

Awake!

TO WHOM

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NOVEMBER 8, 1971

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume LII

Brooklyn, N.Y., November 8, 1971

Number 21

Why try to be **AN EXCEPTION?**

THE thief who makes picking pockets his career is a highly trained specialist. He has taken great pains to become skilled in the use of his fingers, in observing human nature and in not arousing suspicions. Invariably he likes to think that he is more adept than all others in his profession. Should he be apprehended, he is not only embarrassed but often struck by disbelief: "How could it be that *I* should have been detected?" He well illustrates the human weakness of thinking that one is an exception to the rule.

Today picking pockets is being outstripped by crimes involving violence. But the conceit that marks the pickpocket is more prevalent than ever before. More and more persons engage in lawless, foolish, reckless or loose conduct, confident that they can get away with it, that they will not get caught or have to pay the price for their folly.

Among ancient Biblical examples that might be mentioned of those who thought that they could get away with it is that of Achan. When God's time came for the Israelites to capture the city of Jericho, and they were warned not to take any spoil, Achan secretly seized valuable spoil and hid it in his tent. He thought that

he would be an exception, that he could get away with it. But did he? No; Jehovah God was watching and saw to it that Achan was exposed and suffered the penalty, death by stoning.—Josh. 7:1-26.

Today, among those who think they are exceptions to the rule are gamblers. Plain reasoning should tell them that the gambler cannot win, that gambling houses make fortunes off gamblers. That is why some of them in Reno, Nevada, will charter planes and offer free rides to those who wish to come to gamble, knowing that the gamblers will lose far more than the cost of the plane ticket. Hostesses on these planes say that such passengers are more difficult to handle than the general run of passengers and that this is especially so on the return flights. And no wonder, for then they are frustrated because of having lost their money, having learned the hard way that they were not exceptions to the rule, that gambling does not pay. Learned? No, merely experienced, for they keep going back again and again to lose more and more money!

Among others who are equally foolish are those who drink alcoholic beverages before driving an auto. Only a shot or two

of whiskey may put enough alcohol in their bloodstream to make them injudicious, reckless or careless drivers. Although car drivers are warned of this hazard time and again, what do we find? Ever so many think that they are an exception to the rule and, as a result, well over half of the 55,000 fatalities that occurred in 1970 in the United States as a result of auto accidents were due to the driver's having had too much alcohol.

Then again, there are those who keep on smoking tobacco. Medical authorities in many lands are agreed that great harm results from smoking cigarettes, and more and more evidence along this line is accumulating all the time. As one of them put it, 'Cigarettes are more deadly than germs, bullets or viruses.'

Recently *Science* magazine (May 14, 1971, pages 741-743) reported on tests made with young people who smoked cigarettes. As compared with nonsmokers, youths who smoked even less than a year made a poor showing as to the condition of their lungs. Bad effects were especially noticeable in those who smoked more than five cigarettes a day, and girls were harmed more by the habit than were the boys. And yet, in the United States, in spite of no more cigarette advertising on TV and radio, the first quarter of 1971 showed a 6-percent increase in cigarette consumption over the first quarter of 1970, for a total of 131.5 thousand million cigarettes.—*Business Week*, May 29, 1971.

Among others who might be said to be even more foolish in thinking that they are an exception are those who toy with sexual immorality and think that they can get away with it. They engage in flirting, petting or necking, and before long they find themselves involved in fornication or adultery; and more than that, may have

contracted VD or be faced with an illegitimate pregnancy. Today both of the latter are increasing by leaps and bounds.

The Bible gives wise counsel to help you to counteract the tendency of imperfect human nature to try to be an exception to the rule. It tells us, "More than all else that is to be guarded, safeguard your heart." Why should you do so? Among the reasons is that because of inherited sin 'the heart is more treacherous than anything else.' It will flatter you with the notion that you can get away with lawlessness or folly of one kind or another.—Prov. 4:23; Jer. 17:9.

Wisely and justly God's Word warns: "Whatever a man is sowing, this he will also reap." (Gal. 6:7) "The wages sin pays is death." (Rom. 6:23) "Your sin will catch up with you." (Num. 32:23) "The sins of some men are publicly manifest, leading directly to judgment, but as for other men their sins also become manifest later."—1 Tim. 5:24.

What will aid you to take these warnings seriously so that you will not be tempted into trying to be an exception to the rule? One thing is the fear of God, for it is the beginning of wisdom and means the hating of what is bad. Certainly if you have the fear of displeasing God you will never deceive yourself into thinking that you can get away with something. It will help you to be careful and to exercise that fruit of the spirit, self-control.—Prov. 8:13; 9:10; Gal. 5:22, 23.

Also a great aid is setting the mind on the things that are virtuous, lovable, well spoken of and praiseworthy and being content with these rather than craving the thrills and excitement that go with questionable pastimes. As the Bible says: 'Godly devotion along with self-sufficiency is great gain.'—1 Tim. 6:6; Phil. 4:8.

TO WHOM

Does *Your Body* Belong?

IF YOU are an adult, how would you answer the above question? No doubt you would reply, as would nearly all adults: "My body belongs to me."

What, then, if someone recommended that you eat a certain kind of food he thought was good for you, but you did not want to? How would you feel if he seized you and forced that food down your throat?

What if a surgeon recommended an operation to remove your arm, leg, eye, or some internal organ because he thought it would be good for your health, and you refused? How would you feel if he used force and did it anyway?

What if a doctor recommended a medicine he thought was good for you, but you did not want it? What if you rejected it because, while it may have benefited some, it had caused thousands of illnesses and deaths and also was against your religious beliefs? How would you feel if the doctor had you seized and forced you to take the medicine?

As an adult, likely you would be outraged at such treatment. Whatever the risks involved, you surely want to have the final say as to what happens to your body. Someone's forcing you to do things like that against your will would make you feel like a slave, a prisoner. It would remind one of the "Dark Ages," or of Nazi concentration camp tactics.

In many countries the rights of the individual over his own body are protected by law. In the United States, the Fed-

eral Constitution's fourth amendment declares that the "right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated."

The thirteenth amendment states: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States." And the first and fourteenth amendments guarantee a person the freedom of his religious beliefs.

Will Not "Play God"

Generally speaking, officials recognize this basic right of a person to have control over his body. Thus, when a Cincinnati hospital and physicians appealed to an Ohio court to authorize them to cut off a sixteen-year-old girl's cancerous leg, the court refused.

Yet, the doctors claimed that she would have a much smaller chance of surviving without the operation. Then why did the court refuse? Because both the girl and her mother had denied doctors the permission to perform the operation.

Judge Benjamin Schwartz, who presided in the case, declared: "The girl testified in court that she would rather take her chances without the operation. She said if her leg was removed she would be a charity case the rest of her life. She said she wouldn't be able to enjoy life, get married or even afford an artificial leg, and her mother agreed with her."

Judge Schwartz added: "I said this court would not superimpose its will on unwilling people, . . . I would not grant the order. The question of the operation is up to the mother and the girl. I am not going to play God."—*Evening Independent*, Massillon, Ohio, July 9, 1971.

Similarly, a circuit court judge in Miami, Florida, ruled that a seventy-two-year-old woman who had been receiving painful medical treatment had "the right to die in peace." The woman suffered from a fatal blood disorder and had been taking blood transfusions. The procedure involved painful surgery on her veins, so she pleaded with the doctors to stop, even if she died. She said she did not want to be "tortured any more."

The judge, David Popper, stated: "A person has the right not to suffer pain. . . . I cannot decide whether she will live or die. That is up to God." He ruled that she had the right to refuse medical treatment, and forced the doctors to stop.

Refusing Blood

In that case, the woman did not object to the blood transfusions. What she objected to was the painful procedure.

Yet, what if other persons object to the blood transfusion itself? Should they not, as adults, have the right to refuse this medical treatment and accept one of their choosing?

One of the reasons why some would refuse blood was noted by Winfield Miller, associate editor of *Medical Economics*. He said: "No biologic product has a greater potential for fatal mistakes in medical practice than blood. More than one doctor has learned to his sorrow that every bottle of blood in the blood banks is a potential bottle of nitroglycerin."

An editorial in *The Wall Street Journal* of June 14, 1971, observed: "An estimated 180,000 Americans each year de-

velop serum hepatitis from blood transfusions alone. Of these, 3,000 die and 30,000 others are bedridden for weeks."

This tragic toll comes from *just one* complication of blood transfusions—serum hepatitis. However, there are others. In the book *Complications in Surgery Management*, under the heading "Cumulative Mortality from Complications of Blood Transfusions," we read:

"The annual mortality from only 3 complications of blood transfusion (hemolytic reactions, overload and serum hepatitis) is computed to be 16,500. Although some assumptions used in arriving at this figure may be challenged, one cannot dispute the fact that there is a tremendous loss of life and induced illness from this procedure, . . . In terms of disability and loss of life . . . blood transfusions rival some of our major health problems."

Thus, early in 1971, the Supreme Court of Illinois ruled that hospitals may be liable for damages when a patient contracts hepatitis from a blood transfusion.

In view of all this, should an adult be forced to take blood if he does not want to? Reasonable persons will acknowledge that an adult ought to have the right of choice regarding a product that has such a potential for danger, especially if it is also against his religious beliefs.

Respecting Patients' Requests

Many physicians agree and give their patients this right of choice. For instance, in 1970 Dr. Charles W. Pearce, a cardiologist, successfully performed open-heart surgery on one of Jehovah's witnesses without using blood, since that was the patient's request. Observers were amazed at the patient's speedy recovery. The *Sentry News* of Slidell, Louisiana, reported:

"The surgeon said he believes the method used has proven a boon not only to Jehovah's witnesses but to most patients undergoing open heart surgery. 'We recently used this technique in 100 consecutive open heart

operations for congenital heart defects,' he explained, 'and there was only one mortality.' "

Dr. Pearce said that not using blood virtually eliminated the possibility of infectious hepatitis and the risk of allergic reaction. In addition, he noted that when blood is used the functions of the heart, lungs and kidneys sometimes become impaired during the early period following surgery. He stated: "But with the [bloodless] technique, the function of these organs is nearly always satisfactory."

This is similar to what the widely known heart surgeon Dr. Denton Cooley and his team of Texas doctors have been doing. *The Arizona Republic* of December 6, 1970, tells about it:

"Of all the things that can go wrong during heart surgery, one of the major problems always has been the complications of blood transfusions. A patient risks hepatitis, reactions leading to shock and the possibility of the transfused blood being incompatible with his own. Now this problem seems to have been solved by a group of Houston doctors. They simply eliminate the transfusions.

"This radical step was taken by the famed team of surgeons headed by Dr. Denton Cooley . . .

"The procedure worked successfully on [Jehovah's] Witnesses and now is used by the team on all heart patients, with a resulting decrease in postoperative complications.

" 'We have a contract with the Jehovah's Witnesses not to give a transfusion under any circumstances,' Cooley says. 'The patients bear the risk then, because we don't even keep blood on hand for them.' . . .

" 'We became so impressed with the results on the Jehovah's Witnesses,' Cooley says, 'that we started using the procedure on all our heart patients. We've had surprisingly good success and used it in our [heart] transplants as well.' "

Such doctors listen to the requests of their patients. They understand that this is the only right thing to do. Also, they have reaped benefits, since they have

learned things they did not know before. And if there is any risk because of refusing some medical treatment, it is taken by the patient. He bears the responsibility, which is as it should be.

"Dark Ages" Decision

In the face of all this, a completely opposite action was taken in July 1971 by the Supreme Court of New Jersey. It upheld a lower court's order that forced a blood transfusion upon an adult of sound mind, twenty-two-year-old Delores Heston, who had been in an accident.

Repeatedly, Miss Heston told her doctor and others that she did not want blood under any circumstances. She even carried a card that said the same thing in case she was unconscious. But her wishes were completely ignored. The lower court ruled for the forced transfusion. An eyewitness, Thomas Keeney, gives this notarized account of what happened as she was forcibly taken to the operating room:

"During the process of moving her onto the bed she kept yelling, 'Leave me alone—leave me alone.' "

"When they wheeled Delores down the hall, she was hollering all the way down the hall, 'Leave me alone.' "

"She also hollered for someone to help her, to make them stop. She said repeatedly that they should leave her alone. She saw Bob DiNardo [a friend] standing in the hall when they wheeled her past him and she said to him, 'Bob, help me.' She hollered all the way into the operating room."

Another eyewitness testified that she could be heard resisting even after the operating room doors were closed. But no help was possible, as the court order could be enforced by physical violence, even with police help, if necessary.

Thus, Miss Heston's body was seized and she was forced to take a medical treatment she absolutely did not want. The law calls a person who seizes and violates a woman a criminal, a rapist. What, then,

of doctors and officials who did the same, seizing and violating the body of this woman against her will? The account surely sounds like something out of the "Dark Ages" or a Nazi concentration camp.

True, Miss Heston had been in an accident. Doctors felt she would die without a blood transfusion. But ever so many persons have been told that by doctors. And most of these persons who refused blood survived. Even if they did not, it was still their decision to make.

Surely there are risks—both ways, as is obvious from the horrible toll of 180,000 injured and dead from hepatitis alone. But the point at issue here is that the individual should have the right to decide which risk he will take, and then bear the consequences.

Inconsistencies

The opinion of the Supreme Court of New Jersey was written by the presiding judge, Joseph Weintraub. It is of interest, then, to read the following item that appeared in the Easton, Pennsylvania, *Express* about three years ago, on December 3, 1968:

"The Chief Justice of New Jersey strongly criticized hospitals and commercial blood banks Monday for 'using dirty sources' of blood for transfusions.

"The criticism from Chief Justice Joseph Weintraub came as he heard arguments in the case of Mrs. Fanny Lou Jackson of Plainfield.

"Mrs. Jackson, who claimed she suffered hepatitis as a result of blood transfusions, is suing Muhlenberg Hospital in Plainfield and the Eastern Blood Bank in Newark. . . .

"'You are taking blood from drunkards and derelicts in skid row areas who would not hesitate to lie about their past medical history to get their hands on a few dollars,' the chief justice said to lawyers for the hospital and blood bank. . . .

"The chief justice said he was especially concerned about the use of blood from nar-

cotics addicts who expose themselves to hepatitis by using needles on themselves."

But then, in 1971, in the case of Miss Heston, the same judge called blood transfusion "a simple, established procedure"! He should have known better, especially in view of his own testimony three years previously, and in view of what has been written so extensively in medical journals by more competent authorities.

In the opinion, Judge Weintraub also pointed out that 'attempted suicide is a common-law crime and is now considered a disorderly persons' offense under New Jersey law.' But where was there any evidence of attempted suicide? None at all. Miss Heston did not want to die. She did not try to take her own life. She wanted medical attention, even surgery if necessary. She was willing to take medication she approved, including any of several alternatives to blood.

But speaking of taking life, what about the thousands who die from taking blood each year? If the risk of dying by not taking blood is called an offense against the law, and a court order is issued, why not issue court orders seizing the doctors whose patients have been killed by blood transfusions? After all, such doctors have been responsible for taking lives and causing injury to thousands of people each year. Is refusing a blood transfusion to be considered against the law, but maiming and killing thousands of people each year to be considered lawful? Is it reasonable to regard one who refuses blood as a criminal, but not those who are manslaughterers?

Motives Not Always Pure

Most doctors, including those who believe in blood transfusions, are sincere in their point of view. But they can be mistaken, and are. Then there are doctors who are simply unaware of the latest findings in the field of medicine, especially in con-

nection with what can be done without blood. Others are too proud to admit they are not infallible, and still others simply do not care about their patients' rights.

In the case of some doctors their motives, their sincerity, has to be questioned. Why? Because while they say they give blood in their desire to save life, they turn right around and perform or approve abortions, which take life—165,000 in New York city alone in one year! Imagine the outcry and court orders if 165,000 babies had died because the mothers had refused blood transfusions! But, especially since those killed in abortions are not big enough to protest, this legalized murder is performed by many doctors.

Smoking cigarettes causes lung cancer and kills thousands of people. Alcoholism shortens the lives of thousands more. But do doctors get court orders seizing smokers and alcoholics and forcing medical treatment on them? No, even such obviously harmful practices are left up to the individual although they kill thousands of times more people than may die because of having refused a blood transfusion. Has anyone seriously suggested getting a court order forbidding people to drive automobiles because more than a thousand are killed and forty times as many are injured on the average *each week* in accidents?

So there are many practices, for good or bad, that involve risks. The individual is given the right to decide if he will take them. Why, then, single out a person who refuses blood to force her to take a treatment she does not want, particularly when the treatment itself involves a risk, is against her religious beliefs and she is willing to take alternative medical treatment?

The mentality of some in the medical profession toward their patients' rights was noted recently by an article in *News-*

week of August 9, 1971. It reported the following after Dr. Christiaan Barnard of South Africa transplanted a heart and two lungs from one person into another:

"Later the same day Rosaline Gunya, wife of the dead donor, Jackson Gunya, tearfully told reporters that Groote Schuur [hospital] authorities had not even told her of her husband's death before his organs were removed, much less asked her permission for the transplant. 'I would never have given permission for his heart to be taken from his body,' she sobbed. 'This is a terrible thing that has happened.'"

Although hospital authorities claimed they did not know Mr. Gunya was married, it was learned that Mrs. Gunya had visited her husband the night before he died. And reporters took no more than thirty minutes to discover the dead man's relatives. Could not the doctors also have done that, had they been so inclined? Said South Africa's *Cape Times* editorially: "It is regrettable that [Professor Barnard] should have gone on record as saying: 'We thought he was a bachelor.' Even African bachelors have brothers and sisters."

So while many doctors and officials have proper motives and respect their patients' requests and rights, there are those who do not, and who trample on them instead. That such an attitude could exist today is sobering food for thought. It shows that the thinking of some is not far from the mentality of the "Dark Ages" and Nazi concentration camps.

But those who deny the patient his God-given right of choice, especially when it does involve his relationship to God, will one day have to answer for what they have done. And they will have to answer to God himself. At that time none will be able to run for a court order, because such will be without power. Instead, they will collide, head on, with the Supreme Judge of the universe, to their shame and eternal loss.—Deut. 32:35, 41.



NO EARTHLY sculptor could carve the beauty that unfolds inside the earth. Here is a breathtaking wonderland; a phenomenon of fantastic formations—of colorful stalactites and stalagmites, exquisite chambers, and crystal-clear waters.

Underground caverns are found in many parts of the world. In Lebanon we have a truly remarkable example of their beauty—the gorgeous Jeita caves. They are located in the Lebanon Mountains not far from the blue Mediterranean.

On the Way

We decided to visit them recently. Leaving Beirut, we drove for just thirty minutes along the Mediterranean Sea until we arrived at the Dog River, or *Nahr El Kalb* as the Arabs call it. The source of this river is found in the caves of Jeita.

This place was the crossroads of the ancient world. Here Pharaohs marched against the Hittites. Syrian kings traveled this route to conquer the cities of Sidon and Tyre. And Roman legions under General Vespasian passed this way to suppress revolt in Jerusalem. All were unaware of the marvelous realm that lay inside the earth so nearby!

Discovery and Exploration

The Jeita caves were discovered only a little more than a hundred years ago. An American named Thomson, while on a hunting trip, sought shelter in a mountain cave. He heard gurgling water, and curiously, but cautiously, followed the sound. To his amazement he came upon the shores of an underground lake. Wondering where it might lead, he fired his gun into the darkness. The answer came back—a reverberating echo through a

maze of caverns. Thus Jeita was discovered in the year 1836.

Thirty-seven years later, in 1873, two engineers of the Beirut Water Company, Maxwell and Bliss, made further explorations, discovering the source of the Dog River. They were the first to set eyes on the colorful stalagmite and stalactite formations. Additional expeditions were made by others, locating more wonders. Finally the farthest parts of the caves were reached—over four miles!

In one place, in which only the most daring cave explorers would venture, the roof of the cavern is some 200 feet high! This gaily decorated cave was opened to the public in 1955. In 1958 an upper chamber was discovered over 160 feet above the river. This, too, has thousands of formations. It was officially opened to the public in August 1967.

Beginning the Tour

We reach the inside of the caves, and notice that the air is much cooler than outside. Here at Jeita the caverns remain at a constant 59 degrees Fahrenheit the year around. Coming to a body of water, we get into a gondola-type flat boat. With

keen anticipation we continue our journey inside the earth.

Our boatman stands in the bow with a long steering pole that he uses deftly to guide our boat through the dark waters. The channel is wide, but quickly narrows. The huge rock on the right was called "The Cork" by early explorers, since it had blocked their efforts to explore the caverns further. As we pass it, we get our first glimpse of the colorful stalactites.

These exquisite wonders hang from the ceiling like huge icicles, canopies, chandeliers, and draperies. And in what a gorgeous cascade of colors—tans, reds and whites! Also, on all sides stalagmites in a variety of sizes, shapes and colors jut from the cave floor. Some are like huge pillars and trees; one looks like the leaning tower of Pisa. Others resemble demijohns, jellyfish and even figures of humans and animals. In places stalagmites rise to meet the hanging stalactites to form one solid column.

Breathtaking Formations

Surprisingly, the Great Sculptor used very simple tools to chisel out these masterpieces of art. Limestone and water are the basic ingredients. In fact, the word stalactite means "oozing of drops."

Water seeps into the caves from above-ground, carrying minute particles of calcium carbonate dissolved from the limestone. The water hangs from the ceiling in drops that very slowly evaporate. The calcium carbonate that remains forms a small ring on the ceiling and crystallizes. The object grows as drops of water continue to evaporate slowly and leave their deposits.

Sometimes the water does not completely evaporate but falls, depositing the beginnings of an inverted stalactite, or stalagmite. These formations grow at a slow

rate. We look in amazement at an immense column. What a marvel! It must be fifty feet high!

Jeita is by no means the largest cave in the world. Mammoth Cave in Kentucky has more than 150 miles of explored tunnels! However, Jeita provides the comfort of viewing its wonders as one glides noiselessly through crystal-clear waters.

The Upper Galleries

After our twenty-five minute ride on this calm subterranean lake, we still have ahead of us another forty minutes in the breathtaking upper galleries. We find these no less a wonder.

Here, too, the stalactite and stalagmite formations grow in all shapes—some sparkling like precious gems in reddish and greenish hues. Others appear to be a forest of pine trees. The most beautiful of all the stalactite formations are the rare white stalactites called calcite, formed from pure calcium carbonate.

But most formations are in color combinations. Carbonic acid picks up minerals in the soil, and these give the formations their color. Iron turns formations yellow, orange-brown and red. Manganese makes them black, while copper gives them a greenish or bluish tint. That is why our realm inside the earth is so lovely.

The calm and quietness here move us to whisper. Only the sound of dripping water from the stalactite feeding her sister the stalagmite breaks the silence. The upper galleries give one the impression of a huge concert hall, and, indeed, it is used for that very purpose! How grand it must be to listen to music in such an inspiring setting!

Truly the Great Sculptor has carved an underground realm that delights the eyes. No wonder it calls forth from us visitors to Jeita expressions of praise to the Creator.

A JEWISH CANTOR *Learns to Sing* *Jehovah's Praises*



As told to "Awake!" correspondent in Israel

AT THE age of seventeen I was studying at a college for rabbinical students in Istanbul. This is a seminary for the preparation and instruction of rabbis for the whole of Turkey. Due to my progress in my Torah and Talmud studies, I had been appointed as the cantor (an official who sings or chants religious music and leads the congregation in prayer) at a well-known synagogue. I was also appointed as instructor over two classes of younger students of the Torah. Both these assignments carried with them a steady salary.

Although my parents were not so enamored with the idea, I had planned to terminate my local studies there in Turkey and to transfer to a Yeshiva (a school for advanced Talmudic study) in order to complete my education there.

A Bible Discussion with Aftereffects

But at this stage came the turning point. One day two sisters of a friend of mine asked me to visit a certain family with them. "There's someone calling there every week who argues against the teachings of Judaism," they said. "But we are sure that if you would come along, you'd be able to win the argument." I agreed to go along, and we fixed a time.

Equipped with my Bible in Hebrew, and wearing my traditional *kippa*, or skullcap, I set out for the appointed place at 9

o'clock in the evening. The house was full of people, many of them curious onlookers. And there among them sat a young man from a Moslem family who took out a Bible in the Turkish language. I was quite taken aback at seeing someone from a Moslem family with a Bible, it being the Holy Book that I viewed as originating with the Jews, but I quickly got over my astonishment. Our discussion of various Biblical themes soon got under way.

I felt confident, in view of having a good knowledge of the Bible. But it became clear to me later that it is not enough to know what is written in the Scriptures, but one must also *understand* them. Besides this, many teachings that I had believed were based on the Bible proved, to my surprise, not to have any connection with the Bible at all, being instead traditions added later by various rabbis.

I have to admit that I had quite a tough time trying to defend my beliefs Biblically, the discussion continuing until 3 o'clock in the morning! However, I was sure that the points that I was not able to answer myself, the rabbi teachers would know. So I determined to ask one of them the following day.

One of the basic tenets of the Jewish faith, for example, is a belief in the rebuilding of the temple in Jerusalem. But according to this Turkish man, the Bible

itself does not indicate any need for building a material temple to God. In proof he quoted the words of Isaiah 66:1: "This is what Jehovah has said: 'The heavens are my throne, and the earth is my footstool. Where, then, is the house that you people can build for me, and where, then, is the place as a resting-place for me?'"

The next day I raised a question on this matter with the rabbi during a class lesson. I asked him: "On what basis do we believe that the temple will be rebuilt in Jerusalem, when God is not interested in such buildings, according to Isaiah 66:1?"

The rabbi glared at me suspiciously, and raised his voice as he asked me: "Are you going to the 'Jehovists' [Jehovah's Christian witnesses]? Don't you dare!" From the way that he spoke, it sounded as though I must indeed have committed some terrible sin, so I fervently denied it, "No! No!" But then he just went right on with the set lesson, leaving me without any answer to my question.

It really puzzled me how the rabbi could possibly have known that I had met with Jehovah's Christian witnesses just by my asking this one question. Later I realized that the Jewish rabbis and the clergy of Christendom in the city simply could not tolerate the Witnesses, being alarmed at the growing number of people that were leaving their flocks and associating with Jehovah's witnesses.

Study Convinces Me of Bible Truth

About two weeks later, while on my way to give a private lesson to one of my students, I heard someone calling me by name. I recognized him as the house owner where I had had that long discussion two weeks previously. "Well, what did you think about him?" he wanted to know.

"I wasn't so greatly impressed," I replied, not wanting to lose my self-respect.

"Would you like to meet one of Jehovah's witnesses who is Jewish-born?" he inquired.

"I wouldn't mind," I said, but hastened to add, "but I'll never leave my Jewish faith."

We fixed a date for our meeting. This appointment proved to be the first in a series of weekly discussions, all held secretly for fear of the reactions that would inevitably come from my teachers, my parents and from the whole Jewish community. For all that, I decided to continue these discussions so as to be able to make a full and thorough comparison between my traditionalist Jewish studies at the seminary and the Bible teachings of Jehovah's Christian witnesses.

The more that I associated with the Witnesses and came to know them well, the more I became convinced that they have the Bible's truth. So in due course came the time when I could not hold it in any longer, nor did I want to do so. I decided to discuss the Bible truths that I had learned, both with others in my own class at the college and with the students that I was currently teaching. Immediately came objections and opposition from every quarter. At the school I was summoned to the headmaster's room. His language was unmistakable and, in fact, threatening—if I would not cease all association with Jehovah's witnesses, he would dismiss me from the school. He also pressed me to give the names and addresses of the Witnesses that I knew, so that he could pass the information on to the police. Needless to say, I did not reveal anything to him.

The news of my becoming a Christian witness of Jehovah spread rapidly throughout the entire Jewish community in Istanbul. The members of the school began to avoid me, for fear of being influenced to become "converted" also. Of-

ten I had to contend with ridicule. Although this was not a pleasant experience it did not worry me unduly.

Incident Regarding Isaiah 9:6, 7

I well remember an experience that occurred in school one day. Due to the fact that the higher classes were small in size, three classes were joined together for Bible study. The ages of the students varied from seventeen to twenty-one. During a lesson with Rabbi M—— from a Jerusalem Yeshiva, we were studying the ninth chapter of Isaiah's prophecy. Regarding verse six of that chapter, the interpretation was given that the promised "child" that was born was none other than King Hezekiah of Judah. The rest of the students simply accepted this explanation without question. But I interrupted the teacher to ask how it was possible to attribute the fulfillment of this prophecy to Hezekiah when he certainly did not prove to be a "Mighty God," an "Eternal Father," or a "Prince of Peace," nor did he establish the "throne of David" firmly or sit thereon forever.

He replied by asking me what I myself thought about the passage. I expressed my belief that it must surely refer to the Messiah, the one who would sit on David's throne to time indefinite and who would establish eternal peace. Such an application of these words seemed to come as a complete surprise to the rabbi, he apparently not being used to opinions like these being expressed.

It was interesting to see how the whole class awoke from their lethargy and waited expectantly for the rabbi's response. I could hear them whispering one to another: "He hasn't changed his ideas." "It seems that he's still going to the 'Jehovists.'" And even the rabbi's response was to ask me: "Are you the one named David?" It was obvious that he had been warned about me, but did not know me

personally. "I will deal with your question after the lesson," he said.

The bell rang to terminate the class, but no one wanted to leave the classroom—they all waited to hear the rabbi's answer to my question about the remarkable prophecy of Isaiah chapter nine, verses six and seven. But he announced that he would wait until the classroom was cleared before dealing with the matter, so they had to leave. However, all the students gathered outside the open window so as to listen to the discussion. The rabbi rose, scolded them and firmly closed the window before turning to me. "Is it you that I heard has got mixed up with the 'Jehovists'? I advise you to stay away from them, and to accept the interpretations given by the rabbis." That was the only answer that he gave to my question. With that he left the room.

After a while I was called before the local Jewish community committee for the area in which I lived, in order to clarify my position. I took the opportunity to present a full explanation of my outlook and beliefs. The committee's decision regarding my case was made public the following sabbath when the committee chairman addressed the central synagogue and expressed their regrets about my "conversion" to Christianity. He announced my dismissal from my offices as cantor and teacher, and warned all, especially my friends, not to maintain any association with me, in view of my being no longer a member of the Jewish community.

Results of Meetings with Rabbis

I had, of course, been expecting that such steps would be taken in due course, so this was no surprise. However, this public announcement brought on bitter opposition from my parents. They even turned me out of the family home for a time. When they later allowed me back,

they concentrated every effort on persuading me that my course was wrong. I told them that I was ready to meet any rabbi who could present to me convincing arguments. One rabbi expressed his readiness to reason with me and fixed an appointment for a discussion to take place at our local synagogue.

Present at this discussion were a number of my friends who had stopped speaking to me ever since my expulsion. The discussion centered around the subject of God's name, Jehovah. In response to his claims that the divine name must never be mentioned or used and that it is not important in Jewish worship, I quoted a number of verses from the Bible that specifically state man's obligation to call on God's name, to teach his name to others and to use God's name in prayer. At this he became enraged and started to shout at me. He even cursed the very name of Jehovah God! I could not refrain from asking him how he could possibly claim to be a spiritual leader of the nation and at the same time curse the name of Jehovah God his Creator. I reminded him of the case of Pharaoh of Egypt who refused to recognize Jehovah but who despised him and whose end was a bitter one. Apparently he realized the extreme seriousness of what he had done, for he began to deny the whole thing, swearing that he had not cursed the name of Jehovah.

As I left the synagogue that night and made my way home, I was conscious of someone following me along the road. It was one of my friends who had sat in at the discussion. He caught up with me and said: "Now I know that you have the truth. I myself heard how the rabbi lied, when he denied cursing the name of Jehovah." In due course he began to study the Bible with one of Jehovah's Christian witnesses and started to attend meetings of the Christian congregation.

One final effort was made to 'straighten out' my thinking when an uncle of mine fixed an appointment for me to meet the Chief Rabbi for all of Turkey. At this meeting were also present two other leading members of the Jewish community. It was held at the rabbi's country summer residence, where he was staying at the time. Right from the start he derided the Witnesses as being no more than simple, ignorant people, using the term *am ha-'arets* (literally 'people of the earth'). But then, when he eventually gave me an opportunity to state my views and I requested that he bring out his Bible, he replied that he did not have one in the house. I could not hide my utter amazement that in the home of the Chief Rabbi of the whole land there was not one copy of the Bible, despite the Scriptural injunction: "This book of the law should not depart from your mouth, and you must in an undertone read in it day and night." (Josh. 1:8) Then he quickly tried to save face in front of the others present by saying that he had forgotten to transfer his Bible from his winter home in the city.

At the close of this meeting, those present advised me that my best course would be to move to Israel, for there I would be certain to be restored to the right path. Sometime later, in fact, I did move to Israel as an immigrant, but instead of their expectations being realized, I am still serving Jehovah as one of his witnesses, sharing regularly in the Christian ministry.

Instead of singing set portions of the Torah on sabbath days as a cantor in the synagogue, I am happy to be singing Jehovah's praises daily, by proclaiming his name and kingdom in the homes of interested persons. This is my response to the Scriptural call: "Sing to Jehovah, bless his name."—Ps. 96:2, 3.

EARTH'S WATERS —an answer to FOOD SHORTAGE?



EARTH'S soaring population means tens of millions of new mouths to feed each year. Yet even now many people are starving, and others are hungry. Where can the food to feed everyone be obtained?

It is commonly believed that earth's waters are an adequate source. One writer asserted: "There is no need for anyone on earth to go hungry when there is a vast, practically untapped and possibly unlimited supply of food in the sea." But is this true? Do the seas have a sufficient food supply?

Food Potential of the Seas

The amount of food taken from earth's waters has increased dramatically. From less than 19 million metric tons in 1950, the annual harvest has increased to over 60 million metric tons. That may seem like a lot. However, it is estimated that this amounts to only a little more than 3 percent of the total human food produced. Can the sea yield much more?

Some persons noting the vastness of the sea—it covers nearly three-quarters of the earth—have assumed that it can. But there is a fact that some fail to consider.

And that is that most of the sea is virtually unproductive of food, even as is most of the land.

The new book *Environment—Resources, Pollution & Society*, edited by W. W. Murdoch, observes: "The open sea—an estimated 90 percent of the ocean—is considered a biological desert, contributing almost nothing to current world fishing and offering little potential for the future." The majority of sea creatures live and are caught in the relatively shallow coastal waters. In fact, fish are concentrated in certain nearshore areas. Why?

Areas abundant with fish have a right combination of wind, current and slope of continental shelf that brings from the ocean depths water laden with nutrients from decomposed sea life. On reaching the levels of the ocean where sunlight penetrates, the "upwelling" nutrients result in the rapid proliferation of tiny floating plants and animals upon which fish feed. Thus the above-quoted source notes: "Upwelling areas form only about 0.1 percent of the ocean, but produce half of the world's fish supply."

Of what significance is the concentration of fish in small areas of the ocean and their scarcity elsewhere? It is as Fisheries Biologist William Ricker warned: The sea is not "a limitless reservoir of food energy." And underseas explorer Jacques-Yves Cousteau warned, on returning from a world underseas exploration, that life in the oceans had decreased by 40 percent since 1950 due to overfishing and pollution.

So apparently man cannot count on conventional fishing methods to increase

greatly his food supply. In fact, based on such reports as that of Cousteau, there is danger that less food will be available from the seas in the future.

Another Method

Yet some still feel that earth's waters hold an answer to food shortage. They note that fishing fleets roam about *looking* for their prey, even as it was once common on land for men to hunt animals. But greater food productivity was realized when the emphasis shifted to raising land animals instead of hunting them. It is felt that a similar shift of emphasis could increase the productivity of the sea. The method of raising water creatures in captivity is called aquiculture (water farming), or mariculture (sea farming).

Aquiculture has recently caught the public fancy. But what are its prospects? Can creatures that live in the water be raised for food, even as cattle, swine and other land animals are? What has been done in this field? Is aquiculture an answer to relieving world food shortage?

An Old yet Productive Practice

Aquiculture is actually an old practice. As far back as 475 B.C.E. a treatise on raising fish was written in China by a Fan Li. Other peoples, including the ancient Greeks and Romans, also practiced the art.

In China aquiculture has been developed so that it is an important food source. Some 1.5 million metric tons [3,306,000,000 pounds] of carp and carplike fishes are produced there a year. That represents the major part of aquiculture's annual world production of over 2 million metric tons.

The countryside of China is dotted with freshwater ponds in which carp are raised. The carp has been selectively bred to produce a fast-growing, fleshy fish with a

minimum of scales. And the Chinese exercise care to prevent its reversion to the wild type. That this can quickly occur is shown by what happened when the carp was introduced to America in 1877, and was allowed to escape into rivers and lakes. It reverted to the bony, scaly, wild variety often found in waters used for game fishing.

Aquiculture is also practiced on a large scale in Indonesia, the Philippines and Taiwan, and quite extensively in northern Italy. Near the coasts of these countries hundreds of thousands of acres of brackish water ponds are maintained. Here milkfish (a tropical fish resembling a large herring) and gray mullets are raised. Since breeding of these fish in captivity is in the experimental stage, the young must still be collected along the shores and transferred to ponds to mature.

The productivity of these ponds makes the effort worth while. In the Philippines, for instance, the annual milkfish harvest yields some 42 million pounds, an average of about 500 pounds per acre. In Indonesia, where sewage is diverted into the ponds, the annual production sometimes exceeds 4,000 pounds per acre. These fish, however, need to be well cooked before they are eaten.

Catfish, Trout and Salmon

In the United States significant strides have been made in raising fish for food. Within the last decade catfish aquiculture has progressed from just a few farmers learning the art by trial and error to a booming industry. By 1970 there were 58,000 acres in ponds, principally in the Mississippi delta area. These ponds produced some 78 million pounds of catfish! That represents a yield of over 1,300 pounds per acre, far above the 300 to 500 pounds of beef an acre produced from good grazing land.

Trout and salmon are also important in aquiculture, especially rainbow trout. In Idaho's Snake River valley a vast underground lake makes possible a rapid flow of water of the right temperature (58° F.) through fish ponds, which is ideal for trout raising. And by feeding the rainbows a special diet, fantastic annual yields of 400,000 pounds of fish per acre are obtained! Similar yields per acre have been achieved in Indonesia by confining carp in bamboo cages in a rapidly flowing stream that is rich in sewage.

Raising salmon involves more a "ranching" technique, rather than "farming." Salmon hatch in rivers, migrate to the sea to mature, and, driven by instinct, return to their birthplace years later to spawn. By selective breeding and special feeding, very fast-growing, hearty salmon have been developed. Thus, instead of spending the usual four years in the ocean to mature, some of the new breed return to their birthplace in only a year. It is envisioned that large artificial runs of salmon will be produced that can be harvested on their return home after a year or so of pasturing at sea.

Raising Shellfish

The majority of shellfish, between 4 and 5 million metric tons a year, are taken from the sea by conventional fishing methods. But the farming of oysters, shrimp and other shellfish has also become common, with the Japanese taking a lead in the advances. For example, they pioneered the use of suspension cultures in oyster farming, a practice that is now spreading to the rest of the world.

After they hatch, the tiny oyster larvae swim about briefly in search of a suitable hard object on which to settle permanently to transform into adult form. In Japan was developed the practice of suspending wires from bamboo rafts into water up to

nearly fifty feet in depth. Strung on these wires are clamshells that are spaced apart. Oyster larvae that attach themselves to the clamshells by the thousands of millions are, after a few weeks, culled by workers to the proper density. As the oysters grow, floats are added to the rafts to keep them from sinking under the increasing weight.

This suspension method has a number of advantages. It protects oysters from predators and silting on the sea bottom. And it also allows the oysters to feed on suspended food in the entire water column. Using this method the annual harvest in Japan's Hiroshima Bay yields up to 50,000 pounds of oyster meat per acre!

Shellfish that move about, such as shrimp, are more difficult to raise. For centuries young shrimp in Far Eastern coastal waters have been captured and taken to brackish water ponds to mature to market size. However, in Japan true shrimp mariculture is practiced successfully on a commercial scale. There the shrimp are now grown under control from egg to market.

Egg-carrying females are caught and kept in carefully controlled tanks of seawater, where they release their eggs. Before reaching maturity the young undergo several larval stages during which they are kept in indoor heated water tanks. Later they are moved outside to ponds with arrangements for aeration and circulation to mature for market. There are a number of shrimp farms in Japan now, but most of these obtain the shrimp when they are young since they do not have the technical equipment to raise them from the egg,

True Mariculture in Infancy

As can be seen, aquiculture's food production comes principally from fresh and brackish water ponds. Actual farming of the sea—true mariculture—has produced

little. Most sea-farming efforts have been experimental, or they are only in the talking stage. The island-bound Japanese, who depend on the sea for 60 percent of their protein intake, are especially active in this research.

Enclosing sections of the sea to hold in fish is understandably no small project. However, in the Seto Inland Sea of Japan it has been done—sea farms are in operation. In one farm 180 acres are enclosed by wire fencing or netting at high water and fifteen acres at low water. The yellowtail fish, which grows to marketable size in about eight or nine months, are raised at high density in these enclosed farms.

Closing off a section of the sea is a real challenge. It has been envisioned that areas might be fenced off by laying a plastic hose on the sea floor, pierced with tiny holes and connected to an air supply. The rising air bubbles would serve as a curtain to keep unwanted sea life out, and the farm animals in.

It has also been noted that in the Pacific Ocean there are coral atolls, where rings of coral reef surround shallow lagoons. Japanese scientists have proposed raising tuna—a fish that may reach several hundred pounds—in such closed-off atolls.

Another avenue of investigation has been the fertilizing of water to sustain fish. In one experiment a 3½-inch plastic pipe was extended nearly a mile deep off St. Croix in the Virgin Islands. The cold, nutrient-rich water pumped into pools on shore soon teemed with tiny plant life, becoming ideal for raising fish. One scientist proposed a seagoing dredge that would bring up nutrients from the depths and distribute them near the surface. Then the fish that might thrive in the area due to the artificial "upwelling" could be harvested.

In Scotland experimental success in mariculture has been achieved in using the warm-water discharge of an atomic power plant. By raising the water temperature of a closed-off section of the sea both the metabolism rate and appetite of the fish—in this case, sole and plaice—were increased, greatly speeding their growth. However, in commenting on this successful experiment *Sea Frontiers* magazine interestingly observed:

"'Farming the sea' is a phrase often seen, as if this were an easy extension of farming the land. In fact at the present time problems are more common than produce, and the commercial rearing of even a single species represents a tremendous effort." Thus one is reminded that mariculture is yet in its infancy.

An Answer to Food Shortage?

However, the need for more food is immediate, since already many of mankind are starving. Can farming the seas be developed to fill that need?

Indications are that it cannot. As *Bio-Science* magazine observed: "It is urgent to say at this point that the immediate return from mariculture will probably contribute very little to relief from hunger of the undernourished peoples of the world. It is unlikely that the *caloric* requirements of the hungry peoples can ever be met from the sea. The contribution to the *immediate* alleviation of protein hunger will at best be small."

The best prospects for water farming appear to be inland, where at present it is most productive. This is especially true in view of the threat that pollution may ruin the sea as a safe source of food.

No doubt, in the future much more will be done to develop the art of aquiculture, and many persons will be benefited. But it cannot be depended on to solve man's critical food shortage.

LIVING LAMPS



Without Heat

WHO would ever think that the lowly beetle would provide the model for a lighting engineer's dream? Yes, certain beetles called fireflies are living lamps, their light being without heat. The light of the firefly is not even slightly warm to the touch. Man's electric light bulbs lose much of their power in heat, but the Creator's living lamps turn 100 percent of their energy into light.

But why do these living lamps, such as the firefly, turn on their glowing lights? What purpose is served? True, the glowing insects intrigue man, but the real purpose is to find the opposite sex of their own species in the dark, enabling them to mate.

The male firefly of a common species in North America flies about during the warmer part of the night, flashing its light, usually as it is about to take an up-and-down course. The color of the firefly light is mostly yellowish; but with some species it is rather greenish, bluish or of an orange hue.

The firefly's lamp is fueled by a compound called luciferin. When this comes in contact with oxygen, a catalyst known as luciferase sparks the process that produces light without heat.

Each species of firefly—there are about 2,000—has its own distinctive flashing pattern. This is as characteristic as the songs of various birds. When the female firefly sees the gleam she is looking for, she sends out an answering blink. A female firefly rarely responds to the light of a species different from her own. At times, however, a female may respond once to a male's flash that is similar to her own, but if the length of the next flash is not just right, she is not "turned on" and no longer lights up.

When the female firefly sees the flash she is looking for, she keeps her lamp turned on at the proper intervals, until the male reaches her and mating takes place.

Not always, however, does the firefly's beacon result in the propagation of the species. There is a female of one species that is a carnivorous seductress. She is able to mimic the flash responses of many females of other species and lure the males to her, whereupon they are seized and eaten.

Unlike the individually flashing firefly of North America are the glowing insects of Southeast Asia and the South Pacific. These fireflies can alter their flash pattern so that they blink in unison. This enables them to light up whole trees with the regularity of neon lights.

This is the way a visitor to Mindanao, in the Philippines, described what he saw: "There were two trees about the size of apple trees and perhaps 100 feet apart, and every evening these were filled with fireflies which flashed in synchronism, first one tree lighting up, and then the other. There must have been several thousand insects in each tree, yet, the synchronism was so perfect that rarely or never did a single firefly flash at the wrong time. . . . It seemed so strange and produced so beautiful an effect that I thought it one of the most remarkable things in the Philippines."

It is believed that the male fireflies pool their luminosity to give females spectacular notice of their whereabouts. It is not known how each firefly is able to harmonize his flash with that of the neighboring males, but most of them blink together, as if turned on by a single switch.

Another mystery presented by these living lamps concerns the so-called "railroad worm" of South America. This caterpillar of a beetle is about three inches long and has unusual lighting equipment. On its head is a big red light—one of the few insects known to give off red light. Along its body are eleven pairs of greenish-white lights. When all the lights are turned on, the worm looks like a fully lighted railroad train. The red headlight of the railroad worm is independent, and so may light up when the others are glowing, or it may glow red when the other lights are off.

What is the railroad worm's secret? It is the same kind of secret that the firefly has. But the red light is different. How so? Is there some filter over the light that makes it look red? No, the light itself is a rich red color. How this is produced is one of those things that science does not fully understand.

Scientists hope that someday they can put to widespread use the efficient cold-light principles of the Creator's living lamps.

A FRIENDLY DOG



IS IT SAFE?

DOGS have far outstripped humans in rate of increase. From just the 1930's to 1960's their numbers in the United States multiplied to four times what they were, whereas the human population did not even double.

New York city has a half million dogs; yet that is far behind London's 700,000 and Mexico City's one million. While a few are vicious—about 25,000 dog bites were reported in New York city in 1969—the great majority are friendly. Does that mean all friendly dogs are safe?

From the way some persons treat them, it would seem they think so. They do not hesitate to pet practically every friendly dog they see, or even allow it to lick their hands or face. Is this a wise practice?

Not All Dogs Safe

Dogs sometimes come in contact with poison ivy, getting the plant's irritating oils in their hair. Have you ever petted such a dog and later broken out with poison ivy? Cases of this affliction have been traced to a friendly dog. Also, some persons with allergies have found that a dog will cause them discomfort. When the dog is removed, they realize relief.

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Dogs can also get ringworm, and may spread the fungi causing this skin disease to humans by contact. As *The Complete Dog Book*, an official publication of the American Kennel Club, notes: "Children who associate with affected dogs frequently become infected." So dogs, even though they may be friendly, can be carriers of this highly contagious, although not serious, disease.

Rabies, on the other hand, is the most dreaded of diseases. It is usually transmitted to humans by a dog bite, although the bite of other animals can also infect one. In the early stages a rabid dog may appear even more friendly than usual. But the dog may easily become irritated and, if picked up, may bite and transmit a disease almost certainly fatal.

Then there are dogs that may be friendly but that have fleas that are not. These fleas will attack humans too, and they can carry disease. Thus, Dr. Deane P. Furman, an expert on parasitology, urges regarding fleas: "Every householder should get rid of these pests as quickly as possible."

Clearly, not all dogs are safe. Discussing bacterial and fungus infections to which they are subject, *The New Dog Encyclopedia* (1970) said: "Many of these diseases are of public health importance since they affect other animals and man. One must be especially careful with infected animals around children, the aged, or persons who through other illness are in a state of lowered resistance."

Dog Wastes—a Source of Disease?

As the number of dogs increases, so do their wastes. A large dog will eliminate a pound and a quarter of feces a day, but the average for all dogs is about three-quarters of a pound. That amounts to over 60,000 tons of solid wastes a year from just New York city dogs, and that does not include millions of gallons of urine! Can these wastes cause disease?

Yes, they can. For example, they can spread leptospirosis, which in humans is usually called Weil's disease or rat fever. It is estimated that 50 percent of all dogs in the world have been stricken with leptospirosis at one time or another. Humans can become infected by contact with dog excretions, especially urine. Commenting on the disease, *Preventive Medicine and Public Health*, edited by Philip E. Sartwell, observes:

"Leptospirosis is world-wide in distribution. As clinical awareness has increased and as laboratory diagnostic methods have been more commonly employed, it has become evident that human leptospirosis is much more common than was formerly thought. Because of the diversity of clinical manifestations in the milder forms of the disease without jaundice, it will escape detection unless sought with laboratory aid. Clinical findings may be limited to abrupt onset of fever with chills, headache, vomiting and pains in the extremities, joints, and muscles. Recovery occurs within a week to ten days."

In some places dogs also become infected with tapeworms belonging to the genus *Echinococcus*. The eggs of these worms are expelled in dog feces. Persons who pet contaminated dogs, or are licked by them, can get these microscopic eggs on their hands, and if they are ingested they can cause hydatid disease, or hydatidosis. Cattle and swine are ravaged by this disease in Uruguay, and some 500

human cases of hydatidosis are diagnosed there a year, and about fifty persons die.

Hydatid disease extends through southern South America, South Australia, Tasmania, New Zealand, Africa, and the Middle East, where it more or less frequently occurs in man. There is a surprisingly high prevalence of the disease in the Eskimo and Indian population of Canada, but it is rare lower in North America.

Dogs get these tapeworms by eating the internal organs of infected cattle or swine, which have the tiny heads of the little worms. These heads become attached to the walls of the dog's intestines and grow to adulthood, reaching no more than a quarter of an inch in length. A dog can play host to many thousands of these adult worms, and eliminate a million of their eggs a week!

If these eggs are ingested by an intermediate host—such as humans, cattle or swine—they hatch in the intestines, penetrate the intestine walls and travel to various organs and tissues, particularly the liver. There a hydatid cyst forms, wherein the embryo develops into the tapeworm head. Although an adult worm does not form in an intermediate host, the formation of cysts can sicken or even kill the host, whether man or animal.

Thus dogs that have these tapeworms are a source of potential infection to other creatures. They can be a real health hazard. But are dogs that have other more common-type worms also dangerous?

Although they have not generally been thought to be, it is interesting to observe what the *Scientific American* of September 1966 said: "Dogs and cats may constitute 'a considerable public-health hazard,' three investigators in England have concluded after studying the infection of humans with intestinal worms that are quite common in the household pets. The eggs of the worms, *Toxocara canis*

and *T. cati*, can pass to humans. . . .

"Studies in England and the U.S. indicate that one out of five household dogs and cats harbors the intestinal worm in question, and the proportion is apparently much higher in the Tropics. The investigators conclude that toxocariasis affects considerable numbers of people, that it can probably spread poliomyelitis and cause epilepsy and that it may well be connected with a number of other diseases, particularly in the Tropics."

It should not be surprising that the intestinal discharges of dogs can carry disease-causing organisms, and that these can infect humans. For are not humans themselves known frequently to be carriers of disease? Yes, and for that reason adequate sewage facilities are considered vital in order to dispose of their potentially dangerous wastes.

What to Do

Since dogs can transmit disease to humans, does that mean we are wise to avoid all contact with them? No, not any more than it would be wise to avoid all association with humans because they also are capable of transmitting disease. The point is, we should be aware that dogs *can be* a source of infection. And even though dogs may be friendly, that does not necessarily make them safe. It is not without good reason that the Bible refers to dogs as being unclean animals.—Prov. 26:11.

So the proper thing to do is exercise

reasonable caution when around a dog. It would not be wise to pet just any dog that happens along or let it lick you, even if it is friendly. The dog may be sick with a communicable disease. Or it may have

been sniffing at or licking the hind end of a contaminated dog. Perhaps it has just finished rolling in dirt which contains disease-carrying organisms. And

even if you do know the dog well, allowing it to lick your face, eat from your plate or eliminate wastes where people are likely to come in contact with them is not a clean practice.

Especially if dogs in your community are known to be spreaders of infection or disease should caution be exercised. If, for example, cases of hydatidosis occur where you live, do not feed raw internal organs of butchered animals to dogs or allow dogs access to them. In Uruguay, where this disease is common, it is against the law to do this. Do not neglect to obey such laws.

Also, protect your supply of drinking water from possible contamination from dogs or their wastes. Exercise similar caution in connection with food supplies. For instance, do not allow dogs to romp or play in your vegetable garden. And make sure that all foods are cooked well, thus killing any tapeworm eggs with which they might be contaminated.

We were meant to enjoy animals that have been provided by our loving Creator. But, at the same time, it is important to use good judgment. For remember: A friendly dog is not necessarily a safe one.

- **Where Does Manned Space Flight Stand Now?**
- **How Some Jesuits View Their Church.**
- **Why to Be Selective When Watching TV.**

—In the next issue.



Fifty-first Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back and names are listed from left to right in each row.

(1) Dinoo, S.; Brown, L.; Flores, C.; Duffy, G.; Porstendorfer, E.; Hollender, L.; Dover, P.; Reid, F.; Salleo, A.; Black, V. (2) Price, J.; Corley, W.; Heads, J.; Schaefer, A.; Brown, S.; Slupina, U.; Moore, J.; Agren, M.; Cox, H.; Mitchell, M. (3) Sibley, D.; Morris, Y.; Taylor, M.; Morawietz, W.; Lentz, J.; Hughes, R.; Thomas, E.; Flack, E.; Dominguez, M.; Mentor, M. (4) Perez, J.; Lay, H.; Edmondson, C.; Forde, B.; Hatsel, C.; Hudema, L.; Lommatzsch, S.; Marston, B.; Schredl, M.; Dominguez, A. (5) Aragon, B.; Punko, J.; Sibley, N.; Stevens, J.; Bacher, U.; Bridgman, G.; Allen, E.; Pedersen, B.; Reynolds, T.; Bridgman, G. (6) Corley, T.; Pischke, E.; Hollender, M.; Ramirez, B.; Pischel, G.; Loughheed, S.; Pevy, P.; Matzen, H.; Harper, R.; Heads, W. (7) Morris, L.; Punko, L.; Pandachuk, V.; Willingham, P.; Pischel, G.; Kaeufer, K.; Schredl, F.; Shepherd, D.; Edmondson, D.; Agren, G. (8) Reid, E.; Richards, D.; Trotman, L.; Verollet, P.; Zuklowsky, L.; Thomas, T.; Bohmert, W.; Dover, M.; Ramirez, E.; Lentz, J. (9) Williamson, P.; Marston, D.; Stevens, E.; Loughheed, T.; Willingham, J.; Moore, R.; Berrios, T.; Brown, I.; Forde, M.; Hudema, M. (10) Duffy, B.; Cox, A.; Hatsel, C.; Taylor, T.; Price, W.; Dyer, K.; Flores, R.; Pevy, R.; Lupul, P.; Ruckman, E.

THE HAPPY GRADUATES OF GILEAD SCHOOL

THE graduation of Gilead School's 51st Class, September 7, 1971, at Jehovah's Witnesses Assembly Hall in New York city was indeed a happy occasion. How inspiring for those in attendance to see one hundred graduates of this missionary school willing to go to the most distant parts of the earth to share the good news and to help others apply Bible principles in their lives!

As the Watch Tower Society's president, N. H. Knorr, opened the program at 2 p.m., he told the audience some facts about these happy students. Their average age, he said, was twenty-seven, and before coming to the school they had already been in the ministry an average of twelve years each. In fact, they had been full-time preachers for over six and a half years, on the average. Among this happy group of ministers were to be found thirty-one married couples, twenty-five single men and thirteen single women.

The Society's president also explained that these students had come from twelve different lands, such as Germany, Sweden, England and New Zealand, and now they were going to serve in twenty-nine lands. They had been equipped for their foreign assignments by studying French, Spanish, Portuguese and Chinese. Following his graduation discourse on the need for loyalty to Jehovah God and his organization and for mercy in dealing with one another, President Knorr passed out the diplomas. He related that the students would go to such faraway lands as Taiwan, Japan, Indonesia, Morocco, Hong Kong, Spain, Brazil, Ivory Coast and Central African Republic.

Though most of the one hundred gradu-

ates would become missionaries, a number of them were assigned to service in branch offices of the Society. At the Watchtower Society's printing plant in Brooklyn they have been trained to help with the printing of Bible literature in Ghana, Nigeria, Japan, Australia and the Philippines. Three large rotary printing presses, President Knorr related, have been purchased in Japan; one will be used in Japan, another in the Philippines and the other in Australia, so that these lands can print the *Watchtower* and *Awake!* magazines.

Prior to the main discourse, a number of short talks were given to encourage the graduates. For example, school instructor U. V. Glass pointed out that there are hundreds of persons named in the Bible. But there are some not named, and yet their good deeds are recorded. Glass explained that when the prophet Elijah thought he alone remained faithful to God, Jehovah told him there were 7,000 other faithful ones. (1 Ki. 19:18) He also told about an unnamed little Israelite girl who spoke the truth courageously while captive in Syria. (2 Ki. 5:2, 3) These people were successful, he explained, because of their loyalty to Jehovah. Remember the deeds of these nameless ones, Glass encouraged, and imitate them in loyalty to God and "you will have a name that Jehovah himself knows and will remember."

M. G. Henschel, a Watch Tower Society director, told the graduates: "The experiences you will have in the ministry will make you value the ministry as a great treasure. You will have many blessings." To illustrate the kind of blessings awaiting them, he related an experience that one Gilead graduate had in South America:

A man eighty-eight years of age, afflicted with asthma, prepared to die. He bought himself a coffin and also burial clothes. But one day a missionary of the good news of God's kingdom called at his home. The elderly man accepted a Bible study. Within three weeks this man's viewpoint had completely changed. He started going to the Christian meetings at the Kingdom Hall of Jehovah's witnesses, bringing his eight children. He progressed spiritually. When the time came for a Christian assembly, the man wanted to attend and to be baptized. But he needed money to go. So he sold his coffin. Now he had money. However, he needed something to wear while getting baptized, so he put on his burial clothes. Now all his family is studying the Bible, and he himself has started a Bible study with another man, one who is ninety-nine years of age!

Later in the program, the graduates themselves expressed their happiness at having been at Bethel, the Society's headquarters, and associating with members of this family. In a letter from the graduating class, which was read to the audience, they called attention to the joy they also received by associating with so many of the anointed Christians, those called to God's heavenly kingdom. They said:

"You dear brothers of the Lord's anointed ones in the Bethel family have caused us to search our hearts and examine them carefully and have provided the loving care and correction we need to become wholehearted, full-hearted in our lives of praise to Jehovah. We have come to appreciate that among God's chosen ones Isaiah's words surely apply: 'Great in the midst of you is the Holy One of Israel.' (Isa. 12:6) We want you to know that by our association here with you, we have been helped to draw closer to our heavenly Father."

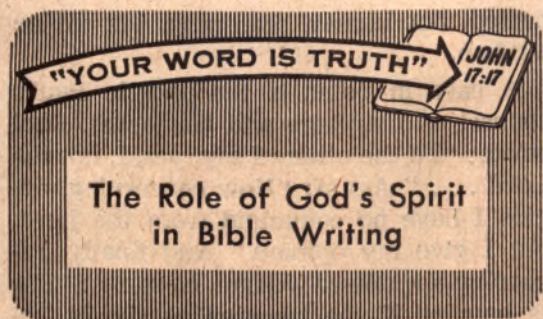
Adding to the happiness of the gradu-

ates were messages that came in from all parts of the world. These were read by the Society's secretary-treasurer, G. Suiter. Among them was one from Ireland that said: "On this grand day of your graduation we remember you and rejoice with you. May you have much joy." From Germany: "We are rejoicing with you as you conclude a very interesting phase of your training in Jehovah's organization. Although we are not present we feel the excitement and anticipation permeating your graduation program." Another message said: "Greetings as we anticipate future mutual blessings in theocratic ministry. [Signed] Panama's Twenty-four Happy Missionaries."

After the graduation exercises, the graduates delighted the audience by demonstrating their musical talents. Even while in school these happy students enjoyed getting together in their rooms, playing musical instruments and singing. And now for the evening program, they played a variety of instruments, such as the clarinet, harmonica, ukulele, guitar and accordion, and sang many songs. Folk music of various lands was rendered with beauty and spirit. The singing was a real pleasure to hear.

Further illustrating the talents of these happy graduates was their excellent acting ability. They portrayed a Bible drama, the story of Joseph and his brothers, with power and effectiveness. It was a heartwarming drama and all could see the value of the modern application showing the need for Christians to show mercy to one another.

Without doubt, the graduates of Gilead's 51st Class will be able to look back on graduation day as an outstandingly happy one in their lives. And now they will be better able to make others truly happy as they go to their assignments in the distant parts of the earth.



LITERARY works of real merit are the product of considerable effort. Widely recognized as a literary masterpiece, the Bible was likewise not produced without effort on the part of its writers. Indicative of this are the words of Ecclesiastes 12: 9, 10: "[The congregator] pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth."

However, unlike other literary works, the Bible is not primarily the product of human effort. The writers allowed themselves to be guided by God's spirit, yes, were eager to know its leading. One of these writers, the prophet Isaiah, stated: "The Sovereign Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word. He awakens morning by morning; he awakens my ear to hear like the taught ones. The Sovereign Lord Jehovah himself has opened my ear, and I, for my part, was not rebellious. I did not turn in the opposite direction."—Isa. 50: 4, 5.

Nevertheless, the Bible writers themselves often had specific goals in mind. The physician Luke, in writing his Gospel, wanted to present an accurate record in logical order, verifying the certainty of what the man Theophilus had been taught orally about Jesus Christ. (Luke 1:3, 4)

Letters written by Paul, Peter, John and others were framed to fill the needs of those to whom they were addressed. For example, in his first letter to the Corinthians (1:10-13), the apostle Paul discussed the need for unity. This was because he had received reports that dissension existed in their congregation.

Being responsive to the leading of God's spirit, the Bible writers were able to present just the right information, information that was always in harmony with God's purpose. On at least one occasion the operation of God's spirit resulted in the setting forth of material entirely different from that originally intended by the writer. The disciple Jude originally planned to write about the salvation that spirit-anointed Christians hold in common. However, circumstances that had developed in the Christian congregation indicated that other information was urgently needed. Immoral, animalistic men had slipped in among Christians and were 'turning the undeserved kindness of God into an excuse for loose conduct.' Hence, directed by God's spirit, Jude provided exhortation to aid fellow believers to cope successfully with corruptive influences inside the congregation.—Jude 3, 4.

A considerable portion of the information that became part of the inspired Bible record was readily accessible to its writers. At times the writers were themselves eyewitnesses of the events mentioned in their accounts. They also drew on already existing writings, including genealogies and historical records. Among the historical records were "the book of the Wars of Jehovah," "the book of Jashar," "the Book of the Kings of Israel," "the account of the affairs of the days of King David" and "the Book of the Kings of Judah and of Israel."—Num. 21:14; Josh. 10:13; 1 Chron. 9:1; 27:24; 2 Chron. 16:11.

When Bible writers recorded informa-

tion from other records or narrated events that they had personally witnessed, what part did God's spirit play? It prevented inaccuracy or error from getting into the Divine Record. God's spirit also guided the selection of material to be included. As the inspired apostle Paul wrote to the Corinthians: "Now these things went on befalling them [the Israelites] as examples, and they were written for a warning to us [Christians] upon whom the ends of the systems of things have arrived."—1 Cor. 10:11.

These words of Paul show that the historical information contained in the Scriptures is there for a purpose. We are told that the Israelites fell victim to idolatry, fornication and murmuring. Since they were Jehovah's covenant people, this demonstrated that it was possible also for Christians to become involved in similar wrongdoing. Of course, Jehovah God did not act as an invisible Dramatist and "stage" these happenings, causing the Israelites to sin. No, by means of his spirit he saw to it that this information became part of the inspired record so that his servants in the future could profit from the warning examples. Realizing that it is possible even for God's covenant people to become guilty of serious transgressions, Christians could better appreciate the need to exercise care in preserving fine conduct. This adds force to the inspired admonition: "Let him that thinks he is standing beware that he does not fall."—1 Cor. 10:12.

Besides the historical information, the Bible contains wise sayings and counsel. Much of this the writers themselves could have learned from personal experience in life and even more from their study and application of the parts of the Scriptures available to them. Nonetheless, the guidance of God's spirit was needed so that the writers expressed thoughts that re-

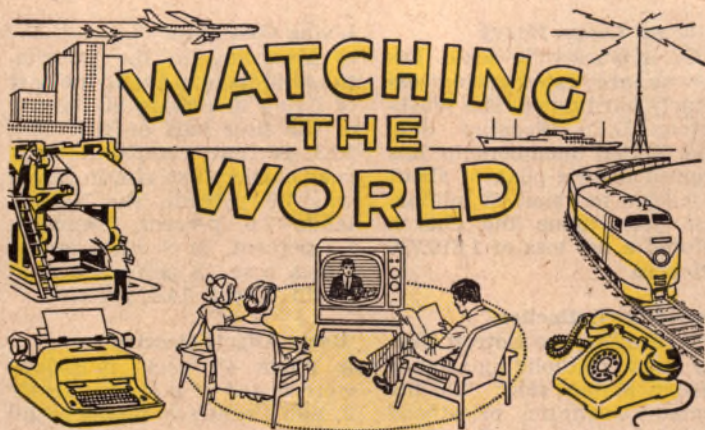
flected, not human reasoning, but divine wisdom.

A case in point is the apostle Paul's counsel on marriage and singleness. Paul wrote: "To the others I say, yes, I, not the Lord . . ." Again: "Now concerning virgins I have no command from the Lord, but I give my opinion." And finally, regarding a widowed woman, he states: "She is happier if she remains as she is, according to my opinion. I certainly think I also have God's spirit." (1 Cor. 7:12, 25, 40) Evidently Paul meant that he could quote no direct teaching by the Lord Jesus Christ on certain points. Hence Paul gave his personal opinion. However, since this letter forms part of the Sacred Scriptures, his opinion was an inspired one.

Confirming the inspiration of Paul's letters, the spirit-filled apostle Peter classified them with the rest of the Scriptures, saying: "Our beloved brother Paul according to the wisdom given him also wrote you, speaking about these things as he does also in all his letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction."—2 Pet. 3:15, 16.

There was, of course, much that it would have been impossible for humans to learn without the supernatural operation of God's spirit. This included the information concerning the prehuman history of the earth, events that occurred in the invisible heavens, prophecies, and revelations of God's purposes.

So, while human effort was definitely involved in Bible writing, the most important role was played by God's spirit. It revealed information that could not have been acquired through human research. Additionally, God's spirit guided men in such a way that accurate, beneficial material was recorded.



Another Magazine Dies

◆ *Look* magazine became the latest in the growing number of American magazines that have gone out of business. It ceased publication in October. Reasons given were severe losses of advertising revenue and rising costs, including increased postal rates. The magazine reached a peak circulation of 7,750,000 in 1969.

Movies Worse

◆ The Philadelphia *Inquirer* asked whether its readers thought motion pictures were better. About 80 percent who responded said they were worse. Some of those replying said: "Movies today are just outrageous." "You'd have to be mentally sick to vote yes to this one." "Absolutely disgusting." "Most of them are even unfit for me to see and I'm 40 years old." "They're getting filthier all the time." "I wouldn't pay a thin dime to see such trash."

Satan Worship Grows

◆ After a 20-year-old youth was drowned at his own request so that he could be 'put in charge of 40 leagues of demons,' associate editor Smith Hempstone of the Washington *Star* commented: "The demise of authority and the rejection of rationalism have left men adrift on an ideological sea where all the beacons have

been extinguished. In their desperate search for a new revelation, they turn to the astrology columns carried by no fewer than 1,200 daily newspapers, to devil worship, tarot cards, sensitivity sessions, drugs, pentecostalism or any combination thereof." Noting that the churches are in no position to counteract this trend since they are also in confusion, he concluded: "All of us are lost children, the night is long and there is not a great deal of help in us." But those who put their confidence, not in the churches and their teachings of men, but in God and his Word the Bible do not feel that way, rejoicing in the knowledge that soon this Satan-controlled system will be destroyed to make way for God's new order.

Toronto Crime 'Explosion'

◆ The Toronto *Daily Star* says: "Crimes of violence are increasing ominously in Toronto." In ten years the population of Toronto has risen by only one quarter, but assaults tripled, robbery nearly doubled and rapes increased sixfold. One Toronto resident said: "You're afraid to walk the street anymore. What's happening?" It is one more evidence of fulfilled Bible prophecy, showing we are nearing the end of this system of things.—Matt. 24:12.

Thieves Use Catacombs

◆ Rome police report the existence of a huge car-stealing racket operating from the catacombs. Officials say that 6,000 or more stripped automobiles may be in the catacombs. The thieves drive stolen cars into the tunnels through concealed entrances and strip them of everything valuable, leaving only the frames. The catacombs are so vast and entrances so many that officials estimate it would take a small army to stop the thieves.

Crime Wave "Disheartening"

◆ A commissioner of police in Nigeria's East-Central State, Mike Ibekwe, has described as "disheartening" the current wave of crimes all over the world. He declared: "The more legislations are enacted, the greater are the crimes; and the more severe the punishments, the more prevalent crimes become." Addressing an Anglican Church meeting, he observed that the church was fast losing its grip on people, adding that the trouble today "is that many people who profess Christianity hardly practice it."

Supporting Organized Crime

◆ A state police official in Bloomington, Indiana, observed that organizations permitting gambling machines on their premises support organized crime. Lt. Forrest Cooper said: "The machines are owned by the syndicate and controlled by the syndicate. And money put into them supports the syndicate—organized crime." When one organization claimed that proceeds from the gambling machines were used to support local charities, Cooper replied: "Benevolence is when you dig into your hip pocket and bring out your billfold and lay down some hard-earned money for a charitable organization without expecting a return on your investment. When you allow a gaming device on your premises, and when

someone puts a quarter into one, that is not benevolence. That is greed. It is one man's weakness preying on another man's weakness. It is gambling."

Church Party Raided

◆ Bureau of Criminal Investigation agents in Iowa raided an annual Sunday picnic of the Immaculate Conception Catholic Church of North Buena Vista. They confiscated two roulette wheels, a dice table layout, a bingo setup and several decks of playing cards. The parish priest, Carl Ruhland, had previously welcomed the crowd over a loudspeaker, saying: "Don't forget we have beer on sale, which was donated to us, and that we have wheels of fortune to play." But that is illegal under Iowa law.

Divided Churches

◆ The problem of what action clergymen should take on social issues is dividing the churches. The Milwaukee *Sentinel* reports that this has "split both the laity and the clergy of Roman Catholicism. The climax, to the Catholic conscience, came with the involvement of priests in raids on selective service offices and the burning of draft records." The *Sentinel* concluded: "The Roman Catholic Church, therefore, is no more unified than most Protestant churches on what constitutes social action." Jesus warned: "If a house becomes divided against itself, that house will not be able to stand."—Mark 3:25.

Methodist Marries Homosexuals

◆ Two homosexuals were 'married' in a ceremony conducted by a United Methodist Church minister in Minneapolis, according to the Minneapolis *Tribune*. This is no longer unusual, as ministers of various churches have approved or performed such 'marriages' contrary to the clearly stated law of God on this matter.

Lutheran Losses Heavy

◆ On a worldwide scale, Lutherans are experiencing extremely hard times. The Washington, D.C., *Evening Star* reports that membership has dropped from a peak of about 90 million to about 73 million. Last year alone the church suffered a net loss of 1,816,736 members.

Headed for Extinction

◆ Writing in the Detroit *Sunday News*, Catholic monsignor Hubert Maino said: "Is the Roman Catholic priesthood headed for extinction? A number of signs seem to point that way . . . Forecasts based on computer data indicate that, as a result of attrition by death, retirement and defection, and the low rate of replacement, the number of priests in the United States will fall to zero by the end of the century."

Disillusioned Clergy

◆ A growing number of Protestant clergymen are quitting the ministry. While not citing celibacy as a reason for leaving as do many Catholic priests, their complaints have other parallels, such as 'rebeling against 12th century theology,' 'having to please the congregation too much,' 'poor salary' and 'no privacy.' One who was disappointed with his former parishioners said: "There is a small concerned group left in the congregation—perhaps three. If I had any counsel for them it would be to get out."

Clergy Apologize

◆ At a meeting of priests and bishops from all of Spain's dioceses, a historically significant moment came when a majority voted to apologize for the role the Catholic Church played during the Spanish Civil War. One priest said: "What the Spanish church has now done is to recognize that it has sinned."

Living Costs Rise

◆ According to the International Monetary Fund, the cost of living in Britain at the end of the first half of 1971 rose 10.3 percent compared to a year earlier. The rise in Japan was 7.9 percent, the Netherlands 7.6 percent, Denmark 7.1 percent. In South Vietnam prices rose 18 percent and in South Korea 14.4 percent.

'Rock' Affects Hearing

◆ When 43 'rock' musicians were tested at a speech center in San Francisco, it was found that 20 percent of them had the hearing of 70-year-old men. Tests at 'rock' concerts have measured sound up to 130 decibels, which is about the same as that produced by some jet engines. Such high levels are capable of causing irreversible hearing damage.

Stress Hurts Work

◆ The London *Medical News-Tribune* showed that too much stress at one's work can lead to mental illness, accounting for more lost working days than influenza and the common cold put together. Stress is now one of the fastest-growing causes of days lost from work. One in six workers is affected. Last year over 36 million workdays were lost in Britain because of it. Much of the fault was laid at the door of management for their lack of consultation and communication. Said the medical journal: "There is a correlation between the level of morale of employees and the quality of concern of senior management for the people they employ."

Suicides from Pressure

◆ Ivor Mills, Professor of Investigative Medicine at Cambridge, England, says that increasingly competitive jobs are causing more people to attempt suicide. The trend toward ever greater productivity forces workers into acute stress conditions as they are

unable to cope with increased demands on their efficiency in exchange for more pay. If the trend continues, Mills warns, more and more workers will attempt self-destruction. In the past seven years, attempted suicides in England and Wales shot up from 50,000 a year to 90,000, he said.

Lice Making Comeback

◆ Lice infestations are increasing at all social levels. A British scientist estimated that "the best part of a million" people in his country were infested by head lice. The youth culture that results in

poor hygienic conditions, in long hair improperly cared for and sharing of clothing and beds, contributes to head and body lice. The crab louse, a cousin to head and body lice, usually inhabits the pubic region and is passed on by sexual contact. The sexual promiscuity of today, as evidenced by epidemic venereal disease rates, finds a parallel in increasing cases of crab lice.

Children Contract VD

◆ Officials in Iowa treated a 7-year-old boy for venereal disease acquired through direct sexual contact. Another boy,

age 11, and a girl, age 12, also were treated for gonorrhea. The two boys named the girl as their contact.

Silicone Injections Can Kill

◆ Many women attempt to enlarge their breasts by means of liquid silicone injections. So widespread has this practice, and its complications, become that medical authorities now have issued a full-scale warning to the public. Deaths, massive abscesses requiring removal of the breast, and other serious side effects have followed silicone injections.

Printed below is the annual statement of ownership, management and circulation for "Awake!" as required by law:

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