crash; 17 people were killed. Last November, sea gulls were sucked into an engine of a jumbo jet in New York, causing it to crash on takeoff, but all 139 passengers escaped without serious injury.

Low Corporate Morality

◆ In a speech to business executives in Zurich, Switzerland, F. T. Allen, chairman of Pitney Bowes, Inc., urged businessmen to "discuss and face the facts of the sad state of corporate morality." Citing a survey of attitudes toward

bribery, he found it "startling" that about half the businessmen contacted felt that corporations should pay bribes in countries where that was the normal business practice, which includes most of the world.

Ballet Dancers' Pain

◆ The leaps and other moves of ballet dancers appear to an audience to be performed almost effortlessly. But these strenuous maneuvers are often accomplished despite searing pain of torn ligaments, infected callouses and fractured bones. Dr. E. H. Miller, an orthopedic surgeon in Cincinnati, reported that, for example, one male dancer examined for another ailment was found to have nine broken bones in his feet. During the examination of a ballerina who had a sprained ankle, she was discovered to have nine fractures

in her calf bone. Another dancer he examined was taking 21 drugs to deal with pain.

Clerical Drain Continues

◆ For some years now, the number of priests and nuns in the Roman Catholic Church has been dropping. Fewer and fewer are taking up a clerical life, as seminary enrollments have declined drastically. In the archdiocese of New York, the smallest group of candidates in the history of the archdiocesan seminary was ordained late in 1975. There were only eight. Before 1969, the ordination class had always been 20 or more. This trend is widespread, not only in the United States, but all over the world.

Where the Wealth Is

◆ Among industrialized nations, the *World Bank Atlas* reports, last year the U.S.

dropped behind Sweden and Switzerland in average gross national product per person. Sweden leads, with \$6,720, followed by Switzerland, with \$6,650, and the U.S., with \$6,640.

However, among *all* nations, the tiny island nation of Nauru, midway between Hawaii and Australia, "is the richest of the world's republics" from a per capita standpoint, says *Fortune* magazine. Last year exports of high-grade phosphates netted an average of \$31,000 for each of Nauru's 4,000 residents.

Millionaires by the Thousands

◆ The U.S. Census Bureau reports that the number of millionaires in the country tripled in ten years, reaching 222,000. Among them are only 18,000 single men (including widowers), while there are 61,000 single or widowed women.

bus number 2 headed toward
Switzerland, where it was to stop
at Zurich, Lausanne and Geneva.
Switzerland's Swiss Auto
Watches Co. of Zürich, with
300,000 Swiss francs (\$150,000)
in its bank account, had
been given to the Swiss
Watch Co. by the Swiss
Watch Co. of Zürich.

However, some 10 minutes
into the trip, the bus
was stopped at a
gas station in the
Swiss town of Gossau.
The driver, who was
from a local company,
had been given a
"soft" (less rigid)
order to stop at
the gas station
because energy
prices had risen
from 100,000 Swiss
francs to 150,000 francs.
The bus was stopped
at the gas station
for about 10 minutes
while the driver
waited for
the bus to be
repaired. When
he got off the
bus, he found
that the bus
had been
stolen.

Information about the robbery
was passed to the Swiss
Police by the Swiss
Gasoline Co., which
had been given a
"soft" order to stop
at the gas station
because energy
prices had risen
from 100,000 Swiss
francs to 150,000 francs.
The bus was stopped
at the gas station
for about 10 minutes
while the driver
waited for
the bus to be
repaired. When
he got off the
bus, he found
that the bus
had been
stolen.

After getting off the bus, the
driver went to a nearby
gas station to buy
gasoline for his car.

When he got back to the bus,
he found that the bus
had been stolen.

"I didn't know it," said the
driver. "I just thought it
was a coincidence that the bus
had been stolen before I left the
gas station."

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