

gerontology

A. Jolayne **Farrell**

Ex-patient fears polio recurrence

My husband had polio years ago.
His recovery was successful, and he
has led a very earlew life sances.
We are quite concerned the concerned with the concerned with the concerned with the concerned with the concerned weakness in his muscles (the same muscles that were affected by
the polio) and we were wondering if he is having a recurrence of polio.
We'd appreciate your comments on
this. Thank you,
Mrs. E.L. same muscles that were affected by the polio) and we were wondering II he is having a recurrence of polio. We'd appreciate your comments on this. Thank you.

Mrs. E.L.

Dear Mrs. L.:

Your husband's problem with muscle weakness is a medical one he should speak to his doctor about it as 500n as he can.

You and your husband may be a fear and the should speak to his doctor about it as 500n as he can.

You and your husband may be a fear and the same and the result is a problem.

ACCORDING TO this study, the evidence does not be well as the study.

as soon as he can.
You and your husband may be interested in the study on post-polio
patients being done by the National
Institutes of Health (NH).
A group of former polio patients
who experienced a return of weakmess in some muscles have been followed by the NIH for more than 10
years.

was experienced a return of weakness in some muscles have been followed by the NiH for more than 10
years.

Careful examination indicates
that the overall rate of weakening is
that the overall rate of weakening is
about 1 percent of muscle strength a
year. It is so slow that it takes several years to be apparent to the patient. Not all muscles are affected,
enting.

AN INTERESTING theory has
been proposed by the NiH researchers.

They propose that these delawards.

Readers can unrite to the research
Readers can unrite to the

ers.
They propose that these delayed effects — referred to as the post-pollo syndrome — relate directly back to the recovery process.

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Pollo is a viral infection of the nerve cells that control skeletal muscles, When the case is severe, the disease damages or destroys some of these nerve cells. During the recov-ery process, surviving cells eviden-ty send out extra branches to muscle fibers that otherwise would lack a nerve supply.

ACCORDING TO this study, the evidence does not suggest that the post-pollo syndrom results from a reactivation of the original infection (as is your concern, Mrs. L.), or that it is some other new disease process that is killing previously normal cells.

Readers can write to Jolayne Farrell at P.O. Box 66, Postal Sta-tion G., 1075 Queen Street East, Toronto, Ontario M4M 3E8, Cana-da.

Compassion rare in world

IBLICAL FAITH sets forth the ideal of compassion as the noblest goal of human striving. The demand to express the quality of compassion was not left to the wim of the moment. Mercy was built into the structure of Biblical law, to educate and refine the sensibilities of the people. Provide for the poor, the fatherless, the widow, the laborer, the criminal, even the enemy. Compassion is rare in our world today, it is as scarce as it was in the age of the prophets of ancient Israel.

today. It is as scarce as it was in the age of the prophets of ancient Israel.

TO SOME, compassion is not a virture but a deficiency; not a merit, but a sign of weakness.

Nietzsche, the German philospher whose teaching influenced the ideology of the Nazis, despised compassion as a form of weakness. He wrote: "A man loses power when he pittes ... Nothing is more unhealthy than pity."

Nietzsche had his way, and compassion was removed from the German character. The world witnessed then the most diabolical horror of all times when a whole nation was devoted to cruelly, hatred, and destruction.

THERE HAS been so much violence and sulfering in this century that the senses have become dulled. We have viewed so many images of death that its sight no longer sickens us, its stench no longer disturbs us. And yet events occur which, at least for a moment, shock the sensibilities of millions of people. This past week, 21 people were buried in istanbul, the victims of a terrorists attack in the synapogue in which they were worshipping on the Sabutaches we worshipping or the Sabutaches we have been of the synapogue, locked the door and without warning or pity or the slightest expression of mercy and with a cruely so savage as to defy description, destroyed the

Rabbi Irwin Groner 🗠

ী moral perspectives

lives of all who were in sight, and then sought to obliterate their bod-

It is not enough that the terrorists It is not enough that the temselves were killed in the perpetration of this atrocity. These murders had accomplices who have not as yet been identified, let alone sum-

as yet been identified, let atone sum-moned to justice.

The killers were equipped, rained, indoctinated, recruited, and financed. They are mercenaries who earry out a continuing war waged by radical and fanatic Arab leaders and groups against the state of Israel, against Jews, against United States and aganst the democracies of Western Europe.

ern Europe.

THIER ARE governments that have permitted their capitals and territories to serve as headquarters and training grounds for gangs of assassins. We call upon all who have harbored terrorists groups to remove them from their midst and to deprive them of sanctuary.

We call upon the government of the United States to take appropriate measures to enforce this policy, and to ensure that those governments who have provided direct or indirect support for these acts of violence should suffer the consequences.

lence should suiter the consequences.

The cruelty of our time has had its evil effect on our society. Who would have believed a decade ago that a time would come when sirplanes would be hijacked and unarmed men, women and children would be held as hostages; when cruel people would put poison into medicine bottomes.

tles or baby food, when little chil-dren would be murdered by handguns in the poorer sections of America's cities?

THE RELIGIOUS commitment to mercy is challenged by the cruelty, brutality and violence committed in our day in the cause of fanaticism. We have no greater moral challenge

than to uphold and renew the mes-sage of compassion. I believe that the great foundation of ethics is this: A person must have a mercy on ev-eryone and everything; to be pititess is a grave sin, perhaps the greatest of which man is capable.

We pray for the souls of those who have died. We pray for their grief-stricken families. We pray for the people of Israel, for the Arab nations, and we pray for humanity. We pray for the wisdom, strength and courage to strive for compassion.

Otherwise we shall be guilty of the sin of omission as described by Edmund Burke who wrote, "All that is



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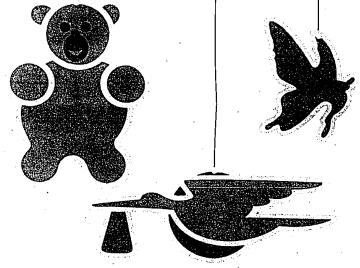
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hinking for two.

Parents-to-be are more assertive today about their hospital choices. They want to be certain about the quality of the hospital expe-rience for both mother and child. The certain about the quality of the hospital experience for both mother and child. The medical aspects are most critical, but comfort, friendliness, family involvement, and privacy are also important. So families check things out for themselves. It's not just the doctor's choice anymore. That's why hospitals are talking about their differences. And the differences at Grace are significant.

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Thinking for two

Thinking for two

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