

Awake!



I W MALAWI

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DRESSING in a Modest and Attractive Way



AUGUST 8, 1976





Reg. U.S. Pat. Off.

August 8, 1976
Vol. 57, Num. 15

Average Printing Each Issue:
10,025,000

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Five cents a copy

Watch Tower Society offices
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 \$1.50
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135 \$2.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5 \$1.50
England, Watch Tower House, The Ridgeway, London NW7 1RN \$1.50
Hawaii, 1228 Pensacola St., Honolulu 96814 \$1.50
New Zealand, 6-A Western Springs Rd., Auckland 3 \$1.50
Nigeria, West Africa, P.O. Box 104, Yaba, Lagos State N1.10
Philippines, P.O. Box 2044, Manila 2800 P8
South Africa, Private Bag 2, P.O. Elandsfontein, 1406 R1.30
(Monthly editions cost half the above rates.)

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

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

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

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

MALAWI

What's Happening There Now?

WHENEVER Malawi is mentioned anywhere in the world, the question is often asked: What's happening to Jehovah's Witnesses there? The reason is that, in recent years, Jehovah's Witnesses have been the target of savage persecution in Malawi. The *Report on Torture*, published by Amnesty International in 1973, explains:

"Well-substantiated reports indicate that both in 1967 and in 1972 the Young Pioneers [the youth wing of the Malawi Congress Party (MCP)] and their supporters inflicted torture on the Jehovah's Witnesses in the form of rape, beatings, shaving with broken bottles, and burning. In the autumn of 1972 these persecutions caused a number of deaths and the migration of some 21,000 Jehovah's Witnesses to Zambia, where several hundred died in an inadequate refugee camp."

When expelled from this camp in Zambia in December 1972, many Witnesses suffered brutal treatment on being returned home to Malawi. So, eventually, refugee camps were established across the border in Mozambique. Well over 20,000 Witnesses came to live in these camps from early 1973 to August 1975. Then a change occurred, as a more recent report of Amnesty International tells:

"In June 1975 the FRELIMO government took power in Mozambique, and shortly thereafter, a number of highly placed officials in the FRELIMO government began to attack the Jehovah's Witnesses . . . Probably as a result of this the refugee camps in the Vila Coutinho/Mlangeni area appear to have been closed during the month of August.

From independent witnesses, Amnesty International knows that Jehovah's Witness refugees in large numbers were seen on the Malawi Mozambique border in late August [1975], apparently confused as to where to go next."

Last year, shocking atrocities were committed on a massive scale against these Witnesses as they were forced to return to their homes in Malawi. Newspapers world wide began carrying reports about this. Malawi government officials denied these reports, or claimed that they were exaggerated. But what are the facts?

Overwhelming Evidence

The facts are that scores of these atrocities were documented. The names of the Witnesses brutalized, the identity of their attackers and the places where these things occurred were supplied.* Commenting on the London *Observer* headline article about these atrocities, R. E. S. Cook, in a letter to the *Observer*, stated:

"Colin Legum's article last week concerning reported atrocities against Jehovah's Witnesses in Malawi came as no great surprise to me. Similar reports reached the British Press a few years ago. At that time I was working in Malawi. My experiences then leave me in no doubt, first, that the present reports are substantially accurate, and secondly that now—as before—nothing officially will be done to assist these harmless and defenceless people.

"That persecution was taking place I was able to verify from Malawi Government files (monthly reports by District Commissioners to

* *Awake!*, December 8, 1975, and March 22, 1976.

"That persecution was taking place I was able to verify from Malawi Government files."

the Office of the President). That nothing officially would be done to assist the Witnesses became clear from the largely meaningless proceedings of the Commonwealth Parliamentary Association, whose annual conference was then being held in Malawi. I attended it as an interested spectator and on several occasions had the opportunity of speaking with delegates. In private the persecution of the Jehovah's Witnesses was a major talking-point, but in public in the conference hall it was never mentioned."
—December 14, 1975.

Theodore C. Pinney was principal of Bunda College of Agriculture in Malawi in the early 1970's. He himself saw Jehovah's Witnesses taken away to prison, some of whom were his personal friends. Then one morning in November 1972 he was asked to come to look behind his campus residence. There he found the bodies of six men and one woman, horribly mutilated. Malawi Congress Party men told him that they were Jehovah's Witnesses.

This was too much for him, and so he protested these atrocities in person to the president of Malawi, Dr. Banda, doing so on more than one occasion. As a result, he was deported in December 1972. In a letter this spring Pinney explained:

"When the persecution becomes official government policy, when one is instructed from the Regional Minister's office to dismiss all employees and students who are Jehovah's Witnesses, and then the blood is spattered over the campus because one was slow to obey, it is no longer possible to remain quiet about these things."

This harassing and persecution of Jehovah's Witnesses, with the support of the Malawi Congress Party and govern-

ment officials, is still continuing. On February 20, 1976, U.S. Congressman from Massachusetts Paul E. Tsongas wrote a constituent: "I requested and received a report from the African desk at the State Department which would appear to confirm the news reports and the articles in [the Watch Tower publications]."

The South Africa *Rand Daily Mail*, May 26, 1976, says: "The persecution of Jehovah's Witnesses in Malawi is perhaps the saddest aspect of Banda's rule. They have withstood almost nine years of vicious persecution in defence of their faith. There are hundreds of well-authenticated cases of vicious torture, cruel beatings and sexual assault by the thugs of the Young Pioneers."

In a letter to Arthur Dritz of New York, dated June 14, 1976, Bruno Kroker, Senior Press Officer of the World Council of Churches, wrote:

"We have researched the reports about the persecution of Jehovah's Witnesses in Malawi. You will understand that the World Council of Churches cannot immediately act

"When the persecution becomes official government policy . . . it is no longer possible to remain quiet about these things."

on reports, whether published or verbal, without checking them through its own sources.

"The confirmation we have received after many delays proved indeed disturbing and the General Secretary, Dr. Philip A. Potter, has written a personal letter to Dr. H. Kamuzu Banda, President of Malawi."—See pages 8 and 9 of this magazine.

Why This Persecution?

But why has Malawi mounted this sus-

tained persecution of Jehovah's Witnesses?

It is because Jehovah's Witnesses refuse to buy the Malawi Congress Party card. This card declares the holder to be a member of the ruling political party of Malawi. But for Jehovah's Witnesses to buy a political card and thus join a political party would be an open denial of what they believe and stand for.

Jesus Christ said of his followers: "They are no part of the world." And he told a first-century political ruler: "My kingdom is no part of this world." (John 17:16; 18:36) Therefore, Jehovah's Witnesses believe that joining a political party is wrong for them. They are not being obstinate or unreasonable. They would gladly buy an identification document, or even a card that declares them to be tax-paying citizens of the country.

Do you feel that it is right for Malawi party officials to use murderous force to try to coerce people to violate their Bible-trained consciences by joining a political party? Was it right for the Roman Empire to insist, under penalty of death, that early Christians put a pinch of incense on the altar as a sacrifice to the emperor? Nations that grant freedom of worship do not do such things. But Malawi, despite its profession of granting its citizens freedom of worship, is resorting to atrocities in its efforts to force Jehovah's Witnesses to take part in politics.

The Continued Persecution

The principal prison in which Jehovah's Witnesses have been confined since their return from Mozambique is called Dzaleka. It is located near Dowa, north of Lilongwe. Notes smuggled out of there tell of terrible suffering.

"Even though one is very sick he or she is forced to go to work," a Witness in Dzaleka wrote on the only writing material available, some toilet paper. "Sick children

are sent to Dowa hospital . . . They do not take care of patients who are Jehovah's people. We call Dowa hospital a butchery of Jehovah's people. They provide full treatment for those sick who have cards of M.C.P. [Malawi Congress Party]."

Another note on a scrap of cement packaging was received in April of this year. It says that, of the Witnesses in Dzaleka, seventy have died—sixty-five children and five adults. Nevertheless, the note adds: "Pleasant news. Brothers and sisters all very happy faces although per-

**"I could not go to buy
or to fetch water."**

secuted and carrying stones," evidently as part of their forced labor.

Despite the hard conditions, the Witnesses have arranged to carry on their Christian meetings in prison. A Witness writes: "Everybody now is strong in the faith. We arranged to have three meetings every week. We conduct the meetings in the cells where the men are kept. We have arranged for Sister 'X' to take charge of the [meetings of the] sisters."

Even the Memorial of the death of Jesus Christ was celebrated in small groups in Dzaleka. A Witness reports: "Almost every cell sang songs before the talk and they did so after the assembly. . . . Sure you can be pleased to hear that 1,601 attended the assembly on our lovely day April the 14th, and that over 13 partook of the emblems."

Evidently most of the Malawian Witnesses are not in prison. Many have fled to other countries, where their Christian brothers have kindly helped them. One person who fled is Brother 'Y.' He had belonged to a congregation of Jehovah's Witnesses at Monkey Bay, Malawi, before fleeing to Mozambique in 1972. From

southern Africa, where he fled, he writes, in a letter dated June 6, 1976:

"In 1975 we were forced by the Malawi government to go back to Malawi from Mozambique. When we reached Malawi they started persecuting us. But I survived because my village headman did not report to the persecutors about me. But it was of no use because I could not go to buy or to fetch water, so I decided to leave."

On the other hand, in some parts of Malawi Witnesses apparently are able to carry on life in a somewhat normal way. "Many policemen are sympathizing with our treatment," as one Witness writes. But it is the Malawi Congress Party men who are usually bent on searching out the Witnesses to hurt them and have them imprisoned. This makes life hazardous.

In a message from Chintechi, Malawi, a Witness hiding in the "bush" was able to get a letter out of the country. He names Witnesses who "were badly beaten until they fainted at Munkhokwe field." However, a very recent report indicates a turn for the better, in that Witnesses are no longer forced to live in the bush.

From Nkhata Bay, Malawi, a Witness writes: "The chief Timbiri asked the brothers if they will join politics by having

the card, but they all refused. So he pushed his chair and went near them and started beating the brothers. He took the head of one brother and the head of his wife and smashed them together. Two brothers and their wives were all red in colour because of blood."

Summing up, a Witness reporter in a bordering African country said: "The enemy is doing anything that he thinks will weaken the brothers and sisters. In some areas they arrest both brothers and sisters. In others they pick out brothers, especially elders and those they know to be responsible. At times these arrests are done by local party people who know the brothers, and they take them to the police. It is similar with babies. At first they used to take them away from parents. At other times they let them go with them to prison, as you have had reports of babies dying in Dzaleka. They do anything they think will discourage the brothers."

How do you feel about these things that are being done to Jehovah's Witnesses in Malawi? Do you feel moved to express yourself in behalf of such innocent sufferers? Did you know that many persons are doing so, including high officials from around the world?

WORLDWIDE PROTEST

Against The Atrocities

JEHOVAH'S WITNESSES have written literally tens of thousands of letters to Malawi officials in recent months, including those to President Banda. They have

asked that something be done to relieve the suffering of their Christian brothers and sisters. But as the atrocities become common knowledge, and are verified by

TOM HARKIN

U.S. Senator, Iowa

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INTERESTS:
AGRICULTURE
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Congress of the United States
House of Representatives
Washington, D.C. 20515

February 4, 1976

His Excellency the Life President of Malawi
Ngwazi Dr. H. Kamuzu Banda
Central Government Offices
Private Bag 301
Capital City
LILONGWE 3
Malawi, Central Africa

Dear President Banda:

I am compelled to register with you, as a responsible leader of Malawi, my total indignation and outrage at your government's treatment of Jehovah's Witnesses. The chronology of religious persecution — petty harassments, brutal beatings, sexual abuses, family separations, inhumane imprisonments, and murders — as reported by credible American newspapers, is a heinous policy bordering on genocide.

I am familiar with the beliefs of Jehovah's Witnesses, including their universal disavowal of temporal political organizations and political parties, and the sincerity which comes with holding those tenets. Anyone familiar with these people knows that they are conscientious neighbors and citizens, and under no circumstances could they be considered a threat to any existing political order.

The free exercise of religious belief is an essential component of liberty and freedom. It is recognized as one of the most basic human rights; and is, in fact, guaranteed to Malawians under your 1966 Constitution. I appeal to you to reconsider and reverse your policy, and to halt this persistent violation of internationally recognized human rights. Not to do so can only earn you the contempt of defenders of human dignity everywhere in the world.

Sincerely,

Tom Harkin
Tom Harkin
Member of Congress

TH/cb

more and more independent sources, many besides Jehovah's Witnesses are now adding their voices to the growing protest to Malawi officials.

For example, United States Senator Frank Church spoke out against the persecution, and said in the Senate: "I ask unanimous consent that an editorial from The Wall Street Journal and an article written in Zambia by Dial Torgerson for the Los Angeles Times which reveals what is happening to the Witnesses be printed in the [Congressional] RECORD." There was no objection, and so these articles were entered into the Congressional Record on page S224, January 21, 1976.

Then George E. Brown, Jr., of the U.S.

House of Representatives, spoke out in Congress, his words being entered in the Congressional Record on page E262, January 28, 1976:

"A law in Malawi, which has a one party government, states that every citizen must have a party card. The Witnesses refuse to carry one, and thus have subjected themselves to persecution."

Brown then said: "I urge my colleagues to read the following articles on this subject, which I would like to insert in the CONGRESSIONAL RECORD, and to consider taking a more active role in trying to change the course of such events by direct communication with government officials in Malawi and by altering the priorities of our foreign policy. Our policies should be a reflection of our horror, not a mirror of our apathy."

And more has been done than just enter press reports regarding the persecution of Jehovah's Witnesses into the Congressional Record. Many U.S. government officials have written directly to Malawi President Banda about the matter. One such letter, you will observe, is reproduced on this page.

Other governments, too, have expressed themselves on the persecution of Jehovah's Witnesses in their parliaments. On February 17, 1976, Bent Honoré, a member of the Danish Parliament, telephoned the branch office of Jehovah's Witnesses. He wanted the persecuted Witnesses in Malawi to be informed that the Danish Parliament had discussed their plight "so they will

know they are not forgotten. So this can be an encouragement to them."

Also, the atrocities against the Malawian Witnesses prompted extended discussion in the Lower House of the German Parliament at Bonn in March 1976. For instance, responding to a question, Minister Wischniewski said, in part: "The federal government has taken the reports of persecution of Jehovah's Witnesses in Malawi as an occasion to have the ambassador express the German opinion to the Malawi government."

Result of Investigation

As noted in the previous article, the Senior Press Officer of the World Council of Churches (WCC) says that that organization has made its own investigation of the atrocities against Jehovah's Witnesses in Malawi. As a result, the letter reproduced here on these pages of *Awake!* was written to President Banda by the head of the WCC, Dr. Philip A. Potter.

Then, in June 1976, the WCC also issued a press release regarding the matter. The release

said that Dr. Potter "has appealed to Dr. H. Kamuzu Banda, President of Malawi, to release members of the sect now detained in camps or arrested and held in jail. Dr. Potter urged that they be sent back to their villages to lead a normal life."

In addition, the press release noted that Dr. Potter had "requested a reconsideration of the attitude and policies of the government and the Congress Party to the Jehovah's Witnesses and urged conversa-



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WORLD COUNCIL OF CHURCHES
GENERAL SECRETARIAT

His Excellency Ngwazi
Dr. H. Kamuzu Banda
President of Malawi
Private Box 301
Lilongwe-3
Malawi, Central Africa

May 31, 1976
PP/ah

Your Excellency,

During the last few months we have been receiving representations and reports about the plight of Jehovah's Witnesses in Malawi and the information we have on this matter causes serious concern to us.

These reports particularly refer to the Jehovah's Witnesses who have returned recently to Malawi from the neighbouring countries. There is substantial evidence to show that they have been subjected to considerable harassment and persecution by local officials and members of the Youth League. Reports have come to us that many were tortured. The information we have received about Jehovah's Witnesses in detention camps near Dzaleka is most disturbing.

We are not unaware of the difficulties that have existed during the last several years between the Jehovah's Witnesses in your country and the political authorities there. We also realise that their teachings on, and attitude to, the state have in part at least contributed to this tension. The World Council of Churches, as you are aware, has always encouraged participation by all Christians in the welfare of the countries in which they live.

But the fundamental human right of such participation also involves the freedom to dissent as well as the freedom to refuse to join any particular political grouping or party. We, therefore, feel that your country's apparent policy of compulsory membership in the Malawi Congress Party is a curtailment of human rights and that punitive measures against those who do not take membership are unjustifiable. The WCC has attempted to uphold human rights everywhere and for all and we express our deep concern about the Jehovah's Witnesses in Malawi, especially those who are reported to be in detention or under arrest for refusing to buy membership cards of the Congress Party.

tions with their leaders with a view to exploring how best a lasting solution can be found to the problem."

More Protests

The protests to the Malawi government in behalf of Jehovah's Witnesses have taken different forms. For example, there is *The Examiner* article of April 6, 1976. This Independence, Missouri, newspaper explains that Blantyre, Malawi, is Independence's sister city, and says:

"Money has been solicited and sent to Blantyre. Dr. Banda even visited Independence in 1968 and blessed everyone with the tip of a lion's tail at a luncheon at Stephenson's Apple Farm. Like it or not, we are in quite thick with the notorious doctor and his city of Blantyre."

The Examiner writer, Keith Wilson, Jr.,

then protests: "I would suggest that the city council either cancel out the relationship post haste, or following the philosophic lead of Dr. Banda, start preparing a suitable ceremony to commemorate Adolf Hitler's birthday on April 20."

Yes, what has been happening in Malawi has caused great concern to many people who are personally acquainted with President Banda. Some of these people remember Dr. Banda from his school days in the United States and in England, where he attended various universities and received premedical and medical training.

One of his former teachers at Wilberforce Academy, Flora Isabel Askew, exclaimed on hearing about Dr. Banda's treatment of Jehovah's Witnesses: "Oh, my goodness, how could he have deteriorated into something like that?" She recalled that when she met Banda in the 1960's "his whole hope was that he was going to be able to free his people."

called that when she met Banda in the 1960's "his whole hope was that he was going to be able to free his people."

Appeals for Consideration

Many letters to President Banda contain moving appeals for him to furnish relief to innocent Malawian citizens who are suffering unjustly. For example, this February a former associate of his in England, Lord MacLeod of Fuinary, wrote to Dr. Banda. He asked to be forgive-

H.G. Ngwazi, Dr. H. Kamuzu Banda

May 31, 1976

It is quite possible that some of the reports which have appeared may not be correct. But as we have indicated there is much evidence of continuing hardship caused to the Jehovah's Witnesses by local officials and members of the Youth League, etc.

We therefore appeal to you to take appropriate measures by which those now detained in camps and those arrested are released and can go back to their villages to lead a normal life. We further request you to reconsider the attitude and policies of the government and the Congress Party to the Jehovah's Witnesses and to engage in conversations with their leaders in the country with a view to exploring how best a lasting solution can be found to the problem. We assure you of our support and cooperation for such efforts.

With all good wishes to you and to the people of

Malawi.

Yours sincerely,

Philip Potter
General Secretary

P.S. In view of the interest of the wider public in this matter we intend to release the contents of this letter after a fortnight.

en if he was wrong in addressing him as *doctor*. But he explained that "it is the way we used to address you, long years ago, in Community House, Clyde Street, Glasgow."

Lord MacLeod is not one of Jehovah's Witnesses, yet he went on to say that what prompted his letter were "recent press reports here regarding Jehovah's Witnesses in Malawi." He then noted regarding the Witnesses: "They are well known, throughout the world, for their peaceful, industrious lives. . . . So do please reply to me personally. If I only get an official reply from one of your subordinates, I can only assume you are not approachable on the subject and must draw my own conclusions."

An especially moving appeal was made to President Banda in a letter written on May 26, 1976, by Dr. Walter King:

"Please let me identify myself before I take the liberty of speaking to you about a matter which is close to my heart. In 1968, I was the surgeon who was President of the Medical Board of Piedmont Hospital in Greensboro, North Carolina, U.S.A., when that hospital closed its doors.

"Through certain church associations (including Jehovah's Witnesses), we learned that your fine, developing country, among others, was one whose medical facilities were sufficiently limited at that time, so that our material . . . would find utilization in service to humanity, much as it had in our own little hospital. . . . Our decision was prompt to ship our small but heartfelt offering to serve Malawi's medical needs. . . .

"You and I are scientists by profession, and it is difficult for us to understand how a person could have such a deep belief in any religion that they would die sooner than accept a blood transfusion, but I assure you that from our experience in this country, these people are indeed so dedicated to their religion (and this is one of their beliefs along with separation from politics and war) that they will lay down their lives rather than breach it. They will not accept blood even for the most serious surgery. Perhaps you may feel, as I do, that if we guide this type of dedication into national pride and

citizenship, the rewards will more than pay for the tolerance of their admittedly opinionated beliefs. Therefore, in my efforts to imagine myself in your position as President of Malawi, it occurred to me that it might be a stroke of political genius to win the united effort of the Jehovah's Witnesses as a group to prove themselves in Malawi to be the kind of good citizens any country would be proud to have. This will come in their appreciation for your hoped for tolerance of their religious convictions.

"It may be that I am peculiarly qualified to make this request of you, Mr. President, because of the fact that I know these people from a physician's standpoint. It so happens that, though I am a Catholic, I believe in their rights to refuse blood in my surgical management of their problems, and at the same time they repay me for my tolerance by adhering to even my smallest requests for their early ambulation, belief in my medical advice, and complete faith in my sincerity. In my business dealings with them, I have found them to be 100% honest, gutsy to the point of exercising spectacular courage, and loyal out of all proportion to necessity. If I were the leader of a whole nation of these people, I sincerely believe it would pay in dozens of ways to permit their freedom of thinking, as they set an example for others to stimulate national pride by their industry, Christianity, and honesty, even to paying taxes."

On May 31, 1976, President Banda announced the forming of a new twelve-member cabinet, Dr. Banda himself becoming Justice Minister. Is it possible that Dr. Banda has been misinformed regarding Jehovah's Witnesses? Has he been led to believe by past or present advisors that the Witnesses are an obstinate, lawless people? Those who are personally acquainted with Jehovah's Witnesses know that such charges are false.

True, to persons who fail to look at the matter from the viewpoint of Jehovah's Witnesses, refusing to buy a simple, inexpensive political card may appear to be obstinate behavior. Yet to the Witnesses, *worship of God is involved*. It re-

minds one of what occurred in ancient Medo-Persia, when certain men who hated Daniel, the Hebrew, had a law passed. This law decreed that, for thirty days, any person petitioning any god or man except the king would be thrown to the lions.

Daniel did not want to face those lions, any more than Jehovah's Witnesses want to go into prison, or be beaten or raped. Yet Daniel immediately prayed to Jehovah God. He was not a lawless, obstinate man. But worship of God was involved, and such worship rightly takes priority over any temporal authority. (Dan. 6:4-10) Even Jesus' apostles, when faced with a similar situation, said: "We must obey God as ruler rather than men." —Acts 5:29.

Possible Solutions

Actually there could be a simple solution to the problem. If a card were prepared that is simply an identification document, then the Malawian Witnesses would gladly purchase it, since the Witnesses in many lands pay for and carry such a card in obedience to the law of their own countries.

But perhaps the best solution would be simply to allow Jehovah's Witnesses, in the interests of freedom of worship, the liberty not to buy a political card. Many

Dayton Daily News

Fri., April 9, 1976

Friends distressed at turnabout by Banda

By BETTE OWENS

Those who knew Hastings Kamuzu Banda, now president of the African country of Malawi, when he was a student at Wilberforce Academy in the 1920s say they've lost their long-held respect for him.

Reports prevail that Banda, now 70 and the only Wilberforce graduate to become a head of state, has become an oppressive dictator who persecutes Christians.

"I heard he's committing atrocities against Jehovah's Witnesses and I said, 'Oh, my goodness, how could he have deteriorated into something like that?'" said Flora Isabel Askew, a long-time Wilberforce teacher who taught Banda at Wilberforce Academy, from which he was graduated in 1926.



Hastings Kamuzu Banda

THE ACADEMY, which offered high school and college courses, later became Wilberforce University.

Miss Askew, 70, said she intends to write to her former pupil who later attended pre-medical school courses at Indiana University to "appeal to his better nature. It just seems impossible to have known someone, then get this information. How can he call himself a doctor?"

Jehovah's Witnesses are being brutally beaten by members of the Malawi Congress Party, sexually abused, thrown into concentration camps and starved to death because they won't join the party, according to reports from the southeast African country.

"Their babies are being buried in shallow graves," said a Daytonian who recently returned from what he called "an impossible seven-year stay" in

do if the Africans were in control. He would guarantee these freedoms."

Miss Askew, who said she last saw her former pupil in the 1960s when he sent for her and two other Wilberforce teachers to attend a U.S. State Department function in his honor, said, "His whole hope was that he was going to be able to free his people."

"HE LOVED US and wanted to know what was going on here (Wilberforce). And, of course, he told us something of his aspirations for his country. His face was full and round and live as it could be."

Miss Askew examined a recent picture of Banda and exclaimed, "Oh, no father. Now he has deteriorated. He shouldn't look like that. I'll be 80 years old. His face was full and round and live as it could be. Look at it."

life with full godly devotion and seriousness." (1 Tim. 2:2) The more than 20,000 Witnesses in Malawi can indeed be a powerful force for good and peace to the country if they are permitted to carry on unmolested in their Christian worship.

Jehovah's Witnesses have appealed officially to President Banda in writing to discuss such possibilities with their representatives. If any persons individually wish to express to President Banda by means of telegrams or letters their feelings on this situation, his address is as follows:

His Excellency the Life President of Malawi
Ngwazi Dr. H. Kamuzu Banda
Central Government Offices
Private Bag 301
Capital City
Lilongwe 3
Malawi, Central Africa

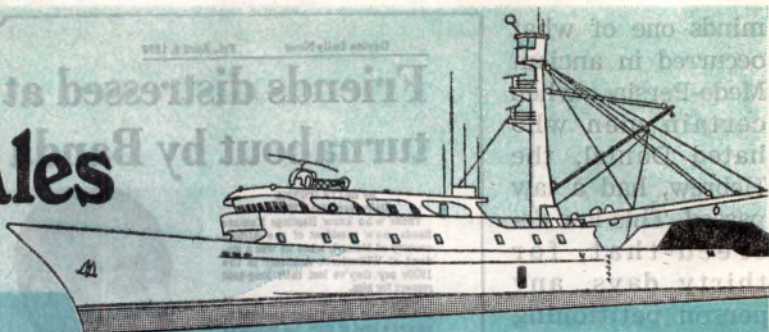
nations take pride in the fact that their citizens are free to hold a variety of opinions without being persecuted. And these nations are respected by other nations for tolerating diversities of belief.

With the good of all in view, Christians world wide will be praying concerning President Banda. They will do so in keeping with the Bible encouragement to pray "concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet

Tuna Tales and

FISH-FOOD FACTS

By "Awake!" correspondent in Ecuador



WHICH would you prefer, a story or the facts? Well, how about both? How about some tales on tuna fishing for the man of the house and some interesting food facts for the other family member who usually winds up cooking the fish.

This South Pacific seaport town of Manta in Ecuador is known as the tuna-fishing center of South America. At this moment I can see a number of tuna boats anchored out in the harbor. Really, it is an ideal place to pick up firsthand information from the men who are actually engaged in this type of fishing.

For example, did you know that tuna comes in a variety of sizes? Why, one member of this fish family has been known to reach a weight of 1,500 pounds (680 kilos) and more! No wonder certain local fishermen call it the horse mackerel! The skipjack tuna, however, averages a modest 10 to 15 pounds (4.5 to 6.8 kilos).

These commercial fishermen are mostly interested in two species, the skipjack and the yellow fin. Of the two, the yellow fin is the larger and sometimes may weigh up to 120 pounds (54 kilos). It is generally preferred for canning due to its

higher percentage of white meat. However, without exception local fishermen say that their preference is the smaller tuna, since they have much more flavor and are not as dry and tasteless as the larger fish.

Fishing for Tuna

A friendly captain with whom I talked here is of Yugoslav descent. Having spent some twenty-five years up and down this Pacific coast, he was able to relate some very interesting information based on personal experiences. For one thing, I was amazed to learn how a school of tuna is located. "When looking for fish," the captain explained, "we keep a man in that lookout post up there at the top of the mast from six in the morning until six o'clock at night. He must have very keen vision because our success depends on his ability to locate the fish. Really, what he is looking for is a flock of seabirds. You see, the tuna are doing the same thing that we are. They are searching for food. Once we find the right temperature of water, and the small bait fish the tuna feed on, we are sure to have good fishing."

"But how do the birds fit into the picture?" I asked.

"Well, let me describe a typical scene when the fish are feeding," replied the captain. "Off in the distance, the man in the lookout tower spots this flock of seabirds reeling around and diving down. As we get closer we can see these huge fish just churning the water into a frenzy; thousands of bait fish leaping about, trying to escape the tuna below, while frigate birds are diving down from above trying to snatch a meal on the wing."

Believe me, as I listened to this captain's animated description, punctuated with his emphatic gestures, it gave me the fishing fever!

Skill and Experience Needed

Here in Manta I learned that the tuna are usually caught in one of two ways. If it is a bait boat, the men begin fishing right away. This is a boat that carries live bait. These they throw out into the school of tuna to keep them near the surface of the water and in the vicinity of the boat. At the same time, the crew throws out short lines with fishing jigs attached. When the tuna bite, mistaking the jig for a small fish, they are yanked up into the boat. This continues until the tuna leave or the boat is filled.

Or the boat may be a purse seiner, in which case the fish are trapped in a long net, or seine. It is a method that requires a great deal of skill, good judgment and lots of experience. Before letting out the net, experienced eyes must look over the school of tuna and answer some important questions. How large is it? Will it run 30, 60, or over 100 tons? This is critical, as an overloaded boat or net can mean the loss of lives or costly equipment.

Once it is decided that the crew and

boat can handle a particular school, orders are given to launch a smaller power boat holding the end of a long net, the average size of which is about 500 meters (1,640 ft.) in length and about 55 meters (180 ft.) deep. Pulling the net out as it goes, the motorboat then makes a wide circle around the fish. Once this is completed, the other end of the net is attached to the mother ship. Power winches now begin to pull in both ends of the net. From this moment on a number of things can happen.

If one side is pulled in too fast, the net can twist and the fish will get away completely. If the water is very clear, the tuna may see the net and swim under it. For this reason the fishermen usually prefer, slightly murky waters. However, one fisherman said that he had seen occasions when the water was very clear and yet the fish did not swim under the net. And why? On that occasion there happened to be a cold layer of water down below and the tuna refused to enter it in order to swim under the net for escape.

If there are sharks nearby, they may rip holes in the net and thus a large part of the catch may get away. This happens when a fish gets entangled in the net. A shark will suddenly appear, grab the fish and rip the net in the process. Another experienced fisherman told me that there seems to be something in the flavor of nylon nets that sharks like, as they often seem to bite holes in the net without any apparent reason.

However, many times sharks are trapped inside the net along with the tuna. Then what? They usually wind up as part of the catch. Surprisingly, some say that sharks are not dangerous while inside the net. Different accounts have been related where crew members have had to dive

into the water to repair a tear in the net, always keeping within the inside circle of the net. Later, when the catch was hauled up huge sharks were found trapped within.

One fisherman explained it this way: "You see, the shark has just one thought in mind when he finds himself trapped inside the net, and that is to get out. So, he just keeps going around and around looking for a way out. I wouldn't be afraid to swim with a half-dozen sharks while they are inside the net. "But," he added hastily, "I wouldn't do the same thing in open waters!"

Something More Dangerous than Sharks

At the moment that the catch is being brought in, there is something that is potentially more dangerous than sharks—high seas and the tremendous weight of the tuna catch. Handling the weight of 60 to 100 tons requires extreme care.

This is how one fisherman explained it. "As the net gets smaller, the fish have no place to go. They panic and try to swim away. And what a pull that is! Have you ever felt the tug of a big fish on the line? Well, think of what it is like having 3,000 to 4,000 fish pulling against the net and the boat at the same time!" He recalled an experience where another captain had misjudged and encircled a school of tuna too big for the boat. Suddenly the fish bolted. The stern of the boat began to sink. However, at that moment the cables holding the net gave way under the strain. Both fish and a net costing thousands of dollars disappeared and were never seen again. An expensive lesson indeed, but it could have cost them their lives.

High seas are also dangerous, especially when lifting the catch out of the water.

Since the boat is floating on the surface, a large wave will lift it a number of feet into the air, but the catch tends to remain at the same level in the water. One can easily see what an extra strain is put on the equipment at that moment. To prove his point, the captain pointed over to his boat where one of the large booms was being repaired. "That thing snapped just like a matchstick when this wave came along." But then he assured me, "Fortunately no one was hurt and we were able to get our catch in with the aid of a makeshift boom."

After a successful haul the fish are quickly put down the hatch on ice or in cold brine, and a tired, but happy crew now heads for the processing plant.

Food Facts

When the fish arrive at the tuna cannery, before being cleaned and cooked by steaming, they are separated according to size. This is necessary so that the fish are evenly cooked, the larger fish taking longer to cook than the smaller ones. After cooking, the fish are left overnight to cool. Then the meat is easily taken off the bones and the skin is removed. Next, it passes through a series of sharp knives that cut the fish up into chunks ready to be canned. The solid pieces go into what is here called *lomitos* or chunks, and bring a higher price. The smaller bits and pieces are canned as *rayado*, meaning grated tuna.

Here are some interesting facts about the food value of this "chicken of the sea" that you may not know. Canned tuna is said to consist of food matter 80 percent of which is usable by the human body. Its protein content by weight is much higher than such popular meats as beef, lamb and pork. At the same time, its calorie content is considerably lower, especially

if the oil is drained off, or if it is packed in water. Also, according to nutritional authorities, saltwater fish, including tuna, are good sources of iodine.

Maybe you are getting hungry after all this fish talk. If so, here is a recipe for tuna-fish salad that can be fixed up quickly. Take a can of tuna, drain and flake. To this add a half cup of chopped celery, a tablespoon of lemon juice, one-fourth cup of chopped sweet pickles, and mix with one-third cup of salad dressing. You can either serve this on a leaf of crisp lettuce, or, if you prefer, have it on toast as a delicious open-faced tuna sandwich.

Another favorite with many is creamed tuna. To prepare a meal of this for two persons, the sauce is made by melting two tablespoons of butter or margarine in a saucepan. Then add two tablespoons of flour, stirring well to avoid lumps. Add a half teaspoon of salt and blend in a cup of milk. Once the sauce begins to thicken, add a can of tuna that has been drained and flaked. This creamed tuna can now be served hot over mashed potatoes, rice, noodles or on toast.

Fresh tuna, of course, is preferred by those living near the sea where it is available. A local favorite here in Ecuador is called *atún apanado*, which means breaded tuna. The fish is filleted into thin strips so it will fry quickly. It is then dipped in a batter of flour, eggs and bread crumbs. Salt and pepper are added as desired. Serve piping hot from the frying pan and sprinkle over it a little lemon juice. For a variety the tuna can be baked whole. About half way through the baking process, add a savory sauce of flour, milk, butter, salt and pepper mixed with two cubes of chicken bouillon along with a small can of mushrooms. This is truly delicious!

And there is a variety of other ways that tuna can be prepared, such as tuna casserole, tuna patties, even tuna fondue.

Some sobering facts are also coming to light about the future supply of this valuable fish. Here on the Pacific Coast, ranging from Canada to Peru, there are estimated to be more than 300 tuna-fishing boats. Some come from as far away as Spain, the Netherlands and Japan in search of tuna. While the catch has been rather constant, there are other things that indicate that the supply is not as abundant as in former years. For example, now that there are more and larger boats, it is not surprising if the tuna haul is as great as before, if not larger. However, the length of the average fishing trip continues to climb, showing increasing difficulty in finding the fish. The international disputes over fishing rights, something rarely heard of years ago, also attest to the increasing demand and shrinking supply.

So the tale of the tuna fisherman does not seem to have a happy future, at least for the present. What the solution is to his and other pressing problems is a subject that will have to be talked about on another occasion. At that time, we will have to come back to Manta here in Ecuador, for it will continue to be an important center of facts and information on the tuna industry.

IN COMING ISSUES

- How Christendom Borrows from Plato.
- What Can Be Done About Cataracts?
- I Was a Practicer of Voodoo.

THE PHILIPPINES

In A Nutshell



By "Awake!" correspondent in the Philippines

LIKE a string of pearls spilled in the Ocean, the Philippine Islands stretch out north and south for 1,150 miles (1,850 kilometers), forming a lustrous boundary between the Pacific Ocean and the South China Sea. Nobody knows exactly how many islands there are—spewing volcanoes constantly create new ones and crushing waves of the sea destroy others—so it is simply said that there are "over 7,000." Only about 4,000 of these are inhabited. Many others have no names or are yet to be trodden on by man.

On these countless tropical islands live forty million people who speak over eighty-seven dialects and are of no less than eighty-one distinct ethnic groups! American, Spanish, Malay, Chinese and Arab influences have all left their unmistakable mark on these diverse and interesting people.

Few of us have the time and money to spend months acquainting ourselves with the people and culture of another land. But those who are able to stop for even one

day here in the Philippines can get a quick glimpse of life on the entire archipelago. Only a stone's throw from Manila International Airport is the eighty-seven-acre *Ang Nayong Pilipino*—the Philippines in a "nutshell."

A cluster of six fascinating "villages" depicts the basic regions of the Philippines: Muslim, Visayan, northern Luzon, Mountain Province, Bicol and Tagalog. Each village displays the architecture, landscape, arts and crafts that one finds in an actual native village in a particular region.

Colorful Transportation

As we enter the park, a choice of typically Philippine modes of transportation confronts us—the *kalesa* and the jeepney. The *kalesa* is a colorful horse-drawn carriage reminiscent of the nineteenth-century period of Spanish rule. Though it has been fading out in the larger cities in favor of motorized vehicles, the recent fuel shortage and price hikes have brought more and more of the time-honored *kalesas* back to crowded village streets.

But we will take a relative newcomer, the jeepney. Jeepneys caught on after World War II when a lack of mass transportation vehicles paralleled a surplus of American army jeeps. Enterprising Filipinos found that adding a longer body with two long seats in back created a four-wheeled minibus that could tackle the roughest muddy roads and rain-swollen streams with ease. The little jeepney's capacity for passengers—human, animal and vegetable—seems limitless. And often it is driven with fierce abandon.

Easy to spot, these homemade buses are

painted with vividly colored designs and further personalized with equally colorful signs such as "Forever Yours," "True Love," or "Sweetheart" on the hoods, sides and bumpers. Inside, a Bible text may decorate the dashboard, such as "Prepare to meet thy God." Add a half dozen or so brightly chromed mirrors and horns, and you have the jeepney, a fascinating blend of practicality, durability and folk art.

The Tagalog and Ilocos Regions

Our jeepney here in *Ang Nayong Pilipino* whisks us first to a replica of the Tagalog region in central and southern Luzon—the rice granary of the Philippines. This mostly flat, well-watered and fertile land brings in three bumper crops of rice in a good year.

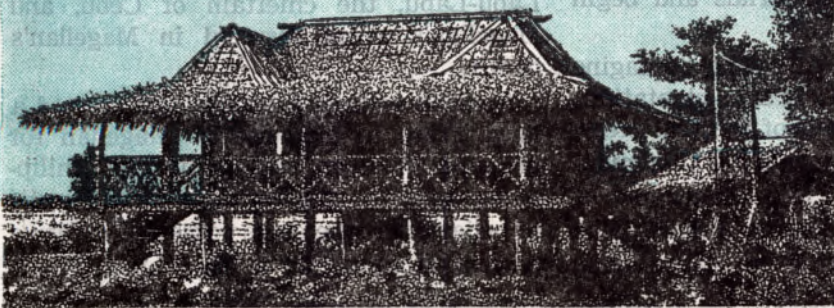
Climbing out of the jeepney, we find our attention at once fixed on several picturesque thatched-roof houses built on stilts about six feet off the ground. While heavy rains are good for growing rice, flooding is frequent, and elevated homes keep family and property high and dry. Slatted walls and floors as well as ample window area permit maximum movement of air, if not maximum privacy.

We climb the stairs and enter a farmer's hut. The floor sinks with each step. After

a few anxious moments, though, we realize that the slatted bamboo floor will not break. Inside we find that the rice farmers make good use of the time between their three annual plantings and harvests. On display are very fine, almost sheer *piña* cloth made from the pineapple plant and *jusi* cloth made from banana fiber, intricate embroidery, ceramics, and leatherwork made from carabao or water-buffalo hide. Beautiful tables and chests of native wood called narra (Philippine mahogany) are delicately inlaid with carabao bone. Such handiwork often graces expensive furniture stores around the world. So widespread is this so-called "cottage industry" that it has become one of the major industries of the islands.

As we pass by a small lake, noisy with the quacking of ducks, we are reminded of the main industry in the town of Pateros, Rizal: balut. Balut is a duck egg that is incubated for about two weeks and then cooked just before it hatches. Street vendors enjoy a booming business selling balut to hungry passersby, who relish eating the whole duckling in one mouthful, complete with feathers. Most Filipinos consider balut a real delicacy, but few foreigners acquire a taste for it.

Making our way over to the Ilocos region, we pass by some of the over 300 Philippine banana varieties and the closely related abaca plant, from which world-famous Manila hemp is produced. Industrious, thrifty Ilocano people of the narrow valley just north of Manila retain the formal, sturdy archi-



A home typical in the Tagalog region

ture of Spanish days. The large home we see here in *Mayon* was transported brick by brick from its original site in the Ilocano region.

Bicol Region

A scale replica of the 8,000-foot (2,438-meter) *Mayon Volcano* dominates this area, as the volcano itself does the Bicol region. *Mayon* is said to have the most perfectly shaped cone in the world. In 1814 its explosive fury buried the entire town of *Cagsawa* under twenty feet (6 meters) of stone and molten lava and destroyed several other towns and thousands of people. A solitary church steeple pokes through the hardened lava to remind us silently of that cataclysm. "Yes, the volcano is still active," we are told. It last erupted in 1968 and, like many of the fifty other Philippine volcanoes, still gives off its share of steam.

In the middle of the stormy typhoon belt, screaming winds are so much a part of the Bicolanos' lives that they jokingly remark that a storm is not a typhoon unless it can flip a halved coconut onto its back. The winds are feared even more than floods, so homes must be firmly anchored to the ground, able to stand up against 125-mile-per-hour (200-kilometer-per-hour) typhoons. Even though storms inevitably destroy all but the strongest homes, the happy-natured Filipinos just gather some readily available native building materials and begin all over again.

Walking along, we can almost imagine being in one of Bicol's scenic plantations surrounded by the king of tropical trees, the coconut. Even more valuable than money, the coconut palm is a cornucopia of good things for a Filipino family. The veins from the center of the leaves make fine brooms; the trunk can be a durable bridge, post, or an inexpensive water pipe;

the roots provide an abundant source of firewood. Filipino housewives even place half a coconut husk under one foot and shuffle across their hardwood floors, leaving behind a beautiful shine! Coconut shells form kitchen utensils, guitars, carvings, charcoal and first-quality gears. Butter, soap and oil are derived from coconut meat.

Many farmers will plant six coconut trees when a child is born in the family. When the youth is ready for school, the trees are beginning to bear fruit, which pays for the youngster's school expenses. As the trees get older, their fruitful products give the young man or woman a good start in life.

Visayan Region

At the heart of the archipelago are the charming Visayan Islands, basking in the prosperity of a growing sugar industry. Seventy-five percent of all the sugar raised in the Philippines is grown here, particularly on the island of *Negros*. Spanish-style homes with trellised walkways give the visitor a taste of the way of life in years gone by.

The most densely settled island, *Cebu*, is the center of a vivid historical past. In 1521 the Portuguese explorer *Ferdinand Magellan* first set foot on the nearby island of *Homonhon*. At first he received a warm welcome, but heavy taxation soon wore out native hospitality. A battle between *King Lapu-Lapu*, the chieftain of *Cebu*, and *Magellan's* army resulted in *Magellan's* death.

Spanish settlers in *Cebu* later erected a large cross to memorialize *Magellan* for bringing Western religion to the Philippines. In time, superstitious people came to believe that the cross possessed curative powers. It even had to be protected in a kiosk or shrine from religious fanatics who wanted a piece of the "miraculous" cross.

To this day those who believe in its powers pay professional dancers to light candles and dance before the kiosk. A replica of this well-known symbol of the Visayan region is displayed here at *Nayong Pilipino*.

Muslim Region

Sighting the fascinating village ahead, we forget our tired feet as we wind down the path toward it. In sharp contrast to the less colorful homes of the other regions, this village appears to be alive with color. Homes decorated with brightly painted, ornate wooden carvings—some on stilts right out over the water's edge—all encircle a white mosque with five red minarets. According to Muslim belief, the center minaret represents the Islamic god Allah, and the smaller ones at the corners, his four attendants. Inside the central mosque in each village, a large bronze disk-like gong is sounded at regular intervals each day. All the villagers respond by turning toward the mosque in prayer.

Years before the Spaniards came to the Philippines, Arab missionaries had traveled to the islands of Mindanao, Palawan and Sulu, making many converts. While today these people comprise only about 4 percent of the Philippine population, their customs certainly add a colorful splash. The men's distinctive small velvet caps or turbans, called *kopia*, and the women's long loose pants, or *kantio*, are an eye-catching part of the vivid display.

Some Muslims spend their entire lives on the water, either fishing or pearl diving, living in homes on stilts above the water, and even purchasing foodstuffs from regularly passing floating bancas or boats. *Ta-*



Homes of the Mountain Province

tayas, plank bridges, connect the homes to one another, making visiting convenient.

But not all villages of Mindanao are built over the water. Many homes are built solidly on dry ground, like the ornate one here in *Nayon*. Muslims claim that those elaborate carvings around the eaves drive "evil spirits" away. But what about the other colorful carvings protruding from the sides of the house like giant butterfly wings? These *olir* publicly proclaim the superior position of the *Datu*, or Muslim ruler of the community, who lives here with his "sultan" sons. The two smaller homes nearby are where the *Datu's* wives live. Muslim belief grants a *Datu* four legal wives and four concubines if he is able to support them. The eight wives must live in what is called "friendly competition."

Muslim grave sites are striking too. Some object symbolizing the life of the dead one is placed over each. Over the grave of a fisherman, for example, might be found a boat. A woman's grave is frequently adorned with a mirror, indicating vanity!

Mountain Province

From the big southern island of Mindanao, we travel all the way to Mountain Province in the north of Luzon Island. It takes only a few steps here at *Nayong Pilipino*. High in the mountains of that prov-

ince lives a hardy group who, amid untropically cool mountain temperatures and precipitous slopes, have created one of the wonders of the world: the famous Banawe rice terraces. Hundreds of years ago, simple tools, hard work and patience carved terraced rice paddy after rice paddy from the almost vertical mountainsides, each one watered by an intricate system of waterfalls flowing from one terrace to another. If put end to end, they would be ten times as long as the Great Wall of China, reaching over half way around the world—14,000 miles (22,530 kilometers)!

The thatched-roof homes of this region are built on four sturdy posts with a large round block of wood at the upper end of each to act as a rat guard. If one finds the ladder of the home down, visitors are welcome, so come on up. Inside, a fire is built, food is cooked and the family sleeps. During the heat of the day they spend most of the time beneath the house weaving

and carving wood. Especially popular are carvings of carabao and of ancient warrior masks, reminiscent of the days when headhunting was an accepted part of life.

The house is small because the children do not live there for long. At the time of puberty the young men are transferred to male dormitories called *atos* and young women to a separate dormitory called an *ulog*. In time, a trial marriage is arranged, but if the couple proves to be incompatible or childless, it is not formalized. Only if things work out well is a formal marriage declared.

But now it is evening and time for us to leave *Nayong Pilipino*—we have seen the Philippines in a nutshell. Our minds reflect on the diverse and unusual things here on display. From the bustling city life of Manila to the tribes of Mountain Province, one cannot but feel the magnetic charm of the simple but fascinating life in the Philippines.

'TOO EXPENSIVE TO DIE' IN JAPAN?

BY "AWAKE!" CORRESPONDENT IN JAPAN

WHETHER living here in Japan or elsewhere, death is no respecter of persons.

Neither does death wait until its victim can afford to die. Often it strikes unexpectedly, leaving the bereaved family little option other than to follow the local funeral customs regardless of the cost.

Why not take a few minutes to consider some of the funeral practices and costs here in Japan. If you have never attended a Japanese funeral, you probably will find it interesting to compare it

with funerals in your area. But reading about a Japanese funeral may aid you in another way. It is rare for a person to give much forethought to a funeral for himself or a loved one. Still, by noting what is involved in many Japanese funerals, you may conclude that it would be wise to give some thought to what options are open in your locality.

How much a funeral might cost depends on the family status and social position of the deceased. This may be less than forty thousand yen or run into millions of

yen.* The undertaker will usually suggest how much to spend. In Japan, neighbors and others will be there to see the funeral and talk about it afterward, so there is much social pressure to give the deceased "a good send-off."

The Undertaker

In some areas of Japan ancient customs still persist. One is that the people living in the same block take care of all the funeral details. However, in cities it is more common to leave all the arrangements to the undertaker. He supplies the coffin and hearse and (for Buddhists) an altar. Also, he may arrange for a place to have the funeral, flowers, taxis to and from the crematorium and the purchase of land for a grave. Help may also be offered in purchasing a suitable tombstone and a household altar if the Buddhist family does not already have one.

Most undertakers are registered with the Ministry of International Trade and Industry, but that is not compulsory. A fairly representative pamphlet put out by a registered undertaker advertises two sets of funeral altar, coffin and accessories. The "A" set costs up to 200,000 yen, while "B" is about half that price. Of all the accessories, only three material things remain after the funeral: a register containing the names of the mourners, a

* As an aid to understanding costs, an American dollar is worth about 300 yen.



tablet bearing the posthumous name of the departed and a cinerary urn and wooden box for holding the ashes.

Of course, one need not stop at the prices shown on the pamphlet. Some people may feel that the family's status or the social position of the deceased calls for something more expensive. For example, an ordinary coffin made of red lauan wood with a veneer of paulownia will cost 20,000 yen. A more expensive wood like cypress may cost 200,000 yen.

Private undertakers are increasing and each one has his own price. They do not have an installment plan like their registered counterparts and their starting fee is about 300,000 yen. Knowing these things, one is not surprised to hear, as at a recent funeral, that the fee of the undertaker alone was 2,000,000 yen.

Funeral Service—Where?

Whether Buddhist, Shinto or "Christian," the customary place for the funeral service is in the home of the deceased. People who live in small apartments, though, may feel that they should rent a larger place. Out of preference or due to the large numbers expected, some persons rent a room in a temple. One family recently paid 6,000,000 yen for the use of a room in a famous temple. Exhibition halls and gymnasiums are especially suited to large Japanese funerals.

Vigil over the Dead

Either on the night of the death or the night before the funeral members of the immediate family, relatives and close friends stay awake to watch over the dead. In ancient Japan this vigil lasted a week. During that time there was much feasting and dancing in the hope that the soul of the dead would return. A similar motive was behind a custom that persisted until recently, that of climbing onto the roof of the dead one's house and loudly calling his name.

The funeral took place at night. It must have been an eerie experience in those days to be in such a funeral procession, a long way from the homes of the people, walking slowly toward the mountain grave with a few lanterns and with a Buddhist priest or two ringing small bells and chanting. Nowadays, funerals are held in broad daylight, and in the cities the procession has taken on the form of a car ride to the crematorium. Only the vigil over the dead remains, shortened to one night.

The Funeral Service

If you have seen one Buddhist funeral service you have almost seen them all. In the room is the altar with a photograph of the deceased. The coffin is behind the altar, while in front of it are the incense holder and burner.

Members of the immediate family, then other relatives, and then friends and acquaintances take their turn in paying their last respects. At large funerals a list of names is compiled and read aloud so that this part of the service proceeds smoothly. What is someone coming to a Buddhist funeral service expected to do? Holding a rosary in his left hand he first bows to the priests and members of the immediate family. Then he faces the altar and bows toward the photograph of the deceased. Moving closer, he takes some incense off

the holder and drops it into the burner. Finally, with both hands at his sides, he bows his last farewell to the departed.

This part of the service often takes place between Buddhist sutra chanting by one or more priests. A priest, for his part in the service, receives a commission that varies greatly according to the temple, sect and rank of the priest. At one recent funeral the priest received 10,000 yen, while at another funeral a priest was given 500,000 yen. So even the religious service at a funeral can be costly.

Cremation or Burial

At the end of the funeral service the coffin is put into an elaborate hearse and taken to be cremated or, in a few instances, to be buried. Even when someone is cremated, the remains are usually buried in a grave, though a small one.

How much does a grave cost? Well, in Japan land is scarce and expensive. A plot 90 x 90 centimeters (about 35 inches square), currently the conventional size, costs some 200,000 yen. And that is not the end of the matter, for next comes a stone marker on the plot. Depending on its size, shape, workmanship and type of stone, the marker may cost from 200,000 to 800,000 yen. The most common type has four square parts. The top one is a rectangular prism with the family name cut into the front face and the posthumous name on the side.

Posthumous Name

"A posthumous name?" you may wonder. Yes, a name given to someone after he has died. It is customary for such a name to be given to a deceased person by a Buddhist priest. But complying with this custom is quite an expense. Called *kaimyo* by the Japanese, a posthumous Buddhist name can cost from twenty thousand to a million yen or more. The price depends

on the Chinese characters chosen as well as the sect and rank of the priest who writes them on a tablet purchased from the undertaker. This name is supposed to benefit the dead in another world, but some persons are beginning to wonder if such a costly custom is necessary.

For those who do follow this custom, the special tablet with the posthumous name is put into the *Butsudan*. What is that? A household Buddhist altar, which also can be very expensive. Although an average *Butsudan* costs 300,000 yen, the price can range up to thirty million yen. In the days before this portable household altar made its debut, a place of worship was built into one of the rooms in the house. This was called a *tokonoma*. Many houses still have a *tokonoma*, but this built-in alcove, often taking up half of one wall, is now used mainly for a simple floral arrangement.

If you have been taking note of the various expenses that can pile up in a customary Japanese funeral, you may feel, "That's certainly a heavy financial burden on the family." You are right. But Japanese custom even spreads the burden to others, perhaps trying to relieve the family somewhat. This is through the custom of others making gifts of money called *koden*, meaning literally "incense offering."

Outside the house where the funeral is held, a small tent and table are set up. There a receptionist accepts the *koden*. Later, some of the money is used to buy a gift for the donor as a token of acknowledgment. The remainder will be used to defray some of the funeral expense. It is when the *koden* is received that the register or record of mourners is made.

Less Expensive Funerals

Registered undertakers are sometimes asked to handle the funeral of a person who has been on social security. For such

the government pays a flat rate of 51,700 yen. As you can appreciate, these funerals are simple. While still being dignified, such funerals do not leave the bereaved family saddled with debt.

The funerals held by Christian witnesses of Jehovah are usually much less costly than traditional Buddhist funerals. This is because of their understanding of the Bible's teaching about the dead, combined with the modesty and reasonableness the Bible recommends. Take, for example, a recent funeral at one of the Kingdom Halls of Jehovah's Witnesses.

The undertaker was called upon to supply only the coffin and the light van to take the body to the crematorium. While most Buddhists who have a loved one cremated and then buried spend a great deal of money for a stone burial marker, the Christian family in this case did not feel that was necessary. They realized that what is most important is a person's standing before our Creator, who will in time resurrect those ransomed by Christ's sacrifice. An added reason was that the family would not be making annual religious pilgrimages to the burial spot, as the Buddhists do.

"But was there any funeral service?" you may ask. Yes, after the cremation, at a time convenient to the majority, a memorial talk was given at the Kingdom Hall. There was no costly altar, photograph or incense for worship. Neither was there any need for *koden* to be given by visitors. The minister who gave the discourse about the Christian hope of the resurrection expected no pay for his services. Members of the congregation anonymously contributed the beautiful flowers on the platform. Many Buddhist relatives and acquaintances expressed appreciation for the simple ceremony, which, after a song about the resurrection hope, closed

with a prayer to the One who is able to resurrect the dead.

A Topic for Thought

Our brief consideration of a traditional Buddhist funeral does illustrate why for many persons it could almost be said that it is too expensive to die. Yet it can be

appreciated that not all the expenses that result from following custom are necessary. It is true that at present death is 'part of life.' Still, when persons make decisions in accord with what is really necessary or best, and not just according to custom, survivors need not have added to their sorrow the burden of debt.

DRESSING *in a* **Modest and Attractive Way**

FROM the time that Adam and Eve made coverings of fig leaves for themselves in the Garden of Eden, women have been concerned with clothes. A wise woman knows that clothes are an extension of herself and also a means of expression. By her clothing, she can enhance her appearance or she can call undue attention to herself, as if saying: "Hey, look at me!" Yes, a woman's clothes can speak for her before she ever opens her mouth. Now, what do your clothes say about you?

Money is not the determining factor. When the fit is good, the lines simple and the style suits her particular figure, a woman can be well dressed. A wealthy woman spending a very large amount for a dress may not be as smartly clothed as a woman who makes her own dress for much, much less. An outfit may be expensive, but if it is the wrong color for a woman's skin and hair, it can detract from rather than enhance her looks. If it em-

phasizes her bad features, figure-wise, it, too, will not be to her advantage.

These days, with many households feeling the economic pinch, the type of material is also very important. If the item must be dry-cleaned, in contrast with washable materials, the original cost will be multiplied in the several years of wearing. That is why many women have rejected a desirable outfit upon noticing the label "Dry Clean Only."

Styles Around the World Differ

There can be no universal standard for women's clothes. What would be appropriate in the South Pacific might raise eyebrows in England. What might be worn on a New York city street may be unacceptable in India. But the attitude of the woman in her choice of clothing does not have to vary according to location. If she wants to dress modestly, she can do so whether she is wearing a beautiful sari of India, the many-skirted apparel of

the South Americans, the *cheong-sam* (slit above the knee) of China, the long robes of the Yugoslavs, or the traditional kimono of Japan. Of course, a woman can be covered from head to toe, but if she walks in a provocative way, she would cease to be modest.

Many countries around the world are copying the Western attire and following its trends, some for the sake of style and others because of necessity. In Iran, for instance, it is not unusual to see Iranian business women smartly dressed in Western outfits. In Honduras, the styles in the larger cities are almost similar to those in the United States. There, pantsuits have become quite popular. But in the smaller towns of Honduras, where the people are poorer and the economic factor predominates, the miniskirt is most popular, simply because it requires less material to make. Of course, some women may like the idea of exposing a good part of their bodies to get male attention. Such a thing would be unacceptable to a woman who desires to dress modestly.

Fads and Their Effect

Styles appear to be ever changing. In reality, however, they remain the same, the styles apparently shifting in twenty-to thirty-year cycles. The "latest" style may be an old style revived with minor changes to catch the unwary. Have you been caught up in the fashion squeeze? Do you find yourself buying and then not wearing many outfits because of quickly tiring of them even though they were the rage at one time? Then you were probably a victim of the fashion squeeze. What can you do to reverse this situation?

Resolve to buy only what you really need or what really fits your taste, your figure, your personality and your pocketbook. Do not fall for the latest fad just because it is new. For example, last summer in the

south of France, as well as in Paris, wrinkled paper jumpsuits were sold for \$4.50 in a department store. Although they were said to be washable, you can just imagine how expensive such outfits could prove to be in the long run.

Women who refuse to allow themselves to become pawns in the hands of fashion designers who know nothing of their personal needs are not afraid to be different. They choose clothes they like and clothes that serve their purposes. You can do the same. How?

For one thing, analyze your figure realistically. Stand in front of a full-length mirror and be honest in noting your good points and, especially, your bad ones. Then you can determine what you can do to divert attention from the bad points and highlight the good ones. For example, if your hips are particularly noticeable, avoid pleated skirts, which make hips appear larger. If your neck is short, wear square, cowl or V-neck collars instead of the high, round ones. Vertical stripes are more flattering than horizontal ones if you are short or on the heavy side.

The same would hold true if you decide to make your own dresses. As one mother remarked: "I have tried to help my daughter to evaluate her figure honestly and to work accordingly. From the time she started to sew, I helped her to see the difference in our figures and then see what we could do to make up for the bad features and highlight the good ones. I would avoid too much emphasis on the bosom area and she would do the same in the hip area. We can use the same pattern but make different adjustments to fit our individual needs and it works out very well."

Dress for the Occasion

Another factor to keep in mind is to dress for the occasion. What one would wear for working in the garden would

hardly be appropriate for a business meeting. Similarly, leotards or jumpsuits (for indoor exercise) would raise many eyebrows if worn outdoors. The occasion should dictate the outfit, be it in Iceland or Africa, New Zealand or Italy.

A moral woman would not expose her body on the street, but at the beach, a bathing suit would be appropriate. An evening gown would be worn in good taste at a formal affair, but the very same outfit at the seaside would be ridiculous.

Certain styles have recently changed so drastically that clothes being worn now would have been socially and religiously unacceptable but a decade ago. In the past the wearing of pants by women in public was generally considered in the Western world to be masculine and aggressive and was frowned upon. Today the same outfit is part of an acceptable wardrobe in many larger cities of the United States, although still criticized in some circles.

In the business world, for instance, there is a certain reluctance to accept too drastic a change in women's styles. In the opinion of John T. Molloy, New York clothing designer, business women who ignore the traditional business environment in their choice of clothing actually dress "for failure." He favors a business uniform for women, being made up of a skirt and matching jacket. "The skirted suit," he says, "is the most effective main item of apparel in the wardrobe of any woman executive, with the dress and matching jacket following closely behind."

Many do not take such a stringent view but do advocate a swinging back to the center of the line in styles, since many young women now seeking jobs appear for interviews in blue jeans, halters and other casual wear, to the dismay of many hiring executives.

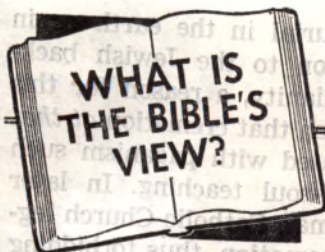
For many women the pantsuit is quite practical and comfortable when shopping

or for informal wear. But in some areas people would view it as unacceptable when, for example, attending religious meetings. A Christian woman is, therefore, wise to take into consideration the attitudes existing in the community where she lives. Thereby she can, to borrow the Bible phrase, 'recommend herself to every human conscience.'—2 Cor. 4:2.

Besides encouraging that others be taken into consideration, the Bible counsels Christian women "to adorn themselves in well-arranged dress, with modesty and soundness of mind, . . . in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2: 9, 10) When a Christian woman's apparel causes others to question whether she is true to her religious professions, her clothing obviously is no longer modest. The determining factor in this is not whether the item is a dress, skirt or a pair of slacks but what is expected in that locality of one who 'professes to reverence God.'

Certain clothing, such as slacks, may be worn by both men and women. When that is the case, care has to be exercised not to wear a style that would make it difficult to distinguish a man from a woman. This would be in line with the spirit of the law recorded at Deuteronomy 22:5: "No garb of an able-bodied man should be put upon a woman."

So, many things determine a woman's dressing modestly. Important are her attitude, her taste, her choice of material and her dressing to suit the occasion. She should know what is right for her and should stick to that no matter what current style or fad governs. Last, but not least, her quiet, mild, modest manner should shine through to others and her clothes should be a reflection of such modesty.



Is Cremation Proper for Christians?

WHAT is your reaction to the thought of having a deceased relative's body cremated? Does cremation seem to you to be as suitable a way of disposing of the dead as burial? Or does cremation go against your sentiments? Does it seem improper or even unscriptural?

Your reaction may have been molded by the view prevailing where you live. In some lands cremation is quite common. For instance, in West Germany, England and Denmark over half of the dead are cremated, and in Japan it is almost universal. But in the United States only about 8 percent of the dead are cremated, and in other lands it is still more uncommon. Why such differences?

Unquestionably, local conditions bear on the customs regarding how the dead are disposed of. For example, in some areas the ground is frozen during much of the year and firewood is scarce. So it is customary for the dead to be 'exposed' to be consumed

by birds or animals. In such lands only the middle and upper class persons are buried or cremated. In certain countries where land is scarce cremation is popular because it costs less than burial in a normal grave.

But religious beliefs also come into the picture regarding cremation. With their belief that a person has an immortal soul, some of the ancient Greeks and Romans viewed cremation as a fine means of rapidly releasing the soul from its dead body.

On the other hand, the *Encyclopædia Judaica* reports: "Disposal of the dead body by burning is not a Jewish custom and inhumation [burial] is considered by traditional Jews to be obligatory." Also, for centuries the Roman Catholic Church strongly opposed cremation. In the late nineteenth century Canon Law 1240 declared that Catholics who ordered their bodies cremated were to be deprived of ecclesiastical burial unless they repented before death. A papal decree in 1963 somewhat revised this position, but still it urged 'abstaining from cremation unless compelled by necessity.'

What, then, is the proper view of cremation from the standpoint of God's Word? Is it proper for a Christian to be cremated?

In Bible Times

During the Biblical period God's servants customarily interred the body of a deceased person in a cave, tomb or grave. Abraham set an early example. Upon the death of his beloved wife Sarah he purchased a cave as a family burial site. (Gen. 23:2-20; 49:29-32) Abraham's descendants, the Hebrews, attached considerable importance to the proper burial of a person. For someone to be deprived of burial was a severe calamity. (Jer. 14:16) Thus Jehovah's repudiation of King Jehoiakim was expressed in the prophecy that the king would receive "the burial of a he-ass," that is, his corpse being dragged outside the city and left unburied.—Jer. 22:18, 19; compare Jeremiah 25:32, 33; Isaiah 14:19, 20.

With this emphasis on proper burial, it would have been disgraceful for someone to be refused burial and the corpse just be burned up as trash. In connection with

some crimes the Law required that the criminal be killed and his body burned. (Lev. 20:14; 21:9; Josh. 7:15, 25) Similarly, when Jesus was on earth the Valley of Hinnom south of Jerusalem's wall was a garbage dump where fires were kept burning to destroy refuse. Some bodies of dead criminals viewed as unfit for a decent burial were cast there. Jesus used this as a symbol of complete destruction without hope of resurrection.—Mark 9:47, 48; Matt. 5:22.

But do these examples of the burning of corpses indicate that it would be improper to have a body cremated?

First, it is not as if the Law invariably linked the two, criminals and burning. Jews use Deuteronomy 21:23 as a proof text in support of earthen burial. It says that the body of a man executed and hung on a stake should not be left overnight, but "you should by all means bury him on that day." So burning was just one way in which a criminal's corpse might be disposed of.

And it can be appreciated that there is a vast difference between the corpse of an ancient criminal being burned with refuse and modern funeral procedures involving cremation. While the former was intended to express rejection and shame, the latter is arranged as a dignified alternative to a person's returning to dust through normal decomposition in the ground.

Actually, modern cremation is somewhat comparable to the actions of the men of Jabesh-gilead after they rescued the bodies of King Saul and his sons from the Philistines. They took the bodies to "Jabesh and burned them there. Then they took their bones and buried them." (1 Sam. 31:12, 13) Faithful David did not consider their burning the corpses as shameful. It was part of a respectful disposing of the dead.—2 Sam. 2:4-7.

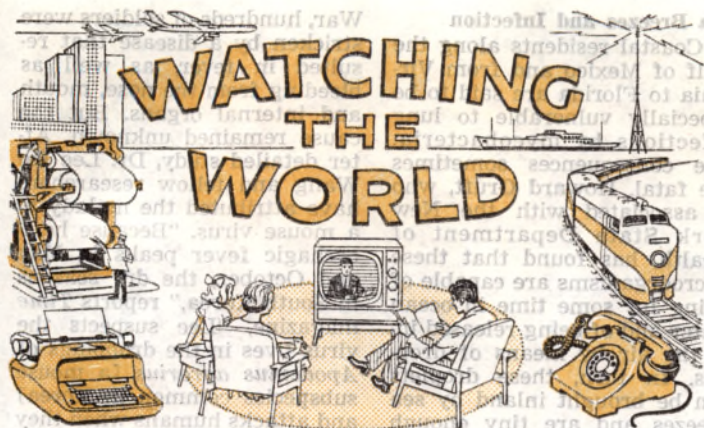
The early Christians continued the Jew-

ish custom of burial in the earth or in tombs. In addition to the Jewish background of Christianity, a reason for this seems to have been that cremation *at that time* was associated with paganism such as the immortal-soul teaching. In later centuries the Roman Catholic Church legislated against cremation, thus forbidding by Church Law what was not forbidden by Scripture.

What about Christians today? The fact is that there is no Bible command for or against either burial or cremation. Nor usually does burial instead of cremation help to distinguish true Christians from believers in the pagan idea of an immortal soul; today some of the chief adherents of that unscriptural doctrine are found among churchgoers who normally bury their dead.

Additionally, the Bible plainly shows that it matters not whether a dead body is returned to dust rapidly by fire or gradually by decay. Either way God's words are true: "For dust you are and to dust you will return." (Gen. 3:19) It certainly is not as if God needs a mummy in order to resurrect a person. The apostle Paul taught that a person resurrected to heaven will be given a new body, so that he is "changed" from the fleshly body that disintegrated. He showed that 'God gives to each one a body just as it pleases him.' (1 Cor. 15:35-49) It will be similar with those resurrected to life on earth in the New Order. God will be able to provide adequate human bodies no matter how their former bodies disintegrated, whether rapidly by fire or slowly by decay.

Definitely God's Word does recommend that the body of a dead loved one be dealt with in a dignified, respectful way. But whether a family, for emotional, economic or other reasons, will have a deceased loved one cremated or not is a personal matter.



Tobacco Tally

◆ A survey on the adult use of tobacco in the United States was published in June by the National Cancer Institute and the Center for Disease Control. Among other things, it revealed that 90 percent of those polled consider smoking harmful. Eighty-four percent believe it to be so hazardous to health that something ought to be done about it. Eighty-two percent think that disease and death often result from smoking. But 57 percent of the smokers said they would never quit.

Smoking and Girls

◆ Today more girls 13 to 17 years of age and young women aged 18 to 34 are smoking than in the past. So indicates a study recently undertaken for the American Cancer Society. *Ca—A Cancer Journal for Clinicians* reports: "The number of smokers among the teenage girls alone has increased by 500,000, from 22 percent to 27 percent, since 1969." While 30 percent of the teen-age boys are smokers, these girls smoke more heavily than do the boys. For young women the rise in smokers has been slight, though the proportion of heavy smokers among them has increased from 51 to 61 percent.

Profiling the Fatal Driver

◆ From studies of traffic

deaths, the United States Department of Transportation has developed a "fatal driver profile." It combines the traits constituting the greatest threat. Summarizing these factors, the journal *Industry Week* states: "You are a male, between the ages of 25 and 37. You are a high school graduate, single, separated, or divorced, and drive an older car. You talk expansively, have overly aggressive drinking habits, and prefer beer to hard liquor."

Pacemakers and Electric Fences

◆ If a person has a pacemaker to stimulate his heartbeat, contact with an electric fence may be fatal to him. The implanted device is shut off by a high voltage shock. Since off time for most electric fences is three fourths of a second, compared to on time of not over one tenth of a second, a person who has a pacemaker should have sufficient time to release his grip. However, a pacemaker's response to electric shock varies with different makes.

Sneezing Cause Heart Damage?

◆ Some hold the view that sneezing can harm the heart. However, writing in the magazine *Family Health*, Dr. Morris Fishbein states: "There is no scientific evidence to indicate that sneezing can damage the

heart. Sneezing is a protective mechanism that clears the breathing passages."

Energy Saving

◆ Compared with the United States, for every gross national product dollar Sweden is said to require just 60 percent as much energy. *Science News* reports that a study by the Lawrence Berkeley Laboratory gives these reasons: Swedish buildings, including homes, are heated twice as efficiently; 25 percent less heat energy is used by industry for each ton of output; mass transit is utilized widely in cities, and Swedish automobiles average 24 miles per gallon of gasoline.

For Speedier Boiling

◆ The Federal Energy Administration says that energy can be saved and water can be brought to a boil more quickly if the kettle is kept on the pilot light of a gas stove while the stove is not being used. Besides warming water for tea and coffee more speedily in this way, the journal *Industry Week* says, "the FEA adds that you can melt butter or keep sauces hot by placing them on the pilot light."

Buddha's Remains

◆ Prince Siddhārtha, who became known as Gautama Buddha, spent his first twenty-nine years of life in the ancient city of Kapilavastu. He then renounced his possessions and parents. Today the village of Piprahwa, in the state of Uttar Pradesh, is thought to be the site of Kapilavastu, and government archaeologists recently reported finding there part of the remains of Buddhism's founder. When the religious leader died in the sixth century B.C.E., portions of his cremated remains were furnished to eight communities linked with incidents in his life. But a casket unearthed in 1973 at Piprahwa (ancient Kapilavastu) bears an inscription stating

that within it were remains of Prince Siddhartha. Indian archaeologists now believe the inscription to be authentic.

Why Suicide?

◆ Fifty-three students at Sweden's Lund University committed suicide last year. An additional 500 tried taking their own lives, but were unsuccessful. Psychiatric aid was sought by 2,000 students. Why such suicidal tendencies? *Parade* magazine says: "The principal motives were given as loneliness, failure in their studies and financial difficulties."

Ants Stop Trains

◆ Japanese trains have been halted by ants. According to the *Daily Yomiuri*, on May 11 trains were stopped for as much as fifty minutes on the Dosan main line in central Shikoku. Why? Because the insects had entered a relay receiving box and tripped the contact, turning the signal red and halting trains. Last November, ants penetrated automatic crossing machinery, stopping rail traffic near Matsuyama, on the Yosano Line. Japan National Railways employees in Shikoku have been placing naphthalene in the crossing machinery to keep away the troublesome insects.

Diabetes in Third Place

◆ Dr. Oscar B. Crofford, chairman of the National Commission on Diabetes, reportedly holds that diabetes and complications associated with it are the third principal cause of death in the United States. Heart disease and cancer precede it. No fewer than 5 million Americans, and perhaps as many as 10 million, are said to suffer from diabetes. Last December the National Commission on Diabetes said that the disease is the direct cause of 38,000 deaths annually, but that it is also the underlying reason for over 250,000 heart and kidney deaths each year.

Sea Breezes and Infection

◆ Coastal residents along the Gulf of Mexico and from Virginia to Florida are said to be especially vulnerable to lung infections by mycobacteria. The consequences sometimes are fatal. Howard Gruft, who is associated with the New York State Department of Health, has found that these microorganisms are capable of living for some time in ocean water and of being released into the air by means of droplets. In turn, these droplets can be brought inland by sea breezes and are tiny enough to penetrate the lung's minutest airways. Hence, Gruft has suggested that seawater and breezes may be responsible for mycobacterial lung infections.

Bible Distribution

◆ The 1975 world report of the United Bible Societies reveals that, for the 57 national societies it represents in over 100 lands, South Africa had become the biggest distributor of complete Bibles. A total of 719,290 had been provided by the Bible Society of South Africa. Of these, 22,929 copies of the entire Bible had been distributed in Botswana, Lesotho and Swaziland. As reported in the *South African Digest*, that national Bible society provided 1,975,440 "Bibles, New Testaments and selections in 82 languages of which 32 were Bantu languages or dialects."

TV in the U.S.

◆ Approximately 97 percent of the households in the United States have television sets, reports *Parade* magazine. Of these, 75 percent are said to be color TV sets.

Fever Linked to Mouse Virus

◆ Last year some 800 South Koreans and thousands of other Asians are said to have been afflicted with hemorrhagic fever. Similarly, twenty-five years ago, during the Korean

War, hundreds of soldiers were stricken by a disease that resulted in fever, as well as bleeding from the nose, mouth and internal organs. But the cause remained unknown. After detailed study, Dr. Lee Ho Wang and fellow researchers have attributed the malady to a mouse virus. "Because hemorrhagic fever peaks in May and October, the dry seasons in South Korea," reports *Time* magazine, "Lee suspects the virus lives in the droppings of *Apodemus agrarius* [a mouse subspecies common in Korea] and attacks humans when they stir up dust and inhale virus-laden particles."

Abortion Record

◆ A record one million women had legal abortions in the United States during 1975. That was 11 percent more than for the year before. But many women who wanted abortions could not get them legally due to limited facilities in certain areas. So it is thought that the actual number was much higher. Since there were somewhat over three million births in 1975, it means that now there is at least one abortion for every three births in the country. The slaughter of unborn children picks up speed.

Windmill Power

◆ Farmers in the United States seem to be taking another look at an old source of water-pumping power. According to Frank Shideler of South Dakota State University, in recent years there has been an upswing in windmill sales. *Farm Journal* reports: "Some firms get numerous requests for parts to restore old windmills. Prices today range from about \$1,300 for a model with a 6' wheel to around \$4,200 for a mill with a 14' wheel, a spokesman for one firm says."

Fighting Headaches

◆ In the Executive Fitness newsletter, Dr. M. J. Martin

says that most headaches can be ended or prevented. Relief may come by such means as applying moist heat to the back of one's neck or massaging the neck muscles in a circular manner. Or, a person may get relief by closing the eyes and slowly rotating the head while seated. On the other hand, if an individual has been seated, it may be beneficial to get out of the room and away from possible stress by taking a brisk walk.

Old Clothes International

◆ "Importers of foreign clothes are rushing buyers to the US, Britain and Australia, ordering them to buy whatever used workmen's clothes they can lay their hands on," reports Tokyo's *Daily Yomiuri*. At shops that feature worn clothing, the Japanese may pay 4,800 Yen (\$16) and more for used or even tattered jeans and shirts. "Such stores

are mushrooming along Tokyo's Aoyama-dori street that runs through one of the capital's most exclusive residential areas," notes the newspaper.

On the other hand, teen-age Russians tried to buy used jeans directly from English student tourists, according to a report in the *Eton College Chronicle*. The Russian youths were said to have offered up to \$70 or two gold watches for faded denims. Observed the students: "Snobbery seems to consist of having the tightest pair of jeans, flaunting Western cigarettes, conspicuously chewing gum or owning pop records not available in the Soviet Union."

Schoolhouse Anarchy

◆ Last year, American schoolchildren committed 100 murders, 12,000 armed robberies, 9,000 rapes and 204,000 aggravated assaults against teachers

and fellow students. They were also responsible for 270,000 school burglaries, and vandalized more than 600 million dollars' worth of school property. Senator Birch Bayh of Indiana said that because of the growing anarchy, "the primary concern in many American schools today is no longer education but preservation."

Lost and Found

◆ During 1975 the lost-and-found bureau of the Japan National Railways reportedly had daily cash finds amounting to an average of \$76,777. Heading the list of lost property were 179,000 umbrellas. The items found also included 20,000 wristwatches, 3,700 cameras, many pairs of eyeglasses, as well as false teeth and even some gold bars. Of no little consequence among the finds were ten living poisonous snakes.

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