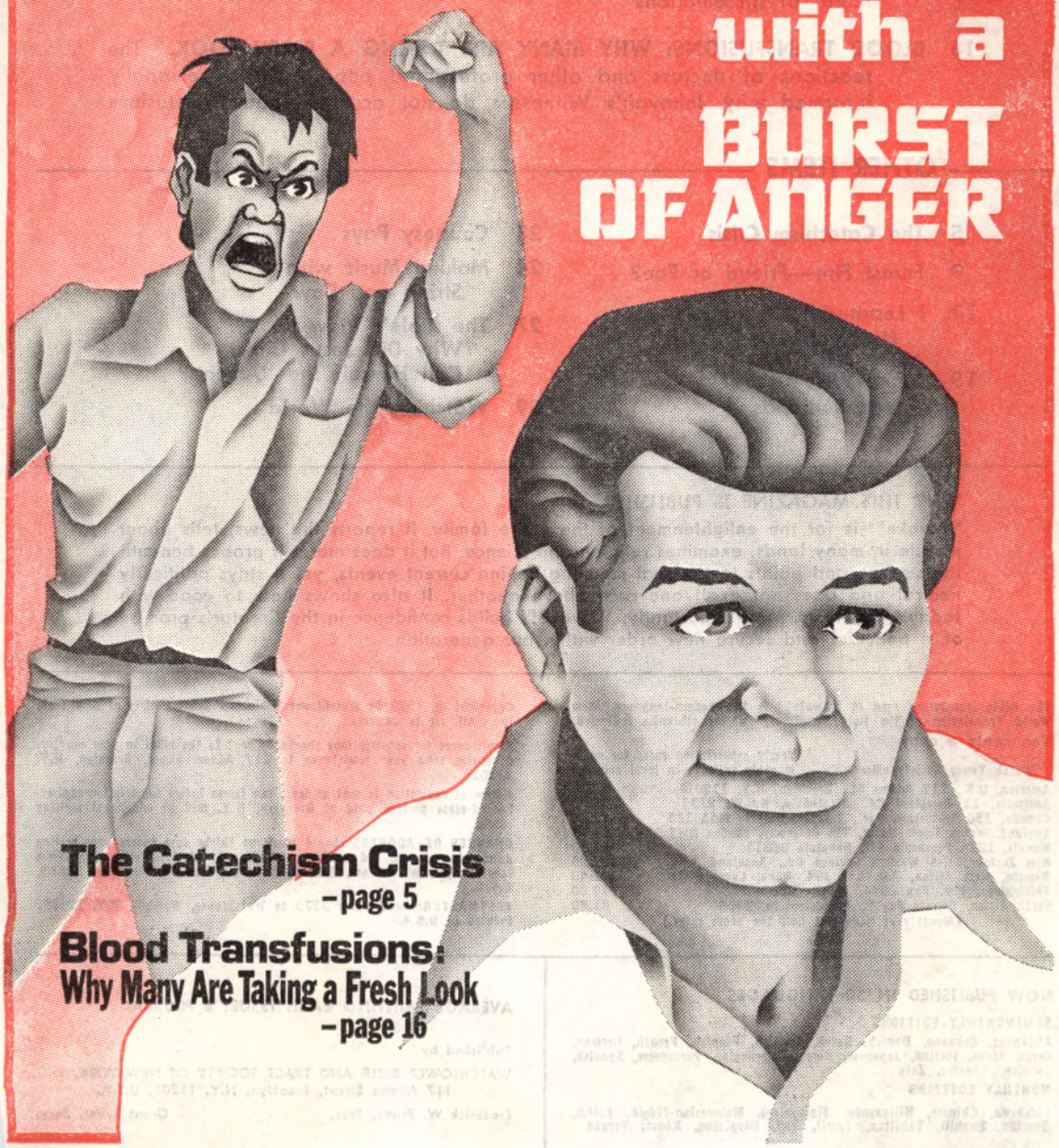
Awake!

SEPTEMBER 8, 1978

Coping with a BURST OF ANGER



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Awake!®

September 8, 1978
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WHY THIS MAGAZINE IS PUBLISHED

"Awake!" is for the enlightenment of the entire family. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it stays politically neutral and does not exalt one race above another. It also shows how to cope with today's problems. Most importantly, "Awake!" builds confidence in the Creator's promise of a peaceful and secure new order within our generation.

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

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coping with a BURST OF ANGER

THE subway train screeched as it slowed to enter the station. Two male riders exchanged words in a brief argument. Another man, of foreign extraction, interrupted, saying, "Shut up." One of the arguers retorted: "Go back to your own country." "You want me to make you [shut up]?" was the intimidating response from the 21-year-old foreign visitor. Now enraged, the man retorted: "You go right ahead—you're a chump." These were his last words, as the visitor whipped out a gun and, before the horrified eyes of dozens of subway riders, fired four shots into the man, killing him instantly. "Now you'll shut up," the young man said as he stepped out of the car and was arrested.

This incident illustrates one way of responding when one is angered. But what tragic results for both men!

Have there not been times when you were faced with biting remarks, perhaps even a verbal barrage delivered in a burst of anger? How did you respond? What is the best way to deal with such a situation? Is it, "Fight fire with fire"? There are those who feel as one editorial declared, "Why It's Good to Get Good and Mad."

A true-life story of an ancient monarch tells us of another way to deal with such outbursts. But at the very outset we might wonder whether it is a practical one in this age of violence.

King David of Israel and his entourage were fleeing for their very lives from his son who had just usurped the throne. They were suddenly confronted by Shimei, a descendant of King Saul. Shimei screamed:

> "Get out, get out, you bloodguilty man and good-for-nothing man! Jehovah has brought back upon you all the bloodguilt for the house of Saul in place of whom you have ruled as king; and Jehovah gives the kingship into the hand of Absalom your son. And here you are in your calamity, because you are a bloodguilty man!" —2 Sam. 16:7, 8.

What a hateful outburst! And in the face of the king himself! So how would David cope with these fighting words? His military commander pleaded: 'Let me go over and cut off his head.'

How would you have responded? Remember, here the man David was pressed to the limit. His people's hearts had just been stolen from him. His son had turned traitor. His counselors had deserted him. He had lost his kingdom and now was being mocked and cursed! To be called a "good-for-nothing man" ("man of Belial"

[*Authorized Version*]—a term that eventually was applied to the Devil) was the highest insult, for it meant a person of the lowest sort. David's response, however, was simply:

> "Thus let him call down evil, because Jehovah himself has said to him, 'Call down evil upon David!' So who should say, 'Why did you do that way?' . . . Let him alone . . . Perhaps Jehovah will see with his eye, and Jehovah will actually restore to me goodness instead of his malediction this day." —2 Sam. 16:10-12.

David refused to respond with a verbal outburst, but uttered a mild reply. The results? First of all, no blood was shed. Then when David was restored to his kingship, who was among the first to greet him, to apologize and beg forgiveness? That's right. Shimei.—2 Sam. 19:16-23.

'But that was over 3,000 years ago,' some will contend. 'Times are different now. Be aggressive or people will walk on you. To answer mildly sounds nice, but it won't help you today.'

However, this is not what knowledgeable people say. Note the following advice:

> "If selfish people try to take advantage of you, cross them off your list, but don't try to get even. When you try to get even, you *hurt yourself* more than you hurt the other fellow."—Bulletin in a Milwaukee, Wisconsin, police station. [Italics ours.]
>
> "The expression 'I was so mad I could have died' has a serious literal meaning, in the view of [a] psychiatrist [who] thinks *'anger'* might well be *listed as the cause of death* in many cases, particularly among younger people."—*Family Health.* [Italics ours.]
>
> "Cardiologists have known for years that anger is one of the *most lethal of all emotions.* Heart attacks and strokes have often been preceded by an episode of severe emotional stress."—New York *Sunday News.* [Italics ours.]

So the course pursued by David is recognized as practical. But *how can you follow it?* It is easy to talk about a 'mild answer' when nothing is irritating you and all is calm. What can be done when there is a confrontation?—Prov. 15:1.

By saying "Jehovah himself has said to him, 'Call down evil,'" David acknowledged that he had sinned and was worthy of such chastening. However, he was not guilty of Shimei's false charge (blood-guilt in connection with the house of Saul), for David had gone out of his way to avoid killing Saul. (1 Sam. 24:1-7; 26:7-11) Nonetheless, David had committed a sin with consequences such as this and was cognizant of his own guilt before God. (2 Sam. 12:10, 11) As one Bible commentator put it: "A humble, tender spirit will turn reproaches into reproofs, and so get good by them, instead of being provoked by them."

Humility and our being aware that perhaps there could be a grain of truth *in* what our opponent may be saying, coupled with genuine consciousness of our own shortcomings, can keep us calm. If the accusation is totally baseless, as was Shimei's, then recall that God's view of us is far superior to the narrow opinions of others.

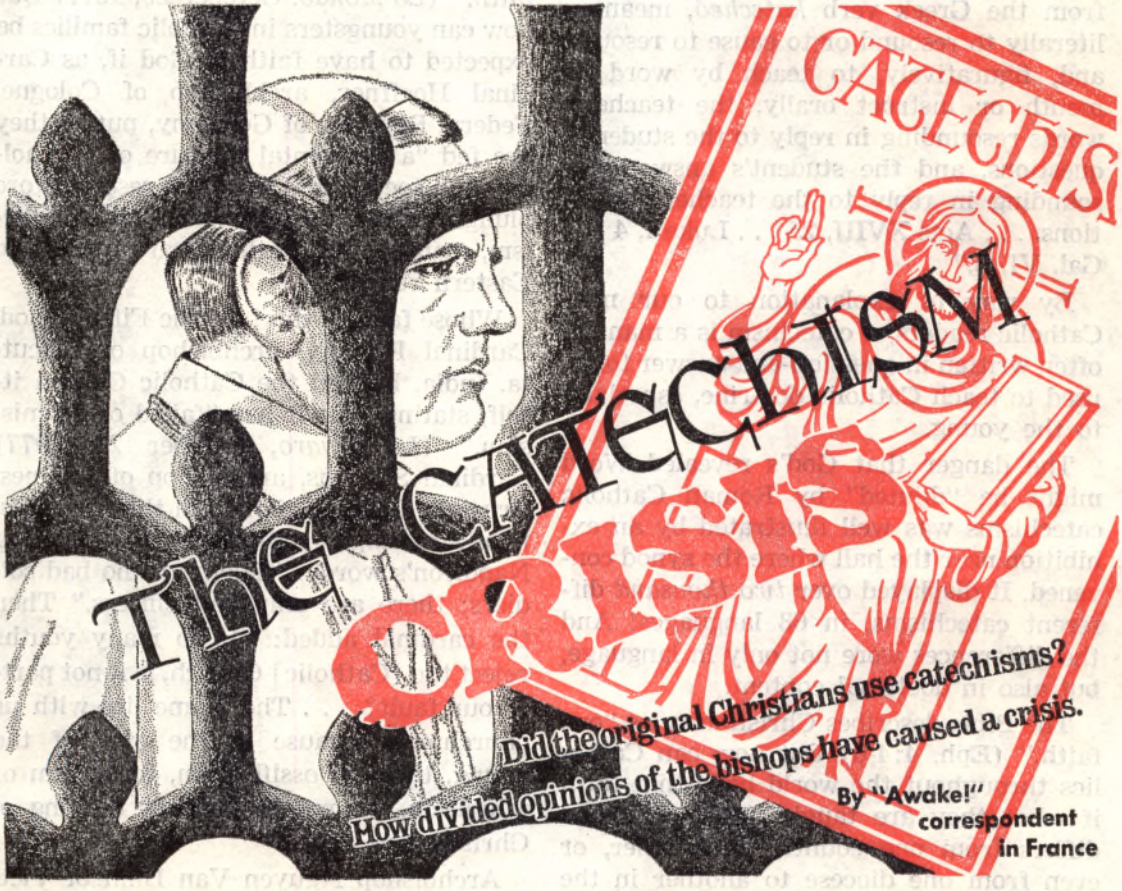
Because of our imperfection, there are times when we may become angered by another's remarks. But do not despair. Even first-century Christian overseers once exchanged "a sharp burst of anger." Yet, rather than cherish resentment, they solved the problem by appropriate action. (Acts 15:36-39) So can you. Sometimes physical activity can be an immediate help. No, do not do as one writer recommended: "Break pencils, go in *the [rest]* room and kick all the doors." Rather, take a walk, throw a ball around or work in the garden.—Jas. 3:2.

David's advice in Psalm 37:8 is: "Let anger alone and leave rage; do not show yourself heated up only to do evil." Are there people today who endeavor to follow such good counsel? The experience of

a man in the Fiji Islands—a person who violently opposed his wife's studying the Bible with Jehovah's Witnesses—gives an affirmative answer. He did everything from beating his wife and throwing her out on the street to disrupting a large gathering of Witnesses. Out of curiosity, he finally decided to attend one of their local meetings. He said:

> "I was in great trepidation as to what reception the Witnesses would give me due to my treating them so shamefully before. This struck me: These people were kind to me without resentment. . . . the brother whom I had treated the worst of all offered me [a personal Bible study] and I accepted. Now I understand Jehovah's great forgiveness for my maltreatment of his people and my wife."

Now, as one of Jehovah's Witnesses, this man is cultivating the fruitage of God's spirit, including peace, long-suffering, kindness, mildness and self-control. (Gal. 5: 22, 23) Indeed, developing such qualities is the best way to cope with outbursts of anger.



"THE revealed word should not be diluted and virtually destroyed by catechisms that are based on speculative, psychological and sociological ravings." So spoke Cardinal Lorscheider of Brazil, head rapporteur of the Fifth Synod of Catholic

bishops held in Rome from September 30 to October 29, 1977.

In Catholic usage, the word "synod" refers to "gatherings under hierarchical authority, for the discussion and decision of matters relating to faith, morals, or discipline." (*The Catholic Encyclopedia*) The Fifth Roman Synod, at which 204 Catholic cardinals, archbishops, bishops and other ecclesiastical experts gathered, had as its theme "Catechesis, especially for children and youths."

What is "catechesis"? According to the authoritative *Dictionnaire de Theologie Catholique,* "the word catechesis comes from the Greek verb *katecheô,* meaning literally to resound or to cause to resound and, figuratively, to teach by word of mouth or instruct orally, the teacher's words resounding in reply to the student's questions, and the student's answers resounding in reply to the teacher's questions. . . . Acts XVIII, 25 . . . Luke I, 4 . . . Gal. VI, 6."

By way of explanation to our non-Catholic readers, a catechism is a manual, often written in question-and-answer form, used to teach Catholic doctrine, especially to the young.

The danger that God's revealed Word might be "diluted" by Roman Catholic catechisms was well illustrated by an exhibition near the hall where the synod convened. It displayed over *two thousand* different catechisms, in 63 languages! And the differences were not only in language, but also in doctrinal content.

The Bible describes Christianity as "one faith." (Eph. 4:4-6) But how can Catholics throughout the world have that faith if what they are taught from childhood differs from one country to another, or even from one diocese to another in the same country? It is no wonder that just before the synod a group of French priests and Catholic lay workers sent Pope Paul VI a letter bemoaning the fact that no single Vatican-approved catechism yet exists in France, and deploring "the poor quality of the teaching set forth in modern catechisms published under the auspices of the National [Catholic] Center for Religious Instruction."

"The Blame Lies with Us Churchmen"

As far as religion is concerned, Catholic youths are confused. Surveys carried out even in Catholic countries invariably reveal that "unbelief is growing among the young and they are becoming increasingly skeptical toward any confession of faith." (*Le Monde,* October 29, 1977) But how can youngsters in Catholic families be expected to have faith in God if, as Cardinal Hoeffner, archbishop of Cologne, Federal Republic of Germany, put it, they are fed "a horizontal mixture of psychology and sociology." As a last resort before plunging into the bottomless pit of atheism, many young Catholics are turning to Eastern religions.

Whose fault is this? At the Fifth Synod, Cardinal Picachy, archbishop of Calcutta, India, blamed the Catholic Church itself, stating that it has "failed of its mission." (*Le Figaro,* October 21, 1977) Cardinal Suenens, archbishop of Malines-Brussels, Belgium, joined in this ecclesiastical *mea culpa* (self-blame), first quoting Napoleon's words: "There are no bad soldiers; there are only bad officers." Then the cardinal added: "If so many youths reject the [Catholic] Church, is it not partly our fault? . . . The blame lies with us churchmen because in the eyes of the young, through ossification, formalism or inhibition, we reflect little or nothing of Christ's true face."

Archbishop Nguyen Van Binh of Vietnam "emphasized that it was important to talk to the young in the language of Marxism, for this was the only language they

knew." (London *Observer,* October 9, 1977) He stated: "As to the language used, it must be adapted to a new situation, even going as far as to use the Marxist vocabulary, imitating the [Catholic] Church of years gone by, when Saint Thomas [Aquinas, 13th century C.E. Catholic theologian] used Aristotle's vocabulary." However, this kind of talk was not to the liking of all prelates present in Rome for the Fifth Synod.

Reflects Two Trends of Thinking

The world catechism crisis actually reflects the general crisis within the Roman Catholic Church, caused by the profound disagreement between conservative, traditionalist Catholics and the modern, progressive Catholics. As might be expected, these two trends quickly manifested themselves at the Fifth Synod.

The traditionalists recommended publishing a common universal catechism for use throughout the entire Catholic Church. The progressives came out in favor of different catechisms and teaching methods in each country and even in each diocese.

The second trend won out. Reporting on this, the French provincial newspaper *La Voix du Nord* reported: "The majority [of the bishops] are of the opinion that cultural differences must be taken into account and that in each diocese the Christian message must be transmitted in a different way."

That is tantamount to saying that God should have provided a different Bible for each country, indeed for each "diocese," or jurisdictional district of a Roman Catholic bishop.

Some of the prelates present at the Fifth Synod in Rome advocated a catechism based more on the Gospel than catechisms had been in the past. That is quite a statement. But how can Catholics be sure that their youngsters will be taught from a catechism that is based on the Bible when each country or diocese is free to choose the one (or ones) it prefers? In spite of the Fifth Roman Synod, it appears that Catholics will continue to learn different things in different ways, depending on where they live.

Summing up the results of these special meetings of Catholic bishops at Rome, *Le Monde* commented: "To be truthful we must say that the catholicity [universality] of the Church is becoming increasingly difficult to observe. There is little unity of thought between Asian, African and Latin American [Catholicism]. . . . Such is the upshot of the 1977 Synod, that has left the priests and rank-and-file Catholics completely indifferent." The same newspaper also stated: "In the nineteenth century the Church lost the working class people. In this twentieth century she is losing the young people, and this is even more serious."

"All Christians Should Be Catechists"

Interestingly, the solution to the world catechism crisis was hinted at in a press conference given just before the close of the Fifth Synod. Cardinal Baggio, an influential member of the Roman Curia, spoke of the urgency of transmitting the Word of God in an understandable way, and added: "All Christians should be catechists and entice people to believe." The Italian-language periodical *Oggi* remarked: "The recent Synod of bishops dedicated to religious teaching has revealed the Catholic Church's consciousness of the following: the present unchristianizing, atheism and indifference are due to ignorance of evangelical teaching and tradition-based doctrine."

Archbishop Benelli of Florence, Italy, made similar comments, emphasizing the need of "catechesis that provides continuous instruction from childhood and *on*

through adulthood." And the 18-point message published by the 'synodal fathers' at the end of the synod contained this as point number 12: "[Oral instruction] is a vital duty of the entire Church. This duty involves all the faithful, each according to his life's circumstances and in accordance with his particular gifts. In fact all Christians, as a result of having received the sacraments of baptism and confirmation, are called upon to announce the Gospel and to be concerned about the faith of their brothers in Christ, above all the faith of children and youth."

"No Longer the Same Necessity"?

Regarding religious instruction made available for converts to Christianity at the beginning of the Common Era, *A Catholic Dictionary* states: "From the beginning of her history, the Church fulfilled the duty of instructing those who came to her for baptism (Mt. XXVIII, 19, 20). . . . We can still form an accurate idea of the kind of instruction given in the early Church, for Cyril of Jerusalem [4th century C.E.] has left sixteen books of catechetical discourses, explaining the Creed [summary of doctrine] to the candidates for Baptism."

What happened to this arrangement for Christian instruction? Why did it change from instructing people before baptism to formal schooling for children already baptized as infants?

The same *Catholic Dictionary* informs us: "When the world became Christian there was no longer the same necessity for instructing converts, but the children, and, indeed, the people generally, still needed catechetical instruction. Hence we find a council held at Paris in 829 deploring the neglect of catechetical instruction."

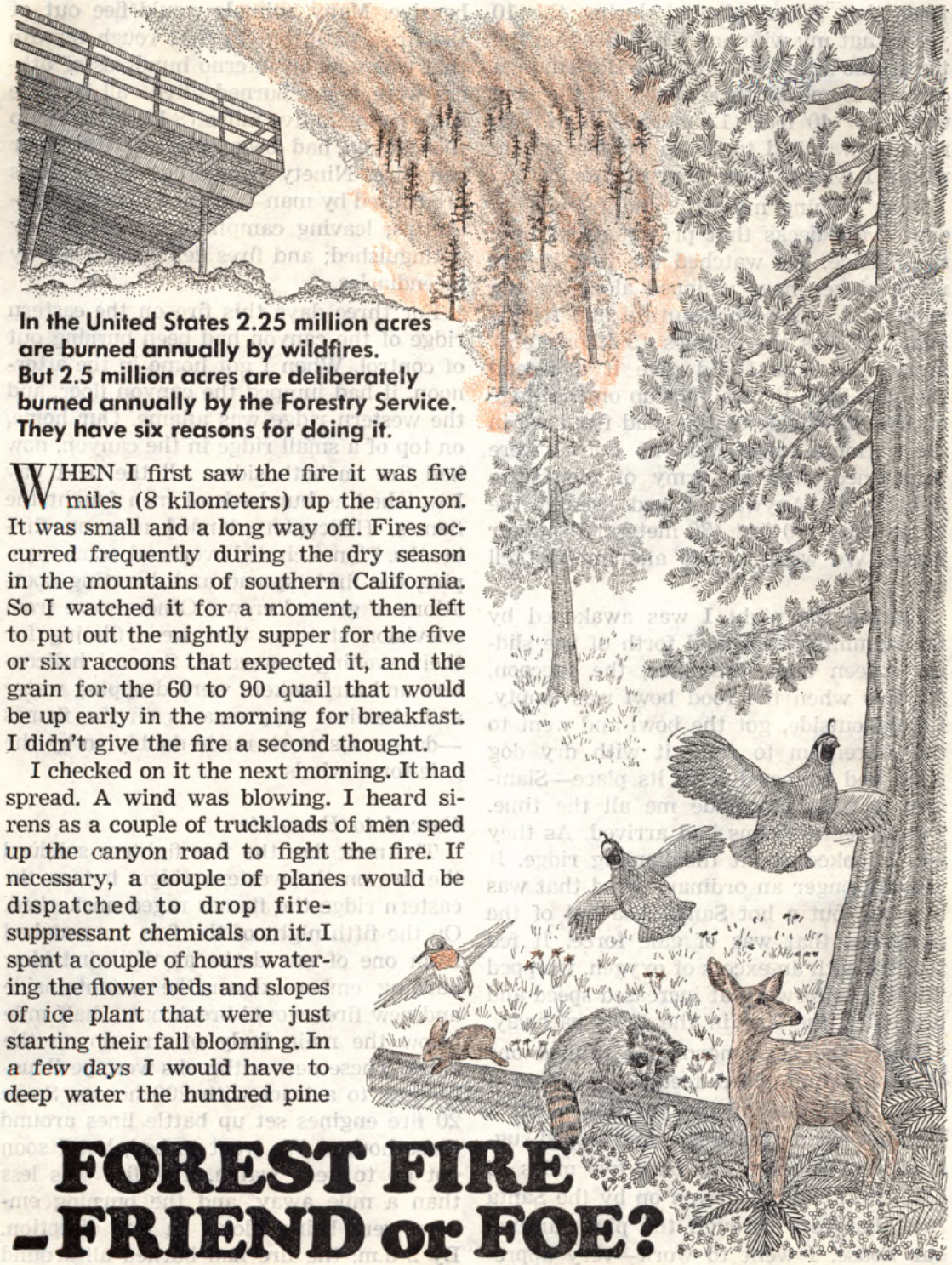
So there you have it. On the assumption that the world had become Christian, the Catholic Church abandoned the early Christian practice of orally instructing converts who were preparing for baptism. And, judging by comments made at the recent Fifth Synod, the same situation exists today that existed in 829 C.E. Many Catholics are "deploring the neglect of catechetical instruction," not only for the youngsters, but also for "the people generally."

The need for true Christian instruction is more pressing today than ever before. By admission of its own clergymen, the Catholic Church is not filling that need. But there is a way that you can benefit from Christian teaching "of the Gospel and according to the Gospel," such as recommended by Cardinal Lorscheider of Brazil; and indeed without cost to you personally.

In this regard it is interesting to note that in Bogotá, Colombia, the publication *El Catolicismo* reported that religious leaders in Spain held a conference where they discussed the weakness of the churches in contrast with the "successes" of Jehovah's Witnesses. The conference noted:

> "Perhaps [the churches] are excessively neglectful about that which precisely constitutes the greatest preoccupation of the Witnesses—the home visit, that comes within the apostolic methodology of the primitive church. While the churches, on not a few occasions, limit themselves to constructing their temples, ringing their bells to attract the people and to preaching inside their places of meeting, [the Witnesses] follow the apostolic method of going from house to house and of taking advantage of every occasion to witness."

Would you enjoy having Jehovah's Witnesses call at your home to conduct a free Bible study? If so, contact the Witnesses locally or write to the publishers of this magazine.



In the United States 2.25 million acres are burned annually by wildfires. But 2.5 million acres are deliberately burned annually by the Forestry Service. They have six reasons for doing it.

FOREST FIRE —FRIEND or FOE?

WHEN I first saw the fire it was five miles (8 kilometers) up the canyon. It was small and a long way off. Fires occurred frequently during the dry season in the mountains of southern California. So I watched it for a moment, then left to put out the nightly supper for the five or six raccoons that expected it, and the grain for the 60 to 90 quail that would be up early in the morning for breakfast. I didn't give the fire a second thought.

I checked on it the next morning. It had spread. A wind was blowing. I heard sirens as a couple of truckloads of men sped up the canyon road to fight the fire. If necessary, a couple of planes would be dispatched to drop fire-suppressant chemicals on it. I spent a couple of hours watering the flower beds and slopes of ice plant that were just starting their fall blooming. In a few days I would have to deep water the hundred pine

trees that I had planted during the 10 years that my wife and I had lived on the top of this hill overlooking the Big Tujunga canyon. Some of them down on the lane were now 40 feet (12 meters) high. But right now I had to go to prepare a site where I was to pour concrete tomorrow.

That evening my wife and I stood on one of the decks that projected out over the hillside. We watched the fire. It was much bigger now, whipped along by the wind, and was both beautiful and frightening. It was three miles (5 kilometers) away, and now I did give it a second thought. Still, it was high up on the ridge on the other side of the road from us, in the national forest, and no homes were threatened. And an army of men were fighting it. Anyway, I had cleared the brush back 100 feet (30 meters) from our house. We went to bed and quickly fell asleep.

During the night I was awakened by the slamming back and forth of the sliding screen door. Slammer, the raccoon, did this when the food bowl was empty. I went outside, got the bowl and went to the storeroom to refill it with dry dog food, and returned it to its place—Slammer trotting alongside me all the time. Two other raccoons had arrived. As they ate, I looked up at the flaming ridge. It was no longer an ordinary wind that was blowing, but a hot Santa Ana out of the northeast that was of gale force. It fed the fire with an excess of oxygen, whipped the flames forward at increased speed and preheated the fuel in the fire's pathway.

Early the next morning I refilled one of the hummingbird feeders and held a finger over one of the perches. Soon a hummer sat on my finger and sipped sugar water. The fire was only two miles (3 kilometers) away, driven on by the Santa Ana that tore through the pines around our house. I went to work—very apprehensive. Many animals would flee out of the fire's path, but in that rough terrain that was now an inferno hundreds of others were being burned alive—all because some campers five miles (8 kilometers) up the canyon had been careless with their campfire. Ninety percent of all wildfires are caused by man—burning matches; cigarettes; leaving campfires not completely extinguished; and fires deliberately set by incendiaries.

For three days this fire on the eastern ridge of the canyon had been burning out of control. When I got home in the afternoon, it had jumped the canyon floor, and the western ridge was aflame. Our home, on top of a small ridge in the canyon, now had fire on both sides. All the next day I watched as hundreds of men fought the flames. Helicopters landed men on firebreaks. Planes circled overhead, some mapping the fire's spread and directing operations of ground crews. Others were from television stations that were filming for their evening newscasts. Several helicopters and air tankers were dropping water and chemical suppressants on the flames —dangerous work made doubly so by the gale-force winds.

Forced to Evacuate

The next day the fire fighters subdued the fire on the western ridge; but on the eastern ridge the flames raged unchecked. On the fifth night of the fire, we watched from one of our decks as the wind blew burning embers down the mountainside and new fires would break out a half mile below the main body of fire up on the ridge. These new outbreaks were perilously close to a tract with 200 homes. Some 20 fire engines set up battle lines around these houses. We went to bed, but I soon got up to keep watch. The fire was less than a mile away, and the burning embers were being blown in our direction. By 2 a.m. the fire had burned all around

the tract of houses, had jumped the road, and was racing toward our hill.

I got my wife up, collected a few clothes, and we left—she in our car with our dog and I in my truck. The flames were up to the only road out and the heat was like that of a blast furnace as the firemen directed us out. Leaving my wife and our dog with a friend's family, the friend and I returned. The road in was impassable. We hiked in a back way. When we reached the top of the ridge, I could see the other end of it, where our house was. Great torches of fire flamed upward—the pine trees were burning. By the time we forced our way through the chaparral and got up the driveway, most of the fire was out. Two cords of firewood were burning. A helicopter flew over and dropped 150 gallons (about 570 liters) of water on it. A fire truck was preparing to leave. I thanked the firemen for saving the house. "Don't thank us," one replied. "The rock roof saved your house."

The flower beds, the ground cover, the rock garden with its waterfall—everywhere I looked there was blackened ruin. Black sticks rose skyward 20, 30 and 40 feet (6, 9 and 12 meters)—many being pine trees that I had nursed from three-foot (.9-meter) shoots. Even in the midst of the desolation, however, I felt grateful that the house was undamaged. With a chain saw I cut down over 50 charred trees, and then planted 100 more. New flower beds were made. Shrubs were planted. Two decks that were half burned up were repaired. The waterfall was restored; the house was painted. We survived. Life went on.

What about the wildlife? A week after the fire we were awakened by the screen door banging back and forth. Slammer was back! It was 3 a.m., but I was delighted! The raccoons, the quail, the hummers, the mice and pack rats, even the coyotes—all returned for their handouts—but not as many as before the fire. Not all had escaped the flames.

Friendly Forest Fires

A week after the fire a newspaper carried an article stating that the fire did a lot of good. The writer's home was not involved, of course. I was not emotionally ready to be objective, but a few months later I did send to the Forest Service for a book published by the government. It is entitled "Forest Interpreter's Primer on Fire Management." Among other things, it presented the following facts:

More acreage in the United States is deliberately burned by government agencies than the acreage lost to wildfires. In 1970 wildfires burned 2.25 million acres, but 2.5 million acres (1 million hectares) were burned by what is called prescribed fire. There are several reasons for using prescribed fire, but six were highlighted in this publication of the Forest Service.

One is the use of fire to fight fire—more accurately, perhaps, using fire to prevent it. When forested areas are protected from fire, the underbrush builds up, or, in logging areas, slashings accumulate. Then if a wildfire starts, from lightning or other causes, the fuel buildup on the ground feeds the flames and leads to crown fires in the treetops, and a major disaster may

In Future Issues

- ***A Book That Can Put Bread on Your Table***
- ***Avoid a 'Life of Empty Show'***
- ***Is There a Defense for Judas Iscariot?***

occur. However, if prescribed fire is used at intervals, this dangerous fuel buildup never occurs and any fire that accidentally starts never becomes so serious.

Secondly, many commercially important softwoods need full sunlight for their seedlings to thrive. Also, the seeds need to be on mineral soil to germinate. Controlled burning of accumulated litter on the forest floor—grasses, needles, small shrubs—prepares the soil for seeding and also reduces serious fire hazard. The prescribed fire also helps reproduction of some types of pine and spruce that have serotinous cones requiring heat to open them up and free their seeds.

A third reason for prescribed burns is the control of insects and disease. In pine forests light surface fires will kill needles on seedlings infected by fungus, but will not injure the terminal buds. Oak trees can be saved from heartrot fungus diseases. The pine engraver bark beetles that hibernate in forest litter are killed by properly used fire. Where pines are grown as commercial crops, prescribed fire will clear out small hardwood saplings and thereby eliminate their competing with the pines for light and nutrients. The thin bark of hardwoods makes them susceptible to damage from fire, whereas the bark of pines is thick and heat resistant.

Another reason for controlled burning is the revitalizing of berry-producing shrubs, especially blueberries. In Maine this is regularly practiced. It rids the bush of old wood and causes vigorous new sprouts to shoot forth. Shading is reduced, providing needed light for the berry plants. These burns are recommended for every fourth spring for blueberry wildlands. Not only does man benefit by the increased berry production, but wildlife food supplies also are thereby increased.

In fact, the improvement of the habitat for wildlife is the fifth reason given for prescribed burning. It increases the yield and quality of grasses, herbs, legumes and browse, providing food for grazing and browsing wildlife, and also for cattle, sheep and goats that ranchers may run on government land. In various ways and in some situations these burnings also are beneficial for different species of birds. Annually, for wildlife purposes, the Forest Service prescribes burns for about 55,000 acres (22,250 hectares) of forest land.

The sixth reason given for prescribed burns is to increase the beauty and recreational value of parklands. The burns encourage the growth of herbs and wild flowers, and open up the forest floor for easy travel by visitors by removing thick underbrush. One of the most impressive trees is the giant sequoia, and about it and fire we read:

> "The Giant Sequoias of California, until the recent employment of fire management, were being threatened with destruction from wildfires because of the huge buildup of forest fuels resulting from fire protection. Through thousands of years, light surface fires had always maintained these magnificent forests but fire exclusion was permitting other highly flammable species to invade the area. Presently, with the use of prescribed fire, progress is being made in reducing the fire hazard and the Sequoias are commencing to reproduce more abundantly on the exposed mineral soil." —*Forest Interpreter's Primer on Fire Management*, pp. 46, 47.

Forest fire—friend or foe? It can be either one. Under control, it can be very friendly. Out of control, like the one that ravished our pines and flowers and decks, and cut down the number of wildlife visitors that delighted us during our years on the hilltop, forest fire is a foe. This particular one removed the watersheds on the mountains. When the rains came, the mineral-rich topsoil eroded away and mud slides came down the hills, in many cases heavily damaging homes. Some forest fires are friendly, but not this one—not to me. —*Contributed.*

I Learned To Treasure My Eyesight

IT WAS a thrilling experience for me, a few months ago, to sit and watch the friends who had come to my "thanksgiving" party. I enjoyed it so much that I did not want the party to end. The "thanksgiving" was for the fact that I could see again, and as I contentedly watched them all happily talking and laughing, I thanked Jehovah that I could clearly see each one of them.

Even while I was watching them, however, my mind went back more than a year before, to the time that the doctor told me that my sister was dying of uremia. Soon afterward, my father died of a heart attack. Perhaps he was brokenhearted because of my sister's serious illness. A month later, my sister died. Because of their deaths, when I had a health problem, it seemed sensible to go to a hospital in Manila for an extensive checkup.

I checked into the hospital at four o'clock one afternoon. After two days, I was about ready to go home, when I had a sudden, agonizing pain in my stomach and head. I called the doctor, and he gave me a tranquilizer. But the pain did not stop.

The back of my neck felt hot, and I closed my eyes. When I opened them again, everything was dark. I asked for the lights to be switched on, but they said the lights were already on. I started trembling, as I realized that I could not see! Once again, I closed my eyes and opened them again. There was a slight change. Now I could see a gray mist. I could not distinguish anything, but I could see a kind of stirring in the mist if something moved.

For a while, I thought this would pass. But it did not! When I realized that it was not going away, I became hysterical. I begged for help and cried bitterly until they had to give me oxygen. Then I prayed to Jehovah for aid and felt much calmer.

Encouraged by Friends

My eyes were examined repeatedly in the hospital, but all came to one conclusion: there was no organic disease! I became confused and felt that I was losing my grip on reality. My husband contacted some of our Christian friends, who quickly came to visit me. Their association encouraged me immensely. I started to feel better inside, and although my eyes did not improve, I forced myself to act nor-

mally so as not to add to the burdens of my husband, Manny.

There was no change in my condition in the hospital; so it seemed that I might as well go home. There some friends and my two children, King and Ruth, were waiting. For some time, there was no letup in the visits of friends from the different congregations. Some cooked, some cleaned, and some just chatted with me. All of this was very strengthening, but I knew that the brothers were busy too. So, eventually, I thanked them and said that since I had two big children (King was 15 and Ruth 13) they could help me now.

Living Without Seeing

There were times, when I was alone, that I could not help but weep a little, reflecting on the thought that there seemed to be no possibility of my eyesight's returning. But then I would quickly pray to Jehovah and feel happy again. After all, my situation was not nearly as bad as that of the Bible character Job! Besides, I had two fine children and a wonderful husband. This in itself was cause for gratitude to Jehovah.

Around the house, I quickly got used to doing my usual chores. After about a month, I could do just about everything I did before, although not so quickly. I did the marketing with a companion Witness, and did the washing and cleaning alone. I also prepared and cooked food, although frying posed some problems. Sometimes I would be scalded with hot fat! I could tell when the food was cooked by tasting it.

Manny and the children agreed among themselves to treat me as they did before, and not as an invalid. So, just as before, they would say: "Mammy, give me some water, please," or, "Honey, would you give me my socks?" And I was expected to do it! This did wonders for my self-confidence.

Nevertheless, I did need help, and my husband and children were very good. The children, particularly Ruth, benefited a lot. They had to take a larger share of the household responsibilities, and this taught them how to work. Often I would make mistakes, especially at first. When the children were at school, I sometimes tripped, cut myself or was bitten by the dog because I could not see to avoid him. But I tried to be careful, and had no serious accident.

I did learn to appreciate the other senses that Jehovah has provided. Lacking sight, my senses of hearing, touch and taste became keener. And my memory improved immeasurably. I was able to distinguish coins by feel, while I folded paper money in different ways according to its denomination so that I could recognize it by touch. Even now that I can see again, my memory is still very sharp, and my hearing quite sensitive.

Christian Activity

Manny and the friends in the congregation were a great help in my keeping on in regular Christian activity. I stayed up-to-date with the new publications because Manny would read them to me at night before we went to sleep. At the meetings I was able to comment, thanks to our advance study together. I joined in the singing too. My husband would quickly read to me the words to be sung. I would sing them out loud, while he quietly read the next line to me.

I was able to share in house-to-house preaching and continued to conduct a Bible study. Others, of course, would have to read the scriptures and the questions from the publication. But I would ask additional questions to highlight important points. In this situation, I was very grateful that I had used opportunities beforehand to study the Bible and build up a

fund of knowledge! The lady with whom I conducted a Bible study had seemed a little indifferent previously. But after I became blind, she made very fine progress.

So my prayer was answered. I was able to keep on serving Jehovah and find joy and success in that service.

Eyesight Returns

For about eight months, I could see only that gray mist. I persevered in visiting various doctors and taking the medicines they prescribed, although there seemingly was no improvement. But about two months after I stopped taking the prescribed medicines, I felt a little better. Gradually, I could see vague shapes, and the gray mist disappeared. Though everything was still white, this improvement helped me in my washing and cooking.

A year passed. Although I could see some colors, I often felt dizzy, as if I were under water. Everything would move around and then disappear. Although my sight was still very weak, I could recognize people when they came close. Finally, during the 13th month of my illness, I looked at a can of cookies and was able to read the letters on the label. My sight had returned!

So there I was, sitting at my "thanksgiving" party, feeling intense gratitude to Jehovah for so many things. I was grateful, of course, for my returned sight. I was also grateful for all the things that I had learned because of having been blind for a period of time. I felt so much closer to my Christian brothers, because of the intense love they had shown me when I needed it most. I treasured very much the warm love that existed in our family. We were so much closer because of what had happened. Having had to rely heavily on Jehovah, I felt so much closer to him too. I could sense that my relationship with him had deepened. And I had learned that the most precious privilege we have is our service to him.—*Contributed.*

Make Wise Use of Vacationlands

MAJESTIC mountains and verdant forests both have their own special beauty. Towering trees, high peaks and bold cliffs have defied wind, rain and snow for centuries. But at times they are marred by man. Hence, strict regulations have been put in force to preserve a number of these areas.

An example is the White Mountain National Forest, a vast wilderness of more than 730,000 acres (about 300,000 hectares) situated mainly in New Hampshire and partly in the adjoining state of Maine. Although not yet facing the great influx of visitors drawn to similar parks, the White Mountain National Forest is being overused, especially during summer months.

Problem of Preservation

Years ago, discerning individuals came to realize that wilderness vacationlands need protection from misuse by man. Hence, back in the early 1900's, the United States Forest Service began setting aside certain scenic landmarks.

To keep them pleasant, however, your cooperation is also needed. As you hike through a national forest you may come upon 'Restricted Use Areas.' Possibly, fragile plants are sprouting. They may be capable of withstanding extreme weather conditions, but they cannot survive being trampled on. If plant communities are destroyed, surrounding soil succumbs to erosion.

Hikers are required to obtain 'wilderness permits.' This arrangement restricts the number of people permitted in particular areas. To illustrate: Part of the White Mountain National Forest is known as the Great Gulf Wilderness Area. There the limit per night is 60 persons. The maximum size group for hiking is restricted to 10, and people can remain in the area only four nights at a time. Permits for climbing are reserved no more than 30 days in

advance. In some locations only overnight camps are allowed.

Are these restrictions unduly harsh? Well, did you realize that 62,000,000 people live within 500 miles (800 kilometers) of this forest? Failure to limit the number of hikers could result in trampling the plants out of existence.

Some Safety Tips

During the past 80 years, 43 persons have died in the Mount Washington area. So, visitors here and in similar areas are urged to do their utmost to ensure a safe trip. This calls for careful planning.

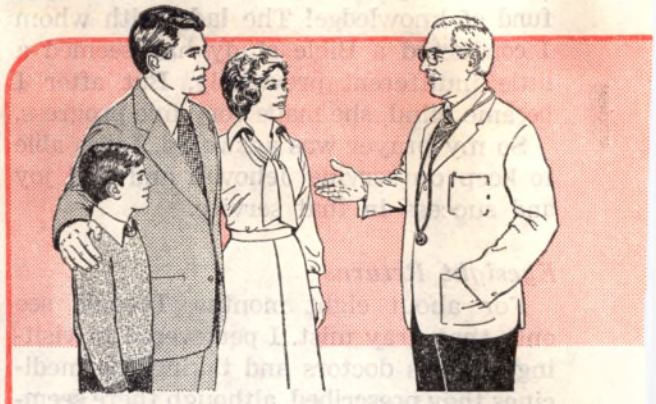
Study the latest guidebook and trail maps before beginning your trip and take note of alternative trail routes. Check weather conditions. Frequently, cold fronts and storms arise suddenly on Mount Washington, and these can spell disaster. It is important to carry extra clothing for the high altitudes. Include windbreakers, hats and gloves. Take along some high-energy foods, as well as some first-aid items. And don't forget the shorter period of daylight during fall and winter.

Tell others where you are going. Leave with a family member or close friend a copy of the route that you plan to follow. Rather than trying to hike alone, keep together in groups of three or four.

Also, don't forget to leave camping areas in good condition for the next group. A motto promoted by the National Forest Service is: 'Take nothing but pictures; leave nothing but tracks.' If you build a fire, rather than cutting wood from living trees, use wood that is dead or lying on the ground. Plan to carry your own garbage out of the area. And bury human waste away from water sources.

A trip to forested vacationlands can bring benefits in many ways. Properly controlled hiking in these areas is healthful. It causes more rapid circulation of blood that has been purified due to cleaner air. Seldom-used muscles get a workout and achieve better tone. Perhaps best of all, one can obtain a better outlook on life. Tranquil surroundings help chase away the anxieties and tensions of life in noisy, crowded, fast-paced cities.

Increasing numbers of people today enjoy hiking, camping, fishing, skiing or just taking a weekend drive through scenic national forests. Do you have similar plans for the future? We hope that this discussion will aid you to use such vacationlands wisely.



"SPREADING THE WORD ABOUT TRANSFUSIONS." With this title, an article in *Medical World News* of November 28, 1977, informed thousands of United States doctors:

> "This month, 370,000 U.S. physicians and hospital officials are being handed a 64-page pocket-size pamphlet: *Jehovah's Witnesses and the Question of Blood.* A million registered nurses are getting the same booklet; so are 320,000 lawyers and judges, all from volunteer Witnesses by hand delivery."

But the professional people in the United States were just a fraction of the total reached. The material was also provided in Canada, England, Finland, France, Germany, Italy, Japan, Sweden and many other lands.

All of us are interested in our health, conscience and fundamental rights. But we may ask: Why was this vast campaign undertaken? Was it important? How did those in the medical and legal professions react? What were the results?

As *Medical World News* noted, the special campaign had to do with a new booklet (and a four-page folder, to be added to a patient's medical record) explaining why millions of Christians earth wide do not accept blood transfusions. The material also took up the vital moral and ethical implications for patients and doctors. And

Blood Transfusions: Why Many Are Taking a Fresh Look

it presented thought-provoking evidence that the use of alternative therapies instead of blood transfusions has sound medical basis.

What Was the Response?

After reading the information a specialist in internal medicine in Berlin, Germany, said: "I find these explanations of great importance for every doctor. For the first time I understand your attitude, which I now can esteem and respect."

The head of a medical clinic in northern India told Mrs. Don Hahn: "The information in it is marvelous." In fact, he said that he asked his associate physicians to read it. Some weeks later, Fletcher Earles needed surgery and approached one of the other doctors. The reaction? "There will be no problem." The doctor said that the head of the clinic had had all of them study the booklet together. How did the surgery go without blood? Just fine.

In Curaçao, Netherlands Antilles, one of the leading surgeons told T. R. Yeatts: 'I already have a copy of the booklet and have gone through it. You are right; blood is dangerous.' He said that he, too, was operated on by Dr. Denton Cooley (of Texas) and so he read with interest the recent reports of hundreds of open-heart surgery cases that Dr. Cooley has handled without using blood. The doctor felt moved to offer a generous contribution to the work of the Witnesses.

Naturally, the reactions varied. Many doctors, lawyers and judges simply were polite, accepting and promising to read the material. A small number reacted very unfavorably, such as by saying that they were staunch members of such-and-such a church and would not read anything from another religion. Or there was the doctor in Seattle, Washington, who fumed: "I make my living giving blood transfusions; so I'm not about to read that!"

Those were exceptions, though. Many immediately sensed the value of the material. Upon seeing the title, a teacher of pediatrics at the University of New Mexico clapped his hands and said:

> "I really do appreciate this. We have tried to teach our doctors to take a more liberal position toward Jehovah's Witnesses; but, frankly, we were not sure just what our own position was. We have needed something just like this."

Some doctors were so pleased with *Jehovah's Witnesses and the Question of Blood* that they spoke enthusiastically about it to their colleagues. One doctor in Los Angeles, California, was given a

booklet and two weeks later one of his associates was contacted. When the second doctor saw the booklet, he commented: "I was worried that you had forgotten me. I've been waiting for my booklet since I've heard so much about it! I'm going to read it right away and then keep it in my library for future use."

Publicized and Welcomed

Many medical publications took note of the educational campaign. For example, *Patient Care* (Dec. 15, 1977) had an article on the uses of blood but added a special box entitled "When religious principle prohibits blood transfusion." After mentioning that Jehovah's Witnesses refuse blood *for religious reasons* and will sign a medically approved form releasing the medical staff and hospital of responsibility, the magazine urged readers to obtain a copy of the new booklet from the publishers. *The Journal of the Medical Society of New Jersey,* in its January 1978 issue, reprinted verbatim the four-page folder that each Witness will sign and have his doctor add to his medical record.

When a doctor in San Antonio, Texas, heard Patsy Cross mention blood, he said: "I'm the head of the blood bank here. What is it you have?" As she began to explain that she was one of Jehovah's Witnesses, he happily interrupted: "I wondered when you would come! The notice came out in *Texas Medicine* that you would be coming by with some material. I've been anxious to get this. I've already seen and read part of this book and I sure would like to have one for myself. I'm very interested in the historical aspect. I hope that everyone gets one of these."

Literally scores of doctors, lawyers, medical librarians and others wrote to the Watchtower Society for copies. For instance, an assistant professor of philosophy wrote from Pittsburgh, Pennsylvania:

> "I teach a course in Medical Ethics, and am very interested in presenting the class with the problems which Jehovah's Witnesses have in refusing blood transfusions. I would appreciate receiving a copy of your pamphlet."

Others responded by letter after reading the booklet. Dr. L. H. Cohn, of Harvard Medical School Department of Surgery, wrote:

> "Dear Sirs,
> I recently received medical material regarding the relationship of Jehovah's Witnesses to the question of blood transfusions. I certainly appreciate receiving this information and it will be of help for problems requiring open-heart surgery. We have done a number of open-heart surgical operations without the use of blood for many patients, not just Jehovah's Witnesses, but we have operated on a number of your followers. Thank you once again."

Dr. Richard Roelofs, Fellow in Bioethics, Montefiore Hospital and Medical Center, wrote us:

> "I have read with much interest your recent publication . . . The issues and arguments discussed in this publication are of concern not only to physicians, but also to hospital administrators and to lawyers and philosophers engaged in the study of medical ethics. I could make good use of 25 additional copies."

Many other hospitals and doctors contacted the local congregations of Jehovah's Witnesses, expressing their appreciation and giving assurance of their willingness to cooperate. This even occurred with doctors whom the Witnesses were not able to contact personally and so they had to leave the material with the receptionist or nurse.

Some told of fine successes they had had in treating Jehovah's Witnesses. An obstetrician-gynecologist in Delaware related:

"A pregnant Witness was brought to the emergency room of the hospital where I was working. She was hemorrhaging with what seemed to be the complication known as placenta previa. Though the staff had already cross-matched her for a transfusion, I respected her convictions and I treated her for shock. When examination showed that an emergency cesarean section was needed, I performed it. Her 'blood count' got to the critical low of 3 grams and the staff called a judge and over the phone got a court order to administer blood. But I refused because of her religious convictions and was advised that I might be arrested for contempt of court. With Dextran and iron injections she improved; her hemoglobin level came up. The mother and healthy child left the hospital in good condition."

A staff doctor at the medical school of the University of California appreciated the booklet and related:

"Last year one of the world's most distinguished surgery professors [here] did the exceedingly difficult Whipple operation for cancer of the ampulla of vater without blood transfusion, upon the patient's insistence. I am happy to report that the patient made an excellent recovery."

It is "exceedingly difficult" because it involves extensive abdominal surgery and reconstruction of the internal organs. Yet this doctor wrote that its being done successfully confirmed the view "that Witnesses can be operated on successfully without transfusions 'by means of calmness, extreme carefulness and a measure of skill, in addition to good communications with the anesthetist.'"

Professionals Wanted to Help

Many professional people were so appreciative that they helped Jehovah's Witnesses to carry out the campaign thoroughly.

A hospital in Newfoundland contacted our office there and requested "300 booklets to distribute to the nurses at the hospital." A doctor at the Memorial University there wanted 65 additional copies for all the medical students. From Auburn, New York, comes a report of a student nurse who had nearly completed her schooling. She was so enthused over the information and so desirous of sharing it with others that "she took the booklet to college and had it mimeographed in its entirety. For the benefit of other student nurses she had copies posted on the bulletin board."

When a representative of the University Hospital in San Diego, California, was asked how many booklets were wanted, the answer was 300 'so that all department heads and others who need the information will get them.' The Witness calling had only 50 at the time, and had to return later with 250 more. A hospital administrator in Ann Arbor, Michigan, asked for 66 copies of the booklet and brochures. Then he sent a memo to all the other administrators regarding the visit they would receive. The Witness who followed up reports: "I received a warm and cordial welcome. They took about 30 to 40 copies each. They told me, too, that they would make this matter known in their regular meetings."

One large hospital in Los Angeles, California, wanted 800 booklets to distribute with their payroll checks. An administrator at the Harbor General Hospital called to mind his experience with a Witness who had a terminal disease. With each of four operations 'she had calmly maintained her position about blood, explaining her Bible reasons for it.' He so admired her courage and positive attitude that when she finally died he went to her funeral, the Witness being the only patient whose funeral he had ever attended. He wanted 50 copies of the booklet for the department heads and assistants.

Nurses, too, benefited from such help. Rather than the few minutes requested, an administrator in Missouri spent an hour and a half inquiring of the visiting Witness. Expressing appreciation for "such needed understanding," the administrator saw to it that every nurse would get a booklet. Then he arranged for three Witnesses "to speak for half an hour to all the nurses on the three shifts. The hospital even paid for the nurses' time."

Help of a different kind came from an official of a nurses' association in Arizona. "Very impressed" with the material, she supplied 555 address labels so that all the nurses could be sent a copy.

Were Professional Views Affected?

The objective of distributing the material on blood was primarily informational. Yet many professionals formed new opinions.

Mrs. Beverly Perrin left a booklet with her pediatrician. A month later she brought her five-year-old girl Joy for a checkup. The doctor said: "You know, I couldn't help but feel that whoever wrote that information ought to be the ambassador of the United States. They had a way of putting it so gently. Such a touchy subject; yet after reading it you could easily be convinced."

Mrs. Robert Cartwright needed a major operation. She went to a surgeon in Philadelphia, Pennsylvania, but he said emphatically that he would *not* touch one of Jehovah's Witnesses. He agreed, though, to try to find another surgeon, and he accepted the *Blood* booklet. A few weeks later the Cartwrights saw him again. He had not gotten another surgeon but said that he would operate himself. Why? He explained that he "read the booklet and got the point it was making. He would depend and trust in his surgical skills to operate *without* blood." The surgery went well and Janice Cartwright recovered quickly.

The blood issue came up in Arizona regarding a premature, four-pound (1.8-kilogram) baby girl with liver trouble. Her parents, José and Carmen Sandoval, explained their beliefs to the doctor. Saying he could not accept their views, the doctor threatened to go to court to remove the baby from their custody. But he agreed to wait a little longer and to read the booklet. He was much impressed and showed a changed attitude. With skilled care the infant improved and is now in "bubbling good health." The doctor? He told the Sandovals that if the blood issue came up again he would be more than willing to care for the girl.

A patient needing a hysterectomy explained to a gynecologist in Pittstown, New Jersey, that she could not accept blood. He responded unhappily, "Well, that's one *more* risk." Yet he agreed to operate and to read the booklet. The Witness relates:

> "When the doctor walked into the operating room and saw some units of blood ready, he said loudly: 'What's that doing in here? Mrs. —— is a Jehovah's Witness and she has the right to refuse blood. It's against that right even to have it in here. I didn't order it and I want it out of here.' "

She recovered and went home. Two weeks later she had to call a specialist about removing her daughter's tonsils. Upon hearing about blood, he got quite upset *and* said, "I'm not going into an operation with my hands tied!" She mentioned the gynecologist and her operation without a transfusion. That brought a changed tone. Later, the specialist did remove the girl's tonsils. Afterward, when the mother went back to the gynecologist for a checkup, he asked, "How did your daughter's operation

go?" How did he know of it? He answered:

> "When you told her doctor on the phone that I did a hysterectomy without blood, you blew his mind. He came over here to me all upset. But I straightened him out. I gave him your booklet and told him that he had no right to force his moral opinions on you."

Yes, the first doctor was convinced, and he helped to convince his colleague.

Some months before the campaign, Mrs. Hilda Meeks had explained her position to her doctor in Geneva, Ohio. Believing that his conscience would compel him to override her view, he urged her to find another physician. When the booklet became available, she took him a copy. Mrs. Meeks explains:

> "The next morning the doctor's nurse called and said: 'The doctor has asked that you *come* by and pick up that little booklet. He is thoroughly convinced that he can go along with you on this issue.' "

A week after 100 booklets had been given to medical students and instructors in Gothenburg, Sweden, two Witnesses were invited to a discussion. Some students were quite critical, especially about a parent's right to decide for minors. Then a surgeon instructor rose and said that the matter was much exaggerated, that a group of surgeons and chief physicians had agreed that blood transfusions were seldom necessary, even in cases where blood had been forced on someone. "Time upholds Jehovah's Witnesses," he added.

More Interest in Spiritual Things

A number of doctors and lawyers showed increased interest in spiritual matters after reading the Bible-based material.

Since the *Blood* booklet was distributed in Italy, one of Jehovah's Witnesses has been discussing the Bible regularly with a neurosurgeon, who commented: "After a full day of hard work always handling physical bodies I feel the need to be interested in spiritual things." From Avellino, Italy, a Witness writes: "I have started a regular Bible study with a doctor [who read the booklet]. He is a person extremely devoted to God, and has said: 'I would like to be a man like you, completely dedicated to God and to His work.' "

Lorraine Sanchez presented the booklet to an attorney in Las Vegas, Nevada. Already having read a copy, he said:

> "After you study to be a lawyer and pass your exams, you don't really know all there is to know about law. Similarly, I feel that doctors don't know all there is to know about blood. Each one's blood is unique. Now I am beginning to learn how God feels about blood."

His continued comments on the world situation led to a discussion of what the Bible says about our living in the "last days." The Witness left him the book *The Truth That Leads to Eternal Life*. When, at his invitation, the Witness returned, the lawyer said:

> "I have no objection to anything I read in that little book. I found some things very different from the religious beliefs I was brought up with. I told my wife that I want to be a Jehovah's Witness. I have spent almost a lifetime studying all these books [pointing to his law library], and I have decided it's not too late. I am going to study the Bible."

The visitor explained the Bible study service that Jehovah's Witnesses offer. He responded that his wife also was interested and he invited the Witness to come to his home to study with both of them.

Lawyers and Judges

Many others in the legal profession responded favorably to the campaign and the information in the *Blood* booklet.

Gregory King is an administrator connected with the New York State Supreme Court. Being a Witness, he gave a booklet to one of the Court justices, who then inquired at length about blood. Finally, the judge expressed amazement, saying that he never knew that Witnesses welcomed nonblood alternatives, and that he had mistakenly thought that they were fighting for some "right to die." The justice commented that the presentation in court usually is one-sided. Feeling that other judges would like to hear the Witnesses' side, he gave permission for the internal mailing system to be used to reach all the judges.

It was similar in Pasadena, California. After hearing what was in the booklet, a judge said: "I've always wondered why Jehovah's Witnesses don't take transfusions. Now I guess I'll find out." Though the Witness had asked for only a couple of minutes, the judge discussed the matter for over an hour and made it possible to get the booklet to all the other judges under his oversight.

After leaving a booklet with an attorney in a wealthy Washington, D.C., suburb, Gladys Clemmons received a letter, saying:

> "I read with real interest the brochure you left with me explaining why Jehovah's Witnesses are opposed to receiving blood transfusions. It was a very interesting article and the explanation, I believe, was convincing."

Likewise a lawyer in a U.S. Attorney's office wrote:

> 'I have read with great enthusiasm the pamphlet you gave me on Friday, October 7, 1977. The medical-legal issues raised and answered therein have convinced me that Jehovah's Witnesses should be afforded every opportunity to have the final say on whether or not blood transfusions should or should not be rendered to a member. I believe this to be a fundamental privilege guaranteed by the Constitution.'

A judge in the juvenile court division in Orlando, Florida, commented: "I'm a strong believer in religious freedom. I think this booklet will be of great help to me so I can understand your view of blood transfusion." Another such judge in Orlando said: "I'm very happy you came to give me this booklet because I've often wondered why Jehovah's Witnesses don't accept blood. In fact, I asked my minister to show me from the Bible, but he said he didn't know where to find it."

A judge in California told Ralph Hainsworth:

> 'I never understood why Jehovah's Witnesses refuse blood. After reading the booklet and looking up the scriptures I realized that it is a religious reason pure and simple.' *Would he issue an order to force blood?* 'Absolutely not; the question has no place in the court. It is a question of religion and the courts should not interfere.' *What about in the case of a minor?* 'It would be hard, but, again after reading the booklet, the parents have the responsibility for their children, physically and spiritually. I'm placing the booklet in my files. The fact that the question of blood is primarily a religious issue and not a medical one impressed me most.'

Fine Teaching Aid

In many places the material on blood will be used in teaching medical and law students.

Camillo Iacoboni left two booklets with the doctor in charge of nursing at Towson State University in Maryland. When he came back the next week Mr. Iacoboni was told that the department personnel had gone over the material and wanted 175 copies, one for each nursing student and faculty member. The doctor said: "The booklets will be used as supplementary material for each student in a course dealing with religious beliefs affecting treatment."

What about doctors and lawyers? At the university in Lubbock, Texas, the doctor in charge of studies in the Medical College wanted a booklet for inspection. When Mr. L. St. Clair returned, the doctor had considered it with the dean and they had concluded that each year the medical students should study the booklet. They requested 185 copies to start with and listed a local Witness minister as a consultant to explain the Biblical position to the future doctors. Mr. St. Clair also contacted the dean of the law school, who decided: "If you will furnish these booklets, we will institute this in our studies. We will need 465 booklets."

The minister who coordinated the booklet campaign in San Antonio, Texas, concluded: "In my 60 years of association with Jehovah's Witnesses, this campaign was the finest exhibition of zeal and cooperation in carrying out a major project."

What about the many professionals who received the helpful material on blood? A New York physician wrote:

> "We in medicine realize the important work done by Jehovah's Witnesses in the dissemination of their concepts. They have had a profound influence on medical thought."

Truly, this worldwide educational campaign has been very rewarding in many ways.

Courtesy Pays

IN A WORLD where courtesy and good manners are on the wane, it is refreshing to come across someone who still believes in making others happy. One such man is a bus driver in São Gonçalo, Rio de Janeiro State, Brazil. He relates what he does:

"As a bus driver I meet all kinds of persons, from the calm and courteous to the rude and querulous. No wonder many of my work colleagues get edgy and talk back. However, I decided to put to work Christian manners.

"Why should I not help to cheer up the passengers? It does not cost anything to be obliging. So when someone asks to get off at a certain stop I call him, thank him for riding with me and wish him a good day. Smiles and thanks in return are a pleasant reward.

"Word got around about the 'happy bus driver,' and the bus administration has received various letters commending my attitude. For example, the president of the National Confederation of Land Transport Workers wrote: 'Of all [the drivers] one aroused my attention and deserves special mention because of his manners, both in his driving and treatment of passengers and pedestrians, and also in his respect for traffic laws, and that makes an impression, taking into account the turbulent times in which we live and when abuses and lack of discipline stand out in all spheres of work. . . . I found out his name in order to recommend him to you as deserving the best attention and consideration, as a fine driver, in every sense of the word, both as a human and as a professional.'

"When I reached retirement age, I decided to take a vacation. However, the owner of the bus line asked me to come back and continue to work because the passengers were complaining about my absence.

"Recently the local newspaper interviewed me and wanted to know the reason for my outstanding behavior. Their final write-up read, 'Member of the religious organization of Jehovah's Witnesses.' It was headed, 'Behavior. At Every Bus Stop the Driver's Greeting —He Never Loses His Decorum.' What a surprise I had when I received the city's diploma of distinction of the year along with physicians, engineers, dentists, and so forth! I am happy for the Christian training I received to make me appreciate the value of friendliness. I can only say that courtesy pays."

making music with string and bow

By "Awake!" correspondent in Australia

WHEN the Italian violin virtuoso, Nicolò Paganini, played in Vienna in 1828, his incredible skill and technique captured the imagination of the entire city. Poets wrote about his musical "magic." Restaurants renamed dishes after him. Pastry makers produced violin-shaped creations. And Paganini's picture appeared on anything from powder boxes and neckties to pipes and billiard cues.

A classical violinist may not evoke similar enthusiasm in you. But you may be moved by the melancholy yet passionate Gypsy violin. Or, possibly you enjoy hearing a fiddle in a country dance band. Of course, when you hear someone who is still trying to master this difficult instrument, you may think his violin sounds like a cat that is being strangled.

A well-played violin, however, can produce an almost human-voicelike quality capable of expressing all manner of moods and feelings. For centuries it has been a source of enjoyment and fascination to countless people. Many have devoted their lives to making, playing or just collecting the instrument. Yet, mystery still surrounds its origin, and many questions about it remain unsolved.

Did you know that violins made over 300 years ago are still in use? In fact, despite experimentation and scientific analysis and progress, fine violins now produced still cannot match, much less surpass, the quality and tone of those centuries-old masterpieces.

Early Beginnings

The violin in its modern form was first produced around the middle of the 16th century. But its typical features can be identified in many earlier instruments.

The *rybybe,* for example, had four strings tuned in fifths, was oval-shaped and had a distinct neck. It was played at the shoulder or the knee. The *fydyl* (from which the term "fiddle" is derived) probably had three strings. It was also tuned in fifths and had a fingerboard with no frets or ridges across the fingerboard. It was held at the shoulder and was played with a *fydylstyck.* The Oriental *rebec,* Gaelic *crowth* and Grecian *lyra* all had some features in common with the violin. However, there is uncertainty as to who actually combined the various characteristics into the final violin form—a form that has remained basically the same for 400 years.

By the latter half of the 16th century, northern Italian craftsmen, such as Gasparo da Salò and Andrea Amati (the founder of a long dynasty of violin makers), were producing beautiful violins. During the 17th and early 18th centuries, the art of violin making reached a peak that has never been equaled.

A Great Violin Maker

Can you imagine paying about $250,000 (U.S.) for a violin? This sum of money changed hands in 1972 for a violin crafted by Antonio Stradivari (1644-1737), generally considered the greatest violin maker in Italy. After Amati's death in 1684, there was a marked development of form in Stradivari's violins. This was because Stradivari continually experimented in little ways with shape, dimensions and construction. His instruments came to have exceptional power and brilliance of tone and were of outstanding craftsmanship. Gradually his violins rose to preeminence.

Of the 1,100 or so instruments Stradivari is thought to have produced (he was making them up to his death at 93 years of age), about 540 violins, 50 violas and 10 cellos are verified as still existing. Of all these beautiful instruments designed and crafted to delight the ear and still capable of doing so, only about 50 are in actual use today. The rest, considered possibly too precious or too beautiful to be played regularly, are preserved in glass cases, to be viewed rather than heard.

Many exceptionally fine instruments were also produced by other violin makers, Giuseppe Antonio Guarnieri (1683-1745) being particularly renowned. However, the quality of violins varies both among makers and among instruments of the same maker. There are even superior and inferior "Strads" (instruments made by Stradivari). Nevertheless, even "Strads" of lesser merit are good instruments.

What determines whether one fine violin is superior to another? There is no real answer to that question. At times experts have been asked to listen to various instruments being played and to select the one crafted by the superior maker. The results have seldom been conclusive. Finally, it is a matter of a violinist's personal choice, the "feel" of the instrument and also the type of music being played.

Changes in Violin and Bow

Since the day of Stradivari, the neck of the violin has been set at an angle to the body instead of being parallel to it. The pitch has also been raised, the bridge heightened and the fingerboard lengthened, and other alterations of a minor nature have been made. The result of these adjustments has been a greater range in fingering and increased brilliance and penetrating power.

The bow itself underwent a revolution during the early 18th century. François Tourte (1747-1835) of Paris introduced the inward curving of the stick toward the hair and established the standard length of the bow. He discovered that Pernambuco wood from Brazil was the ideal material and established rules for the selection of the hair (150 to 250 hairs from white horses). Other details, such as the gradations of thickness of the stick and the position of the center of gravity of the bow, were altered.

Musicians quickly recognized the great strides Tourte had made, and he was overwhelmed with orders. He set the standard for bow making from then on. Even today, his bows are in use. A gold-mounted Tourte bow would now be worth about $20,000. The modern bow helps the experienced player make a more powerful sound, more "attack" and bouncing of the bow being possible. However, for some types of music, the older style of bow can have advantages.

Violin Making Today

What is the most important factor in the creating of a fine violin? Why are modern makers not able to reproduce and improve on the tone of those older violins? This, too, is an area of controversy. Many believe that among the important

factors are the quality of the wood used, the dimensions of the instrument and the skill of the craftsman. Others, however, would make the varnish the most significant single element. They feel that the superiority of ancient instruments lies in the now unknown formulas for the inimitable varnish used by the old masters.

As with those of the past, the modern-day violin maker, or "luthier," takes extreme care in selecting a resonant wood.* It is cut into slabs about 1½ inches (3.8 centimeters) thick and is dried for up to 10 years. The top plate or belly (the real sounding board of the violin), the bass-bar and the sound post are usually made of soft, straight-grained pine or spruce. The back, sides, neck and head, as well as the bridge, are usually made of maple, a harder wood. The fingerboard and tailpiece are made of ebony.

A mold is used to trace the outline of the shape of the back and the belly. These parts are cut out with a bow saw. Using gouges and small thumb planes, the luthier skillfully and with great precision carves the wood into the required gradation of thickness, in some cases a mere 0.08 inch (2 millimeters). The sides—as thin as the walls of a matchbox—are heated and bent to shape. Corners are mitered, and blocks of pine or willow are glued to the corners to strengthen the sides. Following the edges of belly and back, three thin strips of ebony and applewood are inlaid. The performing of this operation is known as "purfling." These strips are decorative and help to prevent the wood from splitting. The f-holes in the belly are carefully cut out and the parts are then glued together. Not a single nail or screw is used.

Next comes the varnishing. An unvarnished instrument would lose its tone in about 10 years, while a properly varnished one keeps it indefinitely. While it takes from two to three weeks to make a violin, the varnishing can take as many months. The varnish and the way it is applied can make or mar a well-formed instrument. If the varnish is put on too thickly, or if it is too hard in texture, the tone can be affected.

First, the instrument is stained, and then three foundation coats are applied. Next come eight finishing coats, the tinting and a top coat.

Playing the Violin

When it comes to playing the violin, you may wonder why the instrument produces such unpleasant sounds when it is in the hands of a beginner.

The individual faces peculiar challenges when learning to play the violin. A discerning musical ear is essential. Properly gripping the violin between chin and shoulder, correctly positioning the fingers on the strings (remember, the violin has no frets) and controlling the bow's direction and pressure—all of these take a great deal of time and perseverance to master. Even after these skills are mastered, much must be learned before a delightful complexity of tones can be produced. For those who have the time available, and the desire to put forth the effort, making music with string and bow can be pleasurable.

So, the next time you listen to the violin being played well, you might think about all the effort the musician made to master the instrument, the many devoted luthiers over the centuries who perfected both violin and bow, and the *individual* craftsman who made the particular instrument that you are hearing. If, on the other hand, you are rummaging through your attic and come across the old violin that your grandmother used to play, remember that you may be looking at a long-lost masterpiece worth a fortune. Even if that is not the case, you might be moved to try making music with string and bow.

* For a detailed account of violin making, see *Awake!* Feb. 22, 1971, pp. 20-23.

The Bible's View

Why Did Jesus Christ Call Himself the "Amen"?

IT WAS to the Christian congregation at Laodicea that the resurrected Son of God said: "These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God, 'I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:14-16.

There certainly was a great contrast between Jesus Christ and many of his disciples at Laodicea. Whereas the Son of God was faithful and true, the Laodicean congregation was in a state of serious spiritual decline. It was not stimulatingly hot nor refreshingly cold, but lukewarm, halfhearted and lacking in zeal.

Because of the bad spiritual condition of that congregation, it was especially appropriate that Jesus Christ call attention to his being the Amen. The term "Amen" means "sure," "truly," "so be it," "truth." Jesus Christ is indeed a speaker of truth, a true prophet or spokesman of God. And his referring to himself as the "Amen" served as a reproof to the Laodicean congregation. This is because members of that congregation had failed to live up to what their Lord represented—truth and faithfulness. In being lukewarm, they were actually unfaithful to what was required of them.

As the Amen, Jesus Christ, though, is more than a speaker of truth. He *affirms* or *guarantees* that all of God's promises will come true. This is what the apostle Paul pointed out at 2 Corinthians 1:20, saying: "No matter how many the promises of God are, they have become Yes by means of him. Therefore also through him is the 'Amen' said to God for glory through us."

But how did Jesus Christ become the one through whom all the promises of God are confirmed? To answer this question, we must consider why this became necessary.

When the first man Adam disregarded divine law, he lost his holy standing before his Maker and ruined his perfection. As a sinner, he could no longer father sinless children. Hence, all humankind came into slavery to sin and death. The Bible tells us: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) Moreover, Adam's descendants were alienated from Jehovah God, who is holy, pure or clean and who has nothing in common with sin.

So the human race needed to be released from enslavement to sin. Only by being ransomed from this slavery could they become reconciled to God. Since Adam had forfeited perfect human life, the ransom price would have to be the exact equivalent—perfect human life. No imperfect descendant of Adam could pay this valuable price. That is why the Bible says: "A person can never redeem himself; he cannot pay God the price for his life, because the payment for a human life is too great. What he could pay would never be enough to keep him from the grave, to let him live forever."—Ps. 49:7-9, *Today's English Version.*

Jesus Christ, however, did possess the needed ransom price. By a miracle, he was transferred from a heavenly existence as a spirit person to an

earthly existence that had its start in the womb of the virgin Mary. (Luke 1:30-35; John 1:1, 2, 14) Hence, Jesus was perfect. Unlike Adam, who ruined his perfection, the Son of God maintained his sinless standing in the flesh.

Commenting on this, the apostle Peter wrote: "He committed no sin, nor was deception found in his mouth." (1 Pet. 2:22) Even Judas Iscariot could not point to any sin on Jesus' part. Though an intimate who could observe the Son of God when he was not in the public eye, Judas could not justify his betrayal of Jesus. He was forced to admit: "I sinned when I betrayed righteous blood." (Matt. 27:4) Then, too, the bitterest enemies of Jesus Christ could only present *false* witnesses against him.—Mark 14:55-59.

Therefore, when Jesus Christ willingly laid down his life, he paid the price needed for mankind's ransom. He "gave himself a corresponding ransom for all."—1 Tim. 2:6.

Persons who acknowledge that they have been ransomed and who want the atoning benefits of Jesus' sacrifice to be applied in their behalf can become reconciled to God. With reference to this, the apostle Paul wrote: "Christ, while we were yet weak, died for ungodly men at the appointed time. . . . For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life. And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:6-11) All who are thus reconciled will see the fulfillment of the divine promises, which fulfillment was made possible through Jesus' perfect life course, including his sacrificial death.

Of course, it was Jehovah God who arranged for the human race to be ransomed, doing so at great cost to himself. He loved his Son deeply and yet permitted him to die a shameful death so that sinful humans could be redeemed. Since the Most High demonstrated such superlative love, there is absolutely no promise that he will fail to keep. The apostle Paul emphasized this by means of the following question: "He who did not even spare his own Son but delivered him up for us all, why will he not also with him kindly give us all other things?"—Rom. 8:32.

As for the Son, because of his faithfulness to the very death, he was greatly rewarded. We read in Scripture: "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:9-11.

In agreement with this, all prayers should be directed through Jesus and the "amen" should be said in his name. Because the Son of God is the Amen, all proper requests will be answered. He said to his apostles: "If you ask the Father for anything he will give it to you in my name. . . . Ask and you will receive, that your joy may be made full." (John 16:23, 24) "Whatever it is that you ask in my name, I will do this, in order that the Father may be glorified in connection with the Son. If you ask anything in my name, I will do it."—John 14:13, 14.

Surely, Jesus Christ rightly called himself the "Amen." Because he *is such, we* can be confident in the certain fulfillment of God's promises. Also, all prayers offered in faith and in harmony with the divine will are bound to be answered. The fact that Jesus is the Amen should also remind Christians of the importance of remaining faithful, imitating his example as the "faithful and true witness."

Watching the World

Space Jam?

◈ Scientists are warning that space around Earth is getting overcrowded. They refer particularly to the loop 22,300 miles (35,900 kilometers) above the equator where satellites circle Earth at exactly the same rate as it rotates, making them "stationary" with respect to the ground below. This position is useful for stations that relay amplified ground signals back to vast areas directly below. This "geosynchronous," or "geostationary," orbit now contains over 100 vehicles and pieces of debris. By July, 30 craft were American, 25 were Soviet and two belonged to the Federal Republic of Germany. "We are populating the geosynchronous orbit and, even as long as it is—165,000 miles [265,500 kilometers]—it is a closed finite loop in which only so many satellites will fit," says a U.S. National Aeronautics and Space Administration official.

Power of the Word

◈ "One of the hottest tickets in the commercial West End Theaters" of London is a word-for-word recitation of Mark's Gospel, reports *The Wall Street Journal*. The well-known British actor Alec McCowen, who memorized the entire book of Mark and presents it dramatically to sold-out audiences, says that "there is so much action in Mark. It's by far the most narrative of the Gospels." McCowen "says that he sees himself as a reporter," noted the *Journal*. "He believes that Mark was also a reporter, recording what Peter had told him."

Web in the Works

◈ During the countdown for launching of the Pioneer Venus I spacecraft earlier this year, Kennedy Space Center technicians detected a problem in a vent-pipe nozzle on the mighty craft. They found that a spider had selected that site for its latest web. The tiny structure was quickly sacrificed in the interests of planetary exploration, and the countdown continued.

Armstrong Empire "Crumbling"?

◈ Garner Ted Armstrong, well-known television spokesman for the Worldwide Church of God, was recently taken off the air and then excommunicated by his father, Herbert W. Armstrong. The younger Armstrong, who had reportedly been earning $85,000 a year, claimed earlier that the "whole empire is crumbling" due to lavish spending by the leadership, as well as by divisions and fear among the membership.

Doggy Fitness

◈ Recently a popular item in some Japanese pet shops has been a "Dog Runner" to help to keep dogs fit indoors. The inventor says that the idea came to him one morning when he had a hangover and did not feel like walking his dog. "He put the pet on an old conveyor belt in his workshop and set the machine in motion," reports Japan's *Mainichi Daily News*. "The Maltese appeared unstable and faltered at first, but then started to run on the moving belt." A Fukuoka City veterinarian says that he uses the "dog runner" in his clinic to help dogs to lose weight and improve health. 'Most dogs that visit here are too fat or too weak-legged,' he noted.

Breaking the Ice

◈ This year the 75,000-horsepower Soviet nuclear icebreaker Sibir made a pioneering cruise across the Arctic Ocean two months before the usual short three-month summer season. The Arctic route has been of limited value commercially because of the 90-percent pack ice coverage in winter and 70 percent the year around. The Sibir, followed closely by a loaded freighter, covered 3,360 nautical miles (3,870 miles; 6,220 kilometers) in 18 days. At times the thick ice made the 25,000-ton icebreaker tip so sharply that water spilled from the ship's pool and items fell from shelves. The Soviets hope soon to keep shipping lanes open most of the year, greatly facilitating industrial access to rich Arctic resources.

Feminine Feat

◈ Englishwoman Mrs. Naomi James recently arrived in Dartmouth after sailing alone around the world in a record 272 days. Her time for the 30,000-mile (48,000-kilometer) trip was two days shorter than Sir Francis Chichester's earlier record trip in 1967. Her 53-foot (16-meter) sloop, Ex-

press Crusader, is a 10-ton fiber glass craft that is said normally to have a crew of 10 persons.

Cocos Cost $7 Million

◈ Australia has announced that it will pay Mr. John Clunies-Ross $7 million (U.S.) for the Cocos Islands. The 27 atolls lie in the Indian Ocean over 1,600 miles (2,570 kilometers) west of Australia. The family of Mr. Clunies-Ross was granted perpetual title by Queen Victoria in 1886, but the island group came under Australian authority in 1955. There are about 360 Malay inhabitants.

Earthy Gourmets

◈ When a new French chef introduced "haute cuisine" to a prison near The Hague in the Netherlands, the prisoners objected. They "complained to the prison governor that they were being fed French-style potatoes, venison and elaborate sauces," reports *Holland Herald* magazine. Hence, "traditional Dutch meatballs, rissoles and stew went back on the menu."

Keeping Athens Green

◈ "Drastic steps have been adopted by the Athens Municipal Council to protect trees and types of plants," reports the *Athens Daily Post*. "A fine of 100,000 drachmae [about $2,800, U.S.] will be imposed" for chopping down a tree, cutting a bush or destroying a lawn. The municipality is concerned about maintaining what is already considered an insufficient amount of green in the historic Greek city.

Soul-stirring Gems

◈ Recently some unusual rubellite stones (a red tourmaline) were discovered in Brazil. Their size and perfection were so impressive that, when a gemstone expert viewed them, medical attention was said to be needed. Reportedly, a French specialist cried. Just three of the stones weighed a total of 300,000 carats. At $100 per carat wholesale, the stones are valued at $30,000,000 (U.S.), according to a report in *O Estado de S. Paulo*. The mine in Brazil's Minas Gerais state is barred to the public and press by heavily armed guards who allow only major buyers to pass.

Straddling the Fence

◈ Quebec's newspaper *La Presse* of Montreal reported on the problems of a woman whose house is right on the Canadian-American border. She has to pay taxes in two countries. And when she had two telephones, she had to pay two phone bills because one was in the U.S. and the other in Canada.

Canyon Dating in Error

◈ Scientists had previously estimated the age of the Grand Canyon in Arizona at 10 million years. The figures were obtained by using the potassium-argon dating method. But now scientists say that this age is in error, as later tests are said to show the area to be less than six million years old, an error of four million years. One scientist declared: "It's embarrassing to us." However, even the later date is open to serious question, as the potassium-argon dating method is subject to great variation, and the assumptions that form the basis for it may be in error.

Vasectomy Problems

◈ The *Medical Tribune* reports that, in experiments with monkeys, those that had vasectomies had up to twice the rate of atherosclerosis as other monkeys when both groups were placed on a high fat diet. While it cannot be said with certainty that men who have had vasectomies will react the same way, it has been observed that monkeys do respond to cholesterol in much the same way as do humans.

New Highway

◈ A new highway from the border of China's Sinkiang Province stretches 500 miles (800 kilometers) to within a few miles of Islamabad in Pakistan. Hailed as an enormous feat of engineering, the tarred highway is carved out of the walls of mountains and crosses swirling torrents fed by surrounding glaciers. Called the Karakoram Highway, or the Himalayan Highway, during construction it claimed more than 2,700 lives, 600 of them Chinese. The others were Pakistani workers who had been on the project for 20 years. It was completed with the help of 10,000 Chinese working in two-year shifts over an eight-year period. Pakistani workers say that the Chinese declined modern equipment, and, for the most part, used picks and shovels to build the road.

Getting Rid of Fleas

◈ Two dogs and a cat in the same household were infested with fleas. According to *Smithsonian* magazine, researchers experimented with "every commercially available dip, bath, spray, powder, soap, collar and tag with no lasting diminution of the population of fleas." Then one health-food store suggested brewer's yeast for the problem. Every day 60 grains were administered to each of the dogs and 30 grains to the cat. Soon there was no sign of fleas on the animals, and they remained that way as long as they received brewer's yeast. The results were reported to Dr. Theodore Reed, director of the Smithsonian Institution's National Zoological Park. He remembered that when he had been in veterinary practice he gave thiamine (vitamin B_1) to a kennel boy to rid him of fleas. Reed suggested that the brewer's yeast worked with the pets because it is rich in vitamin B.

Food Intake Affects Aging

◈ The quantity of food taken in greatly influenced aging in experiments with rats. Dr. Edward Masoro of the Texas

Health Sciences Center in San Antonio divided 550 rats into two dietary groups. One group was allowed to eat as much as it wanted, but the other group was limited to only 60 percent of what the first group actually consumed. The results showed that death was significantly delayed in the group that had the reduced food intake. Dr. Masoro concluded: "Food restriction delays the onset of most life-threatening diseases by preventing physiologic decline." It was suggested that in humans it would do the same thing.

Too Many Drivers?

◈ In Japan, 10 persons out of every 23, 16 years of age or older, have a driver's license. During the past year 1,874,000 people received them, 1,060,000 of whom were women. Now there are over 37,000,000 licensed drivers in the country, which covers an area smaller than the state of Montana. An observer said: "It is crowded to say the least. In most large cities the daylight hours are one continuous traffic jam."

Hospital-acquired Infections

◈ A study released by the U.S. Center for Disease Control indicates that as many as 1,500,000 persons a year acquire infections while in hospitals. Though these infections are not present, or incubating, when patients are admitted to hospitals, an estimated 5 percent of all hospital patients are infected when they are discharged. Most common of the hospital-acquired illnesses are urinary tract infections, followed by surgical infections. Nation wide, said the report, "the direct cost of providing medical care for this problem exceeds $1 billion."

Women Clerics

◈ A recent report by the National Council of Churches reveals that in the United States women make up approximately 4 percent of the clergy. Almost two thirds of them are associated with Pentecostal religions and the Salvation Army. Of the 5,000 clerics in the Salvation Army, over half are women. The report also notes that whereas the percentage of female clergy remained quite stable from 1930 to 1970, since the year 1972 the enrollment of women in seminaries has risen by 118.9 percent.