

Awake!

Where Is Your Treasure?

What Catholics Are Saying About Their Church

The Death Railroad

The World Wars Against Malaria

DECEMBER 8, 1966

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

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.

AND IN ENGLAND
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, President GRANT SUTER, Secretary

Average printing each issue: 4,475,000

Ad a copy (Australia, 5c; South Africa, 3/6c)

Yearly subscription rates
for semi-monthly editions

Offices	
America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	\$1
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	30c

(Monthly editions cost half the above rates.)
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

Now published in 26 languages

Semi-monthly—Afrikaans, Cebuano, Danish, Dutch, English, Finnish, French, German, Greek, Iloko, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Chinese, Cinyanja, Hiligaynon, Malayalam, Polish, Tamil, Ukrainian

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Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation regularly used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used, this is clearly marked.

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume XLVII

London, England, December 8, 1966

Number 23

HIGH ENOUGH?

DO YOU AIM

NO, this question does not relate to a failure to aim high enough with a shotgun when hunting fowl. Nor does it relate to aiming high enough as regards material success and mundane ambitions. True, some modest and timid souls may not aim high enough in such matters, but most persons are prone to aim too high. This causes them to "cut corners," as the saying goes, to lie, to cheat, to steal and to engage in the futility of gambling, hoping against hope that good fortune will smile upon them. But all such self-seeking is self-defeating, for the "love of money" or selfish gain is "a root of all sorts of injurious things."—1 Tim. 6:10.

Rather, the question above relates to your guiding principles, the standard of morality by which you set your course of ac-

tion, your conduct. Do you have a high standard? Are you guided by your conscience or by "policy"? You will have a high enough standard at which to aim if you let the Bible dictate your principles. And since we all are God's creatures we are accountable to him and so should be governed by the principles he has set forth in his Word.

That we have the obligation to aim high the Bible repeatedly shows. Thus Jesus Christ, God's Son, said: "You must accordingly be perfect, as your heavenly Father is perfect." That truly is a high standard! Of course, Jesus did not mean that we must be free from all imperfections, for by inheritance we all are imperfect, all are sinners. However, we must strive to be perfect as our Father in heaven is perfect by being impartial, fair and just in our dealings with others, which is what Jesus was talking about. Even as God lets the sun shine and the rain fall on the good and the bad, so we should let one set of principles guide us regardless of with whom we happen to be dealing. Do you aim that high? If so, then, for one thing, you will be free from prejudice.—Matt. 5:48.

Jesus Christ also set a high standard for us in another respect when, continuing, he said: "Take good care not to practice your righteousness in front of men in order to be observed by them." Those who make a display of their generosity are deceiving themselves into thinking that they are liberal when actually they are selfish, being shrewd instead of generous. In showing kindness to our neighbor we ought to aim high, seeking God's approval thereby, not that of men. If we do so, he will reward us, both now and in the future.—Matt. 6:1-4.

One of the foremost followers of Jesus Christ, the apostle Paul, also gave us some food for thought on this matter of having a high standard to aim for, or a high set of principles to guide us. He said: "We are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ." What a high standard that is! Yes, it is not sufficient for us to watch our actions, or to be careful how we speak, but the high standard the Bible sets for us to aim for begins with thoughts, both those we hear from others and our own. In his "sermon on the mount" Jesus, too, showed that we must not dwell on wrong thoughts.—2 Cor. 10:5; Matt. 5:28.

Truly the Word of God gives us high standards to aim at, high principles by which to be guided! By aiming high we will guard ourselves against carelessness and be the less likely to err seriously as to our conduct. We might liken such efforts to rowing upstream on the Niagara River above the falls. The faster we aim to row the safer we will be, the less likely we will be to find ourselves being swept over the falls to our destruction.

Thus the Christian minister who aims to attend all five meetings of the Christian congregation each week is not likely to find himself 'forsaking the gathering of himself with others.' Likewise, the minister who sets the high standard of engaging in each of the various forms of the ministry every week may not always succeed in doing so every week in the year, but one thing is certain: Never will a month go by without his having had at least some share in that ministry, be the season favorable or unfavorable.—Heb. 10:24, 25; 2 Tim. 4:2.

Yes, aiming high will help us to progress, to do better than we would other-

wise do. As someone has well observed: 'You must reach higher than you can grasp.' The apostle Paul recognized his obligation to reach higher than he could grasp, as can be seen from his confession: "What I wish, this I do not practice; but what I hate is what I do. . . . I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive." But still he kept on striving and it profited him, enabling him to say, on another occasion: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disappointed somehow."—Rom. 7:15-25; 1 Cor. 9:27.

Aiming high has other advantages. It will keep us humble as we note how far short we come of what we aim for, and it will cause us to look more to Jehovah God in prayer and in his Word for guidance, strength and forgiveness. (Isa. 66:2) More than that, by diligently concerning ourselves with stripping off the old personality and putting on the new one, we will keep ourselves occupied and be less inclined to find fault with others, more inclined to be charitable in regard to their failings and less likely to complain about conditions over which we have no control, thereby avoiding the snares of frustration, lawlessness and rebellion.—Col. 3:9, 10.

Truly the Bible is 'a lamp to our feet, a light to our roadway.' By taking its high standards and guiding principles seriously and ever seeking to be governed by them we will be aiming high, as high as it is possible for us to aim. This will result in more peace of mind for ourselves, better relations with our fellowman, and, most important of all, we will be the more likely to please our Maker, Jehovah God.—Ps. 119:105.

Where Is Your Treasure?

Where should it be? In material possessions, or in God's service?

IT IS usually easy to determine where a person's treasure is. He makes it known by what he talks about, reads about, thinks about, yes, by what is the central or focal point of his life. Music can become the treasure in the lives of some persons. They become completely absorbed in it. That is where their heart is. To other persons, medicine, photography, baseball, space research, or any number of things, can become the treasure on which they set their affections.

In this modern day, however, the treasure that the majority of people seek after is money and the things it can buy. They spend practically every waking moment thinking how they can earn more money and what they can buy with that money. But is it wise to make material things one's treasure? What occurs when these are lost? It is a tragedy! In 1929, for instance, when the stock market began a nose dive, some people were so upset they committed suicide. Their devotion to money made life meaningless without it.

Really, then, how wise the counsel of Jesus Christ is! In his famous Sermon on the Mount he advised: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. For where your treasure is, there

your heart will be also."
—Matt. 6:19-21.

Jesus' treasure was in heaven. His chief love was his heavenly Father, and serving Him. "Look! I am come to do your will," Jesus said. (Heb. 10:9) Everything else took second place. He knew that Jehovah God existed. There was no question about that. And his treasure was his commission to serve his Father and his privilege to accomplish the preaching work his Father commissioned him to do.

So absorbed was Jesus in doing this work that he owned no home and had few material possessions. Once he told a prospective follower: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." Nevertheless, Jesus was genuinely happy and content; more so, in fact, than those who possessed great material riches. —Luke 9:58.

Jesus' apostles also found genuine happiness in storing up treasures in heaven, rather than accumulating material possessions. The apostle Peter told Jesus: "Look! We left all things and have been following you." (Mark 10:28) Peter and his brother Andrew had been fishermen, but at Jesus' invitation they responded, as the scripture says: "At once abandoning the nets, they followed him." Their fellow fishermen, John and James, responded similarly: "At once leaving the boat and their father, they followed him." (Matt. 4:20, 22) Was this a hasty decision

later regretted? Not at all! Here was an opportunity of the ages! To serve Almighty God with his sent-forth Son! How could anything in a material way compare with that privilege?

Faithful Endurance

These apostles stuck with the preaching work for ten, twenty, thirty, forty, yes, more than sixty-five years! They took seriously Jesus' parting instructions to them: "Go therefore and make disciples of people of all the nations." "Be witnesses of me . . . to the most distant part of the earth." They never let up on that preaching work.—Matt. 28:19; Acts 1:8.

After more than thirty years in the ministry Peter exhorted fellow Christians: "Brace up your minds for activity." "Christ suffered for you, leaving you a model for you to follow his steps closely." "Shepherd the flock of God." (1 Pet. 1:13; 2:21; 5:2) Peter retained his zeal for doing the preaching, despite arrests, prison bonds, harassment by authorities and decades in the ministry. And he was concerned that others maintain a similar urgency about the matter.—Acts 4:18-21; 5:17-29; 12:3, 6-11.

Peter's long-time associate, the apostle John, felt the same way, and that after spending more than sixty-five years in the ministry! John realized the danger, in time, of being sidetracked from doing God's will by material attractions, and was, therefore, prompted to write:

"Do not be loving either the world or the things in the world. . . . because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." John thus stressed the importance

of not allowing love of material things to turn one aside from God's service.—1 John 2:15-17.

Another faithful pursuer of heavenly treasures, the apostle Paul, acknowledged that it is not easy to be a true Christian. Jesus had said that it required sacrifice and endurance under persecution. (Matt. 10:16-23; 16:24, 25) And genuine Christians in Paul's day found this to be true, as Paul wrote: "Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be knocked about and to be homeless and to toil, working with our own hands. . . . we have become as the refuse of the world, the offscouring of all things."—1 Cor. 4:11-13.

A Foolish Course?

Do you feel that it was foolish for the apostles and other early Christians to devote their entire lives to the ministry? Was it unwise of them to spend their whole lives doing what Jesus did? Were they the losers because they had little or nothing to show in a material way for their lifetime of work? Was their treasure misplaced? What do you think?

From the standpoint of non-Christians, and, perhaps, of some spiritually weak believers, the apostles were foolish. Their treasure was misplaced. "We are fools because of Christ," Paul acknowledged. At least that is what some thought. And, indeed, Paul admitted, "if Christ has not been raised up, our preaching is certainly in vain, and . . . we are of all men most to be pitied." (1 Cor. 4:10; 15:14-19) But Christ had been resurrected! The apostles had seen him with their own eyes! And he had told them to preach, yes, in all the inhabited earth. So those early Christians were absolutely certain that they were not misguided in storing up treasures in heaven.

After spending more than twenty-five years in the full-time ministry, and while in prison for his preaching, the apostle Paul wrote relative to his convictions. He was not sorry for having given up a promising career in law and its monetary returns, but said: "I do indeed also consider all things to be loss on account of the excellent value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ and be found in union with him, . . . to see if I may by any means attain to the earlier resurrection from the dead."

No expense in time or effort was too great; for nothing, absolutely nothing, could compare in value to the reward of God's prize of everlasting life. That is how Paul felt, and it is why he continued in his letter: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus." God's reward is certain; it is incomparable! Therefore, how wise the apostles were to seek such treasures!—Phil. 3:8-14; Heb. 6:10-12.

Where Is Your Treasure?

So you must decide: What am I going to make my treasure? Will it be serving God, seeking his favor and blessing? Or will my chief objective in life be pursuing personal interests, such as accumulating material possessions? It has to be one or the other. You cannot successfully choose both. Jesus showed this in his Sermon on the Mount. Immediately after speaking about our heart being where our treasure is, he said:

"The lamp of the body is the eye. If,

then, your eye is sincere [simple; all one way; in focus; generous], your whole body will be bright; but if your eye is bad, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is! No one can be a slave to two masters . . . You cannot be slaves to God and to Riches."—Matt. 6: 22-24, NW, 1950 Edition, footnote a.

The eye that functions properly is to the body like a lighted lamp in the dark of night, because with it the body can walk about without stumbling or bumping into something. But to see correctly the eye must be simple, all one way in performing its function, in focus. It must faithfully catch up the light rays from an object and be able to register them in such a way that objects are seen as they really are.

Similarly, the 'eyes of the heart' must be simple, all one way, in focus, in order to see things in their proper perspective, and to motivate you to make the right choice or decision. On the other hand, an out-of-focus 'bad eye' leads to a mistaken estimate of things, resulting in a wrong choice, and the whole body becoming totally dark.—Eph. 1:18.

So when you make your choice, be sure your spiritual vision is clear and sharp. Examine things carefully in proper perspective—in the light of God's Word and the perfect example set by Jesus Christ. True, a new TV, a more luxurious car, a better home, a larger bank account, may make life easier and more comfortable now, but it is foolish to make such things your treasure. It is serving the wrong master! And it will only lead to frustration, unhappiness and death. So make the right choice, the one Jesus and his apostles made. Store up treasures in heaven by putting God's service first in your life. Those treasures you will be able to enjoy forever.

What Catholics are saying ABOUT Their Church

A FEW years ago Pope John XXIII decided that the Catholic church needed to examine herself, or, as he put it, "to let some fresh air in." Therefore, he called for, and eventually opened in Rome, a council of the church's chief prelates and dignitaries from throughout the world. But, as Archbishop Charles Roberts of England observed, "when good Pope John opened the window of the church to let in some fresh air he let in a few typhoons as well."

Catholic leaders have had much to say about their church, and they are still talking. On all levels Catholics are speaking out on a host of topics, often challenging what has long been established to be Catholic doctrine and practice.

Birth Control

Take, for example, the use of contraceptives by married couples. The well-known encyclical on Christian Marriage by Pope Pius XI sums up clearly the official Catholic teaching on this: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate

life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin." A great many church officials feel that this view needs 'airing out.'

However, when the subject came up for discussion during the closing days of the ecumenical council in Rome last year, the pope stepped in to prevent further consideration of the matter. Why? Because it was apparently feared that the bishops would press for a radical change in official Catholic teaching, and this would expose the pronouncement of a previous pope to be in error.

But despite the pope's interference, practically everywhere within the Catholic church there remains a call for change. *America*, a prominent Catholic magazine, in its issue of April 24, 1965, observed: "Many Catholics, including some theologians, have begun to wonder publicly about the wisdom of traditional Catholic teaching on birth control." What do you think? Do you believe that the church is right in the position it has taken?

Another Catholic magazine, *The Commonweal* of April 16, 1965, took a positive stand on the question, as have also many priests and bishops: "Our own convictions side with those who want a change. We hope that eventually the magisterium will declare in favor of the right of couples to employ whatever methods of family limitation they find to be spiritually, psychologically and scientifically most effective."

Freedom of Worship

Another matter that has come in for much airing is that of religious liberty, and finally the ecumenical council went on record as favoring a measure of religious toleration. But British Cardinal John Heenan pointed to Roman Catholicism's double standard of 'suppressing the reli-

gious liberties of others when we are strong' and of demanding freedom of religion in places where 'we are poor and weak,' and reports from Spain and Portugal show that that is still the standard that is being applied. The cardinal admitted: "It would be idle as well as false to deny the well-known fact that in certain places Protestants have suffered persecution at the hands of Catholics."—*Vancouver Sun*, September 17, 1965.

Many Catholic leaders at the ecumenical council in Rome made clear that they approve the suppression of the religious activities of non-Catholics whenever this can be achieved. Observed *The Catholic World* of November 1965 on this matter:

"Some Council opponents of religious liberty still adhere to the notion that the civil liberties of Protestants can only be tolerated in a Catholic state, and tolerated only when the state lacks the power to suppress them. Paradoxically, many who hold this position are staunch anti-Communists and yet they were aligning themselves with the Communist policy of suppression of religious liberty. Some Council Fathers placed in this dilemma would probably say that the Catholic Church is the true Church and that ordinary rules of fair play do not apply so that the Church may consistently claim when it is a minority the very rights it denies when its members constitute a majority of the population of a country."

Do you, too, agree that the Catholic church should suppress the religious freedom of others in your community? It has long been traditional Catholic belief that it is the right thing to do. But what do you think?

Jesuit priest John L. McKenzie indicated why the Catholic church endeavors to suppress other religions when he said this about what is offered to those who are in the Catholic church: "Diluted Christianity

for general consumption has been available in the church for a long time; if we have a peculiarly modern form of it, it may be identified as that form of passive Christianity in which the general membership of the church is treated as delicate children who should not be exposed to the risk of personal decision." (*Chicago Daily News*, June 12, 1965) Is that how you want to be treated by the church?

The Inquisition and the Jews

What have Catholics been saying about the terrible Inquisition when so-called heretics and Jews were hunted down, tortured on the rack and even burned at the stake simply because of not accepting Catholic doctrine? Hans Küng, dean of the Roman Catholic theological faculty at Germany's Tübingen University, commented on this period of church history, saying: "In the course of the centuries many faults have been committed by and in the Catholic Church against freedom of conscience. . . . The inquisition in particular, with its appalling trials, confiscation of goods, imprisonments, torture, and countless death sentences cannot be justified in any way whatsoever."—*San Francisco Examiner*, April 1, 1963.

But what of the present, this twentieth century? Küng admits: "Even today the spirit of the Inquisition and unfreedom has not died out."—*Time* magazine, September 20, 1963.

The recent Vatican Council approved a decree that "decies hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone." But has the Catholic church in the twentieth century conducted herself in harmony with its sentiments? Are its actions in agreement with its claims? Friedrich Heer, distinguished Catholic historian and lecturer in European history at the Uni-

versity of Vienna, made these frank statements, as found in *The Commonweal* of February 28, 1964:

"I have to confess that all Catholics, from the highest to the lowest—priests, chaplains, laymen (anti-Semitic to this day)—are co-responsible for the mass murder of the Jews. Not only the thousands of baptized, confirmed and religiously wedded Christians who took a direct part in the mass murders. . . . Not only bishops who, as in Poland and Hungary, drew up anti-Semitic pastoral letters and permitted their publication . . . We have present[ed] to us the frightful failure of Rome from 1933 to 1945." Remember, that is the statement of a noted Catholic and in a Catholic publication. Is the blood-guilt of which he speaks something that you want to continue to share as a member of the church?

Position During Worldly Wars

Roman Catholics often make up a large part of the population of nations that fight in worldly wars. For example, Nazi Germany was a strongly Catholic country, and almost to the last man Catholics supported Hitler's military efforts. Do you believe that this was right? What do prominent Catholics have to say about the church's position during World War II? Catholic historian Gordon Zahn, associate professor of sociology at Loyola University, Chicago, admitted in his book *German Catholics and Hitler's Wars*, page 202:

"The Catholic Church did at least inadvertently serve the purposes of the Nazi regime to the extent that it formally recognized that regime as Germany's legitimate authority and placed its members under a moral obligation to render civil obedience to that regime. And when war came in 1939, this obligation to obey was given such repeated and fervent emphasis that we may justly conclude that, to all

intentions and purposes, the Church did become an agency of social control operating in behalf of the Nazi state insofar as insuring wholehearted Catholic support of the war was concerned."

Throughout his book Zahn offered conclusive evidence to prove that the official statements of "bishops placed [a Roman Catholic] under a moral obligation to fulfill faithfully whatever duties might be required of him. No support of any consequence would have been furnished him had he refused to serve. Indeed, there were at least two instances in which men awaiting execution for such refusal were actually denied access to the sacraments for a time because the prison chaplain interpreted their action as a violation of their Christian duty."—Page 17.

But it was not only in Germany that Catholic prelates supported national war efforts. In practically every country at war they did the same, and still do today, even when it means that they will be fighting and killing fellow Catholics on the other side. Do you believe that is right? Does it identify adherents of the Catholic church as the ones of whom Jesus spoke when he said: "By this shall all men know that you are my disciples, if you have love one for another"?—John 13:35, Catholic Douay Version.

Many thinking Catholics have found the position of the church during worldly wars deplorable, and hoped that at her recent ecumenical council the church would come out with a strong statement against involvement in them. But she did not. This led to the lament in *The Commonweal* of March 5, 1965: "The person's responsibility for his own actions in war and his right to conscientious objection have been neglected to the point of scandal in the recent teaching and history of the Church, from the submersion of the Catholic conscience in Hitler's war effort to its un-

questioning role in Allied atrocities at Dresden and Hiroshima."

Study of the Bible

What are Catholic leaders saying about Bible study and preaching? At the recent ecumenical council Catholics received strong encouragement to read the Bible, one decree declaring: "The sacred synod also earnestly and especially urges all the Christian faithful, especially religious, to learn by frequent reading of the divine scriptures."

And at New York city's famous St. Patrick's Cathedral the congregation not long ago was told: "To be ignorant of the Scriptures is not to know Christ."

But despite this encouragement to read the Bible, Catholic Bishop Arthur Elchinger observed during the ecumenical council: "In most Catholic homes, you don't find a Bible—or if you do, it doesn't have a place of honor." A similar observation was made in Madrid's magazine *Agón* of July-August 1960 by Catholic priest Mariano Gamo Sanchez, who wrote: "The ignorance of the Bible that we Catholics have is, without doubt, the most important failure of our culture, and of our religious life."

This failure to provide spiritual strength to its people, according to observant Catholic officials, has prepared the way for godless communism. Jesuit Louis J. Two-mey of New Orleans' Loyola University noted: "Roman Catholics must face the fact that communism has been more successful in so-called 'Catholic countries'

than in Protestant nations because Roman Catholics in those countries do not practice the principles of their faith. . . . Cuba, which is 95 per cent Catholic, was the first western nation to go Communist. Where were the bishops, where were the priests and nuns, and the well-heeled and well-scrubbed laity?"—*Toronto Daily Star*, October 24, 1964.

Some Catholic leaders have lamented the failure of the church to teach its people the Bible, especially when comparing the religious knowledge and activity of Catholics with certain non-Catholics. *Our Sunday Visitor* of June 3, 1962, asked: "Why would a Catholic turn to

Jehovah's witnesses?" and it replied: "The bulletin of a Catholic church in Paris gave the following answer, 'Three factors contribute—the discovery of warm and brotherly communities; the discovery of the Bible; the discovery of lively preaching, easily understood. If they had found these things here [in the Catholic Church], they would not have looked elsewhere.'"

It is indeed interesting to observe how outspoken Catholics have become on the many controversial issues that affect Christians today. Opening the window, so to speak, has let in a typhoon that has shaken Catholicism. As Bishop Fulton Sheen noted: "We of the Church have been living in a fortress for hundreds of years, almost a kind of ghetto, and a fortress that resisted attacks. All this has been changed. There have been breaches and holes made in that fortress. Principally they were made by Pope John." —*Wichita Eagle*, February 10, 1964.

COMING IN THE NEXT ISSUE

- Peace on Earth—How Will It Come?
- The New Movie "The Bible"—How Good Is It?
- Strikes—Powerful Weapon of Labor.
- A Visit to the Roof of Southern Africa.

THE DEATH RAILROAD

By "Awake!" correspondent in Thailand

THEY were standing there deep in thought as they looked at the name of their son in a book entitled "1939-1945, The War Dead of the British Commonwealth and Empire—Kanchanaburi War Cemetery." They stood there for a long time, in silence. There was his name, the date of death, his age. He had died on June 8, 1943, at the age of twenty-one years. It was easy to figure out that he would be forty-four years old now if he were living.

This elderly couple from England had come here, to Thailand, to visit the grave of their son who had died here as a war prisoner during the second world war. Now they were standing at the gate of the cemetery. In the visitors' book they had written their names and also words quoted from the Bible book of Isaiah, chapter 2, verse 4: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."

Unusual Graveyard

"Actually they are not lying in this cemetery but along the railroad," said the man to his wife, as they entered the graveyard.

Before them were the graves of thousands of dead war prisoners side by side. All together, there were 6,982 of them, including 138 whose names are unknown! "How futile the wars of the nations are! How many young lives are destroyed for some selfish reasons!" answered the wife quietly.

"Yes, you are right. In a war neither side actually wins, but both sides lose. I'm

sure there is a countless number of parents mourning for the loss of their sons on both the 'victors' side' and that of the 'defeated,'" said the man as he was looking at the tombstones.

Four or five Siamese gardeners moved about the tombstones, watering flowers. At the opposite side of the graveyard stood a tall white cross. Looking at the tombstones, one could see that this one had come from New Zealand and that one from Australia. Their comrade from America had been twenty-four years of age, another one only eighteen years. They had been young men: twenty years, twenty-five years, twenty-two years, thirty years.

As the man and his wife passed through the gate again they stopped to read the following on a plaque: "In honoured remembrance of the fortitude and sacrifice of that valiant company who perished while building the railway from Thailand to Burma during their long captivity."

This graveyard was exceptional in that the persons named on the gravestones had not been buried in this piece of land but had their unmarked graves right alongside the railroad proceeding from Kanchanaburi toward the Burmese border.

A Bridge over the River Kwai

Like many other visitors and tourists, our English friends made a trip to the nearby River Kwai. Of course, they were familiar with the best-seller novel *The Bridge over the River Kwai* by Pierre Bulle, based on the incidents in these Siamese jungles during World War II. They had also seen the movie based on the novel. But now they were going to see with

their own eyes some of those places where their son had had to work with his unfortunate comrades. And there it was—a bridge over the River Kwai! Not “the” bridge, though. The original had been destroyed and a new one had been constructed later.

The war prisoners had constructed railroad trestles to carry the railroad across the river. This place is called Tambol Tha Makham, and it is said to be the site of Pierre Bulle's story. The name of the river in Siamese is *Maenam Khwae Yai*, meaning “Big Khwae River.” The river, although shallow most of the year, is wide at this point, several hundred yards wide. The riverbanks are quite high. When the river is in spate during the monsoon season, it becomes a wild torrent.

The English couple started to walk on the bridge, very carefully because it would have been easy to slip and fall into the river. The local people seemed to use this bridge as a footpath. Some of them were even pushing their bicycles along, as they made their way to the other side. Here and there there were projections for pedestrians to step on in order to make way for an approaching train. After reaching the other end of the bridge, they continued a little farther. But with the blazing April sun right above their heads and with absolutely no breeze, they soon began to feel like going back as quickly as possible.

During the months of February, March and April is the hottest season of the year. One could easily picture the difficult circumstances of those who had to do hard work here some twenty-three years ago. With the help of an interpreter, the visitors learned some interesting facts from the local residents. The railroad is called Thang Rodfai Morana, which means “Death Railroad.” Some middle-aged natives said they still remember the war prisoners, who were mainly English,

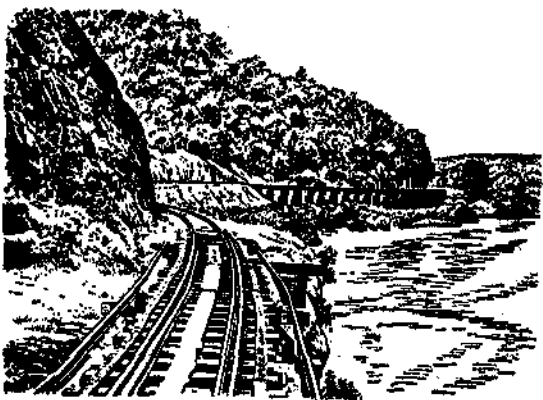
American, Australian and Dutch. The Japanese soldiers treated them very harshly, and they had to work under adverse conditions. They died of different diseases, malnutrition and exhaustion. The food supplies, which came very irregularly, were inadequate, and much of the food was rotten when it arrived. As a result of all this, the prisoners fell victim to dysentery, malaria and pellagra, a vitamin-deficiency disease.

It is said that for every sleeper or cross-tie that was laid, one Allied soldier died. Added to the prisoners of war were coolies brought from Malaya and the Dutch East Indies (Indonesia) or conscripted in Siam (Thailand) and Burma. The exact number of those who died is not known. The Japanese kept no records, but it is believed that between 80,000 and 100,000 perished. The Burmese and Malay laborers, too, died by the thousands.

Traveling the “Death Railroad”

As the English visitors walked back to their hotel in the nearby town, they were thinking about these things. The next day they would take a trip on the train along the “Death Railroad,” traveling all the way to the terminus, a place called Nam Tok Khao Phang.

The following day our friends bought return tickets to the end of the railroad.



Very cheap! Less than one United States dollar each. As the train goes only once a day and there is no train coming back the same day, they would have to spend a night in the little village at the other end of the railroad, virtually in the middle of the jungle. But they got to know that there was some kind of hotel in that village.

The ride from Kanchanaburi to Wang Po and on to the Khao Phang Waterfalls is a nice one, incredibly beautiful. It took almost three hours, although it is a trip of only about fifty miles. It was all jungle and great forests filled with wild beasts. Bamboo is plentiful, and the people of the Kanchanaburi province obtain their teakwood from these forests. Occasionally one can hear a peacock calling.

The construction of this railroad was a Japanese project. During the second world war the Japanese troops invaded Thailand. Being in an indefensible position, the country signed a treaty of friendship with the conqueror. The Japanese needed a railroad for better communications to maintain a large army in Burma. The section between Nong Pladuk and Kanchanaburi was fairly easy to build, because the land was flat. But when the constructors reached the banks of the Khwae Yai the difficulties began. Now they had to go through dense jungle with their railroad, around hills and mountains, and over two rivers, *Khwae Yai (the River Kwai)* and *Khwae Noi*. All this had to be done in an inhospitable climate.

Two groups worked from the opposite ends, and they were supposed to meet each other. One group, based in Burma, started working on October 1, 1942, at Thanbyuzayat; and the other, based in Thailand, started a little later at Ban Phong. The line was completed by December 1943. Trains began to operate toward the end of October 1943. The trains transported

Japanese troops and supplies. On the Thailand side the railroad had reached the Pass of the Three Pagodas, near the Burmese border, when the Japanese surrendered. The whole line was 263 miles long. In Thailand the railroad line followed the Khwae Noi River up to the Burmese frontier and then on down to Moulmein in Burma.

On their way toward the Nam Tok Khao Phang the English travelers saw the *Khwae Noi River gleaming in the distance*. But what is this? Suddenly they seemed to be going straight toward a huge rock, a mountain. As they were approaching it they saw a sign from the train window. On it was lettered in Siamese characters "Yud," which means "Stop." And, obeying the sign, the train came to a complete stop.

Almost immediately they began moving again, but very, very slowly. Now the train was traveling high above the river. The railroad track was on wooden beams supported by trestles that were creaking as the train passed over. They noticed that the trestles were right on the base of the limestone cliffs and that the track had to skirt the soft limestone precipices closely. Now they could understand why the train had to travel so slowly. There certainly existed the danger of some pieces of rock falling on the train, especially if the train would cause shaking of the ground.

Looking up, one could see the cliffs curving above the train, leaving a recess in the wall of the rock. At times it seemed as if the protruding cliffs would stick right into the train, the space between the cars of the train and the rocks being only about one inch in some places. On the other side was the Khwae Noi River. It was learned that this long trestle is an original one, that is, constructed by the war prisoners. It certainly is a creaky

thing, they thought. Soon they passed the limestone cliffs, and it was not long until they stopped.

End of the Line

What they saw now was a little village right in the jungle, a few houses. They knew the waterfalls would be less than a mile's walk away, and as there was still about two hours' time till it would grow dark, they decided to walk over. They were walking along when they suddenly came to the end of the railroad track. What? Does not the track go any farther? They knew they were still very far from the Burmese border. It was not until after this trip that they learned that the section between Khao Phang and the Pass of the Three Pagodas had been removed after the war. The State Railways of Thailand had bought the railroad from the Allies for some 50,000,000 baht (about two and a half million dollars). The last section of track, about eighty miles, was poorly constructed and unsafe for commercial use, so it was removed.

As the tropical sun was sending its last rays of the day into this faraway corner of the land, the two visitors returned to the village. From here on one could travel only by a riverboat or by elephant. But tomorrow they would return to Kanchanaburi and on to Bangkok.

This trip to the jungle of northwest Thailand was a deep emotional experience

for the English couple who had lost their only son there twenty-three years ago. They were absorbed in the thoughts of how sacred life is and how futile are the wars of men.

The visitors' book at the Kanchanaburi War Cemetery tells of mankind's desire for peace. As relatives from faraway countries have traveled to see the graveyard monument with the name of their dear son or husband or some other close relative, they have written their thoughts in the book. Expressions can be read, such as "No more war," or, "Is there any hope?"

This elderly English couple do have hope, however, for they have made a diligent study of the Bible and have now found true comfort. They have faith in God's promise that, "as the last enemy, death is to be brought to nothing," by means of God's kingdom and the resurrection. They know that that kingdom will forever end wars and bring in everlasting peace. They expect to meet their son once again under that peaceful new system of things, now so near. Then, he, too, will have the opportunity to learn God's will and gain everlasting life on earth. And, like the elderly English couple, others too can draw courage from these sure promises of the God "who cannot lie."—1 Cor. 15:26; Titus 1:2; Acts 24:15.

Water and the Human Body

◆ It has been estimated that, on the average, water constitutes two-thirds of the weight of the human body. Of course, some parts of the body, such as the bones, contain less water than others. The blood is more than 90 percent water. The gray matter of the brain is about 85 percent water. One physiologist calculated that a man could lose one-half of the protein and nearly all the fat stored in the body without serious danger. However, it would be serious if he lost 10 percent of his body water; a loss of 20 to 22 percent would mean death! With good reason, then, it is necessary to maintain sufficient water in the system.

Generating Electrical Power

DID you ever try operating a transistor radio on coconut milk? As unlikely as this may seem, it can be done. In a recent experiment a transistor radio was operated for fifty hours during a forty-five-day period on the electricity generated in such a manner. This is one of many new ways now being developed for producing electrical power that is so vital for our modern way of life.

Despite our dependence upon electricity in our homes, at work, when traveling, when engaged in long-distance communication and even when being entertained, few of us know how it is produced. You might say that it comes from a generator or dynamo, but do you know why a generator produces electricity? Do you know what voltage is and how it can be increased or decreased? Are you familiar with the various ways of obtaining electrical power? Take coconut milk, for example. Why does it produce electricity? The answer has opened a whole new avenue for obtaining usable electrical power.

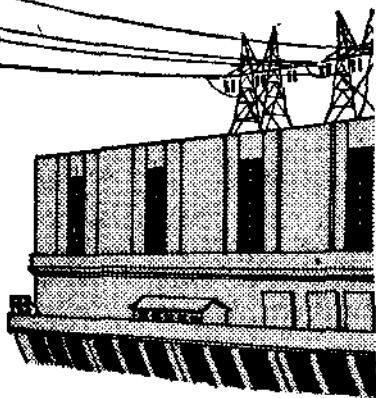
Coconut milk can become a source of electrical power when it is put into a biochemical fuel cell. Within this cell bacteria break down the milk into formic acid. In the process an electric current is formed that can be drawn off at the rate of 150 watts for every pound of coconut milk when the fuel cell is operated for 1,000 hours or more. But coconut milk is not the only substance that can be used in such cells. Bacterial action upon sugar-

cane, fruits and yams can also produce electricity. In fact, even waste matter such as sewage and decaying vegetation can be used.

Another type of fuel cell uses hydrogen and oxygen as fuel. As these gases are fed into the cell they combine to form water and in the process produce electricity at a high rate of efficiency. Hydrogen can be replaced as a fuel by other gases such as propane, butane and carbon monoxide. Fuel cells employing hydrogen and oxygen have been used with good success on recent Gemini space flights. With further development they could be the power supply for operating automobiles on electric power. That would eliminate the air-polluting engines we now use.

Great progress is being made in the use of light and heat for producing electrical power. The well-known photoelectric cell in the light meters of cameras, for example, transforms light energy into an electric current that moves the needle of the meter. A material in the cells gives off an electric current when struck by light. Solar panels on artificial satellites and space probes perform a similar work by converting sunlight directly into electricity.

One of several methods in which an electrical current can be produced directly



by heat is being used in the Antarctic to operate a radio transmitter that sends out temperature readings. Sixty buttons of lead telluride are located around four capsules of radioactive strontium-90 in a steel-encased container. The radioactive material provides a heat of 800 degrees F., which the telluride buttons convert directly into 10 watts of electrical power. This continues as long as one side of the buttons is hotter than the other side. By receiving heat from a radioactive source that can last for many years, the buttons will produce electrical power continuously for a long time.

Discovery of the Electrical Generator

In 1831 an English physicist, Michael Faraday, discovered that when he moved a magnetized metal bar through the center of a hollow coil of wire, electricity was produced. But this happened only when the magnet was moved. His discovery was the beginning of our modern electrical generators, for it was the first time that electricity was produced by mechanical generation. Up until then its production was by chemical means in batteries.

The first battery was developed in 1800 by Alessandro Volta, who discovered that electricity was produced when two different metals, such as iron and copper, were put in contact with each other in the presence of moisture. Using this knowledge, he built the first battery, which was called a voltaic pile. It consisted of stacked copper and zinc plates that were separated by paper or cloth that had been moistened in a salt solution. The chemical action that took place in this pile produced the first steady electrical current. But Faraday's discovery thirty-one years later introduced an entirely new concept in the production of electricity.

The electric current generated when Faraday moved a magnet through a coil of wire was due to the magnetism in the bar. Magnetism is possible when the molecules in an iron bar are lined up in rows rather than jumbled up. Since every molecule has attraction for other molecules, the lined-up molecules pull as a unit and so attract things outside the bar. In an ordinary iron bar their attraction for one another is canceled out because they are in a jumbled state.

Each magnet has lines of force that arch out from one pole and return to the magnet at the opposite pole. These lines of force form the magnet's magnetic field and are the means by which electricity was generated by Faraday when he moved a magnet in the coil of wire. The coil cut through the invisible magnetic lines of force that arched out from the poles of his magnet. By keeping such a magnet moving so that the lines of force are continuously being cut by the wire, a steady current of electricity could be induced in the coil. It is upon this principle, called electromagnetic induction, that our modern electrical generators function.

Sources of Energy for

Turning Generators

Because the production of electricity by a generator depends upon a coil of wire cutting through a magnet's lines of force that radiate from its poles, some form of mechanical energy is needed to start and maintain this motion. In big powerhouses located near dams or waterfalls, the mechanical energy of water pressure is used. Water from the dam or from the top of the falls is directed by a pipe against the blades of a huge turbine. As the turbine spins, its shaft turns a huge generator in the powerhouse.

Where water power is not available, steam is usually used. In fact, about two-thirds of the world's electrical power is produced by steam turbines. Usually boilers, heated by coal, provide the steam. In some places, such as New Zealand, the underground steam that produces geysers is harnessed and is a cheap source of power for turning generator turbines. Atomic energy is still another means of getting the needed steam, and its use is steadily expanding. But in the smaller generating plants often used as auxiliary sources of electricity in factories and big office buildings, diesel or gasoline engines turn the generators.

In France a special dam was recently constructed in order to harness the mighty coastal tides of Brittany. On an average day the tide there rises thirty-three feet. As it begins to rise, the twenty-four tunnels leading to twenty-four turbines in the dam are closed until the water is ten feet deep on the seaward side of the dam. Then the water is permitted to rush into the 160-foot-long tunnels where it turns the turbines, each of which has reversible blades that measure sixteen and one-half feet across.

A few hours later when the tide begins going out and the water level on the seaward side of the dam has fallen to where there is a difference of ten feet between it and the water behind the dam, the turbines can be operated in the opposite direction. With all twenty-four turbines in operation, the powerhouse will be able to generate 240,000 kilowatts of electricity from the mechanical energy provided by the tides. A similar power project is under construction in the Soviet Union.

Design of a Generator

A generator can produce electricity either by moving a magnet so that a stationary coil of wire cuts its magnetic lines

of force or by keeping the magnet stationary and moving the coil. It does not matter which moves.

Usually a generator that produces alternating current will have the coils fastened to the stationary framework because it is easier to draw off the current, which in large generators might be 22,000 volts, than when the coils are on the moving part. As the electromagnet on the shaft rotates, its magnetic field is cut by the coils, and this induces an electric current in them. The moving part is called the "rotor" and the stationary part is called the "stator."

As the magnet rotates, the current that is generated in the coils alternates its direction of flow. It will flow in one direction when the north pole of the magnet passes a coil and then flow in the opposite direction when the south pole passes. Such current is called "alternating" or "a-c," and it is the type of current we generally use in our homes and places of business. What is called "direct" current or "d-c" is electricity that always flows in one direction. It is the type that must be used in the electromagnets of a generator because the magnetic field must always be in the same direction. In an a-c generator, direct current is supplied by a small auxiliary generator called an "exciter."

A generator that produces direct current is designed so that the magnet is stationary whereas the coil is on the rotating shaft. Although an alternating current is still produced in the coil as it passes the opposite poles of the stationary magnet, it is kept flowing in one direction by a commutator when it leaves the generator. This is a ring that is in two segments and that is fastened to the shaft with the segments insulated from each other. A wire from the coil is fastened to one half and another wire from the coil is fastened to the other half.

Electric current generated in the coil leaves the generator through one of the segments of the commutator ring. It passes from the ring through a piece of carbon, called a "brush," that rides on the ring, and on into the circuit. The returning current in the circuit enters the generator through the other segment. As the shaft turns, causing the current to reverse its direction, each segment of the ring comes under the opposite brush. The movement of the segments from one brush to the next is timed with the change in direction of the current. Thus the outgoing current always exists from the generator through the same brush, which means the current always moves in the same direction through the outside circuit and is, therefore, direct current.

An alternating generator that produces a current that rises from nothing to its maximum and back to nothing and then rises to maximum and back to nothing in the opposite direction in one-sixtieth of a second is said to be producing a 60-cycle current. The rise and fall is due to the rotating magnet. The maximum is when a pole of the magnet is passing directly opposite a coil, and the low point is when the space between the magnet's poles passes the coil. If the coil is rotating instead of the magnet, the low point is when the coil is parallel with the magnet's lines of force and is not, at the moment, cutting across them.

For a two-pole magnet to produce a 60-cycle current its two poles must pass the coil 60 times a second, which requires the shaft it is on to rotate at 3,600 revolutions a minute. But when a diesel engine that operates at only 600 revolutions a minute is used to turn the rotor, more magnets have to be put on the rotor so as to get the 60-cycle current. This causes six times as many magnetic poles to pass the coil in a minute. These twelve poles produce

the same amount of electrical power as two magnetic poles moving six times as fast.

Volts, Amperes and Watts

Voltage is the original force that pushes the electric current through a circuit. It might be likened to water pressure. The higher water pressure is, the greater is the force that pushes water through a pipe. Voltage acts in the same way with electricity. A high voltage makes it easier for an electric current to overcome resistance in the circuit. When electrical power must be transmitted a great distance, a very high voltage is needed to force the current through the long transmission lines. In some instances as much as 460,000 volts are used. The voltage is raised or lowered by a transformer.

A transformer works on the principle that, if an alternating current is passed through a coil of wire, a similar current is induced in another coil placed near it. If, for example, the primary winding, or coil, in a transformer has 100 turns and the secondary winding, or coil, has 1,000, the voltage will automatically be increased tenfold. Direct current does not cause this effect.

Stepping up the voltage does not increase the amount of electrical power but, rather, the force or pressure of the current. Actually, the rate of flow of electricity is reduced. The unit of measurement of that flow is called an ampere and might be compared with the unit for measuring the flow of water, which is gallons per minute. So when a transformer steps up the voltage tenfold, for example, it decreases the amperage of the current, or the rate of flow, tenfold. Thus a current of 50 amperes at 100 volts that enters the primary winding of a transformer is changed to a current of 5 amperes at 1,000 volts in the secondary winding and can

be carried by a lighter wire. This is one reason for using high voltage when transmitting electrical power to places distant from the generator. Stepping the voltage down by another transformer raises the amperage in direct proportion to the reduction. The process is the reverse of that used to step it up.

The amount of electrical energy produced by a generator is determined by a unit of measurement called a watt. A watt is the power carried by a current of one ampere flowing under an electrical pressure of one volt. One thousand watts equal one kilowatt or 1.34 horsepower. Big generators can produce from five hundred thousand to one million kilowatts of electricity.

Power Networks

In the United States electrical power companies have found it to their advantage to link their various systems into regional networks called "grids." Within a certain region they pool their power resources and then the electrical system they establish thereby is connected with those in other regions.

Among the several reasons for linking electrical systems is a better use of equipment. Each company has certain peak hours of a day when more power is drawn from it than at other hours. During those periods of maximum drain, it can draw power from other parts of the network where the demand is low at the time. This keeps expensive equipment working and creates an economic saving. It also provides greater reliability of service by providing power for companies that experience a breakdown in their equipment.

Electricity Is Dangerous

With electricity being a very commonplace source of power, you can easily for-

get that it is dangerous. If you become careless with it, it can kill you. Turning on or even touching a radio, for example, when standing or sitting in a bathtub of water can do just that. Being a good conductor of electricity, water causes the current to go through your body with ease despite the fact that your skin ordinarily has a certain amount of resistance to it. A good policy to follow is never to touch an electrical appliance while in a bathtub or shower, while standing on a wet floor or while hands or feet are wet.

A high-voltage current is especially dangerous. Being under high electrical pressure, it can force a great amount of electricity into your body, despite its natural resistance. Even when the amperage is low there is still danger because it does not take much amperage to kill you.

Some people unwisely operate a television set in their homes with the protective back removed. This is inviting serious trouble because an ordinary television set raises the house current from 120 or 240 volts to 6,000 volts. For an uninformed adult to poke around inside a set or for children to put their hands in there while it is operating is extremely dangerous. The back should be kept on at all times. For the same reason it is not wise to operate it when control knobs are missing. A dangerous shock could pass through the bare shaft into the person touching it. Because of shock hazard no electrical appliance that is in bad condition should be operated.

As more and more ways are found to produce electricity cheaply and conveniently, an even greater range of electrical devices than what we now have can be expected to become part of our daily living. Electricity is a very useful servant, but one that must be handled with care and with deep respect.

THE WORLD WARS AGAINST



MALARIA

BY "AWAKE!" CORRESPONDENT
IN GHANA

WHO has not been excited by visions of a safari into deepest Africa? In imagination one sees himself penetrating the jungles of the equatorial region, threatened by monstrous snakes, wildcats and cannibals. But to those who entertain such ideas a visit to West Africa might prove to be a big disappointment. The animals are there all right, but they are rarely seen except perhaps at the local zoo.

Far more dangerous than the wild animals is a tiny enemy whose power is not to be minimized, and whose range of activity reaches far beyond the forest regions. So decisive has been its effect on life in West Africa that the land has long been known as "the white man's grave." This enemy is the mosquito!

On account of its lethal effect on the nonimmune colonizers from Europe, some native Africans have praised the mosquito as their protector. S. D. Onabamiro, a lecturer at University College, Nigeria, declared: "Let us give thanks therefore to that little insect, the mosquito, which has saved the land of our fathers for us. The least we can do is to engrave its picture on our National Flag."

Apart, however, from political implications, malaria has been the greatest single factor known to history in hampering and preventing development of tropical and

subtropical areas. Thus it ranks high as an agent of economic damage. In a world in which nearly half the population lives in regions that are either potentially or actually malarious, only 300 million enjoy the protection of malaria control. Exactly how much malaria remains in the world is not known. Yet it is a fair guess that some 200 million persons now living will suffer attacks, and quite likely two million of them will die of its effects. No wonder the world is waging a war against malaria!

The Bite of Death

"Just what is malaria, and how does it affect people?" you may well ask. For those who do not know, and perhaps also to refresh some memories, introductions seem to be in order. The male of the *Anopheles* mosquito is a vegetarian, and so is harmless on his own. Not so, however, the female. Her compelling desire to gorge on blood makes her an unwelcome guest in any circle. The trouble begins when she feeds on the blood of a person having both male and female malarial parasites in the circulating bloodstream. Inside her stomach these parasites undergo fertilization, grow and rupture into her body cavity. Now, when she goes out after more blood, the parasites pass with her saliva; thus the vicious cycle is completed.

The subject into whom the infected saliva has been injected is in for trouble. The parasite attacks the red blood corpuscles, devouring them from inside. As each red cell ruptures, about sixteen parasites are released, each of which attaches itself to a new red cell. The physical symptoms begin about ten days after one's being bitten: backache, muscle soreness, fever and sudden spasms and chills. Spasms of trembling may continue for an hour. The disease may eventually enlarge the spleen, cause anemia and interruptions in pregnancy, especially in the nonimmune

subject who is a fresh field for tropical parasites.

Many Africans enjoy a measure of resistance because of generations of exposure. Even so, they are far from immune. For example, in Lagos, Nigeria, acute malaria is responsible for 9 percent of infant deaths and 14 percent of child deaths between the ages of one and four years.

Since malaria is a disease that attacks the blood, can it be transmitted to another person by transfusion? Yes, is the definite answer. A news reporter for the *Sunday Times* of Johannesburg, South Africa, revealed that two women at the King Edward VIII Hospital in Durban contracted malaria after being transfused with blood from malarial donors. Since hospital authorities tried to kill the story, one cannot but wonder how many other such cases never got into print.

In London, England, a case of fatal quartan malaria developed in a baby transfused with compatible blood from its own father who had lived twelve years of his past life in Ceylon and had never suffered from clinical manifestations of malaria. Because of such authenticated cases it is not surprising that medical authorities are now saying that people who have had malaria should not be accepted as blood donors.

The Fight Begins

Malaria may well be one of the most ancient of diseases. Petrified mosquitoes, identical to the modern carrier, have been found, dating back to prehistoric times. Even mummies, 3,000 years old, apparently bear traces of parasitic infection. Fevers were common in Greece, Homer mentioning them in his *Iliad* of about 1000 B.C.E. Five hundred years later Susruta, a Brahman priest, concluded that what is now known as malaria was caused by the mosquito. Thus the truth was

guessed at long before its full significance could be demonstrated.

At the time of Hippocrates (460-377 B.C.E.), when mosquito nets were already popular in Egypt, what we call malariology was on its way. No one before him and no one for centuries afterward so clearly and fully described the intermittent fevers. The name of the disease itself is a corruption of the Italian *mal'aria* (which means "bad air"), testifying to the medieval belief that bad air was the source of malarial fevers.

By the seventeenth century the natives of Peru were using the bark of the Cinchona tree to reduce fevers. Despite its bitter and disagreeable taste, this bark, from which quinine is obtained, has excellent properties for extinguishing the fires of the fever. Cinchona sprouts were taken to Java and there plantations in time provided 90 percent of the world's supply of quinine. India also had successful plantations. High cost, however, continued to rule it out as a poor man's remedy.

Late in the nineteenth century came a breakthrough. A French physician, Laveran, with the help of the new techniques of microbiology, discovered the tiny parasite that causes malaria, a parasite that operates in the bloodstream.

Modern Fight Against Malaria

Armed now with greater knowledge of the intimate cause of the disease, researchers of all nations pushed on in their efforts to bring it under control. Difficulties in distribution of quinine supplies during World War I spurred greater efforts to develop a substitute. This led to the discovery, in 1928, of Atabrine. When it was tried out in New Guinea in 1943, the ratio of soldiers there having malaria was swiftly reduced from 740 to 26 per

thousand. Next came the development of Paludrine, result of a vast and detailed study of malaria, a remedy that is still popular today.

Since no drug has ever eliminated malaria from any country, other weapons have been devised to fight this scourge. Swamps and marshes have been drained and sprayed with larvicides and insecticides. In Venezuela, where malaria was the Number One health problem in 1945, a massive national eradication program was initiated. After eight years of spraying with DDT and other toxicants, there was certainly a great reduction in the mosquito population.

Nevertheless, the fight against malaria is far from won. Both carrier and parasite are putting up a hard fight. From many quarters come reports of growing resistance to drugs by the malaria parasites, particularly to those drugs that inhibit the growth of, instead of destroying, the parasites. Even resistance to insecticides is being reported from forty-three lands. So there is continuing need for more research into the field developing effective, alternative drugs.

Health organizations of the world have marshaled their resources with a view to dealing malaria a fatal blow. New techniques are being tried. In Ghana, for example, in an area that failed to respond to insecticidal spraying, a new strategy is being followed. The preventive drug, to be taken orally, is now mixed right in with the supply of common salt and reaches every household. So it does not depend any more on the poor memory of those who forget to take their medicine. Everyone gets it. Time will tell how successful the method is.

Malaria sufferers may certainly take heart. New and powerful drugs are being developed. From the United States comes the report that fifty prisoners in the Atlanta, Georgia, penitentiary volunteered to be "guinea pigs" for a new drug, *cycloguanil pamoate*, which may prove to be superior to any others yet produced. In tests, prisoners given a single injection continue immune for five or six months, though exposed to bites from highly infected mosquitoes.

Newcomers to malarial regions need no longer take it for granted that they too will contract the disease. They can faithfully follow out the recommended preventive measures until they become habitual. Antimalarial drugs can be taken consistently, and the use of the mosquito net at night is a wise practice.

Even where malaria has already been contracted, there is no need to be subject to its recurrent attacks. Effective drugs are now readily obtainable. It is true that the price of quinine has climbed steeply since there has been a curtailment of shipments of the Cinchona bark from Indonesia and since the United States Army has requisitioned huge supplies for the Vietnam war. However, there are other effective drugs that malaria sufferers can use. Even if a less potent drug does not prevent recurrence of the malaria attacks, it can cut down on the intensity of the attack, and so help avoid serious effects on the vital organs.

We can also be comforted by the knowledge that a New Order of things will soon completely accomplish what the mobilized forces of the present system can never accomplish—eradication of malaria and every other disease that afflicts mankind.





BY "AWAKE" CORRESPONDENT IN THE DOMINICAN REPUBLIC

WHO would ever think it? Old corncobs, oat hulls and sugarcane stalks playing a key role in the production of nylon! For a long time such items were considered refuse, but now they also figure in the manufacture of gasoline and glycerin, in making phenolic resins and in producing solvents. How is this possible? It is quite simple. From these waste products furfural is produced, and this pleasant-smelling oily liquid is finding an increasing number of uses.

Here in La Romana, Dominican Republic, furfural is made, not from corncobs or oat hulls, but from bagasse—crushed sugarcane stalks. Who would think that the waving cane fields that line the roads in this country could be converted, not only into sugar but also into this oily liquid, two things that differ so much in appearance? You will find it interesting to know how sugarcane can serve such a diverse purpose.

After field workers cut and strip the cane stalks of leaves, they pile them into huge ox-drawn carts. Later, those cane stalks are transferred to specially built railroad cars. When these cars finally arrive at the sugar mill, they are tilted to the side and a whole carload of cane stalks is emptied into a bin.

In this bin the cane is chopped into little pieces, after which it falls onto a conveyor belt and moves upward into grinders. Here the cane is squeezed for its juices, washed, and then squeezed again and again until it has comparatively little moisture left.

These sweet juices are turned into cane sugar, which, in time, reaches dinner tables around the world in familiar glistening white granular form. Until recently the only use of the remaining cream-colored chips of cane stalk was as fuel to heat the boilers for cooking the cane juice into sugar. But now furfural is made from the crushed sugarcane chips, the bagasse.

When the bagasse leaves the sugar mill it still has a moisture content of about 50 percent, so it is taken to an open field to dry out.

Although the Dominican Republic is in the tropics, there are long periods of dry weather and the bagasse can be dried by just leaving it in the sun, bringing its moisture content down to about 37 percent.

Now it is ready to be processed. It is returned by train to the factory, which is a huge open building, full of pipes, boilers and pumps, along with many other machines and tanks needed for turning bagasse into furfural. The process begins up in the top of the building.

Here the already-chewed-up bagasse is mixed with a small amount of sulfuric acid, until it is slightly less than one percent acid. Then this mixture, thirty-nine tons at a time, is sent to the digesters. These digesters are huge hollow steel balls, about eighteen feet in diameter, that revolve slowly on a hollow axle through which steam is injected. The digestion or cooking takes place under about ninety pounds of pressure at temperatures up to 400 degrees Fahrenheit.

The cooking causes part of the mixture to change into vapors, while the residue, a coffee-ground-like material, is sent to the boilers, where it is burned to generate more steam. The chemical-laden vapors, in turn, are sent to condensers, where they are converted into a yellow-colored liquid that is cooled and put in storage tanks. There it separates into three layers of liquids according to density. On top is methane alcohol, a little below is acetic acid and at the bottom of the tank is furfural, which is drawn off and stored in steel tanks.

Furfural in its final stage is a yellow liquid that weighs ten pounds per gallon and has a consistency about like cooking oil. It deteriorates and turns dark when exposed to oxygen, so before being put into steel drums, the drums are filled with nitrogen. If this furfural comes in contact with your skin it leaves a stain but no other bad effects are noticed.

The daily production of furfural at the factory here in La Romana is 12,000 gallons, and practically all of it goes into the manufacture of nylon. Is it not amazing that the wastes from sugar production should play a key role in producing the nylon used in women's hosiery? While utilizing refuse in such a wonderful way is a tribute to the ingenuity of man, the God-fearing person acknowledges the divine wisdom of the Creator who made things so they could serve many useful purposes.

Joy in the Face of Tragedy

PEOPLE react to tragedy in different ways. For true Christians the blow of a tragic experience is often softened by a knowledge of the hope God holds out and by loving help from spiritual brothers. The letter below needs no comment. It is from a family of eight of Jehovah's witnesses who had a tragic and yet joyful experience at a Christian assembly in Canada this past summer. Artie is the father, Ann the mother, Al the youngest son and Dane the oldest son, who had served in the full-time ministry for the last two years.

After returning from Canada they wrote this to some Christian friends in Florida:

"Dear J— and family,

"Our minds have been full of thoughts of you. Your letter was indeed a joy to us. . . .

"Let me assure you—from our hearts—that Jehovah has made his love, the love of our brothers and of his organization so real to us. Through a tragedy we have seen Jehovah's spirit working right in front of our eyes. We are so humbly grateful to be among these that Jehovah calls the 'desirable ones from the nations.'

"We left for the assembly in Nova Scotia on July 2 at 2:30 a.m., and stopped each night at a different campsite along the way. Our trip to Halifax was breathtakingly beautiful. We arrived at our final campsite July 5 at 5 p.m. The camp was full of Jehovah's witnesses, and a happy sight it was.

"We settled down, with great expectation of attending the assembly in Halifax the next day. The morning of July 6 we arose about 7:30. As I prepared to fix breakfast, Artie, Dane and Al walked down to the water to watch the other

brothers swim. Dane ran back to the trailer and said he decided to go swimming too. Well, a few minutes later Dane had drowned. Yes, we can hardly believe it ourselves.

"Artie saw him struggling and calling for help, and he jumped in fully clothed, along with four or five other brothers, to try to save him. He grabbed Dane once and brought him to the surface, but Dane, struggling to breathe, wrestled out of his arms and sank to the bottom of the lake. Although the brothers searched frantically, they couldn't find him for over five minutes.

"The brothers and sisters there were so concerned that we would be hurt and shocked. They rallied around as if we were their little ones. As we watched the rescue workers apply artificial respiration we prayed to Jehovah that this incident would not be used by Satan to mar the assembly and hurt the brothers' joy. Jesus' words were ringing in my ears, 'I am the resurrection and the life.' Some friends had stayed with the girls, so while Artie talked with and witnessed to the police I went to tell the girls what had happened.

"Through it all, we were able to keep a calm spirit and lean on Jehovah's organization. We decided at once that nothing would make us leave the spiritual 'table' Jehovah had prepared for that afternoon. The friends helped us by taking the girls and Al to the opening sessions of the assembly. At 1 p.m. we were at the undertakers to make necessary arrangements. Here again Jehovah's spirit was our guide. We witnessed to the man, explaining the hope so full within us. He was so nice, and said he wished more people would act sensibly at a time like this.

"By 3:30 p.m. we were with the children at the assembly. You will agree when you attend the one in Florida that this assembly is truly something new in spiritual food. We were so glad we were there—just as the Scriptures say, Where else will we go for sayings of everlasting life?

"Many of the brothers around Nova Scotia are not well off financially, but can you imagine! They collected over \$250 and gave it to us to help with funeral expenses. We never knew where one cent came from. A brother just handed us an envelope, and then they kept giving more to us every day of the assembly. One family sent their children over with a piece of cheese, a half gallon of milk and a loaf of bread. Another brother went to the ocean and caught two halibut, cleaned and filleted them, and gave them to us for our supper. Talk about tears, these were the times I couldn't hold them back. The love and encouragement that those sweet brothers expressed! Some would come up to us at the assembly and just hug us and say they just wanted to meet the family who had enough faith in Jehovah to stay regardless of the tragedy. But, we know we were the privileged ones, having all this love poured out upon us.

"Can you imagine the impression we would have made if we had turned around and gone home? Now, all we can think of is the love Jehovah's organization showed us in our time of trial. We were able to spend many hours witnessing about Jehovah's provision of the resurrection as we went into stores and other places. There are not many colored people there. In fact, we were the only ones at the trailer camp where we stayed. The owners of the camp were so heartbroken. We had a hard time trying to console them and explain to them that it wasn't their fault. When we prepared to leave after the assembly was over, they would not let us pay for any-

thing at all. They just asked us to write to them.

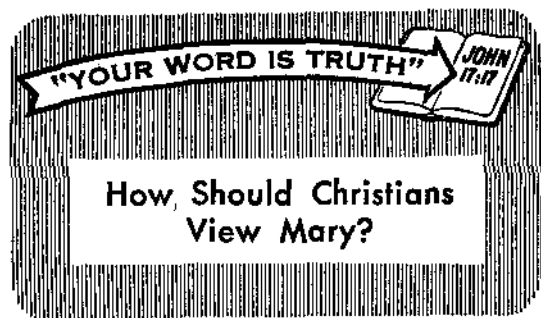
"We had no idea of the love our congregation has for us. They were frantic because they were so far away and felt so helpless. Artie's mother said that if we would just telephone the congregation servant and let him know how calm and blessed we felt, the whole congregation would be relieved. Of course, we did that, reassuring him that we were fine and that we truly appreciated Jehovah's kindness toward us—that He allowed us to have such an abundant portion of his spirit to carry us along.

"So we are back to our theocratic schedule. Thursday night Artie and I had talks in the ministry school, and we got to hug all the brothers and sisters and share the hope and joys that our trip made manifest to us.

"Can you imagine our feelings when we kept being approached by brothers who wanted to thank us—thank us for staying at the assembly and showing them that Jehovah truly does let us lean on his strength and gives us his spirit. This was our prayer and it was answered a hundred-fold. Jehovah did give us an extra portion of his spirit. And we had the privilege of being a source of encouragement to our brothers. For these sweet blessings, please join us in giving thanks to Jehovah.

"We hope that we have made you realize to a small degree how grateful we are to have brothers like you, to be a part of Jehovah's organization, to feel the working of God's spirit and to have his comfort. The joy cannot be put on paper. So remember that when you think of your brother Dane resting in peace in God's memory awaiting a resurrection. Luke 20: 38: 'He is a God, not of the dead, but of the living, for they are all living to him.'

"Much love to all of you,
"Artie, Ann and the kids."



How Should Christians View Mary?

THAT Almighty God considered the young Jewish maiden Mary favored among women is shown by the greeting of his angel to her. You will find this greeting recorded in the Bible at Luke chapter one, verses twenty-eight and thirty. Why not locate your own copy of the Bible and turn there. If yours is the Catholic *Douay Version* you will notice that it reads, in part: "Hail, full of grace, the Lord is with thee: blessed art thou among women. . . . thou hast found grace with God." In being chosen to give birth to God's own Son, Mary was favored by God.

Millions of persons today call Mary "Mother of God," and by many other honorary titles. Prayers and worship are offered daily to her world wide. For centuries it has been taught that Mary was immaculately conceived, that is, conceived free from inherited sin; also, that Mary was ever-virgin, never experiencing sex relations with her husband, nor bearing any children besides Jesus. Are these views regarding Mary correct?

Does the Bible teach that Mary was immaculately conceived? This dogma, or teaching, was proclaimed as an official doctrine of the Roman Catholic Church in 1854. However, *The Catholic Encyclopedia*, 1910 Edition, Volume VII, page 675, admits: "No direct or categorical and stringent proof of the dogma can be brought forward from Scripture." And the book *In Praise of Our Blessed Mother*,

printed in 1952 under the Imprimatur of Patrick A. O'Boyle, notes: "In the first three centuries of Christianity nothing approaching an explicit mention of Mary's immunity from original sin can be found in ecclesiastical writings." The teaching that Mary was born sinless was obviously made up by men of a later time.

But is it not possible that this teaching could be true even though it is not directly taught in the Bible? Please turn in your own Bible to Romans chapter five, verse twelve, and note that it says: "Wherefore as by one man [the first man Adam] sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned." (*Dy*) True, the Bible shows Jesus to be an exception; he being "undefiled, separated from sinners." (Heb. 7:26, *Dy*) But no such exception is made in the case of Mary.—Rom. 3:9, 10, *Dy*.

That Mary is not an additional exception to the domination of sin is shown by the account of her purification following Jesus' birth. The law in Leviticus 12:1-4, 8 on the matter, for Jewish women under the Law, was this: "When a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same uncleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. . . . she may take two turtledoves or two pigeons, the one for a holocaust [burnt offering] and the other for a sin offering. The priest shall make atonement for her, and thus she will again be clean."—*Catholic Confraternity*.

Could these expressions indicating need of a sin offering properly be applied to Mary? The same Catholic Bible translation of Luke 2:22-24 shows that God's

Word answers, Yes; for this very law of purification, which required a sacrifice to atone for her sins, was complied with by Mary. Those verses say regarding Mary: "When the days of her purification were fulfilled according to the Law of Moses, they took [Jesus] up to Jerusalem to present him to the Lord—as it is written in the Law of the Lord, 'Every male that opens the womb shall be called holy to the Lord'—and to offer a sacrifice according to what is said in the Law of the Lord, 'a pair of turtledoves or two young pigeons.'" Truly Mary was just like other women, imperfect.

Is the view correct that Mary was ever-virgin, never having other children after Jesus' miraculous birth? Turn, please, in your own Bible to Matthew 1:25, and read: "[Joseph] knew her not till she brought forth her firstborn son." (Dy) It, therefore, goes without saying that Joseph did "know" Mary or have relations with her after Jesus was born. That the union resulted in the birth of other children is shown at Matthew 13:55, 56, which reads: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren [Greek: *adelphoi*, "brothers"; not, *syngeneis*, "cousins" or "relatives"] James, and Joseph, and Simon, and Jude? And his sisters [Greek: *adelphai*, "sisters"], are they not all with us?" (Dy) It is obvious that Mary was not ever-virgin; she did have other children.—Matt. 12:46-50, Dy.

Is it Scripturally correct, then, to call Mary the "Mother of God"? Instead of basing our answer on emotion-charged sentiment or tradition, let us turn to the Word of God and see what it says. Please turn in your Bible to Luke 1:35. There you will find the angel's words to Mary: "Therefore also the Holy which shall be born of thee shall be called the Son of God." (Dy) Note that the holy child was

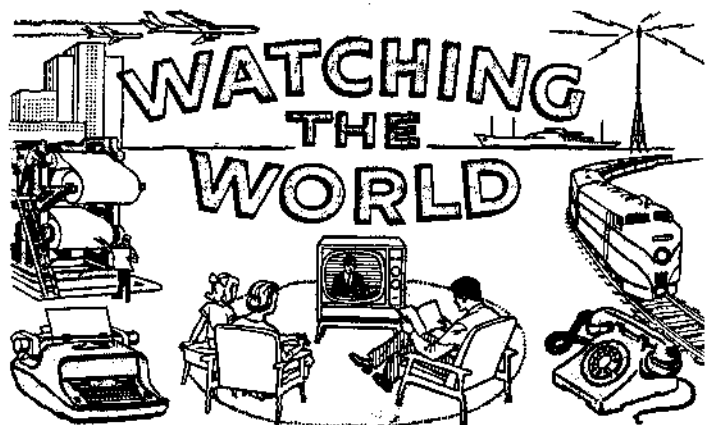
the Son of God, not God himself. It is impossible that an earthly woman could be the mother of God, who has existed "from eternity and to eternity."—Ps. 89:2, Dy.

Although Mary was a faithful servant of God who was blessed with the privilege of bearing God's own Son, the Bible does not instruct Christians to worship and adore her. The Holy Scriptures make clear that all worship should go to Almighty God. (Matt. 4:10) Humans are not to be given reverence, not even a prominent apostle such as Peter. When the Italian centurion Cornelius bowed down to adore him, the Bible says, "Peter lifted him up, saying: Arise, I myself also am a man."—Acts 10:25, 26, Dy.

Since Peter would not allow Cornelius to bow before him, imagine how distressed Mary must feel when she is adored and worshiped. Mary humbly gave all praise and worship to God, and she desires that others do the same. (Luke 1:46, 47) She became a faithful, submissive disciple of Jesus, and for that reason found favor with God and undoubtedly received the reward of heavenly life. (John 14:2, 3) Mary worshiped the God and Father of Jesus Christ and we should do the same.

Can you answer these questions? For answers, read the article above.

(1) How did God view the woman who was to become the earthly mother of His Son? (2) What are some present-day views concerning Mary? (3) Does the Bible teach that Mary was born free from inherited sin? (4) What does the Bible teach about inherited sin? (5) What sin offering was required by God's law for a Jewish woman bearing a male child? (6) What is shown by the fact that Mary complied with this law and presented a sin offering? (7) Did Mary always remain a virgin? Did she have other children? (8) Is it Scripturally correct to call Mary the "Mother of God"? (9) Is worship of Mary proper? (10) To whom did Mary direct her worship, and whom should we worship?



China's Guided Missile

◆ Communist China exploded a nuclear weapon carried by a guided missile on October 28. The explosion took place near the Lob Nor test area in central China. It is believed that the missile traveled some 400 miles and exploded on target. The Atomic Energy Commission said the weapon apparently had a yield of slightly more than 20 kilotons, equivalent to 20,000 tons of TNT, or about the size of the atomic bomb dropped on Hiroshima during World War II. Secretary-General of the United Nations U Thant said that China's fourth nuclear explosion "is to be regretted." Residents of Peking, however, reportedly welcomed the news with jubilation. Most of the world viewed the report with deep concern for the future.

Leprosy Today

◆ Leprosy is a greater problem now than at any other time in history. The total number of cases is at an all-time high and is climbing. The World Health Organization reported that at least 10,700,000 of the world's people now have leprosy. WHO estimates that an actual count of all cases might run the figure as high as 25,000,000, and predicts that it will increase by more than a million in the next five years. Of these

people, WHO said: "The long duration of the disease, especially in lepromatous cases, the frequency and persistence of disabilities, the normal life-span of tuberculoid, indeterminate and lepromatous cases without reaction, and the high cost of reconstructive surgery, give to leprosy a special position among diseases. . . with regard to human and social consequences no other disease causes such a reaction in the community and so much distress and unhappiness to the patients and their families." Leprosy rates are highest in developing countries such as Brazil, Korea, China, India and several of the African nations.

Paint-spattered Car

◆ Security was given top priority as President Lyndon B. Johnson's limousine moved along a jam-packed street in Melbourne, Australia. Buildings were checked thoroughly before his arrival. A fleet of special limousines was flown to Asia for the occasion. Every motorcade route was driven in advance and checked for danger spots. Extra police and troops were mobilized, notorious troublemakers were placed under observation. The president was warned about what to eat and drink. There were extra Secret Service men and motorcycle escorts. Even

the luggage of newsmen flying with the president was checked. Yet, despite all this precaution the presidential limousine was suddenly spattered with paint thrown from the crowd in plastic containers. Although Johnson did not seem disturbed, the anti-Vietnam-war demonstrators made their point.

The Uranium Boom of 1966

◆ There is a uranium rush on in the United States and Canada once again. And this time the stakes may even be higher than they were in the 1950's, when men by the thousands (and even a few rugged women) took off into trackless wildernesses in search of the precious mineral of the atomic age. Almost as suddenly as that rush sprang to life it died, or practically so. But things have started to look up in the last year, and it can be attributed directly to new advances in nuclear power that have suddenly opened up many possibilities. Atomic reactors have finally become competitive with coal-fueled steam plants. Annual uranium requirements in the United States, it is estimated, will rise sharply after 1970.

To find uranium, a man has to drill for it. And when he finds it, he just hopes there is enough to make mining worth while. Recently one corporation stated that, to get at 150,000 tons of uranium ore worth roughly \$24 a ton, 4,000,000 cubic yards of overburden had to be moved first.

"Bank Holiday"

◆ Lebanon's ninety-three banks were shut down for three days in October in a government-declared "bank holiday" after Intra Bank, the Middle East's largest financial institution, was forced to close because of a "run" by its depositors. When the banks reopened, bank tellers had enough money on hand to handle an anticipated heavy-

run of withdrawals. Business was brisk, but a major run on Beirut's banks was averted.

Britain's Jobless

◆ Austerity measures are causing the British economy to skid. On October 10 the unemployment total was 437,229, an increase of 97,927 over September. This is the biggest month-to-month increase in three years. The latest total is the highest since February 1964, and represents 1.9 percent of the British work force. (Unemployment in the United States is about 3.8 percent of the labor force.) There are forecasts in Britain of 1.5 million to 2 million unemployed before the recession runs its course.

A Priests' Union

◆ A new labor union for Roman Catholic priests opened its national office on October 19 in Santa Monica, California, and announced the start of a nationwide organizing drive. The union is called the American Federation of Priests. Its founder said the union will seek to bargain with church officials just as other unions negotiate with employers. Reportedly, 100 priests from around the country had already applied for membership. A major union demand will be pay raises. It is contended that priests are underpaid. Church regulations on celibacy and marriage will inevitably become an issue in negotiations, the union's founder, William H. DuBay, a suspended priest, said, stating that "the vast majority" of priests favored marriage. John E. Hines, presiding bishop of the Episcopal Church, said: "The church is in a bad way if such a union is necessary." The organizers of this union have shown that many churches have become like big business, and they conclude that the only way for priests and ministers to deal with their leaders is across a bargaining table. The union

will not concern itself with issues of doctrine.

Escape of Spy

◆ Soviet spy George Blake escaped from Wormwood Scrubs prison in West London. Forty-four-year-old Blake had served only five and a half years of his 42-year sentence for slipping British secrets to the Soviet Union. Blake, a former British Foreign Office attaché and double agent, confessed: "I must admit freely that there was not an official document on any matter to which I had access which was not passed on to my Soviet contact." Blake had access to "information of the very greatest importance." In sentencing Blake, the Chief Justice, Lord Parker, told him: "Your confession reveals that for some nine years you have been working continuously as an agent and spy for a foreign power. The information communicated has rendered much of this country's [Great Britain] efforts useless. It is clear your case is akin to treason." Among those escaping from British prisons in recent years were two of the masterminds of the 1963 Great Train Robbery—Charles Wilson and Ronald Biggs. Neither has been caught.

Welsh Slag-Pile Slide

◆ A rain-soaked mountain of coal slag slid 500 feet down a mountainside on October 21, resulting in one of the greatest tragedies in modern Wales. The death toll was numbered at 147, and it may rise to 220—most of the victims the young children of miners. The avalanche of slag engulfed a schoolhouse, a farm and at least 13 miners' cottages. The slide dammed streams and caused flooding in the village. The next day, Saturday, and the week following, the school would have been empty as the children enjoyed a midterm holiday. The disaster struck Aberfan at 9:30 a.m. About

250 boys and girls, aged 5 to 11, were in the brick Pantglas Junior School at the time. "We were laughing and playing among ourselves waiting for our teacher to call the register when we heard the noise and disaster struck." So Dilys Pope, ten, described the beginning of one of the greatest tragedies in the Welsh mining valleys.

In Need of Treatment

◆ A report released by a United States Senate subcommittee on juvenile delinquency asserted that one American child out of ten in the 5 to 17 age-group showed signs of odd behavior warranting treatment, that there are some 4,500,000 of such children in the United States in need of psychiatric treatment ranging from counseling to intensive therapy. "These children [the 10 percent] are actually considered to be worthy of treatment, so deep is their pathology," according to the report. Senator Thomas J. Dodd, who heads the subcommittee, said: "We reap our annual harvest of close to 600,000 delinquents" from this emotionally disturbed group. It is the fruitage of a world in which parents fail to take time for their children, and love is lacking.

Who Listens to Church?

◆ G. L. Walker, the new president of the New South Wales Methodist Conference of New Zealand, stated, on October 11, that "nobody" listens to the church anymore, that the church in the modern world no longer exercises moral authority, political influence and spiritual power. Sunday is no longer a day of worship, Walker said. "God to the great majority is no longer necessary. There has grown up a whole generation of young people who have never heard of the Ten Commandments and do not even know what the inside of a church looks like." A growing tendency in the church is to be more con-

cerned with property, statistics and collections than with people, spiritual needs and conversions, he said.

Breast Cancer

◆ The *Medical World News* for October 7 said that "a baby who has been happily nursing and then suddenly rejects the milk from one breast may be telling his mother that she has cancer. And if the mother will only 'listen' soon enough, her life may be saved." A number of women reported that their infants had abruptly rejected milk "from a breast in which a malignant lump subsequently was located." A 38-year-old Russian woman had been nursing from both breasts. "The mother claimed that her child, who could speak at this age [20 months], suddenly complained that the milk from the left breast was 'no good,' and thereafter accepted only the right breast." She said

that when her child became drowsy, she would attempt to place the nipple of the rejected breast in the child's mouth. But the baby would awaken and refuse the milk. Elopsy showed cancer. Whys of the "milk-rejection sign" remain a mystery. Although breast cancer in a nursing mother is a rarity, mothers and physicians can be alert to the nursing infant's signal. It may mean saving a life.

The Manila Conference

◆ The seven-day Manila Conference ended on October 25 as President Johnson and South Vietnamese Premier Nguyen Cao Ky signed a joint communique at the Malacanang Palace in Manila. The communique and declarations stated in part that the United States and her allies in the war in South Vietnam pledge to leave South Vietnam within six months after North Vietnam abandons the war. The

communique contained a Declaration of Goals of Freedom and a Declaration of Peace and Progress in Asia and the Pacific. The world had been warned in advance that no miracles were to be expected of the Manila conference. Such has been the case.

Brown Sugar, Tooth Decay

◆ Refined sugar is well known for actively promoting decay. But dentists in Sweden have found that brown sugar inhibits tooth decay in hamsters. *Science News* for October 22 said: "Baking the brown sugar, which is unrefined or partially refined sugar, into bread did not remove its cariostatic properties, and combining it with phosphate produced a cooperative action so that the two worked together to inhibit caries." The exact fraction of the brown sugar that has decay-inhibiting ability is not at present known.

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