Awake!

Ignored Warnings Cost Lives PAGE 5

How Has a City Now in Ruins Affected Your Life? PAGE 8

Roman Catholic Priest Fined for Threats to Jehovah's Witnesses PAGE 12

You Can Sew Without a Pattern PAGE 20

JUNE 8, 1964

THE REASON FOR THIS MAGAZINE

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

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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

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'Do Not Let The Sun Set With You in a PROVOKED STATE'

HAVE you ever been provoked? More likely than not you have been, and quite likely not without good reason. Did you come to your parked auto and find that thieves or vandals had done mischief? Or did a close acquaintance make an utterly uncalled-for remark? Or did your wife spend money needlessly when you were short on funds?

When you were thus provoked, did it cause you to think and speak unkindly and perhaps even act rashly? If so, then you were not alone, for to keep calm and exercise self-control under provocation has ever been a difficult thing for imperfect humans to do. That is why God's Word well says: "Anyone holding back his sayings is possessed of knowledge, and a man of discernment is cool of spirit," instead of hot-tempered, easily provoked. —Prov. 17:27.

How fitting, therefore, is the counsel of the apostle Paul on the subject: "Be wrathful, and yet do not sin; let the sun not set with you in a provoked state."—Eph. 4:26.

That is, when wrathful, when provoked, exercise care not to sin. When one is angry, filled with wrath, it is so easy to transgress, to say and do things for which one feels sorry afterward. For example, there was Moses, "by far the meekest of all the men who were upon the surface of the ground." Yet when his people on one occasion tried him by their grumbling, he said and did things he afterward keenly regretted: " 'Hear, now, you rebels! Is it from this crag that we shall bring out water for you?' With that Moses lifted his hand up and struck the crag with his rod twice." Because of this expression of uncontrolled anger Moses was denied entrance into the Land of Promise, and that in spite of repeated pleadings. —Num. 12:3; 20:7-12; Deut. 3:25, 26.

Because of this danger of sinning when angry or provoked, God's Word counsels us to be slow to anger. Put on the brakes, as it were, when you find your temperature rising. "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." Yes, "every man must be . . . slow about wrath; for man's wrath does not work out God's righteousness." Lack of self-control stamps one as stupid: "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." —Prov. 16:32; Jas. 1:19, 20; Prov. 29:11.

Not only must we control our wrath or anger lest we act foolishly, but we want

to be on guard against continuing in a provoked state of mind: "Let the sun not set with you in a provoked state." To use a colloquial expression, 'Get it off your chest.' It is not enough that you hold your turmoil in instead of giving expression to it; you must get rid of the turmoil or provoked state for your own good, and that in more ways than one. Failure to do so plays havoc not only with your disposition and personality but also with your physical health. A prolonged provoked state puts a strain on your heart and interferes with your digestion and your sleep.

What can you do about your being provoked? You might first of all ask yourself: 'Do I truly have reason for being provoked?' When God spared the Ninevites, Jonah thought he had good reason to be angry, but God showed him that he did not.—Jonah 4:1-11.

Or you may find that you yourself were partly to blame. Someone may have failed to carry out instructions just as you intended because you failed to make yourself clear. Sometimes the expression that so offended you was caused by something that you had said in the first place. Appreciating that fact will keep the sun from setting with you in a provoked state.

But suppose you do have good reason for being angry, provoked? Still ask yourself: 'Could I not exercise love and mercy and dismiss the matter?' Remember, love "does not keep account of the injury." Also, "happy are the merciful, since they will be shown mercy." You do have need for God to show mercy to you, do you not? We all do. Then extend mercy to the erring one and there will be no likelihood that the sun will set with you in a provoked state. —1 Cor. 13:4, 5; Matt. 5:7.

But if not? Then go at once to the one that has caused you to become provoked. As someone aptly expressed it, more than a century ago: "I was angry with my friend: I told my wrath, my wrath did end. I was angry with my foe: I hid my wrath, my wrath did grow." In saying this, however, he was merely putting in poetry what Jesus had said more than eighteen centuries before: "If your brother commits a sin [against you], go lay bare his fault between you and him alone." And in doing so, endeavor to be kind, calm and tactful, for harsh, blunt and emotionally charged words are not likely to help you to get over your provoked state and to win your neighbor who offended you.—Matt. 18:15.

Or is it a situation about which you can do little or nothing, involving, perhaps, some organization or the local or national authorities? Still it is wise for you not to let the sun set with you in a provoked state. Endeavor to dismiss it from your mind by making a deliberate effort to fill it with other things. Read the Bible or other uplifting literature, such as this magazine or its companion *The Watchtower*. Or take in some wholesome, diverting entertainment. In some such ways you can help yourself so that the sun will not set with you in a provoked state.

For dedicated Christians, in particular, there is the avenue of prayer. Exercise faith in God's goodness and providences. Everything that affects a Christian is a fit subject for prayer. Ask for help to bear the grievance without provocation and to heed the counsel: "Keep silent before Jehovah and wait longingly for him. . . . Let anger alone and leave rage; do not show yourself heated up only to do evil. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth," without anything more to make them angry or provoked! —Ps. 37:7-9.

IGNORED WARNINGS COST LIVES

Millions are putting their lives in jeopardy by ignoring a warning that is being proclaimed worldwide. Are you?

FOR more than a hundred years a volcano on the Indonesian island of Bali was inactive, but in February, 1963, it gave an ominous warning. It sent up a cloud of smoke and ashes and shook the ground with a quake. Had that warning been heeded by the people living near the mountain, more than 1,500 lives would not have been lost a month later when the volcano erupted violently. When nothing happened after the warning, the people thought nothing would happen. They were wrong, as have been so many other people who have ignored warnings.

In 1961 advance warning was given before a hurricane struck British Honduras, giving the city of Belize a severe beating. The residents who heeded the warning by seeking places of safety preserved their lives. There were a number of people, however, who refused to flee to safety, but kept saying, "It won't happen here." But it did, and they are dead.

On the other side of the world, a few years before this, the city of Lahore in Pakistan faced a flood threat during torrential rains. A newspaper warned that a serious flood threatened the city. The Flood Relief Committee alerted responsible parties and a warning was issued to the residents in low-lying areas, but the vast majority of the people ignored the warning. In due time a wall of water came down the river, bringing disaster to Lahore.

The foolhardiness of ignoring warnings of danger should be obvious, but despite this, people continue to be apathetic when they should be fleeing to safety. Just because they may never have experienced a disaster, it does not mean they never will. True, the volcano in Bali had not erupted during the lifetime of the people living in the villages around it. It was difficult for them to believe the advance warning of a coming eruption. But a warning should not be regarded as false simply because it is about something that never has happened in a certain vicinity during our lifetime or because there are no immediate visible indications of it. The warning should put people on the alert; it should be investigated; it should cause plans to be made in case the warning proves true. As this should be the case with warnings of natural disasters, so it should be true with warnings that come from the One who made the things of nature and gave the forces of nature their power.

Divine Warnings Ignored

In times past there are many instances in which lives were lost because divine warnings had been ignored. The warnings were given well in advance so as to allow for escape, but invariably the people warned ignored them. They seemed to think that things would continue for them as in the past. Their attitude is expressed in the Bible at 2 Peter 3:4, where persons like them are quoted as saying: "Why, from the day our forefathers fell asleep in

death, all things are continuing exactly as from creation's beginning." It was an attitude like this that the residents of the city of Jerusalem displayed.

For many centuries Jerusalem was occupied by people who had been brought into covenant relationship with man's Creator, Jehovah God. When the prophet Jeremiah came to them in the seventh century before Christ proclaiming a divine warning about the destruction of that city, the people refused to believe him. A disaster coming upon Jerusalem seemed incredible to them because this was the city where God had placed his name. Nothing like that had happened in the past, and they could not conceive of its happening in the future. Instead of wisely giving heed to the warning, they rejected it and turned to persecuting Jeremiah, who delivered the life-saving warning.

For forty years Jeremiah persistently warned the stubborn people of Jerusalem, but as the years passed and nothing happened they became more adamant in their rejection of his warning. They could not be persuaded to change their attitude even when God pointed out the reason why the disaster would come upon them. Through his prophet Jeremiah, God said: " 'For the reason that you did not obey my words, here I am sending and I will take all the families of the north,' is the utterance of Jehovah, 'even sending to Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about; and I will devote them to destruction and make them an object of astonishment and something to whistle at and places devastated to time indefinite.' " (Jer. 25:8, 9) The people were indignant at this prophetic warning. Prominent ones among the people said: "To this man the judgment of death belongs, because he has prophesied concerning this city just as you have heard with your own ears." (Jer. 26:11) They resented the warning that was given for their own safety.

In due time the king of Babylon did come into the land and he did devastate Jerusalem as God had forewarned through Jeremiah. The city was leveled to the ground, and the surviving inhabitants were carried away captive to Babylon. The captives could look back and regret that they had failed to heed the divine warning uttered by Jeremiah, but it was too late to heed it after the city was destroyed.

Hundreds of years later when Jerusalem once again was a thriving city, Jesus Christ gave warning of a coming disaster, and once again the inhabitants refused to listen. He said: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her." (Luke 21:20, 21) True to his words, the city was surrounded by encamped armies thirty-three years later. After a short siege the Roman armies withdrew. This was the time for those who would heed Jesus' warning to flee Jerusalem, but most of the people ignored the warning and stayed there. Four years later the Roman armies returned, and in 70 C.E. they destroyed the city, killing more than a million people. Once again a divine warning was ignored, to the grief of the people of this city.

We can learn from what happened to Jerusalem as well as the other occasions in Biblical history when God's warnings were ignored. One of the apostles of Jesus Christ pointed out that such things in Bible history were recorded so that we would benefit from them and not repeat the foolish mistakes made by the people of ancient times, particularly those who ignored di-

vine warnings. "Now these things," the apostle Paul stated, "went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) They alert us to the folly of ignoring divine warnings.

Present Generation Warned

Worldwide a divine warning is being proclaimed today of an impending disaster that will affect man's entire earthly system of things. How do you react when Jehovah's witnesses call at your home with this urgent message? Do you manifest the same attitude that the residents of Jerusalem showed toward the divine warning proclaimed by Jeremiah? Why foolishly endanger your life?

The warning now being sounded is alerting mankind to the coming execution of divine judgment upon the present wicked system of things. There should be little doubt in your mind that the human system of things that makes up man's modern environment is far from being pleasing to God. The inhumanity men have shown to one another, even in recent months, along with the general disregard for Scriptural principles of morality so common in the world is obviously bad. Because he foresaw these conditions God long ago foretold the end of this system of things.

Warning mankind long in advance, God said: "My judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured." (Zeph. 3:8) The entire earthly system of things that man has developed and by which he has corrupted his way on earth will be wiped out of existence. With the use of symbolisms, God foretold this great disaster by means of a vision given to the apostle John: "The angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great wine press of the anger of God." (Rev. 14:19) The wicked system of government that visibly dominates all mankind is symbolized by the "vine of the earth." Its being hurled into the "wine press of the anger of God" means its being brought to the location for its destruction.

God's symbolic winepress is the battlefield of the "war of the great day of God the Almighty" mentioned at Revelation 16:14. As he swept away the ungodly world of Noah's day and preserved those who loved him, so he will do with the present wicked human society on earth at this coming war. The apostle Peter points this out: "The world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:6, 7) The wicked earthly society of mankind and the invisible heavens of wicked spirits that rule it will be swept away as completely as was the world of ungodly people of Noah's day. To escape its fate you must heed the divine warning and seek the way of preservation that God has revealed in his Word. To enable you to do this, Jehovah's witnesses will be glad to study the Bible with you in your own home free of charge.

Ignoring the divine warning of disaster for the present social arrangement of mankind would be just as foolish as ignoring the warning of an approaching hurricane, a threatened flood or a volcanic eruption. It would be just as foolish as ignoring God's warning of the disaster that came upon Jerusalem. In the face of this divine warning are you going to be like the people of Jerusalem or are you going to heed the warning and seek safety? If you take immediate steps you can safeguard your life.

"POWERFUL!" "An eye-opener!" "It gives you something to think about." "Inspiring!" "Revealing," "shocking"—these were but few of the many reactions from those who, from one end of the United States to the other, saw the two-hour color film "Proclaiming 'Everlasting Good News' Around the World" that began showing February 29. Soon it will be seen around the world, with narration in the languages spoken locally.

In Los Angeles, California, and Salt Lake City, Utah; in Mesa, Arizona, and Brooklyn, New York, people by the thousands have been flooding into high school and college auditoriums, into National Guard armories, Kingdom Halls and other meeting places to see in this film a story stranger than fiction. Some people have traveled 100, 120 and 150 miles just to be at the premiere showing, and they have felt well rewarded for their efforts. Radio and television programs have commented about the picture. Spot announcements on radio have publicized the movie, and there have been fine attendances wherever it has been shown.

The handbill used to invite many to this production raised thought-provoking questions. For example, in bold print the question was posed: "Would you believe that a city now lying in ruins for more than 1500 years could affect your life?" The leaflet further declared that ancient Babylon, in ruins, daily can and is in many ways influencing the lives of men throughout the earth. "For out of this city, Babylon of old," the handbill says, "have sprung symbols and ceremonies that have become a part of the way of life of nearly all peoples on earth. But that is not all! . . . because the mark that Babylon has left on every surviving civilization is a deadly one, one that will bring ruin to all persons affected by it. What evidences are there of that mark? What is being done world wide to liberate you and your family from becoming victims of Babylon's fate?"

The response to this powerful appeal has been impressive. Young and old have made it a point to come. Single and married people, parents with children have flocked into places by the hundreds and by the thousands, not to see a glamorized Hollywood spectacle, but a modest film presenting a thrilling drama that has been going on for centuries almost completely unnoticed, yet alive and pernicious, as much so today as ever.

The Profound Impact

After the two-hour showings, audiences emerged from the theaters with impressions that will long be remembered; for the impact of this film is profound, especially upon persons who sincerely desire to worship God according to his divine will.

For example, in New York a young man, obviously moved by what he saw, said: "This is a shocker! It's not a travelogue, as I expected." A woman in Vermont remarked: "Very strongly put." Another commented: "Very revealing."

This movie, produced by the Watch Tower Bible and Tract Society, is not intended to be an entertaining travelogue or simply an assembly report. It has a specific message, and that is what is put across. The showing does this brilliantly by taking the audience to Bethlehem and Jerusalem, where Jesus Christ was born, walked, died and was buried. The movie strikingly brings to the attention of its viewers assemblies of Christian ministers, totaling over 580,000 persons in the United States, Europe, Asia, Australia and the islands of the Pacific. Ancient and modern temples are brought into focus. Their origins, differences and similarities are exposed. And the narration makes clear why some of those temples are now in ruins and what the future holds for this religious world. In an exciting and unique way the natives of far-flung lands are shown in their manner of life and worship.

The Thought-provoking Difference

Early in the showing—in fact, with the very opening words—one begins to sense that this production is different. One is conscious of the fact that it has a story that is thought-provoking, soul-searching and devastatingly truthful. But the subtlety with which the message is introduced cannot help but be appreciated by all who see the film.

As soon as the picture is flashed on the screen one is immediately gripped with scenes of the devastation of ancient Babylon. In dramatic, modulated tones the narrator says: "This is Babylon—now in ruins!" The theme is set. The mind is allowed to dwell upon that significant thought as the camera leaps from the ancient past to modern Greece with her magnificent temples, over to the hustle-bustle of life in Hong Kong, then to the quaintness of Thailand and finally to Lebanon on the Mediterranean seacoast. Before the initial words of the narrator fade completely from mind, the audience is reminded that "Greece, Hong Kong, Thailand, Lebanon—all bear marks of ancient Babylon. And it has affected your life too. Do you know how?"

For two hours thereafter the production underscores the fact that a false religious movement that began in Babylon long ago has influenced the course of people on every continent right down to our day. Scene after scene in vivid technicolor adds to and develops the theme until the conclusion becomes irresistible that ancient Babylon has affected almost every facet of the life of modern man and that there is need for escape.

The film is an awakening to reality concerning events usually taken for granted. One sees familiar things as if for the first time. It is a message that must be told with courage and forthrightness, and this challenge is met.

Audience Reaction

The presentation is powerful, but it is not offensive to those who love the truth. A woman who saw the film at Quincy, Illinois, said she was delighted to see how strongly it expressed things and that as far as she was concerned she felt that the religious organizations were due all that was said about them. She came to the showing as a result of the advertising. One of Christendom's clergy attended the presentation of the film in Salem, Oregon. His remark was that the film is "wonderful and powerful" and "that it is the truth."

The fact that the vast majority of viewers of the film have remained throughout

its showing is witness in itself of its powerful, gripping nature. They may have been amazed at some of the things they saw, but it is indisputable. For example, generally audiences were amazed to see that the non-Christian people of the Far East use images, holy water, say repetitious prayers and use prayer beads in their form of worship very much in the same way as those in Christendom do, and that so-called Christian religions have borrowed these knicknacks from the pagans. Perhaps most shocking of all to churchgoers in Christendom is to learn that the adoration of the Madonna and child was borrowed from the superstitions of Babylon, that the pagan god Jupiter was viewed as part of a trinity, that the spires on Christendom's churches, temples and cathedrals all bear the mark of Babylonish sex worship, that Roman Catholic Cardinal Newman himself admitted that "the use of temples, candles, holy water, incense and images are all of pagan origin."

In Fort Dodge, Iowa, when a young woman heard that the steeples of modern-day cathedrals were phallic symbols, she gasped, "Oh no!" Another said: "I did not realize how bad it was when I was in the Catholic Church." In Madison, Wisconsin, college students more than welcomed the film's bold presentation. This is indeed "an eye-opener," said a Catholic youth. In Toledo, Ohio, a number wanted to check farther into the matter of phallic worship and symbols. They were given references that could be checked in their public libraries.

Stirring Scenes

Each of the seven reels excited remarks. The closeness of the church-state relationship in England and Sweden was a surprise to many. Pictures of Dachau concentration camp, with its crematorium, brought back horrifying memories of Hitler's era. Rapt attention was given to scenes of Baalbek including the temple of Bacchus, and of the Jordan River, the cedars of Lebanon, the Dead Sea, along with other views of the "Holy Land." Many were delighted with the pictures of rice fields, the harvesting of pineapples and sugarcane.

The moving picture appeals to intellect and reason. For the most part the subject matter is serious and is taken so by the audience. It is sobering. The few light touches, as the koala bear and the kangaroos, the Maoris rubbing noses and dancing, give a refreshing relief, and in every case the audience responds spontaneously with laughter and applause.

The scenes of beauty tied in with God's future new order of things on earth are likewise a fine touch and are appealing. The warmth and love of Christian men and women shown at assemblies around the world make a practical demonstration that there is an organization with which one should associate upon getting out of Babylon the Great, the world empire of false religion.

Audiences are impressed with the peace and unity of the assemblies of Jehovah's witnesses around the world. In New Jersey a dignified man, moved by the oneness of God's people, asked his wife, who is a Sunday-school teacher, "Do you think a hundred thousand Methodists could get together like that? What do you think would happen if a hundred thousand Methodists got together?" The wife preferred not to answer.

"Worldwide unity among Jehovah's witnesses is proof that God's people have escaped Babylon," exclaimed a viewer. "It gives us courage." A Watch Tower Society representative in Mississippi stated that the film "helps the people of the world to see the unity of Jehovah's witnesses the world over," and that it does. "Watching the film impressed me as never before with

the unity of Jehovah's clean people around the globe," said a woman minister. "What a pleasure to see our brothers doing the same witnessing work we are doing, in their varied locations. How very faith-strengthening this is, and what a blessing from our loving God, Jehovah!"

Others, too, felt that the film increased their appreciation for true worship. One person, after seeing the picture, said that the words of Jesus at Matthew 28:19, 20 could at last be appreciated by him. Now he could see how they are being fulfilled. Several persons said that they thought that the film would stimulate the interest of some who had been lax toward their Christian privileges.

Lovers of righteousness are indeed encouraged to get out of Babylon the Great. People who desire to serve God can see what is required of them to get out and why they should. Ancient Babylon is gone, that is true. But there is no mistaking the fact that its religion remains. "Multitudes have seen it for what it is and have left it behind," says the narrator. "When God brings destruction on all religion that does not honor him, they will have nothing to fear. But where will *you* be? Now is the time to get out of Babylon the Great, the world empire of false religion!" With that striking conclusion the film ends. The audience is left to decide. A young man leaving the showing paused for a moment and said, "This message deserves repeating. I want to see it again."

The things you see in this movie may affect your whole outlook on life.

WATCH-GEESE ON THE JOB

● In Scotland geese have been put to work as guards, since they have a keener sense of hearing than dogs and are also more alert. When the board of directors for a large Scotch distillery called a special meeting, the question was how to protect 120 million liters (31,710,000 gallons) of Scotch whisky worth about one million dollars. After a lengthy discussion, the decision was to put geese on the job. The directors may well have reflected on the famed Roman legend that tells how the honking of Rome's sacred geese aroused the garrison on the Capitoline Hill during an invasion of Rome by the Gauls. The directors' decision provided for twenty-seven white geese to keep watch, in case any thieves should make an appearance. In such an event, the geese would alert the watchmen. To test the alertness of the watch-geese, the directors sent several workers stealing into the distillery at night. The watch-geese made such a noise that not only were the two watchmen awakened, but half the neighborhood as well.

FARMERS "HIRE" BEES

● Farms in various places in the United States have been boosting crop output by renting hives, to get plenty of extra bee services. In Arizona, for instance, 3,300 beehives were rented and spread over 1,110 acres of alfalfa, the 8,000,000 bees buzzing about the alfalfa, strewing pollen among the blossoms. The grower found that after such intensive fertilization the yield has been over 700 pounds per acre of seed—more than triple the average seed yield of farms that do not hire bees. Cantaloupe growers in Arizona have also increased output by hiring bees, resulting in as many as 270 crates of cantaloupes to the acre from fields covered with beehives. This compares with about 140 crates to the acre for farms that operate without the services of extra bees. And in California a report shows that onion growers increased crop output to 1,000 pounds or more of onion seed per acre by hiring bees; this compares with 200 to 400 pounds without added bee services. Others now employing the services of bees include some growers of such crops as apples, plums, pears, cherries and clover.

Roman Catholic Priest *Fined* FOR *Threats* TO Jehovah's Witnesses

By "Awake!" correspondent in Canada

THIS was the remarkable news that headlined the front page of the *Chronicle-Herald* newspaper at Halifax, Nova Scotia, on February 29, 1964. The story was datelined from Yarmouth, Nova Scotia, and read, in part: "A Roman Catholic parish priest was convicted yesterday on two charges of threatening violence against Jehovah's Witnesses and was fined $10 or 10 days in jail on each count."

But what could have caused a priest to be threatening violence? Does he not claim to be a man of God, a follower of the meek and humble Jesus? Why would he be threatening violence?

The story had its beginning on January 4, 1963, when Mr. and Mrs. William Balaski, pioneer ministers of Jehovah's witnesses, visited the village of Lower Wedgeport, at the extreme southern tip of Nova Scotia, to call on the people there with a view to encouraging home Bible study. This evangelistic ministry is carried on in harmony with the example set by the apostle Paul, who recorded, at the twentieth chapter of the Acts of the Apostles, verse twenty, his own practice of 'teaching publicly and from house to house.' On this particular day these visiting ministers had called at approximately a dozen homes and had been pleasantly received by all the inhabitants. Some had shown interest in their message and had accepted copies of the religious publications that Mr. and Mrs. Balaski had with them.

As they were talking to a Mrs. Cottreau on the back porch of her home, their conversation was suddenly interrupted by a loud and angry outburst from Adolph LeBlanc, the parish priest, who arrived on the scene accompanied by five men. He immediately began an abusive and threatening tirade: "This is my parish. If you don't get out of here you will be sorry. I have five men with me and I am willing to pay a fine to have you people beat up. I am warning you to get out of here. I am going to tell all my parishioners to have hot water ready to throw on you when you call. . . ."

Haled into Court

Threatening violence is an offense under the Canadian Criminal Code. The actions of priest LeBlanc appeared to constitute an offense, so two charges were laid against him. The case was first tried be-

Wedgeport R.C. Priest Fined For Threats To Jehovah's Witnesses

YARMOUTH—A Roman Catholic parish priest was convicted yesterday on two charges of threatening violence against Jehovah's Witnesses and was fined $10 or 10 days in jail on each count.

The decision by County Court Judge Hanson T. Dowell

From the Halifax Chronicle-Herald, February 29, 1964

fore Magistrate Dickey on June 14, 1963, and the priest was acquitted. When he told his story in the witness box he qualified his threats a little. "I didn't say they would give you a licking: I said they *might* give you a licking: they *might* receive you with a teakettle." He also swore there were not five men with him: only four! Magistrate Dickey took the view that because the word "might" was used in the priest's comments, and there were four men, not five, this made a difference and so there was no real threat of violence.

Appeal was then taken to the County Court, and the case came on for a new trial before His Honor Judge Dowell on December 13, 1963. Mr. and Mrs. Balaski recounted the story of the tirade from the priest, Adolph LeBlanc. It was explained further that they had thereafter left Wedgeport in their car and had been followed by LeBlanc and his five men for three and a half miles.

The priest then entered the witness box to make his defense. He began by explaining that all the people in Wedgeport were members of his church and he was the parish priest. Such evidence could only be relevant if the fact of a Catholic majority placed the priest above the law. Judge Dowell quickly showed his view of such a contention, stating, "There is no necessity putting that on the record, it doesn't matter what religion the people are. This is part of Canada and the Criminal Code applies. These people had a perfect right to go to Wedgeport. I must determine if they were threatened. It doesn't matter what religion the people are. Strike those answers from the record."

Respecting the threats, the priest partially denied them. According to him, he did not say, "They will beat you up," but admitted he did say, "They might give you a licking and I will pay their fine." He also denied having five men with him; it was only four. Judge Dowell remarked: "I wonder how much difference that makes! Four men and the priest is five: five men and the priest is six. Mr. Balaski was alone with his wife. It seems to me one man could get just as bad a beating from five as from six."

Priest LeBlanc was questioned about the four men he admitted having with him. Why had he needed them? "To be witnesses." While he pretended the men were there as witnesses, the case was tried twice, once before the magistrate and a second time before the County Judge, but he never at any time called any of the alleged witnesses.

In summing up the case, counsel for the priest relied mainly on the fact that he had used the word "might."

Counsel for Mr. and Mrs. Balaski pointed out that adding the word "might" really made no difference; that even if the judge accepted every word the priest said, he would still have to be convicted. His evidence was tantamount to a plea of "guilty." It was pointed out that he had admitted his unlawful purpose of forcing the Balaskis to leave the municipality against their will. He admitted having with him four men, who were really a weapon of violence in his hands to accomplish his unlawful object. By illustration it was pointed out that if a bank robber were holding up a bank and he pointed his gun at the teller, saying, 'Give me that money or you *might* get shot,' while holding his weapon of violence in his hand, he would not escape responsibility for his unlawful act by throwing in the word "might." The four men were a weapon of violence like a gun. Similarly with the argument about the five or four men: if a bank robber were accused of holding up a bank with a .45 revolver, could he escape from the charge of robbery by showing the weapon he used was a .22 revolver instead of a .45? It was still a

weapon of violence to achieve an unlawful object. The four men served the same purpose and the number was immaterial.

Additionally it was pointed out that the priest had failed to call the witnesses he claimed to have. If a man claims to have witnesses and he does not produce them, then the law presumes that he was afraid to produce them because their evidence would be against his contention. Since the priest had argued through two different trials that he had a group of witnesses, yet never produced even one of them, this created a strong presumption against the truth of his contention.

Judgment Rendered

Judge Dowell carefully considered all the arguments and the briefs submitted and handed down his judgment on February 28. In his judgment he stated as follows:

"It is clear from the evidence that Kathleen Balaski and her husband, William Balaski, on behalf of a religious sect, known as Jehovah's Witnesses, were making house to house calls on the residents of Lower Wedgeport, in the County of Yarmouth, on the morning January 4th, 1963. They had been engaged in their work for about one hour, had arrived at the home of a Mrs. Clifford Cottreau, were standing on her back porch in conversation with her, when certain incidents occurred in which the Respondent was involved.

"As a result of a telephone call from a Mrs. Frances Doucette, the Respondent, Father LeBlanc, who is the Parish Priest at Wedgeport, and whose home is about a mile distant from Mrs. Cottreau's, got in his car accompanied by a man who was working for him, and headed for the Cottreau home. On the way, the Respondent stopped in front of the Co-operative store, picked up two more men, and then made one more stop to pick up another man.

"I was impressed with the appearance and demeanour of Kathleen Balaski, William Balaski and Father LeBlanc. All three gave their evidence in a straightforward and sincere manner, and while there may be minor differences in some of the details, yet their evidence is substantially the same."

In adopting the argument that the priest was really convicted out of his own mouth, Judge Dowell said:

"Considering only the evidence of the Respondent as to what he said and did, it is clear:—

(a) That the Respondent was accompanied by four men when he confronted Mr. and Mrs. Balaski as they were talking to Mrs. Cottreau at her back door.

(b) That the Respondent said to the Balaskis, 'what are you doing here? What are you doing here? I am the Pastor of this Parish. I have a right to teach my people. You have no right to impose upon my people, your beliefs.'

(c) That the Respondent admitted telling the Balaskis to get out of his Parish, also saying to them, 'Do you see those four men, they might give you a licking and I would be willing to pay their fines'.

(d) That the Respondent also admitted saying to the Balaskis, 'Do not make any more calls on families, they might receive you with a teakettle'.

(e) That the Balaskis immediately left the Cottreau home, and got in their car, then the Respondent and the four men with him entered the Respondent's car, and followed the Balaski car down the road in the direction of the Respondent's house—located about a mile from the Cottreau home.

(f) That the Respondent did not stop at his own house when he reached it, but continued on past in his car, still accompanied by the four men, and followed the Balaski car for a farther distance of about two and one-half miles.

"It is perhaps unnecessary to state that all persons of whatever belief have the right to propagate their faith anywhere in Canada, provided they do so in a lawful manner. . . .

"Regardless of one's personal feelings towards the members of the Jehovah's Witnesses, the Balaskis were doing only what they had the lawful right to do in Lower Wedgeport (or anywhere else in Canada for that matter) that is, propagating their faith in a lawful manner when they were confronted by the Respondent and the four men with him. The Respondent's conduct in or-

dering the Balaskis out of his Parish, at the same time telling them, 'do you see *these four men, they might give you a lick*ing, and I would be willing to pay their fines', and the further action of the Respondent, accompanied by these same four men, in driving his car for about three and one-half miles following along behind the car containing the Balaskis, so obviously constituted a threat of violence towards them, that I do not consider it necessary to refer to any of the authorities cited in the excellent briefs submitted . . . The Respondent's statements to the Balaskis and his conduct, without a doubt, caused them to abstain from pursuing their lawful purpose of calling on the people of Lower Wedgeport, and also caused them to leave Lower Wedgeport, and I so find.

"Considering the evidence as a whole, I am convinced beyond a reasonable doubt of the guilt of the Respondent, and I find him guilty of both counts as charged. This is a type of case which calls for a nominal penalty only, and I therefore allow this appeal with costs, and I fine the Respondent the sum of $10.00 on each count, and in default of payment within thirty days, he shall be imprisoned in the County Jail of the County of Yarmouth for ten days on *each count, sentences to run concurrently.*"

This sentence is not severe. Mr. and Mrs. Balaski did not ask for a severe penalty. It is the principle that is important. No one has a right to take the law into his own hands.

This case has served as a vindication of the lawful activities of Jehovah's witnesses in Nova Scotia and other parts of Canada. The judgment has now been reported in the Law Reports, as a permanent record of the good principles adopted by Judge Dowell. Jehovah's witnesses appreciate the honesty and devotion to law of men of this caliber who are prepared to see that the law applies equally to all, as it properly should. The ministerial work of Jehovah's witnesses bringing comfort and Scriptural knowledge to the people can now be carried on in this area without interference.

Quack Marriage Counselors

✔ The problem of quack marriage counselors has become so serious in New York that the assistant district attorney of New York recently turned his attention to the disreputable practitioners. Reporting on the situation, the New York *Times Magazine* of November 3, 1963, said: "Not long ago, he said, a group of Manhattan marriage counselors operating from plush offices at a more than nominal fee had recommended adultery, promiscuity and unnatural sex relations to young husbands and wives with marriage problems. These suggestions, he added, had led to divorce and/or abortion in a number of cases. In one instance a young woman had lost her mind as well as her marriage, and was now in a state hospital. These were not isolated cases, said the assistant D.A. The vocation of marriage counseling seemed awash with quacks and incompetents, and the bad guys substantially outnumbered the good ones. . . .

"The fact is that anybody—tinker, tailor, soldier, sailor, or the girl next door—can tell other people how to run their marriages, charge from $1 to $50 per hour for the service and function free of the law, because there isn't any law. There is no law, no licensing, no legal standards, no legal qualifications; there is nothing to protect the unhappily married public, either from the well-meaning incompetent or the vicious exploiter of human misery the quack. As a result, it has been estimated that six of every 10 persons counseling in New York City shouldn't be and that in the United States as a whole approximately $350,000,000 is extorted annually by about 25,000 quacks."

The numerousness of marriage counseling quacks underscores the vital need for Christians to go to the only book that can solve all marriage problems the Holy Bible. Consulting God's Book not only costs nothing but assures success when its principles are followed.—Eph. 5:21-33.

AFRICAN WOMEN of Today

BY "AWAKE!" CORRESPONDENT IN GHANA

AFRICA—a land of variety and contrasts! A land where the primitive and the modern exist side by side. A mud hut with thatched roof on one side, a ten-story modern office building on the other. A four-lane highway through the big city, but only a jungle path to reach the nearby village. Telephone, radio and television as means of communication in one place, but "talking drums" serve their purpose in another. What has brought about this striking contrast is the rapid political, economic and social development of the new Africa. Even the casual tourist is impressed by the spirit of change pervading the continent.

But it takes more than a casual eye to appreciate the effect these changes are having on the lives of the African women of today. Yet the impressive contrast is no less true; with the native-clad mother in the mud hut of the jungle village, and the city woman attired in Western-style dress in the modern office building. Farm work and childbearing are the chief interests of one, but genteel work and social status the aims of the other. How would you like to join me on a journey into the lives of some African women of today?

Suppose we start with a woman in a small village out in the bush. She is not by any means savage, barbarous or uncivilized, but, to the contrary, you will find her extremely meek, kind and hospitable to strangers. The first thing we learn about this native woman is that she has amazing strength and is truly physically fit. We find her with a hundred-pound bundle of firewood or maybe a five-gallon pail of water balanced on her head, and add to that weight the small child or baby on her back. Ahead of her is a two- or three-mile walk down a rugged path that leads through bush and forest and eventually to her home. Can you picture yourself in her position? 'Not me!' you may say, but our native friend will tell you that this is just another one of her daily chores.

In fact, if we visit an Akan woman living in an agricultural village of West Africa, we find that the heavier share of the work, including most of the farm work, is often allotted to her. She is the mistress of the house, responsible for the care of the home, the preparation of the food and the training of the children, but she also spends many hours in the hot sun caring for her husband's farm. The man clears the forest, while the woman does much of the planting, weeding, harvesting and transporting of the produce from the fields.

As evening approaches and husband and wife begin the walk home from the farm, it is a common sight to see the woman with

a heavy load of plantains or yams on her head and a child on her back, while her husband walks ahead carrying a hoe or cutlass. Does it sound odd to you? It is not unusual here, for, according to African custom, a woman that let her husband carry a heavy load while she walked along with nothing on her head would not be respected anymore than a European man that let his wife carry a heavy load while he was empty-handed.

Home from the farm, the Akan woman busily grinds her peppers and pounds her foo-foo as she prepares to feed the family before darkness approaches. The day ends with a feeling of satisfaction for the work accomplished, and she relaxes with a peace of mind and contentment that many women would envy.

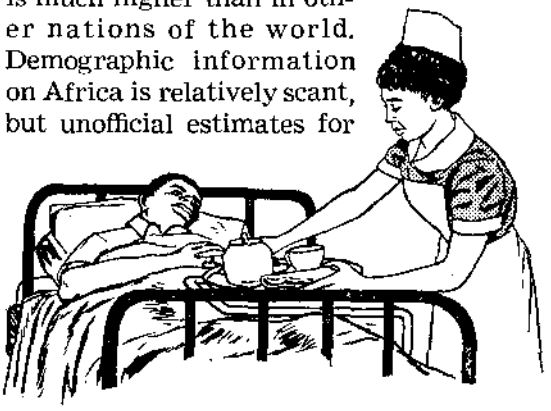
However, the woman of the bush is more than a worker; she holds an influential position in the tribal society. As she grows old she is highly respected and held in esteem in the village. Among the Ashantis of Ghana, a woman is given the title of "Queen Mother" and is the leader of the women in her village. Certain tribes, such as the Sukuma and Nyamwezi tribes of Tanganyika, admit women to the position of chief in default of a male heir. She is given no less respect than any male chief, although she is considered an exception.

Unaware of what is going on outside her village, the hard-working woman of the bush is little affected by the modern, fast-changing society of Africa. She is quite content with her time-honored ways, and the long-held opinion that bearing children is the most important role of a woman.

The Role of Childbearing

In most parts of Africa great emphasis is placed on childbearing, and barrenness is still considered a reproach and an irreparable stigma on a woman. For this reason it is quite common among those not guided by Bible principles for a man to require proof of a girl's fertility before he will marry her. This is especially true if he seeks the social prestige of monogamy, for while a polygamist could tolerate one barren wife among several, it is considered much more essential for a man to ensure that his one official wife is fertile.

Since the African girl longs for marriage and fulfilling her role as mother, it is not unusual for one who is not a Christian to contract marriage with a man that may already have one or more wives. Not strange, then, that the birthrate in Africa is much higher than in other nations of the world. Demographic information on Africa is relatively scant, but unofficial estimates for



1961 gave several African birthrates as greater than 50 births per 1,000 inhabitants, with Guinea as high as 62. Preliminary estimates for the same year showed other countries much lower: Sweden with 14 births per 1,000 inhabitants; Japan, 16.8, and the United States, 22.6.

The African mother takes great pleasure in caring for and training her children, with each additional child welcomed as a blessing. According to tribal custom in Ghana, a woman receives a goat or sheep as a gift when she has borne her tenth child. The animal is killed and a big feast is prepared in honor of the mother. This will bring her great prestige in the community, so it is something many women strive for. She does not hesitate to proudly

tell everyone she meets how many issues (that is, children) she has had. As we noted before, she has amazing strength and is truly physically fit.

A Changing Society

Continuing on our journey, we leave the bush and travel to the larger towns and cities, where we find that the woman's role is changing to meet the economic and social standards of the new Africa. Just a few miles before we reach the town, we note evidence of one economic change: a large government-owned farm where the plow has replaced the hoe, and, yes, look! the man has replaced the woman in the field. Modern machinery and large farms have greatly affected the lives of the African women, as the custom is rapidly growing that the man takes a larger share in the farm work and the woman spends more time at home. As a result, the housewife we meet in the town is no longer as physically strong, nor is she trained for the laborious work that her sister of the bush so easily performs.

Along with the economic development in Africa comes an increase in industry and business, which enables the man of the house to get work in the service of an employer and receive a regular salary or wages. By this means he can support his wife and children, so that they no longer have to depend on the income from the produce of a small farm. The wife becomes a townswoman who does not have to labor on her husband's farm. She therefore has more free time, which is often used to seek a social life.

This has brought about still another change. With new jobs and occupational opportunities open to men, fewer men participate in trade, and this leaves a vacuum that women now fill. Some have small stores or shops, but the majority do their trading at the local market.

A walk through the market is always an interesting tour. We are surrounded by rows and rows of little tables where the women display their cloth, clay pots or foodstuffs, while others walk by with head trays carrying gold jewelry, lotions or head scarfs, and still others are sitting beside small fires frying plantain or cassava to sell to the hungry traders. There is a social atmosphere to the market. It is the African women's club, where she can be entertained and at the same time carry on her business, helping to support herself and her children.

There is a great exodus of young women from the rural areas of Africa into the large towns, where the native can, in many cases, raise her standard of living. While mother is happy with her farm work and proud of her small village, daughter often prefers the modern life and the changing conditions.

Advantages and Disadvantages

City life has the advantages of many conveniences, including electricity, modern appliances, shops with nice clothes and motorcars. There are also many interesting and exciting things a woman can do in town. She can enjoy the cinema, dress up, go dancing and spend money in the fancy shops. Educational opportunities are likewise more readily available. But despite these things, there can be disadvantages and dangers when a young woman leaves her traditional place in tribal society and moves to the city.

In almost all rural African societies the woman has a responsible position. She performs a vital role, cultivating the fields, preparing the food and caring for the children. For this reason her position in the family and with her husband is a secure one. However, a move to the city and emancipation from tribal society by adopt-

ing a Western pattern of behavior often result in a weakening of family ties.

There is also the danger that with ties to her family loosened or broken, she may become involved in promiscuity. In many towns there is a scarcity of women, and those that are available are considered by many to be sexually loose. Women outside the protection of family restrictions can easily be sucked into the cesspool of urban immorality. So Christian families that choose to live in the city need to be on guard.

Education Affords Opportunities

The lack of a school education has long restricted the activities of African women. But now that is beginning to change. In Ghana, for example, of the 203,790 women who are fifty-five years of age and over, only three percent are educated, or at least have received some schooling during their life; whereas, in 1960, of all the girls in the age-group of six to fourteen, 29.8 percent were attending school regularly. Compulsory education was introduced in Ghana in 1961, and the majority of young girls are now attending school. According to the latest available figures, throughout Africa girls account for about 30 percent of the primary school enrollment and 22 percent of the enrollment in secondary schools.

Many African women are now beginning to avail themselves of the opportunities that are opened in the changing African society to those having an education. They are filling the positions of teachers, nurses, secretaries, and so forth. Some go on to universities and colleges abroad.

Even the illiterate adult can become an educated woman today. Literacy campaigns have been organized in many countries to give thousands of men and women who have had no schooling an opportunity to learn to read and write. In addition, there are vocational or practical-type education programs that are provided in some places by government and private agencies. Here illiterate women can learn such things as dressmaking, hairdressing or domestic service.

Not to be overlooked in these efforts to assist African women are the hundreds of literacy classes conducted throughout Africa by Jehovah's witnesses. During the past decade literally thousands of African women have been taught to read, thus affording them the marvelous opportunity to read God's Word the Bible and speak its comforting message to others. Not long ago a government officer gave a speech at the "graduation" of one of these classes in Ghana, in which he said: "If your spirit was manifested in other organizations, this country would soon have less illiterates. I will mention your fine example to others to emulate."

Yes, Africa is indeed a fast-changing society. Many changes have been effected in the past decade, and many more are sure to be experienced in the future. Judging from the events of recent years, we can be sure that those changes will continue to have a deep influence on the lives of the women of Africa.

MARVEL OF REGENERATION

◆ The starfishes, which are not really fishes, often invade oyster beds and cause considerable destruction. Some decades ago a group of oystermen employed a man to wreak vengeance on their enemy by having him chop in two the starfish attacking their oysters. In a short time, however, the area had twice as many starfish. It remained for scientists to discover that chopping up a starfish is no way to reduce their numbers, since a starfish can regenerate all its missing parts.

YOU CAN SEW *Without a Pattern*

By "Awake!" correspondent in Bolivia

"DO YOU have time to cut me out a dress?" asked my friend's smiling neighbor from the gate.

"Come into the patio," she responded warmly. "What style do you want?"

"I haven't decided yet. Do you have any style magazines?"

After about ten minutes of poring over the various styles, the neighbor decided on one she thought would be practical and flattering to her figure. "May I watch?" I asked, curiously interested to see how they would copy a dress with only a picture to guide them. In many parts of the world patterns are readily available in standard sizes, but not so in all parts. Here, for example, in this Latin-American country I had heard of their improvised method and was anxious to watch an actual demonstration. "How are you going to do it—just by guessing?" I wondered out loud.

"This material is much too nice to guess," she replied. "We are going to be very exact. It will be simple because it does not have the kind of pattern that has to be carefully matched." My friend now had a large pair of shears in her hand as well as a tape measure and a thin piece of well-worn soap. "Patterns are a wonderful help," she explained, "but are not always of the same dimensions as your particular figure. Even with a pattern one must measure carefully to ensure a good fit."

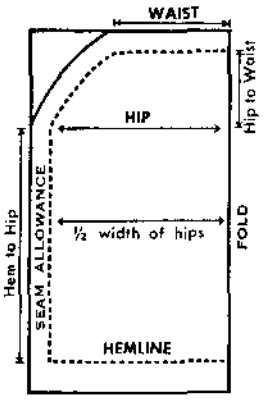
How true, I thought. How many times we buy or make a dress, only to find out that it really is not a perfect fit. A poorly fitted garment can make the loveliest fabric lose its effect; conversely, a good fit will add much to even the drabbest of materials.

As I was wondering just how she was going to approach the problem, she began cutting. After a quick measurement the skirt was separated from the rest of the material; then with one swift mark of the soap she had the hipline shaped and cut before I could see what was happening. "How did you do it?" I asked.

Measurements

"The measurements of the skirt are four in number. First, I take the hip measurement across the back and fold the material to one-half this width. To get the length, a simple measurement from the waist to the hemline is sufficient. Next, the waist measurement is

marked at the top of the piece we have just cut off. The last measurement is from the waist to the hipline. We now cut a sloping line from the waist to the hips, and that finishes this part of the skirt.



SKIRT DIAGRAM

"This is only one method of cutting a skirt. There are many variations, but generally the measurements are the same ones that we have been making. If you want darts in the skirt, allow for that in the waist measurement. Practice will make one more adept at the various styles. This one is relatively simple in construction." She was busy cutting the front part of the skirt in the same way.

"I didn't know you were professional at it," I remarked. "You must have studied for years."

"I'm certainly not professional at it. Their work is much more exact and they do it much faster than I. But it is handy to know the methods, as there is always something to sew for a large family like mine."

"With a talent like this, one could design her own clothes," I was thinking out loud, "and you make it look so simple."

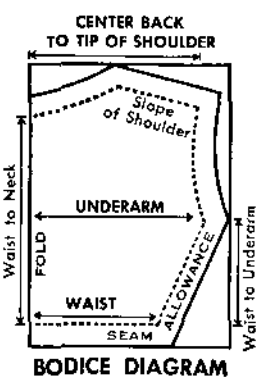
"It's not really so simple, but requires a practiced eye. I began by using an old dress that I had taken apart, measuring and comparing the shape of this pattern with the measurements I would make myself. Needless to say, they didn't always match at first, but after a while I felt confident enough to cut without a guide."

My friend was now measuring the length of her neighbor's back from the neck to the waist and also the width from one armpit to the other. Soon she was cutting again. "May I see what you are doing?" I asked, leaning over her shoulder.

"The procedure is much the same," she explained. "This time we fold the material to the width from center back to underarm instead of the hips. Of course, we always allow a little extra for movement and seams. Once again we use the waist measurement, and mark it at the bottom of the material this time. A measurement from the waist to a point under the arms gives us the point from which to draw a sloping line, shaping the bodice for us."

"What is this line for?" I asked, referring to the small line at the top of the material.

"That's the cut of the neckline. Another line from the neckline sloped downward slightly to the tip of the shoulder will give the line of the shoulder. From here it is easy enough to fill in the armhole. That finishes the back of the dress. The dress front is cut similarly, measuring from the point where the shoulder joins the neck down to the waist. Simple darts on the sides make the fit more comfortable.



BODICE DIAGRAM

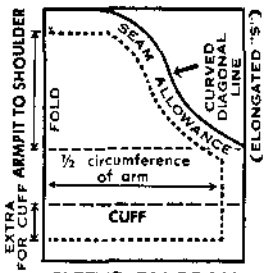
Advantages

"You certainly save a lot of time," I observed, "not having to pin and unpin."

"After one becomes accustomed to this method he can save much time. The body shape is quite basic and when one is accustomed to the various measurements it also helps in altering other pieces of cloth-

ing." Examining the model once again, she began putting some marks on the material. "This style calls for a small rounded collar," she explained, "so I'm marking off a more or less semicircle using the measurements of the neckline as a guide. A few marks will indicate the exact center and the side points of the collar in order to center it on the dress correctly."

Turning to her neighbor, she asked, "Do you want a cuff on the sleeve? You have more than enough material here." With her tape measure she was now measuring the circumference of her neighbor's arm. "We always allow room for movement in the arm so I am going to add an inch and a half to this measurement. On this folded piece of material one-half of this measurement is marked at the bottom. I generally use the bodice to get the measurement from the shoulder to the armpit. Next, we draw a diagonal line from the shoulder to the armpit, but this time we give it a distinctive curve. I think you will recognize the shape of the sleeve now," she said.



SLEEVE DIAGRAM

"I certainly do. I didn't realize how simple the cut of the sleeve is. From the top to the underarm is shaped like an elongated S, isn't it?" I remarked, watching as she began to cut. At the bottom of the sleeve she had added extra material for the cuff.

"There are two ways of making the cuff, depending on how much material is available. If you are short of material the cuff is cut as a separate piece and sewed on in the conventional way. The second method is to cut the sleeve and cuff all in one piece, as I am doing here. It requires a little more material but gives a better fit with less cutting and sewing. As you can see, this method is fast, requiring very little sewing and no cutting at all. This model calls for pockets and I am going to cuff them in the same way as the sleeves."

"That about finishes it, doesn't it?" I observed.

"Not quite, but almost. We lack the facing. Some materials stretch and require a lining throughout. Others shrink. This material does not shrink, but if it did we could wash it before cutting."

Approaches

"I would like to try this method," I said, "but I'm afraid I would only end up ruining some nice piece of material."

"Why not try some simple style, using perhaps some cheap material or an old sheet? Or you could try the method I used of taking an old dress apart. Then you wouldn't be disturbed over your first attempt," she added laughingly. "Still another method is to use a pattern as a guide to accustom yourself to the various shapes of the parts. I wouldn't expect to be an expert at once. I certainly wasn't and still lack much. But with practice you can develop it to a degree where it will help you in fitting clothes even with patterns."

"Do you think I could measure myself correctly?" I wondered.

"It might be better to have someone help you with your own measurements, as it is easier to measure someone else than oneself. But once you have your own measurements you can use them over and over without measuring again. I often cut myself a dress now without taking a measurement."

"You are probably very much accustomed to your own measurements by now and your children's too," I mentioned.

"Children grow so fast that I measure

almost every time for them. But for myself much depends on the style. Some require different measurements from the ones that we have been making this afternoon or additional ones. Then I generally enlist the help of one of my neighbors."

"I've noticed that most women here start at an early age learning this method, some schools even specializing in it."

"Yes, we start in at an early age because later in life we must practice it much in the home. Ready-made clothes are not always available or the most practical for the pocketbook. And, too, many women who must work find this an ideal type of employment, especially if they have a family to care for also."

"Yes, it's ideal, because I know of many women here who have set up their shops in their homes. And so practical too," I observed, "because it has so many uses. I can certainly see that you do more than guess. Thank you so much for letting me be the observer. I hope I haven't held up your work."

"Not at all. I enjoyed your questions and I hope you can make use of the information," responded my friend, gathering together the various pieces and handing them to her neighbor.

Glancing at my watch, I was very much surprised to note that only an interval of twenty minutes had passed since she began to cut. "It certainly didn't take long," I said, "but now I'm anxious to see the finished result."

They Appreciate "Awake!"

A SCHOOLTEACHER

A man in Elkhart, Indiana, writes: "As a teacher in two public schools, I must express my deep appreciation for your many publications, especially the *Awake!* journal. The October 22 issue was excellent, for example, and I try to use as many points from the journals in my classes as possible. I also pass the magazines which contain pointed articles on to my colleagues. Again I thank you."

A STUDENT

A schoolgirl in Texas who is one of Jehovah's witnesses reports: "Recently my class was given the assignment to prepare oral reports on superstition. Since these reports were to be given on a Friday the 13th, everyone was especially interested to know why Friday the 13th was supposed to be an unlucky day. Even my teacher did not know. To prepare my assignment, I used the *Awake!* magazine article, 'Who Says the Space Age Is Superstitious?' This article explained the origin of many superstitions, including Friday the 13th. When I gave my report before the class, they listened very closely. Many of them afterward came to me and told me how glad they were to learn those things. My teacher said it was the best report she had ever heard. Since I had brought the *Awake!* with me, she took it and read the article to her other classes and then passed it on to the other teachers to read. As a result of using the *Awake!* in my schoolwork, many persons were set free from the superstitious fear of Friday the 13th."

SCHOOL REGISTRAR

A subscriber for *Awake!* in a little village in the Netherlands wrote concerning the special *Awake!* "The Bible Triumphs in a Scientific World": "I want to tell you that your magazine *Awake!* is too little known by thousands of Christians. Take, for example, your special issue on the Bible and science. For years I have looked for a Scriptural refutation of all the nonsensical scientific theories about origin and development, etc., of the earth and man. In my education I have been compelled to swallow so many disagreeing 'theories,' and look! here at last a thorough refutation and this from the scientific standpoint supplemented with Biblical evidence. I sincerely thank you for the clear explanation as found in *Awake!*"

USING THE "NW WORLD TRANSLATION"

THEY LIKE THIS BIBLE

While calling at the homes of his neighbors to share the Word of truth with them, a Witness in Canada had this experience: "The householder at my first call answered the door with: 'I'm busy and I have my own church.' As I saw the door being closed, I knew even a short sermon would be too long, so I just held up the *New World Translation* and said, 'Lady, *this New World Translation of the Holy Scriptures* is what I am offering to all the good people in this neighborhood for only a $1.00 contribution.'

"She always wanted a new translation, and so she said she would take it. At the next door her neighbor was not interested. Unknown to me, that same morning, the busy neighbor found she was not too busy to show her *not-interested neighbor* her newly acquired translation. So while I was presenting the sermon to a gentleman, a lady came down the street, stopped at the gate and said, 'Excuse me, Mister, but could I talk to you? You called at a green stucco house?' 'Yes.' 'Would you mind calling back? My mother wants one of those Bibles if you have any left.' I told her I would be glad to call back after placing the Book of Life with the gentleman. I went back to the green stucco house, went through the sermon and placed the *New World Translation* with the lady who had not been interested, but whose neighbor aroused interest by sharing good news."

STIMULATES DESIRE TO STUDY

One day a Canadian Witness stopped to compliment the cleaning lady in a department store *on the fine job she was doing.* "'It is funny you stopped to talk to me,' she said. 'Nobody ever stops to talk to me.' So I said to her, 'I have something really good to talk about.' When she asked, 'What is it?' I replied, 'About God's kingdom,' and I was able to leave her some Bible literature.

"From time to time, as I called in the store, I went to see if I could find her and would *place magazines with her. One afternoon she* was able to sit down for a couple of minutes. There was no one around so I tried to make arrangements for a back-call, but she worked every day of the week except Wednesday afternoons and Sunday, so she thought she could not make room for anybody to call *on her. Then December came, with the offer* of the New World Translation of the Bible, and I wrapped a Bible up and gave it to her as a gift. She said to me, 'I guess this is a Christmas gift.' I said, 'No, this is not a Christmas gift, but this is a Bible that I would like you to have as a gift.'

"The next time I was in the store, she came running after me to tell me how much *she was enjoying the Bible and* asked me if I would come over to tell her why this Bible was so different from hers. She was quick to make an appointment for a back-call. The first time I called she kept me for two and a half hours answering questions. She asked me if I would come back and study each week with her."

SKILLFULLY OFFERING THE WORD OF GOD

Feeding sheeplike persons with the Word of God takes preparation, knowing both the superior value of the publication presented and its practical application to their lives. This is seen in the following experience of a Witness in Tennessee: "Calling back where a woman had promised to take a Bible, I was told by the householder that she had changed her mind; she no longer desired to obtain the *New World Translation.* She claimed we had added to the Bible. I asked her exactly what scriptures she had found to be additions. She looked while we waited without a word, and finally admitted that she could not find any additions. 'But,' she exclaimed, 'it is different from the Holy Bible!' I agreed that the *New World Translation* is different from the commonly known King James Bible, mainly be*cause it is written in modern English.*

"We waited while she found her King James Bible and directed her attention to Romans 8:8. Asked if she could explain the idea that 'they that are in the flesh cannot please God,' she admitted it was very confusing. Of course, when she read the more accurate rendering, 'Those who are in *harmony* with the flesh cannot please God,' she was *pleased and readily admitted the superiority* of the *New World Translation.* After a few more comparisons, she was beaming with her new-found knowledge. She gave one of her children a $20 bill and sent him to make change and responded enthusiastically to a Bible study started right then and there."

Taking Salt from the Sea

By "Awake!" correspondent in Brazil

IF YOU were to travel along the coast of Brazil you would see an unusual sight. Areas of beach are divided by embankments to form ponds of varying size and shape. At first thought, you might conclude that they are rice paddies, but this could not be. Rice does not grow on a hot, dry beach. Then you notice a few windmills pumping seawater into some of the ponds. That convinces you that these are not rice paddies. Rice could never grow in salty seawater. Upon inquiry, one of the workers tells you that these many ponds are used in extracting salt from the sea.

Solar salt extraction is an important industry in Brazil. The dry, hot climate of its coastline from the northern border down to the city of Rio de Janeiro is ideally suited for salt production. The process depends upon evaporation of the seawater, and that requires a hot sun and dry atmosphere for the best results. With the help of a constant wind blowing over the ponds, the water is evaporated rapidly, which is important for a high production rate.

The several factors necessary for this industry are all present in this coastal region of Brazil. The low rainfall is important, because rain hinders the evaporation process by diluting the seawater in the ponds and dissolving the salt that has been crystallized. The lay of the land must be right so that the seawater can flow naturally from one tank or pond to another. The Brazil coast also has a hot sun and a satisfactory wind for the solar process of taking salt from the sea.

The extraction process begins when the windmills pump seawater into a main reservoir, known as the "cooker." It is generally around twenty inches deep. Here the water begins its first evaporating stage. Upon leaving the reservoir the water still has only a small salt concentration.

By gravity the seawater flows from the reservoir to another pool known as the evaporator. Here, where the depth of the seawater is much less than in the reservoir, the less soluble salts such as calcium carbonate, gypsum and anhydrite are removed. As the water evaporates, the salt concentration in the seawater increases.

Moving from the evaporator pond, the brine is spread out in crystallizing ponds to a depth of four inches. This shallowness of the brine facilitates rapid evaporation. Evaporation is allowed to continue until the salts in the solution crystallize. The process continues for sixty days, with water being added to the pond from the evaporator pond every six days. At the end

of sixty days a compact layer of salt about four inches deep has been formed. In some operations the brine is passed through a series of crystallization ponds, usually three in number. In the first pool the finest grade of salt is produced. The brine moves to the next pool, where the second grade of salt crystallizes as the sun evaporates more of the water. In the third pool the coarsest salt is deposited.

Because the remaining brine in the last stage of the process is rich in chemicals, it is processed to remove those chemicals. The brine, incidentally, is called the "mother water." When it comes from the last stage, it is called "bitterns." Some of the chemicals extracted from the mother water are bromine, iodine, magnesium chloride, potash and Epsom salts.

With spades and wooden scrapers workers, known as *salineiros,* remove the salt. This is done in a series of operations that requires hundreds of workers. Usually the salt is scraped into rows and allowed to drain for a few days. Finally it is heaped in mounds on the walkways between the ponds. These mounds of salt are formed according to certain predetermined dimensions so that the volume of each can be easily calculated.

The harvesttime for salt in Brazil is from August to the end of May. During the between-harvest months the earth-embanked ponds or tanks are cleaned and prepared for a new harvest. Waste substances are removed. Cleaning the various tanks is considered important for obtaining a good grade of salt.

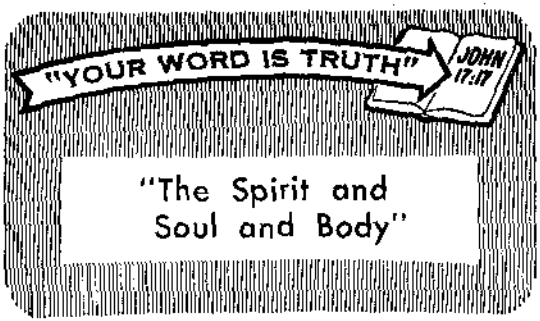
Before marketing the salt it must be put through a curing process and also refined to eliminate impurities. At the time it is removed from the crystallization ponds it is called "green salt," because of these impurities and offensive bacteria. The curing consists of exposing the salt to the atmosphere for from four to six months, after which it is then refined, packaged and marketed.

It may be that the salt you use at mealtimes came from the sea, perhaps even from the sea off the coast of Brazil, but whatever its source, you should recognize how vital it is to your needs. It keeps all the chemical fluids in your body in proper balance. All the tissues of your body are bathed in salt water. When your body loses salt through perspiration, it must be replaced or you will experience weakness. This has been found to be the case with workers who work where high temperatures cause them to perspire heavily. Whether the body gets enough salt from natural foods for usual working conditions is a question about which there are differing opinions. Some persons think the body does not require salt added to food, whereas others claim that salt should be added when one's diet is heavy on plant products. It seems, however, that considerably more salt is used on modern foods than the body requires. This, no doubt, is due principally to the flavor salt gives foods. But whether your body needs salt added to its diet or not, salt most likely is placed on your table at mealtimes as it is on other tables the world around.

The popular use of salt creates a demand that makes the laborious extraction of salt from seawater economically profitable. Its popularity is important to the economic welfare of the hard-working *salineiros* of Brazil.

ARTICLES IN THE NEXT ISSUE

- The Bible, a Matchless Historical Record.
- Red Russia's Crusade Against Religion.
- Who Are the Doukhobors?
- The Effects of Employee Dishonesty.



AT 1 Thessalonians 5:23 appears a prayer of the Christian apostle Paul for his brothers: "May the very God of peace sanctify you completely. And sound in every respect may the spirit and soul and body of you brothers be preserved in a blameless manner at the presence of our Lord Jesus Christ." To what was Paul here referring by "spirit and soul and body"?

The words of Paul call to mind the description of the creation of man as found at Genesis 2:7: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." Here we also have three factors, and they are apparently quite similar: the physical body that was formed from the earth, the breath of life that God blew into the nostrils, and the living soul that resulted from the combining of the two. (Note, man did not *receive* a soul; he received the breath of life and then *became* a living soul.)

While the two foregoing Bible texts appear to be quite similar, and Bible commentators generally apply the words of Paul to individual Christians, a little reflection will make it quite clear that the apostle Paul could not have been referring to the individual spirits, souls and bodies of his brothers, and that for a number of reasons. In the first place, the pronoun "you" that Paul uses twice in this text is in the plural form, showing that Paul was addressing, not an individual "you," but a composite, plural "you." This is made clear by the *New World Translation*, for it puts the plural "you" in capital letters and further adds the word "brothers" in brackets to show this. Then, again, we note that Paul uses the words "spirit," "soul" and "body" in the singular form. If it had been the individual spirits, souls and bodies that Paul had in mind, he would have used the plural forms. But the way he wrote shows that what he had in mind and was praying for was not that 'the spirits, souls and bodies of each of you be preserved,' but rather that 'the spirit, soul and body of you all be preserved.'

That Paul could not have meant the individual bodies of Christians is further to be seen from the fact that the individual bodies of those Christians to whom he wrote have not been preserved. Their bodies have returned to the dust, even as we read: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it." In the resurrection such anointed Christians will not have their fleshly bodies restored to them, but 'a body such as it pleases God to give them.' Concerning their reward at the presence of Christ we read: "It is sown in corruption, it is raised up in incorruption. It is sown a physical body, it is raised up a spiritual body. . . . flesh and blood cannot inherit God's kingdom." No question about it, Paul at 1 Thessalonians 5:23 was referring to a composite spirit, soul and body.—Eccl. 12:7; 1 Cor. 15:23, 38, 42, 44, 50.

What spirit did Paul have in mind? Among the various uses of the word "spirit" in the Scriptures (there are seven of them), it appears that Paul here meant, not a spirit person, not God's holy spirit or active force, nor the spirit or force of life. Rather, he was here referring to the mental disposition, the heart attitude, the

motivating impulse of the Christian congregation. In secular literature this is often referred to as the *esprit de corps,* meaning "the common spirit pervading the members of a group. It implies enthusiasm, devotion, and jealous regard for the honor of the group." It is this spirit that Paul prayed to have preserved.

And what about the "soul" for which Paul also prayed? This word "soul," *néphesh* in the Hebrew, *psykhé* in the Greek, has the basic thought of personality or individual existence. A soul is a sentient person or animal, that is, one having sense perception. So we find in the Scriptures that not only humans, but also Jehovah God, far above humans, and the brute creation, far below humans, are all termed souls, for they all have individual sentient existence: "Jehovah of armies has sworn by his own soul." "The first man Adam became a living soul." "Every living soul died, yes, the things in the sea."—Jer. 51:14; 1 Cor. 15:45; Rev. 16:3.

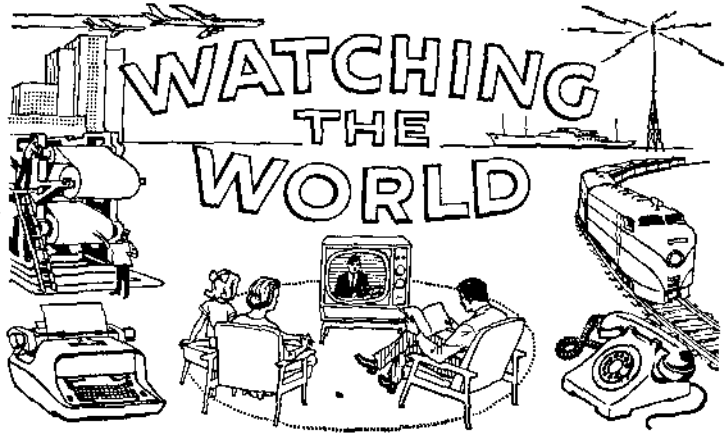
However, time and again in the Scriptures these words, *néphesh* and *psykhé,* are used in the sense of *life as a person.* Thus we at times find such expressions as "the soul of every sort of flesh is its blood," meaning the life of an individual is in the blood. Not that blood apart from an individual is a soul; a pool of blood would not be a soul; it has no existence as an individual. So at 1 Thessalonians 5:23 the apostle Paul prays that the existence or life of the Christian congregation as a corporate body or soul, or personality, may be preserved until the presence of Christ. —Lev. 17:14.

Now, what about Paul's use of "body" at 1 Thessalonians 5:23? Since, as we have already noted, it could not refer to the individual bodies of the Christians in the congregation, it must refer to the composite body of Christians. Thus the anointed Christian congregation is repeatedly referred to in the Scriptures as a body, the body of Christ. Particularly is this truth brought home to us at 1 Corinthians, chapter twelve, where, among other things, we read: "For just as the [human] body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body." (Verses 12, 13) It is this composite body of Christ that Paul prayed to have preserved at the presence of Jesus Christ.

A comparison might well be made between Paul's use of "spirit and soul and body" and the command Jehovah gave by the mouth of Moses as recorded at Deuteronomy 6:4, 5: "Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force." To underscore the completeness of the devotion Jehovah exacts, he commanded that they love him with all their heart or affection, with all their soul or life as a soul, and with all their vital force or their bodily strength.

So also the apostle Paul, for the purpose of underscoring his concern for the Christian congregation, prayed not just that it might be preserved but that its "spirit and soul and body" might be preserved at the presence of Jesus Christ. This intense concern of his is further to be seen from his petition that God might sanctify them "completely" and that they might be preserved sound "in every respect."

The prayer of the apostle Paul for the preservation of the spirit and soul and body of the Christian congregation has been answered. These three things have been found preserved in this day of Christ's presence, even as the facts and fulfillment of Bible prophecy show.



World's Fair Opens

◈ The 1964 New York World's Fair opened officially on April 22. Civil-rights demonstrations, bad weather and arrests marred the occasion. The attendance was not up to expectations; 92,646 were on hand, with 63,791 paid admissions, but it had been predicted that somewhere between 225,000 and 500,000 would be present. President Johnson opened the fair with a speech, which was sometimes drowned out by demonstrators shouting slogans. Later the president said that he felt sorry for the demonstrators. On the weekend, when the weather cleared, attendance came much closer to expectations.

Crime Marches On and Up

◈ Crime seems to have no ceiling. It continues its trend upward. The Department of Correction in New York state reported on April 6 that 65,748 persons were arrested for major crimes in the state in 1963. This represents an 8.4-percent increase over 1962. More shocking was the fact that arrests among youths 16 to 20 years of age leaped 24.1 percent! And in New York City youth crime rose 100 percent in the past decade!

Nations Merge

◈ On April 26 Tanganyika and Zanzibar merged into a single sovereign state. Tanganyika's president, Julius K. Nyerere, became the president of the joint state, while Zanzibar's president, Abeid Amani Karume, became the new state's First Vice-President. This reduced the number of independent states in Africa to 32. Tanganyika desired a merger with Zanzibar to bring the island state back into the mainstream of African nationalism.

Landslide in Russia

◈ A huge landslide dammed the Zeravshan River in the mountains of Central Asia on April 24. Soviet officials feared that unless a 1,500-foot-long channel were blasted through the fallen land mass, some 20,000,000,000 cubic feet of water would burst forth, devastating villages and historic cities in its path. The mass of earth choking the river was reported to be about a mile long and a third of a mile wide. It rises 250 feet above the valley floor at one end and 1,300 feet at the other end. Russian engineers stated that they had at most four days to blast the channel through —a job that normally would take at least 20 days by conventional methods.

The U.N. in Summary

◈ When the League of Nations reached its twentieth birthday it was on its way out. The United Nations is 19 years old. It, like the League, has had its share of troubles. At one time the French president, Charles de Gaulle, called the U.N. "the leaning tower of Babel." The Russian premier banged his shoe on U.N. furniture and labeled the world organization the tool of colonial powers. A critic in the United States described the U.N. as a "Communist-dominated rat nest." Recently the president of the United States, Mr. Johnson, said the U.N. is "the best instrument yet devised to promote the peace of the world and the well-being of mankind." No member has yet quit the world organization. In fact, nations press for enrollment. The total has risen from 51 to 113. As for the veto, Russia has used it a grand total of 101 times. The U.N. has been called both toothless and ambitious, both weak and powerful. Its orders have been defied. More than half of its 113 members are delinquent in paying their assessments. The present U.N. deficit is $134,000,000.

Firefly's Secret

◈ The tiny firefly never went a day to school in its life, yet it is baffling scientists with its know-how. One of its secrets is how it changes chemical energy into light energy. Two years ago Professor Emil H. White of Johns Hopkins University identified the light-producing element in the firefly as "luciferin." Dr. White wants to know what happens to luciferin when it is acted on by the enzyme luciferase. So far the firefly refuses to tell.

Neurosis

◈ The health services correspondent for the *Daily Telegraph and Morning Post*, February 21, stated that a pamphlet, *Anxiety and Fear*, published by the Mental Health Research Fund, says that a

quarter of Britain's adults are socially handicapped by psychiatric symptoms. "Probably more than five percent of the population are suffering from fairly severe neurotic disorders. The commonest is anxiety neurosis," the paper said. Appeals for more research into the cause and treatment are now being heard. A theory is that the threat of imminent annihilation in a hydrogen war produced anxiety that became displaced onto other things.

The Toronto *Daily Star*, March 12, declared that 100,000 mental patients are treated each year in Canada. "It's estimated that about 1,000,000 more Canadians need professional help for mental disorders not serious enough to require hospitalization," the report said.

Drug Abuse

◈ A published Reuters report stated that the congress of the Australian and New Zealand Association for the Advancement of Science was told that the abuse of certain weight-control drugs could lead to addiction and insanity. Specifically, drugs of the amphetamine group were mentioned.

Rail Strike Ends

◈ For five years union and railroad officials in the United States have disputed over work rules. The situation deteriorated rapidly in April and the nation was heading for a strike that would have put some six million workers off their jobs. It might also have cut the gross national product by some 13 percent and forced a rise in prices throughout the country. On April 9 President Johnson intervened. He invited the people involved to Washington to work out their differences. After many tedious sessions an agreement was reached on April 22, which provides for a raise in pay for about 100,000 workers along with other benefits. The agreement also granted carriers the right to eliminate gradually 90 percent of the firemen on diesel engines along with unneeded trainmen, including some brakemen and switchmen. This reduction of up to 40,000 employees would save the carriers about $325,000,000 a year. The settlement was viewed as a triumph for mediation and as a personal triumph for President Johnson.

Go-It-Alone

◈ In a nationwide radio-television broadcast President Charles de Gaulle of France stated clearly that France would hang on to her nuclear force because, he said, there is no guarantee that the United States power would save France in the event of an attack by the Soviet Union. The general emphasized "the ambition" of the Soviet Union, which "threatens" the free world. While this threat lasts, he declared, France is "in danger of invasion and destruction without having the certainty that her American allies, themselves directly exposed to death, would be able to save France from invasion and destruction."

Nylon Concrete

◈ Concrete structural material can now be impregnated with nylon fibers. Tests show that the fibers add flexibility and toughness to the material. It reportedly will not crumble when stretched and will not shatter when hammered. Impact strength of the nylon concrete is described as twenty-seven times that of the unreinforced variety. It was also said to be 83 percent by weight and 36 percent by volume stronger than any other material tested.

The Car-Battery Problems

◈ What annoyance when wanting to travel in a hurry and the car will not start! It happened at least 31,000,000 times last year in the United States and Canada. Many motorists are quick to blame the car battery when this happens. But investigations have shown that one out of every 5,000 cars in these two countries did not function properly, not because of the battery, rather, because of poor maintenance habits. Tests on recent-model cars have revealed that six out of ten cars needed spark plug replacement or service. About three out of ten vehicles required work on the ignition system. In addition, faulty heating systems and other factors were behind the stubborn engine that refused to start, and not the battery. A simple tune-up would remedy most of these conditions, but, says *Science News Letter* for February 1, 1964, many motorists plan to tune-up their engines but few follow through until they get into serious trouble. That is human nature for you.

Chesapeake Bay Bridge-Tunnel

◈ One of the wonders of modern technology, namely, the Chesapeake Bay Bridge-Tunnel, was opened for business on April 15. The 17.6-mile-$140,000,000 crossing for the first time in history links the remote eastern shore of Virginia with the rest of the state. The trip that once took 95 minutes by ferry now takes about 25 minutes over the new route by automobile. The passenger car toll is $4. Trucks pay $7 to $22 to use the crossing. The ferry rate was $3.85 for car and driver.

Women Workers

◈ The percentage of women workers in Canada has doubled in 50 years. It increased from 16 percent of the female population 15 years of age and over in 1911 to close to 30 percent in 1961. The Toronto *Daily Star*, March 11, stated that "over the same period male labor force participation has decreased from almost 90 percent of the population 15

years of age and over in 1911 to 78 percent in 1961."

Transfusions and Death

◈ Dr. Jean E. Paquin, senior attending physician in obstetrics and gynecology, and his two Providence Hospital associates, according to *Look* magazine, stated that "the American Medical Association *in 1960 reported 3,000 deaths* in one year directly attributable to whole-blood transfusion. It calculated that the risk of a blood transfusion is about equal to that of uncomplicated appendectomy. In addition to those who lose their lives, a very appreciable number develop nonfatal hepatitis, which may be disabling for long periods and leave varying degrees of hepatic impairment."

Away from War

◈ Simultaneous statements were made on April 20 by the Soviet Union and the United States that the two nations would make cutbacks in the production of nuclear material for war purposes. *President* Johnson stated that the United States would reduce its production of uranium-235 by as much as 40 percent during the coming four years. The Soviet Union promised to discontinue construction of two big new *reactors for producing plutonium.* These moves were interpreted as "definite commitments to steps toward a more peaceful world." Time will tell whether the announcements result in any lessening of international tension.

The Aspirin

◈ After some 65 years of research, comparatively little is known about how the aspirin actually works. But it is one of the cheapest drugs on the market. According to *Time,* April 10, every year American manufacturers make some 27,000,000 pounds of aspirin, "enough to fill four 100-car freight trains, enough for the 16 billion straight, five-grain *aspirin tablets that Americans* swallow each year, plus an even greater amount for the children's miniature aspirin and such formulations as Bufferin, APC tablets, Coricidin and Alka-Seltzer." The drug is now made synthetically from *coal tar.*

Killer Diseases

◈ The medical statistics branch of the Ontario Department of Health in Canada listed heart disease as the top killer in all age-groups. Cancer is second worst. The report stated that cancer is the leading cause of death for women between 25 and 54 years of age. The cancer death rate among males has increased by 36 percent over the last 27 years, according to the report. For females, it has decreased by three percent.

Can you imagine peace in every land?

Can you imagine a world without national boundaries, without social or racial distinctions, without hunger, fear—or death? Such conditions existed in the garden of Eden. And God has promised to restore them to the world—from one end of the earth to the other! Do you know when and how? Read

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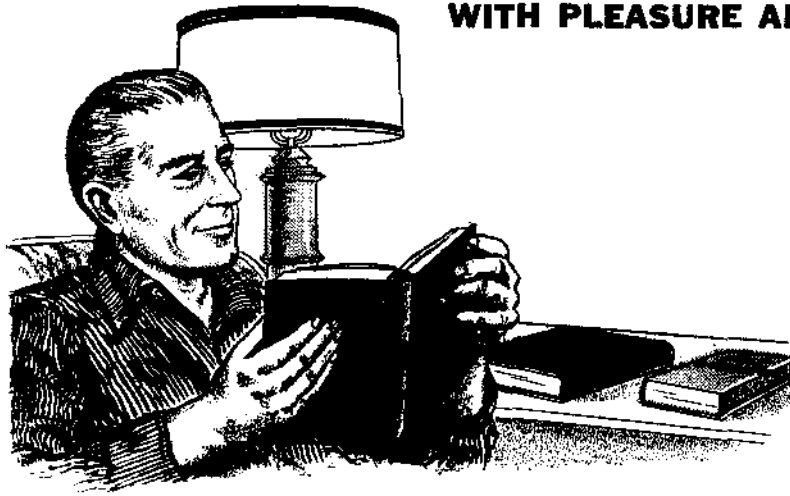

1. Get physically comfortable but with the mind alert
2. Approach your reading with a desire to learn
3. Put what you read above preconceived personal views
4. Acknowledge by prayer that the Bible is God's Word
5. Guard against passiveness; think as you read
6. Spend half your time meditating deeply, reflecting
7. Ponder the principles or rules of action uncovered
8. Be open to new insights into yourself, though painful
9. Be ready to revise your attitudes in harmony therewith
10. Apply everything you learn to your daily living

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