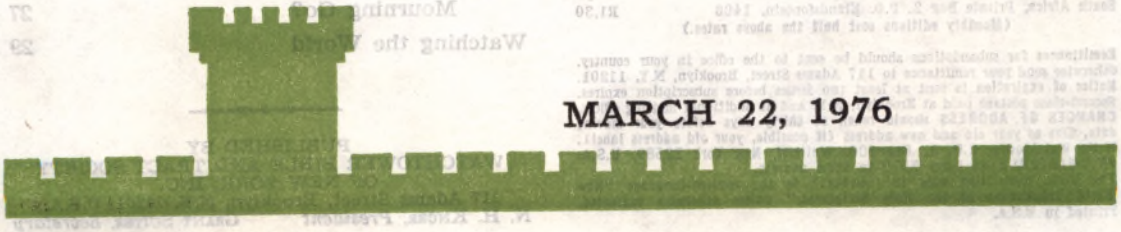
Awake!

CRUELTIES GO UNCHECKED in Malawi

Peace-loving Christians Persecuted



MARCH 22, 1976

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CRUELTIES GO UNCHECKED in Malawi

LATE in 1975, people around the world were shocked to hear of atrocities committed on a massive scale against Christians—Jehovah's Witnesses—in the East African country of Malawi. Expressions of repugnance at the barbarism—rapes, beatings, torture of men and women—arose in place after place.

Have these cruelties stopped? Have the law-enforcement officials stepped in to put an end to the robbing of a small religious minority of the freedoms that the Malawi constitution guarantees them? Have the high officials of the land spoken out in condemnation of brutality as a means to advance political causes?

The answer is, No.

Consider what happened in mid-January 1976 to fourteen Christians, members of the Kalilombe Congregation of Jehovah's Witnesses, situated on the Malawi-Mozambique border. These three men and eleven women were seized by members of the Youth League (a branch of Malawi's dominant Congress Party). They were viciously beaten behind closed doors for half a day. Nine of the women were then led away by the police for hospital treatment. The remaining Witnesses were held in protective custody. What was their state? Two of them—Josiya A. Chambala and Tennison Joyabe—had their legs and arms broken by the Youth Leaguers. The two women also had broken arms as a result of the beating. Their brutal attackers? They continue to walk about as free men with no finger lifted to bring them to justice, no tongue raised to condemn their cruelty.

Worse yet is what happened to two Christian men, Harry Kampango and Aizeki Zoyaya from Tembenu Village. Their village chief and the Malawi Congress Party chairman, Chintengo, denounced them before the area branch of the party at Jenara. Their crime? They



had not purchased cards as members of Malawi's controlling political party. The two Christians, who were peacefully occupied in cultivating their garden plots, were brought in and handed over to the party branch. The chairman of the Youth League, called Kachoka, bound their arms behind them and shut them in a bathhouse. For three days they were severely beaten and deprived of food and water. Then, on January 2, 1976, these two Witnesses were killed by being mutilated physically, their genitals being cut off. Their dead bodies were thrown into a deep pit.

In time, the police learned of the murders. On January 7 they came to take away the corpses, but were unable to retrieve them from the pit. They told the people to fill it in, burying the bodies. That same day, Mr. Makhumula Nkhoma, the Regional Minister for the South, came from Zomba to the village. He said nothing to the people in condemnation of the persecution of Jehovah's Witnesses.

True, the murderer, Kachoka, was imprisoned. When asked who killed the two men, his reply was: "I killed them myself. Because they were weak from hunger and had no strength, they did not give me any trouble." But what has been done to assure that similar atrocities will not take place? What of those who had prepared the way for these murders? What public condemnation by press or radio has been made by government or party officials? Again the answer is, None.

If these were rare instances, the situation would not be so repugnant. Instead, this is but a sampling of a massive campaign to destroy a defenseless religious minority, a campaign that has been waged for over ten years now. If you find this hard to believe, consider the following.

THE REIGN OF TERROR
Made Known World Wide

WHAT is happening to Jehovah's Witnesses in Malawi is not being reported in Malawi's newspapers. An effort is made to keep these atrocities from coming to light. The reason why is clearly expressed in these words of Christ Jesus:

"He that practices vile things hates the light and does not come to the light, in order that his works may not be reproved. But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God."—John 3:19-21.

Though the attempt is made to draw a curtain of silence around the country, the facts have become known. On January 6, 1976, *The Japan Times* stated: "Western newsmen are barred from both Malawi and Mozambique and so cannot confirm independently the sect's reports of persecution there. But the reports reaching South Africa of maltreatment of Witnesses are numerous enough to give them credence."

Earlier, on December 7, 1975, Colin Legum, writing in the *Observer* of London, said: "Reports of atrocities against Jehovah's Witnesses, including savage beatings, rape, sexual abuse and torture, are beginning to filter out of dozens of

villages in Malawi. . . . Detailed evidence of this new reign of terror rests on statements collected by the Witnesses' Watchtower Society, but is also independently corroborated by reports coming out of the villages."

Outside Malawi, voices have been raised in expressions of shocked disapproval. In the United States, for instance, the *Public Employee Press* of January 16, 1976, said this about the sufferings of Jehovah's Witnesses under the headline "Nazi-Like Tactics in Central Africa":

"*'Ufulu, ufulu!'* This shout rang out on July 6, 1964, in the Republic of Malawi, a land previously called Nyasaland, in Central Africa. This was its birth shout. It was now free of European domination. Translated, that shouted word means 'freedom.' The new name it took [Malawi] means 'flaming waters.' In 1975 there is, indeed, a flame in the land; yes, a fire that once again has taken *ufulu* away from a minority of Malawians. In its wake one sees rape, torture, unspeakable indignities, and destruction of property—all against law-abiding citizens."

A Decade of Terror

The history of these atrocities against peace-loving Christians is a long and sordid one. It was back in 1964 that the first wave of persecution came upon Jehovah's Witnesses in Malawi. The reason then was the same as now. Jehovah's Witnesses know Christ Jesus' statement that 'his kingdom was not of this world' and that his followers would not be of this world. (John 18:36; 15:19) So, because of conscience and Bible-based principles Jehovah's Witnesses—not only in Malawi but world wide—do not engage in politics or join political parties. For that reason and that reason alone, in 1964 some 1,081 of their homes and over a hundred of their Kingdom Halls, or meeting places, in Malawi were burned or otherwise ruined.

In 1967, *The Times* of Malawi announced that the government had banned Jehovah's Witnesses. This triggered a new countrywide assault. Burnings of Witness homes and Kingdom Halls were accompanied by beatings and jailings. Thousands of Jehovah's Witnesses fled to neighboring Zambia and Mozambique to find refuge until the violence subsided.

Five years later, the Malawi Congress Party went to the extreme of formally adopting a resolution calling for the dismissal of all Witnesses from their places of employment, the discouraging of their farming and business activities and their violent ouster from the very villages in which they had their homes. The savagery of the assaults this resolution provoked took on new proportions. Young girls were repeatedly raped, men were beaten to the point of unconsciousness and forms of torture were employed—all in an effort to make Jehovah's Witnesses abandon their religious convictions, violate their conscience and buy membership cards for the dominant political party. Their homes burned, their crops destroyed, their livestock stolen or killed, the Witnesses made a mass exodus from the country. In time, some 36,000, including children, had settled in ten different refugee camps set up in neighboring Mozambique.

Came 1975 and the majority of these camps were shut down by the new Mozambique government, forcing thousands of Witnesses back across the border into Malawi. The horrifying account of the depraved attacks they experienced following this forced repatriation has been made known in the December 8, 1975, issue of *Awake!* magazine, as well as in newspapers, magazines and radio and television reports around the world. A new element was added to the list of cruelties. Along

with the usual beatings, rapings and torture, now detention camps were formed into which to herd the Witnesses.

Memories of Nazi Concentration Camps Evoked

By the third week of December 1975, over 3,000 male Witnesses had been confined in the Dzaleka detention camp near Dowa, north of Lilongwe. All had been charged, convicted and imprisoned for two years. Women members of the Witnesses were also put into such camps. Information received in January 1976 indicated that more than 5,000 Christian men and women were then imprisoned in Malawi, and arrests were continuing. In some of these places women had their small children with them. Perhaps the most pathetic part of the reports coming out of these camps is the number of small children who have died due to the lack of proper food and other hardships.

One of the imprisoned Witnesses wrote: "Prisoners being so many, there are only 400 plates. So, some have hot *nshima* [a customary Malawian food] put on one hand and relish on the other. Brothers often must put the hot *nshima* on the ground and eat it from there."

Like the Nazis, the heads of these detention camps have employed the Witnesses as slave laborers. Officers are quoted as telling them: "As the government has arranged, we shall make you our tractors." At the Dzaleka camp the Witnesses were shown a hill and told they would be made to dig it twelve inches deep by hand. The women Witnesses were first ordered to do this with the thought in the mind of those so ordering that they would soon give up and agree to violate their consciences. Instead they performed the laborious work and remained firm in their convictions. Witness men were made to cut and carry heavy logs. They also were compelled to carry large stones for distances up to two and a half miles. Those sick were still forced to work, while supervisors tauntingly told them, "Your God will help you."

Political Figures Still Lead in Persecution

Not only have federal officials in Malawi refused to bring relief to Jehovah's Witnesses. Some of them have continued to act as provokers of continued assaults.

In one area of Malawi, Mr. Katora Phiri, a member of parliament, went around addressing public gatherings and inciting local people to harass Jehovah's Witnesses. He encouraged the people to eradicate the Witnesses from the area. As a result, four congregations of Jehovah's Witnesses in the area came under assault, with the Witness men being beaten.

On November 11, 1975, at Chiendausiku Village, another member of parliament, Mr. Muluzu, set fire to three houses belonging to Witnesses. On November 13, Mr. Muluzu, accompanied by the village headman, was responsible for the burning of four more of the humble homes of the Witnesses. And on November 15, 1975, two more Witness homes were burned at Mdala Village and Mgochi Village.

Malawian police have also not been free from guilt. In the Ncheu area, Christian men and women in several places were beaten badly by youths of the Malawi Congress Party. One of these women was so severely beaten that she had to be hospitalized. The hospital reported the case to the police. When the Witness was released the police came—not to seek her cooperation in apprehending the attackers —but to arrest her! At the Snape Valley police station, Christian women were raped throughout an entire night before being taken to prison.

Yes, unbelievable as it may seem, the

Malawian government has not seen fit to put an end to the dismal repetition of brutal assaults on this religious minority. True, there has been some calmness in certain areas of the country. Some local officials have had the decency and compassion to allow Malawian Witnesses to live in their native villages unmolested and to cultivate their garden plots. These officials are a credit to the country. Unfortunately, they, too, are in the minority.

Attention was drawn to this problem of official inaction in *The Nigerian Chronicle* of December 26, 1975. It quoted the Kenya *Daily Nation* as saying that the African continent was "becoming increasingly notorious for double standards." It explained this by adding: "When people are persecuted in America, Russia or South Africa, India and China, people rise in unison to condemn those responsible. When things like this happen to people in African states, not even official[s] of the Organisation of African Unity (OAU) bother to comment."

Yes, once more, official inaction or even complicity in persecution has caused Jehovah's Witnesses in Malawi to seek refuge outside their country's borders. Some who could do so entered the Milange refugee camp in Mozambique. According to one report received in January 1976, there were then some 12,000 Malawian Christians in the camp, along with about 10,000 of their fellow believers of Mozambique who are undergoing somewhat similar trials.

If this cruel reign of terror continues, will the resistance of Jehovah's Witnesses finally collapse so that they will break integrity to Jehovah God? Or will Malawi officials finally call off their persecution of these Christian men and women? These are questions discussed in the next article.

WHEN WILL THESE CRUELTIES STOP?

WHETHER in refugee camps or concentration camps, the message heard from the Malawian Witnesses is one of steadfast courage and faith. Even in the prison camps, they keep up a program of regular Bible discussion and congregational meetings so as to maintain their Christian spirituality. They find encouragement and consolation in words such as those of the apostle Peter:

"Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ." —1 Pet. 4:12, 13.

Jehovah's Witnesses in Malawi are not some unusual "splinter group" with a separate set of standards or views, different from those held by Jehovah's Christian witnesses world wide. Like Jehovah's Witnesses everywhere they seek to be exemplary in payment of taxes and obedience to laws. They accept without question the instructions of the apostle Paul at Romans 13:7: "Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute." The attacks on them stem from no failure on their part in such civic duties. Nor do

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they stem from any subversive activities hostile to the State. Like Jehovah's Witnesses around the earth, they are peaceable and peace-loving persons. Thus, a report on "Jehovah's Witnesses in Africa" by Ernie Regehr in *The Christian Century* says that they are "universally praised as hard-working and morally upright citizens."

Those who try to force and intimidate these Christians to purchase cards as members of their political party are the violators of Malawian law. The card is not an identification document for all citizens; it has nothing to do with taxation. It is, as it plainly states, a political party card. As far back as October 6, 1969, Malawi's Life President, Dr. H. Kamuzu Banda, publicly stated that no one in the country should be forced to buy a political card. But his words have never been backed up by governmental protection against pressure tactics or open violence upon those not buying the cards.

Whether you agree with the stand of political neutrality or not, do you believe that those who take that stand should be persecuted, imprisoned, beaten, maimed or even killed? Yet that is what is happening in the republic of Malawi. If you are appalled at this unjustified persecution of Christians in Malawi, what can you do? You may choose to express your sentiments by letter, writing to officials of the Malawian government whose names and addresses are here provided.

Not only people throughout the world have taken note of these atrocities. Such cruelties are not ignored by Jehovah God whom these Christian Witnesses serve. He has clearly granted them "power beyond what is normal" and they have endured. Before the world at large, they are establishing a remarkable record of integrity and faithfulness.—2 Cor. 4:7-9.

The spotlight of truth is on Malawi. Acts of brutality against peace-loving, law-abiding, morally upright Christian witnesses of Jehovah in that land are not shrouded in darkness and hidden from public view. They have become known earth wide. What will Malawi's public officials do to bring an end to the cruelties? Lovers of freedom and justice are waiting to see.



THAT Amazing Fluid WITHIN YOU!

MANY individuals are uncomfortable or squeamish about blood. Are you? You may want your blood 'under your skin,' that is, in your blood vessels where it should be. How right you are! That is where it belongs, for there it serves you every second. You are alive because of your blood. But just what is your blood? Do you know its parts? How does it serve you? Why is your blood uniquely *your* blood?

What It Is

You have seen your blood, perhaps more often than you would prefer. It may appear to be simply a red fluid. But note what the *Encyclopædia Britannica* (1974) says about it:

> "The blood has an almost unbelievably complex structure, and many components participate in its functional activities, often in an intricate and poorly understood way."

In some senses your blood might be illustrated by a glass of iced lemonade. Basically, lemonade is water in which lemon juice and sugar are mixed or dissolved. Also, some pieces of ice and lemon pulp float in the liquid. Your blood is similar. It is a complex mixture with two basic parts. The largest part is the fluid or plasma. It is 91.5 percent water, but it contains hundreds of chemicals and soluble constituents, such as hormones, sugar, salts, cholesterol, proteins, minerals, and so forth. The other basic part of your blood is the "solids" or formed elements that are carried in the plasma.

Your blood system as a whole and also its individual components perform a vast array of important functions. Are you aware of some of them? Well, as we discuss the blood components watch for the six main functions of this complex fluid.

Your Red Blood Cells

Have you ever wondered why your blood is red? That is because of the red

cells (erythrocytes) in your blood. In one cubic millimeter, about as big as the dot on an "i," a man has some five million red cells. You have about half a million less if you are a woman. Each red cell is a tiny rounded disk that is slightly indented on the two sides. You cannot see them with the unaided eye, for it would take 3,200 of them placed side by side to measure an inch (2.5 centimeters).

Without any conscious effort you are constantly forming these important red cells in the bone marrow of your ribs, skull and vertebrae. Why? Well, each second some 1.2 million of them wear out and are removed by your spleen and liver. Yet, the iron and other important materials of your worn-out red cells are used in various ways, including the making of new cells.

What, however, are your red cells doing during their "life-span" of about four months? *Respiration* is their key function. You may associate respiration with your lungs. Yet how does the oxygen in the air you breathe get from your lungs to the 60 trillion cells of your body? Your red cells rise to the occasion. In your lungs each red blood cell picks up oxygen, just as a truck might load up at a warehouse. A red cell contains an iron-rich protein called hemoglobin that oxidizes or "rusts," as it were, in your lungs, that is, it unites with oxygen, becoming bright red. Then comes a quick trip to deliver this to the customers, your body cells. From your lungs the blood speeds to your heart, where it gets a strong push, carrying it through progressively smaller arteries until it reaches the minute capillaries throughout your body. As each red cell passes single-file through a capillary, it quickly delivers up its cargo of oxygen and makes a pickup for the return trip. Your body cells then "burn" oxygen and nutrients to produce energy for you so you can move, think and keep warm. So in the brief passage through your capillaries the blood delivers oxygen and collects the by-product carbon dioxide, which is brought back to your lungs for discharging.

During a blood test your doctor checks as to whether you have a normal amount of healthy red cells. A shortage spells anemia. If that exists, it might mean that you need more iron-containing food in your diet. But a low red-cell count also alerts your doctor to check to see if you might be losing blood internally, as from a bleeding ulcer. Or a serious deficiency could be caused by some problem in your bone marrow. In any event, the condition should be investigated carefully, for there is no known substitute for red cells in bringing oxygen to your body cells.

White Blood Cells

Overshadowed in number, if not in importance, by their red companions are your white blood cells (leukocytes), some 5,000 to 10,000 in each cubic millimeter of blood. These, unlike the red cells, are independently mobile. They can move to where they are needed, either in the bloodstream or outside it. Simply stated, their crucial job is *defense*. Yes, they are constantly saving your life.

You have various types of white blood cells. Two of them, your granulocytes and monocytes, serve as ever-vigilant "policemen" within you. By accident you might scratch your arm, letting dangerous bacteria into your body. Immediately these "policemen" are alerted. They are able to pass through the walls of your capillaries and engulf invading bacteria, digesting them with potent enzymes. The pus that forms at the site of an infection tells you that they are on the job, for it consists mainly of white cells and defeated bacteria. White cells also respond if you have an infection inside your body, such as appendicitis. In fact, one way your doctor

can confirm the seriousness of such diseases is by checking your white-blood-cell count. If it is elevated, it indicates that your white cells are rallying to fight an acute infection.

Another type of white cells, your lymphocytes, is involved with your developing immunity and with acquired resistance to infections. Somehow they recognize what is part of your body and what is foreign. For instance, if skin from one part of your body is grafted on another part, it will likely adhere and survive. But if the skin is from someone else, lymphocytes migrate to the area, recognize "That's not mine" and begin rejecting it. They also have a "memory" that aids you to be immune to various diseases.

Your Platelets

Imagine trying to carry water in a sieve. Were it not for your platelets, it would be just as hard to keep the blood within the circulatory system. A platelet is a small, colorless and flexible blob of cellular material. Does that sound unimpressive? Well, what your platelets do certainly is not. If you cut yourself, within seconds platelets attach themselves to the injured area and to one another. Thus they plug the wound and stop bleeding. What "glue" causes them to do this at a wound but not inside your bloodstream? There you have another deep mystery. Also, they release factors that stimulate the formation of a more durable sealing clot.

If our simplified consideration of your blood's "solids" or formed elements has impressed you with its importance, what about your plasma, the liquid part that is 55 percent of your blood by volume?

The Other 55 Percent

A tasty meal is a delight! But once you digest the food it must get to the cells in order to be useful to the body. Silently but efficiently your blood plasma does the job, thus providing *nutrition* for every cell in your body. It delivers carbohydrates, fats, proteins, minerals, salts and vitamins to where they are needed.

Your plasma does not come back from that delivery job "empty" either. Besides carbon dioxide, other wastes must be removed from the cells. Your plasma does this, thus playing an important role in *excretion*. For example, it transports urea and uric acid from your cells to your kidneys, where they are eliminated.

If you are too warm, capillaries near your skin open, allowing the blood to carry excess heat to the surface. Conversely, when it is cold the blood stays deeper inside the body and so conserves body heat. Yes, your blood contributes to *temperature regulation;* it helps to maintain a uniform body temperature of about 98.6° F. (37° C.).

Recall the role of the platelets in keeping your pressurized blood from escaping from your blood vessels. This important role is called *hemostasis*. The plasma contains a number of important substances or factors that also contribute to this, for they are vital in blood clotting. Hemophilia is a dangerous condition where one or more of these factors are missing. But this is rare. With most of us, when we cut ourselves or are injured, a very complicated process begins that results in a blood clot. Fibrinogen is an important protein in your blood plasma that plays a role in the wound's being sealed by a tough layer of fibers and cells. Then no more blood escapes and the body can repair the damage.

Your plasma also contains albumin. It works to retain water in your bloodstream, thus keeping the plasma in a liquid state and flowing in your system. If you experienced edema or swelling of your body, a blood test might show that your al-

bumin level had dropped, and so let water from your blood escape through capillary walls and accumulate in your body tissue.

When it comes to amazing aspects of your blood, we cannot overlook the globulins in the plasma. When harmful bacteria or viruses invade your body, your defense system reacts by producing special molecules called antibodies. These are contained in the globulins. The antibodies kill or neutralize the invaders, which are then eaten by your white blood cells.

What a memory these antibodies have! Scientists earth wide marvel over it. Perhaps as a child you had chicken pox. Even if you have forgotten the disease, your antibodies have not. As long as the antibodies are present and active, you are immune to having the disease again. If a chicken-pox virus invades your body, your antibodies immediately pounce on it. During your life you develop naturally an enormous number of different specific antibodies that protect you from many diseases.

Globulins and antibodies are sometimes used as a treatment when a person has already contracted a disease, such as diphtheria. Instead of taking the risk of allowing the disease to run its course, doctors might recommend accepting a serum prepared from the blood of an animal or human that already contains the right antibodies.*

One of the most widely known things about human blood is that there are various blood types. You may have heard of 'type A blood' or some of the other common types, B, AB, and O. If a person with one blood type is transfused with another blood type likely he will become severely ill and perhaps die. So hospitals try to "match" his blood type with that of blood from a blood bank. So far fifteen different blood types have been identified.

But since your blood is so very complex, with unnumbered unique combinations of antibodies, hormones, proteins and other factors, can you expect that doctors truly can "match" your blood with someone else's? In 1966, *Science Digest* observed: "It is estimated that only one transfusion in 10,000 is completely compatible, considering the number of known factors that make blood different."

Since that was written, even more has been learned that shows how distinctive *your* blood is, different from that of any other person. Thus, in 1974, *Reader's Digest* said:

> "There is a growing probability that [a man's] blood may be quite as distinctive as his fingerprints, different from all other bloods on earth. In fact, it might be possible to take a blood sample from each person in a large stadium right now, and then a year from now take another sample and assign each fan his proper seat—on the basis of individual blood characteristics."

There is increasing realization in the medical community of the potentially dangerous reactions from transfused blood, to say nothing of the possibility of transmission of diseases such as hepatitis and syphilis by means of transfusions. These problems merely underscore the wisdom of the Bible's prohibition against sustaining one's life by taking in animal or human blood.—Gen. 9:3, 4; Acts 15:19, 20.

There is no question that your blood is amazing in its composition and functions. Yet with just a basic knowledge of some of its components and how it daily sustains and preserves your life, you can well appreciate the Creator's choosing blood as a symbol of life. He said: "For the soul [or life] of the flesh is in the blood. . . . That is why I have said to [you]: 'No soul of you must eat blood.'"—Lev. 17:11, 12.

* For a discussion of the Scriptural aspects of treatment with vaccines and serums, see *The Watchtower* of June 1, 1974, page 351.

German Medical Alert on Blood

THE progress of medical science has usually led to increasing effectiveness with medical treatments. However, the longer doctors work with and note the results of blood transfusions, the more problems and dangers they discover.

This was highlighted in a lengthy article published in the German newspaper *Die Welt* (December 9, 1974). It said:

" 'Blood should be considered a dangerous medicine, and should be used with the same caution as, for example, morphine.' With these forceful words Professor H. Busch, Director of the Department of Transfusion Medicine at Hamburg's University Clinics, ended his report on the errors and dangers of blood transfusions, delivered to the 114th convention of North German Surgeons. . . .

"The transfusing of blood carries immunological, metabolic and infectious risks. Any of these three dangers can produce very serious, even fatal, results. . . . Blood contains an immunological individuality expressed in inherited and unchanging characteristics of the blood corpuscles and of the serum. Additionally, the Rhesus and other blood group factors distinguish the blood of each individual. Irregular antibodies, substances produced by sensitization when foreign matter entered the circulatory system, are additional factors that distinguish between different blood.

"Whenever the immunological characteristics of the donor's blood and the recipient's blood differ, the recipient's organism responds to the donor's blood with incompatibility reactions. Therefore detailed serological blood tests of the donor and the recipient must be made.

"The responsibility for the safeness of a blood transfusion lies finally with the doctor prescribing it. He, however, is only one link in a chain of workers. . . . Errors in handling and commonplace oversights can never be ruled out completely even when the most careful attention is given to all safety rules. The transfusing doctor could catch possible mistakes beforehand by making the so-called crossmatch test as well as carefully checking all the records before giving the transfusion.

"However, according to an inquiry made of hospitals in northern Germany, the safety measures demanded for transfusions by the Federal Board of Physicians cannot be met in every hospital nor in every instance. Lack of personnel and excessive demands on surgeons doing night duty partially account for this. Consequently, the otherwise avoidable immunological risk still remains for the blood recipient.

"The metabolic risk includes a complex of dangers resulting from the stored blood's aging and its breakdown. . . . In order to minimize the metabolic risk, freshly donated blood is increasingly being used for transfusions. But one thus faces a risk of infection because syphilis, undiscovered in the donor, can be transmitted if the blood has not been stored for the usual 72 hours. . . . There is also the risk of being infected with hepatitis. . . . Other risks of disease through blood transfusions are malaria and Cytomegalie virus infection, which is especially dangerous for children."

With good reason did the surgeons call for a "stringent medical alert." Many qualified surgeons in various parts of the earth choose careful surgical techniques that minimize blood loss and so avoid any apparent need for transfused blood.

IS "EQUALITY" THE TRUE SOLUTION?



By "Awake!" correspondent in Mexico

"EQUALITY between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities." Could such "equality" be a significant factor in solving world problems?

"Yes," answered delegates of a unique "World Conference" held in the summer of 1975. The statement quoted above is part of a resolution entitled "World Plan of Action" adopted at this conference. What type of gathering was it? Would the suggested equality of men and women effect real improvement in world conditions?

Sponsored by the United Nations, the meeting, held here in Mexico City, was called "World Conference of the International Women's Year." Delegations of both men and women from 120 countries attended. They discussed ways in which women have suffered hardships, and they made suggestions for improvements.

Ambitious Goals Set

The conference fixed major goals, many of them praiseworthy. Among hoped-for achievements to be attained within five years were: Equal opportunity for women, especially those in rural areas, to get an education; reduction of unemployment among women and avoidance of partiality toward men in filling jobs; better orientation of women in matters of health; fuller participation of women in politics.

Efforts were made at the conference to underscore women's rights "to work, to receive equal pay for work of equal value," and to participate more fully in affairs of the community. To achieve this, men were urged to become more active in domestic duties, which would allow women greater freedom for other pursuits.

Illiteracy among women came in for serious discussion at the World Conference. Dr. Carmen Llorca of the Spanish delegation noted that, according to one calculation, there are "more than 700 million illiterate women at present in the world, which panorama offers the most serious problem for the liberation of women."

Another concern was prostitution. One committee urged 'governments of countries where the practice of prostitution and exploitation of women and young girls still exists to take energetic action to put an end to forced prostitution and the traffic in women, both of which are forms of exploitation, not confining themselves to repressive measures but instituting measures to promote the rehabilitation of prostitutes.'

Expectations for this conference ran high. Many of the women in attendance were both highly qualified and sincerely interested in bettering the lot of other women, regardless of race, nationality or language. Hope was expressed that basic problems affecting women could be solved

in ten years. It was felt that this, in turn, would reduce world problems in general.

Among its accomplishments, the World Conference adopted twenty-nine resolutions, many of which favored improvement of women's life at home, in the community and throughout the world. However, certain aspects of the conference cast serious doubt upon whether the sought-after equality would bring lasting benefits to mankind or not. How so?

Some Disappointing Aspects

To the chagrin of many in attendance, political rivalry permeated discussions at the World Conference. There was much debate about the Arab-Israeli conflict. The extent of ill feeling could be seen when, as a certain speaker began her address, members of other delegations got up and left the conference room.

Paradoxically, some economically distressed women found it necessary to demonstrate outside the meeting place. Though they had something to say, the Conference paid no attention to them, and this at a meeting advocating equality for women.

Some of the proposals, too, left much to be desired. There were, for example, requests made in favor of free sex, lesbianism, consensual relationships, "single parent" families and legalizing of abortions. Also proposed was the setting up of nurseries to care for children while mothers devoted their time to work. But could depriving children of the vital everyday association with their mothers result in any good? Rather than solving problems, suggestions such as these would only make matters worse.

"The World . . . Would Change Very Little"

It is true that women throughout the world have suffered considerable oppression and discrimination. But would the kind of equality suggested at the World Conference here in Mexico solve such injustices? There is strong reason to doubt that it would. Why?

Because selfishness, greed, lust for power and other things that cause deplorable world conditions are as much a part of women as of men. Since *all* humans are imperfect, merely juggling certain responsibilities from one segment (the males) to another (the females) would produce no real improvement. This is evident from comments of a woman in the United States who was once deeply involved in "women's liberation":

> "The ideals of women's liberation seemed to me to be beautiful in theory, yet they were not working in practice. For example, sisterhood—one of our most cherished concepts—broke down as soon as women began to taste power. The theory had not taken into account human selfishness. I witnessed several bitter power struggles in women's groups, with women stabbing each other in the back as bloodthirstily as any man I ever saw."

With clear insight, the wife of Egypt's president stated at this 1975 World Conference: "In reality, woman in power is not very different from man. And the world would not change or would change very little if the woman ruled."

Since both men and women are equally imperfect, all types of human government, even female monarchies, have failed to solve world problems. (Jer. 10:23) The only true solution, therefore, is in God's arrangements for eliminating human imperfection and replacing human rule of the earth by a perfect heavenly administration. (Dan. 2:44; Isa. 33:24) Would you like to know more about these divine arrangements? Jehovah's Witnesses will be happy to conduct a free Bible study with you in your home or at any other convenient place to aid you to learn of that injustice-free rule.

KEEP A BALANCED VIEW OF ANIMAL LIFE





"MOTORIST Dies Trying to Aid Injured Dog," reported the New York *Daily News* of August 29, 1975. A Long Island man stopped his car and got out to help a dog lying injured on the road. But accidentally another car struck and killed him. The dog was taken to an animal shelter. So the dog lived and the man died.

His actions illustrate the compassionate concern for animals that many individuals have—perhaps you too. He risked his life because of high regard for animal life. Was that the right course?

"No," some persons would emphatically say. For instance, at a meeting in an English town a member of the Road Safety Committee spoke of the danger when motorists swerve to avoid dogs, saying:

> "If people could be persuaded to drive straight over the dog if necessary, a lot of injury to humans could be avoided. . . . We have become so sentimental about animals that a motorist will instinctively swerve to miss one—and probably fail to appreciate that a bus queue is on the pavement. . . . Five of 42 accidents in the district in one month were due to dogs. It made my blood boil."

But his was not the only blood that was boiling. Many in the audience were incensed at *his* view of animal life.

Yes, strong feelings regarding animal life are quite common. For example, what about hunting? Some persons fiercely condemn it as brutal, senseless and inhumane. Others feel that it is perfectly all right to kill an animal for food or for its pelt. What is a person to think? What is the balanced view for you to take?

As you can appreciate, each situation has its own facets and circumstances, so it is pointless for anyone to give a "blanket" answer. Nonetheless, there is a basis for obtaining a balanced view of the matter of animal life. What is the basis?

The Creator of Animals

The basis for a balanced view of animal life is not the personal view or the emotions of some imperfect human, no matter how sincere he might be. Rather, it is the view (and principles) of the Creator of animal life, which view is perfect. —Deut. 32:4.

After producing the animals inhabiting earth's land, seas and atmosphere, "God saw everything he had made and, look! it was very good." (Gen. 1:20-25, 31) So animals are good. They have an important role in our earth's cycles. They are a living display of God's wisdom. (Ps. 148:7, 10; Job 12:7-9) But, according to what God says, how should we humans treat animals?

We can gain insight from the law that God gave the Israelites. He required that they be merciful and just in dealing with animals. Consider just a few examples. A bull and an ass were not to be yoked to-

gether, for that would make the smaller one suffer. (Deut. 22:10) As with humans, animals were given a sabbath day of rest. (Ex. 23:12) A bull threshing grain was not to be muzzled, but allowed to eat some; it would be cruel to tantalize it with food it could not eat. (Deut. 25:4) Furthermore, God said: "A good man takes care of his animals, but wicked men are cruel to theirs." (Prov. 12:10, *Today's English Version*) Clearly, God cares about animals.

Does this mean, then, that men should not kill animals, such as in hunting for food or to obtain furs or skins? And just what is the balanced view of the death of an animal?

Life and Death of Animals

The Creator gave life to both humans and animals. But for how long were they to continue to live?

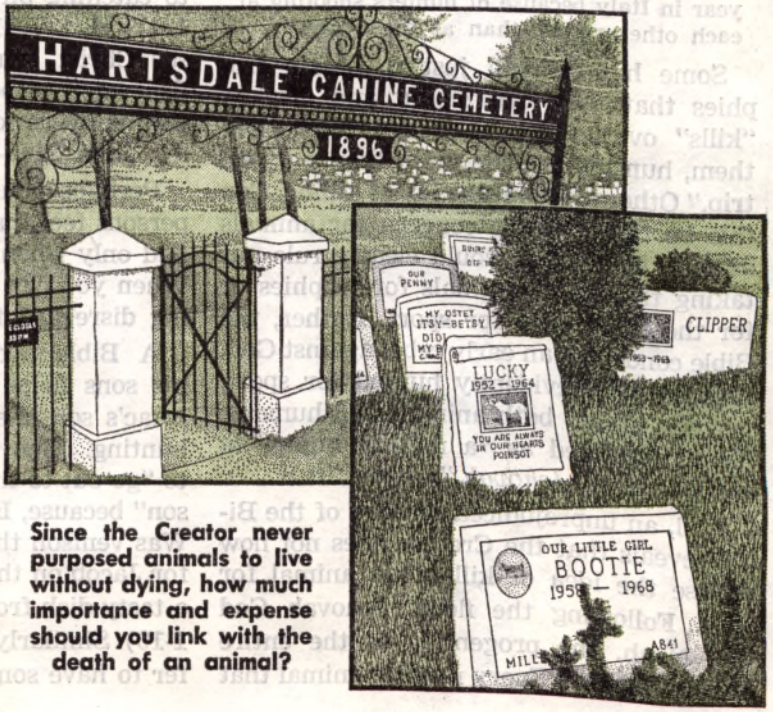
Scientists report that humans seem to have the potential of endless life, so that investigators are perplexed as to why man dies. The Bible gives the reason. It says that the Creator gave the first humans the opportunity of living forever. Death came only because they rebelled. (Gen. 2:17; 3:17-19; Rom. 5:12) What, though, of animals? They are not capable of conscious rebellion against God; yet they live only for a length of time and then die. Hence, it is clear that the Creator never purposed that individual animals live forever. For them death was natural.—2 Pet. 2:12.

Consequently, even though a person might become quite attached to a pet, it is apparent that man should not feel about its life or death as he should about another human. But apparently some do.*

Today there are numerous "pet cemeteries." A Toronto newspaper described one such cemetery that has a funeral parlor for animals. It offers burials in special silk-lined coffins. The cost? From $100 for a bird up to $800 for a horse. The New York *Post* reported that a former president of the United States annually sends a $20 check to an animal burial ground for the care of his dead dog.

But what course do you think is appropriate and balanced in the light of God's Word? Since the Creator never purposed animals to live without dying, how much importance or expense should you link with the death of an animal? In line with the balanced view in the Bible, the Israelites did not have animal cemeteries.

* See the article "Enjoy Animals—in Their Place!" published in *Awake!* of January 22, 1976.



Since the Creator never purposed animals to live without dying, how much importance and expense should you link with the death of an animal?

Hunting—What Is Balance?

In discussing animal life, hunting is one of the most controversial aspects. A prime reason is that there is so much excess. For example, some years ago ten hunters in Czechoslovakia shot, in six days, 9,359 hares, 7,245 partridges and 5,089 pheasants —a total of 21,693. Those men may have been thrilled by this, but such blatant slaughter turns many persons against hunting.

Sometimes, though, the excess is the cumulative effect of many hunters. Consider this June 1975 report from Rome:

> "Hunters equipped with an array of weapons, from shotguns to nets and snares, kill more than 200 million birds a year . . . The massacre of birds has reached such proportions that it has led to far-reaching changes in the environment. With millions of birds either destroyed or not flying over Italy, insects and pests multiply unchecked. This means that farmers apply huge doses of insecticide to protect their fields, disturbing the balance of nature. . . . It is thought that some 7000 people are killed or injured each year in Italy because of hunters shooting at each other rather than at their prey."

Some hunters kill just to obtain trophies that they can mount and display, "kills" over which they can boast. For them, hunting is little more than an "ego trip." Others revel in the joy of killing. Can this be right? God's concern for animals as seen in his law would clearly rule out taking the life of animals for trophies or for the thrill of it for sport. Rather, the Bible condemns an early rebel against God, Nimrod, who evidently hunted for sport, perhaps killing both animals and humans. He is described as "a mighty hunter *in opposition to Jehovah.*"—Gen. 10:9.

Still, an unprejudiced reading of the Bible reveals that the Creator does not now oppose the idea of killing an animal for food. Following the flood, Jehovah God told Noah, the progenitor of the entire human family, "Every moving animal that is alive may serve as food for you. . . . Only flesh with its soul—its blood—you must not eat." (Gen. 9:3, 4) Was this an about-face in God's view of animal life? No, for, as we have noted, he did not purpose animals to live forever.

Accordingly, Jehovah God did not forbid the Israelites to hunt and fish. What he did stipulate was that a hunter must pour out the blood of an animal killed. (1 Ki. 4:22, 23; Lev. 17:13, 14) This would help hunters to have regard for life, recognizing that even the life (blood) of animals is from God. God also encouraged respectful regard for animal life by the law that forbade taking the life of a mother bird along with her eggs or offspring. The mother, who would be easier to catch because of her attachment to her young, was to be let escape. This would allow her to have more offspring and would prevent any danger of wiping out the species. —Deut. 22:6, 7.

There are numerous Biblical references to catching birds and fish in nets. (Prov. 1:17; Hos. 7:11, 12; Hab. 1:15) Even Jesus Christ, who chose some professional fishermen to be apostles, directed limited fishing operations on occasion.—Matt. 17: 27; John 21:5-13.

Perhaps you know, though, that many persons feel that hunting for food is justified only when no other food is available. When you can buy food, is hunting showing disregard for animal life?

A Bible account involving Isaac and his sons helps in weighing the question. Isaac's son Esau used to provide food by hunting. (Gen. 25:28) Once Isaac told him to "go out to the field and hunt some venison" because, Isaac said, "I am fond of" it. Was venison the only meat available? No, for Jacob on this occasion made his father a tasty dish from two goat kids. (Gen. 27: 1-10) Similarly, today a person may prefer to have some game meat, even though

he could buy other meat in a store. He might reason, 'What is the difference whether I eat venison killed by a hunter or beef killed by a butcher?' Or one who hunts or fishes may feel that he thus can obtain some food while at the same time derive real enjoyment from walking in the woods or resting beside a stream.

If a person is to hunt, however, he should realize the dangers involved. One of those dangers is that he might gradually develop a lust for killing. How many hunters who may have begun by hunting for food came to delight in the 'joy of the kill' and now show a wanton disregard for animal life? Colonel Charles Askins, a big-game hunter, observed: "Hunting is a glorious sort of vice working its narcotic with all the efficacy of the ubiquitous [opium] poppy." Might this be the effect on you?

Leather and Furs

Some men, however, go after animals for their skins or pelts. They do not use these simply as ego-building trophies but as leather hides or for furs. Is killing an animal for this reason showing gross disregard for animal life? Is it wrong?

One valid objection to the indiscriminate killing of wild animals for their hides is the effect on the animal population. For instance, before European settlers arrived, the North American beaver population was between sixty and one hundred million. But by the turn of this century they had almost been exterminated because of excessive trapping to fill the craze for beaver hats and pelts. What, too, about near extermination of leopards, cheetahs and tigers because of the demand for "fashionable" coats from their skins?

Certainly there is no excuse for letting a fad or fashion lead to the wiping out of any form of animal life. When the Creator gave man dominion over the animals it was not so that he could greedily exterminate God's handiwork! (Gen. 1:26) Still, does respect for animal life require taking the position that in all cases it is wrong to kill an animal for its hide or fur?

Here, too, the Bible provides a balanced view. It shows that animals were for the service of man. Early in human history the Creator himself used animal skins to clothe the first couple. (Gen. 3:21) Was he wrong? Surely it would be unbalanced to criticize God for doing that. And later it was the Creator who gave the direction for making part of his holy sanctuary: "You must make a covering for the tent of ram skins dyed red and a covering of sealskins up on top." (Ex. 26:14; 39:34, 43) Likewise, the Scriptures show that true worshipers used animal skins for garments and other things.—Lev. 13:48; Matt. 3:4; Heb. 11:37.

So the Bible does not by any means require avoiding garments or other useful things made from leather or skins. Of course, if a person preferred to avoid furs or animal skins, that would be a personal matter. Also, a balanced regard for animal life would recommend that any individual consider whether he will purchase a garment or item made from the skin (or other body parts) of an animal that is being driven to extinction.

Protection of Life and Property?

Sometimes a person is faced with the decision of whether to kill an animal that is a predator or pest. What is the balanced view on this?

Actually, you must evaluate each individual case on its own merits, according to its own facts. Consider, for example: Would you be showing disregard for animal life if you killed a cockroach or a rat that comes into your kitchen? Most persons would readily destroy such a creature because of the likelihood that it will eat or contaminate human food or perhaps

spread disease. But what about a fox or a wolf that occasionally kills a chicken or a sheep?

Here, too, the Creator does not leave us without guidance. While the Bible definitely urges respect for life, it shows that when a lion and a bear threatened David's flock he did not think that killing them was a disregard for animal life. (1 Sam. 17:34-36) Nor is it just a matter of the death of a predator rather than the death of a domestic animal. Song of Solomon 2:15 speaks of taking action against foxes that endangered a vineyard. So a person might kill an animal to protect his food or property. As regards protecting one's life, it is surely no surprise to read that Samson killed an attacking lion or that Paul shook off into the fire a poisonous viper. (Judg. 14:5, 6; Acts 28:3-6) Clearly, the threat that an animal poses may allow for killing it.—Ex. 21:28, 29.

Yet this can be carried to unbalanced extremes. The Bible does not encourage trying to wipe out all foxes or bears just because some of them presented problems. Because it preyed on sheep, the Australian pouched Tasmanian wolf has been hunted and killed until it seems to be extinct. In the United States there is much controversy regarding a similar matter. Many sheepmen and cattle ranchers feel that wolves and coyotes can be killed wholesale because they endanger domestic flocks and herds. On the other hand, many conservationists and ecologists believe that the damage to sheep and cattle is minimal and does not warrant the elimination of wild animals that are important to the "balance of nature." What occurred in parts of Brazil and Argentina illustrates their point. Villagers killed off jungle cats and owls that they considered predators. The result? Houses were overrun by disease-carrying rats.

Yes, the problem is complex. It simply is not possible to give a broad solution that would apply equally in all cases. But certainly it does help to have the balancing guidelines of God's Word. It enables a person to see that animals can be killed to protect human life and property. Yet that is to be balanced against the Bible's high regard for animal life. Then a personal decision must be made. Other related matters must similarly be resolved.

A student may ask his parents what to do when, in biology class, he is expected to dissect a preserved animal, maybe a frog, grasshopper, worm or fetal pig. Many school authorities hold that such procedures are educational. A laboratory assistant said: "You could sit and trace each artery [of a fetal pig] as it's connected to the heart. You can't get that in a textbook." One student agreed that he learned much from dissecting a fetal pig's heart, but as regards another experiment, said: "I felt it was really unnecessary to kill the frog. One thing I've learned is that life is very complex—you shouldn't just kill for a purposeless experiment." In another school a seventeen-year-old girl observed: "The teacher told us it would teach us to appreciate life, which I found ironic. How can you appreciate life by killing?" What would you do in such situations?

If a problem comes up, parents can use the opportunity to discuss with their youngster the balanced view of animal life presented in the Bible. Doing that, as well as discussing the school requirements and the educational possibilities, they can then decide what to do, taking into consideration their child's conscience.

There is no denying that many questions come up as to how properly to view and treat animals, questions that each adult has to resolve personally. We can be thankful, though, that we have balanced guidelines from the Creator of animal life.

Your Servant —THE PENCIL



By "Awake!" correspondent in Australia

FOR many years now I have been employed by you to make records of your business, to express your feelings and emotions and to plan your future activities. But how much do you know about me?

Just when and where I started my service is a little clouded. Different dates and places are cited by authorities. However, without being dogmatic I'll give you a brief summary of my background.

My name "pencil" is drawn from a Latin word *penicillus,* meaning "a painter's brush," and in the beginning my ancestors were fine brushes, a long way removed from my present form. Later, "graphite" (from the Greek *graphein,* "to write") was discovered in Bavaria. That is what forms my inner core, encased in wood. Graphite was formerly known as "plumbago" ("acting like lead") and so to this day I am referred to as a "lead pencil," even though I contain no lead.

Although graphite had been known for some time, it was not until 1564 C.E. that high-purity graphite in solid form was discovered in Borrowdale, England. Around that time I started to develop. The story has it that, during a particularly violent storm, a huge tree was uprooted and a farmer found a substance caked in the roots that could be used to mark or brand sheep and that would not wash off.

Later, the Borrowdale mine was founded. Graphite was cut into rods and sold as a writing implement. The main drawback was the mess that I made of the writer's hand and all that I came in contact with. Several developments followed. One was to wrap me with cord or string-type material, to be cut or wound off as my end wore down with use, similar to the way some of my crayon friends are wrapped with paper that can be wound off as the crayon wears. Another development was to encase me in a metal tube or holder and push the rod through the tube so that only the end of my graphite would be exposed, similar to my cousin the propelling pencil today.

The more common pencil, like me, a wood-encased graphite rod, was first manufactured in Nürnberg, Bavaria (now the city of Nuremberg, Germany) about 1660. By about 1790 to 1795 at least two different people had developed methods of grinding graphite with clay, these being Josef Hardtmuth of Vienna, Austria, and Nicolas Jacques Conte of France. Their method made for a more consistent and smoother pencil, which, basically, is still in use.

Now let me introduce you to some of my modern relatives—the propelling pencil and the clutch pencil. They come in many shapes and sizes, being manufactured from plastic or metal with a mechanism inside to hold and advance the "lead" through a small hole in the end

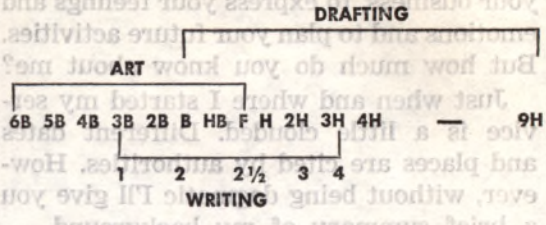
when required. In some cases this is achieved by a screw thread that advances the "lead" as the cap of the pencil is rotated. With the clutch-type pencils, a button on the back end of the pencil is depressed, small jaws grip the "lead" inside, push it forward and lock it in position.

Usually the "lead" manufactured for propelling pencils is much smaller in diameter than that which is used in the common wood pencil, being only 0.036 to 0.046 inches (.91 to 1.17 millimeters) in diameter and between two and a half and four inches long, in similar grades of hardness, although not as extensive.

Manufacturing My Heart

Using modern methods of manufacture, graphite and clay are ground together with water to a stiff doughy consistency, which is then extruded through a small hole in a tungsten carbide die. The finished graphite is then cut into about seven-inch lengths. These "leads" are dried and fired in a kiln at a temperature of from 1900 to 2000 degrees Fahrenheit (1038 to 1093 degrees Centigrade) and finally impregnated with a lubricant that has a waxy or fatty acid nature to make me smoother for writing. The real advantage of the above method over the use of natural graphite is that the texture of graphite can be controlled and its hardness varied, from soft 6B grade, through HB and F, to the very hard 9H grades, by varying the amount of clay added to the mixture. The more clay, the harder the graphite. The soft "B" grades are used mainly for artwork, sketching and the like.

Being soft, the "B" grade "leads" do not hold a sharp point but round off and allow the artist to blend and shade linework for contours and depth. The harder "H" grade is used in architectural and engineering drawing. The harder "lead" maintains a sharp point, with the result that very fine and accurate lines may be drawn.



The middle range, the HB and F grades, are for general use, combining both hard and soft grades. Additionally, many special-purpose "lead" pencils have been developed, such as a very thin pencil to fit into the back of notebooks or diaries, and the carpenter's pencil, with its hard, rectangular "lead" for drawing on rough lumber.

Encasing My Heart

So far we have discussed only one part of me, my heart, the "lead," but the wood that encases me is equally important. The wood must be soft enough for sharpening, strong enough to support the brittle lead at the point and stable so it will not warp or bend. Red cedar fills all these requirements, as well as having a rich, natural color and a pleasant aroma when I am sharpened. To this day it is considered the best for pencil manufacture. Scarcity of this timber, however, has necessitated the use of other varieties, such as the cedar of the Sierra Nevada Mountains in California.

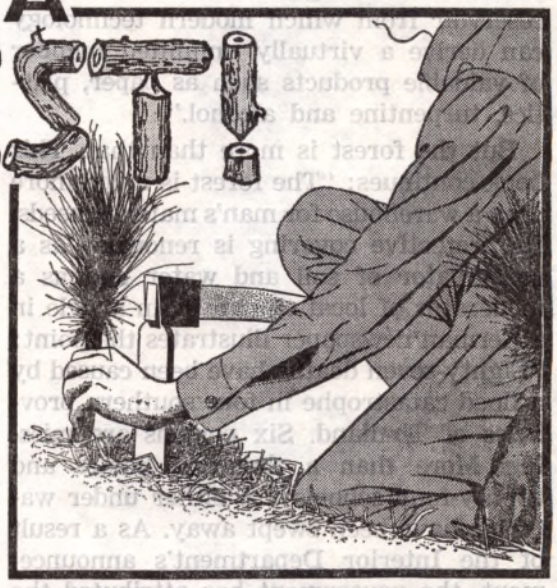
The wood is first milled into slats about seven inches long by two inches, or six pencils wide by half a pencil thick. Next, six half-round grooves are machined along one side, to accept the "lead." Then two of these slats are glued together with the "lead" between them in the grooves. After the glue has cured, they are cut to shape by first machining one side with the form of six half pencils. Then the other side

is machined the same, leaving six separate pencils that are now cut to the exact length. Painting then follows. In the case of some of my more expensive friends, this can mean as many as ten coats of lacquer.

I am almost ready to leave the factory, but, first, my name, identification and grade have to be printed on my side. From the printing machine I take a quick trip to the automatic sharpening machine, visit the inspector for a final OK, then off to the packer. Now I'm ready for distribution. One hundred and twenty-five separate operations have been employed to make me what I am, your pencil.

Yes, I have been in your service for a long time. The next time you pick me up, remember, "Better it is to have a servant like me than a poor memory."

LET'S MAKE A FOREST!



By "Awake!" correspondent in West Germany

WHEN one author called Germans the "forest people," he may have had in mind that the life of the old Germanic tribes was deeply influenced by the huge forests that once covered their land.

The ancient Roman historian Tacitus wrote about one Teutonic or Germanic tribe: "At a stated time of the year, all the several people descended from the same stock, assemble by their deputies in a wood; consecrated by the idolatries of their forefathers, and by superstitious awe in times of old. . . . And of all their superstition, this is the drift and tendency; that from this place the nation drew their original, that here God, the supreme Governor of the world, resides, and that all things else whatsoever are subject to him." —*Germania.*

The virgin forests provided the Germanic peoples with wildlife on which to feed, skins with which to clothe themselves and wood for making utensils and for building their homes. At the same time the "gloomy forests," as Tacitus called them, instilled within the people dread and respect. This misled them into considering some trees, such as certain oak trees, as especially holy. According to Germanic mythology: "The universe is supported by a great ash tree, Yggdrasill . . . The roots of the tree Yggdrasill grow through every world of living and dead. It is watered from a sacred well at its foot, where . . . 'Destiny,' decides the fates of men. Life-giving, meadlike dew falls on the earth from its branches, and a goat that pas-

tures on its leaves gives mead for the gods to drink."—*Encyclopædia Britannica.*

But in the course of centuries the Germans' attitude toward their forests has changed considerably. Whereas formerly the forests were sometimes considered frightening or mysterious, now they are recognized as being valuable. They are assets upon which modern civilization's very existence is based. For this reason they are to be cherished, cultivated and protected. The book *The Forest* says: "Today we know the forest as an important source of building materials and a vast reservoir from which modern technology can derive a virtually unlimited number of valuable products such as paper, plastics, turpentine and alcohol."

But the forest is more than that. This book continues: "The forest is much more than a warehouse for man's material needs. Its protective covering is renowned as a conservator of soil and water and as a moderator of local climate." An article in a German newspaper illustrates the point: "Eighty-seven deaths have been caused by a flood catastrophe in four southern provinces of Thailand. Six persons are missing. More than a thousand homes and twenty-four schools are either under water or have been swept away. As a result of the Interior Department's announcement, the government has attributed the extent of the flooding, which was preceded by torrential rainfall, not least of all to the extensive land-clearing projects that have been carried out in the south of the country during the past years."—*Wiesbadener Kurier,* Thursday, January 9, 1975.

Learning How to Do It

The foregoing report is but one of many proofs. They show that man's unrestricted exploitation of natural resources has resulted in his having, figuratively speaking, cut off the limb on which he is sitting. It was not until the eighteenth century, however, that this was fully realized in Germany. For example, during the early days of industrial development large sections of woodland were cut to provide firewood for glassmaking. Yet even at that time some farsighted men warned of the danger of turning the land into a treeless prairie. Forestry schools were founded and scientific reforestation was started.

The approximately 2,500 square kilometers (some 965 square miles) of lignite on the west side of the Rhine River between Cologne and Bonn illustrates what can be done to keep the earth fit for human habitation. Lignite (or, brown coal) is mined above ground, and such open-pit or strip mining leaves behind a moonlike landscape of huge craters. Thus here was an unusual opportunity for creating an entirely new landscape, doing so not only for economic reasons but also for practical ones, such as its becoming a recreation area. But just how do you 'make a forest'?

Healing the wounds incurred by surface mining meant first of all the preparing of a soil conducive to the needs of a forest, providing: (1) variety in mineral content, (2) looseness in texture, and (3) sufficient oxygen content by means of aeration. A so-called forest gravel, a mixture of sand, gravel, rocks and loess, met all three requirements. Along with the tree seedlings, lupines, plants of the pea family, were planted to enrich the raw soil. They prove valuable in three ways: Adding nitrogen to the soil; protecting the ground from the sun's heat, thus preventing it from drying out; and, lastly, preventing the blowing away of fallen leaves that contribute to the formation of humus.

At first, those attempting to make a forest had to learn by experience, for the ecological interbalance between the plants of the forest was not as well understood as today. They did recognize, however,

that fast-growing poplar trees would be well suited to serve as pioneer types for reforestation. However, a mono-culture of nothing but poplars could be dangerous. It could encourage the multiplication of certain kinds of insects that could then destroy the entire culture. Planting more than one type of tree was therefore best.

The soil that was prepared proved to be so good that it allowed for planting a variety of trees. A combination of beech and larch trees, interspersed with poplars, was used. Since poplars grow the fastest, they served as a protective covering for more delicate types of trees. Poplar, alder, locust, and willow trees all have good root systems, for they require a great deal of water. How is that useful in making a forest? Well, their roots help to hold the soil firm and prevent soil erosion and landslides caused by water saturation. Using a variety of trees would later avoid barren spots when the mature trees were felled. A healthy mixture of various species is also the best for recreational purposes.

Today in this district of Germany thirty-six different kinds of trees are used in reforestation. A careful study of the conditions under which they grow and their relationship to one another has been made. Even the rare giant redwood and Sequoia trees, which apparently contributed a great deal to the formation of the extensive lignite deposits, are included in a special park. The picture is rounded out by eighteen types of underbrush, including the hazelnut and various kinds of wild roses.

Lakes artistically nestled into the landscape are part of every recreational area. But to take old mining pits and make them into lakes that can be used for swimming and water sports is no easy task. Before more complex forms of plant and animal life appear, the lakes are taken over by those small pioneers of microscopic plant life, the hardy, unpretentious algae. Then the shores are soon framed in reeds, cattails, bulrush, pondweed and water lilies. These are followed by animal life, water fleas, mussels and other living creatures that, in turn, serve as food when the lakes are stocked with fish.

The presence of the lakes even helped the bird population to become more varied than formerly. Marsh and water birds not found here before the lignite was mined took up residence. Before long this restored forest area was populated by species of feathered singers, all adding their contribution to the music that is so relaxing to listen to on an early spring morning. They also do their share in forest preservation by preventing too rapid multiplication of insects. When kept in balance, though, the insects also serve their purpose in building and maintaining a forest.

If you were to dig up a spadeful of forest earth, you likely would be surprised at the number of different creatures and life forms you would find. *The Forest* spoke of it as "the hidden world of the soil." It told of an examination by scientists of the top one inch of forest soil. What did they find? "There was an average of 1,356 living creatures present in each square foot, including 865 mites, 265 springtails, 22 millepedes, 19 adult beetles and various numbers of 12 other forms. Had an estimate also been made of the microscopic population, it might have ranged up to two billion bacteria and many millions of

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fungi, protozoa and algae—in a mere *teaspoonful* of soil."—Pages 131, 132.

How useful are these creatures in building a forest? Very. Without them the soil would not be nearly so productive. Moles, hedgehogs and the useful shrew also contribute to the ecological interbalance by controlling insects. And although you would have looked for them in vain on the slag heaps left by strip mining, they seem to feel right at home here in the forest.

In a forest we dare not forget our friends, the rabbit, the squirrel and the deer. It was not long before they, too, found their way back, contributing their part to ecological interbalance. Other arrivals were the fox, the marten, the badger and the polecat. These helped to keep the rabbit and other animals from overpopulating the area and severely damaging the young shoots of the trees.

Outlook for the Future

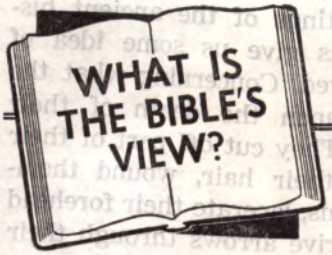
If you were to ask the many persons strolling down the paths of the well-kept forests of Germany why they enjoy the woods so much, you would no doubt get a variety of answers. Industrial society seeks relaxation in "nature" where the sounds are softer, the movements less hectic. Many persons especially enjoy the cleaner air, for it has been proved that the bark and leaves of trees clean the air by catching dust particles that are then washed down to the ground by the rain. The stillness of a forest, its predominant colors of green and blue, the soft whispering of the leaves, the babbling of a brook—how they calm the nerves, refresh the body and stimulate the spirit!

Many citizens therefore appreciate the fact that some officials are now more conscientious than formerly about seeing to it that trees are not needlessly cut down or woods felled. In accordance with officials' wishes, the branch office of Jehovah's Witnesses in West Germany planned their new residence building in such a way that quite a number of young spruce trees on the property could be left standing. Thus the trees are a fine extension of the adjoining forest.

According to newspaper reports, vast numbers of persons are turning their back on religion and leaving the churches emptier than ever. Here in Germany many persons seem to consider taking a walk through the woods as their kind of "Sunday service." They claim to feel closer to God in the forest than elsewhere. But they need to take care not to make the mistake of going as far as did their ancient ancestors, making nature into a kind of god.

A realistic reader of the "book of nature," however, is continually amazed when he turns "page after page" and notices the complicated interbalance involved in the ecology of the forest. You can see relationships so hardy and stable that, if given only half a chance by man, they can work wonders. They can turn one-time slag heaps left over from strip mining into recreation spots. But there is also sufficient room for man's creative and cultivating contributions.—Gen. 1:28.

No less than thirty different branches of science had a part in the reforestation of the Rhine River lignite area. All these scientists learned from the "book of nature" by observation and experience. The enslaving fear that the old Teutonic tribes had of forest spirits and demons is a thing of the past. Instead, increasing knowledge about forests fills us with deep respect for the great Creator, Jehovah God. He is the one who arranged for the marvelous interbalance found in the forest. He also has revealed in his written Word that the entire earth will soon be made into a real global paradise. Would you like to live to see God's new system of things and perhaps help to make a forest?



How Far Should Christian Mourning Go?

THE death of beloved relatives or friends is one of the most upsetting experiences that we humans have to face. It is accompanied by a deep sense of loss, giving rise to grief. Weeping is but a natural expression of such great sorrow.

But does not the Bible discourage weeping? Were *not* people specifically told not to mourn? Let us examine just what the Bible does say on this matter, and why.

One case involved the death of Aaron's sons, Nadab and Abihu. These men violated God's requirements for pure worship by offering "illegitimate fire," probably while under the influence of alcohol. For this irreverent act they were executed by Jehovah God. (Lev. 10:1, 2, 8-11) On this occasion Aaron and his other sons were instructed not to engage in any outward display of mourning. By obeying this command, they demonstrated their full agreement with God's judgment against their relatives. (Verses 6, 7) Accordingly, what Aaron and his surviving sons did should have no bearing on the way a Christian would normally react to the death of a loved one.

Centuries later the prophet Ezekiel was commanded not to weep over the death of his wife. The word of Jehovah to him was: "You should not beat your breast, neither should you weep nor should your tears come on. Sigh without words." (Ezek. 24:15-17) Ezekiel's refraining from any *outward* display of mourning had a purpose. It served as a prophetic sign to the Israelites in Babylonian exile, pointing out to them that Jehovah God would profane his temple, which was as precious to them as Ezekiel's wife was to him. Contrary to their hopes, Jerusalem would be destroyed, and there in exile they would not be able to give full expression to their grief.—Ezek. 24:20-24.

On an earlier occasion, Jehovah declared through his prophet Jeremiah: "Do not weep for the dead one [Josiah], and do not sympathize with him, you people. Weep profusely for the one going away [alive into exile], for he will return no more and he will actually not see the land of his relatives. For this is what Jehovah has said concerning Shallum [Jehoahaz] the son of Josiah, the king of Judah who is reigning instead of Josiah his father, who has gone forth from this place, 'He will return there no more. For in the place where they have taken him into exile he will die, and this land he will see no more.' "—Jer. 22:10-12.

Do these words mean that weeping over the death of good King Josiah was wrong, contrary to God's purpose? No. The death of Josiah in battle was a terrible blow to the Israelites. It was a national calamity that rightly occasioned grief. Even Jeremiah joined in mourning the death of Josiah. The Bible reports: "All Judah and Jerusalem were mourning over Josiah. And Jeremiah began to chant over Josiah; and all the male singers and female singers keep talking about Josiah in their dirges down till today; and they have them set as a regulation over Israel, and there they are written among the dirges." —2 Chron. 35:24, 25.

Clearly, then, Jehovah's words through Jeremiah were

not designed to discourage the Israelites from expressing grief. They simply emphasized that, *by comparison,* the plight of the living one, Josiah's son Shallum, was even worse than that of his dead father. This was so because Shallum would die, not in his homeland as did his father Josiah, but as an exile in Egypt. So there was more reason to weep for the son of Josiah than for the dead king.

An examination of the Bible record makes it clear that God's servants rightly shed tears over the loss of loved ones. When his beloved wife died, "Abraham," says God's Word, "came in to bewail Sarah and to weep over her." (Gen. 23:2) Thinking that his dead son Joseph had been killed by a wild beast, Jacob "continued weeping for him." (Gen. 37:35) In connection with the death of the first Christian martyr at the hands of an enraged mob, we read: "Reverent men carried Stephen to the burial, and they made a great lamentation over him." (Acts 8:2) The death of Dorcas (Tabitha) at Joppa resulted in much weeping among Christian widows who had benefited greatly from her kindnesses.—Acts 9:39.

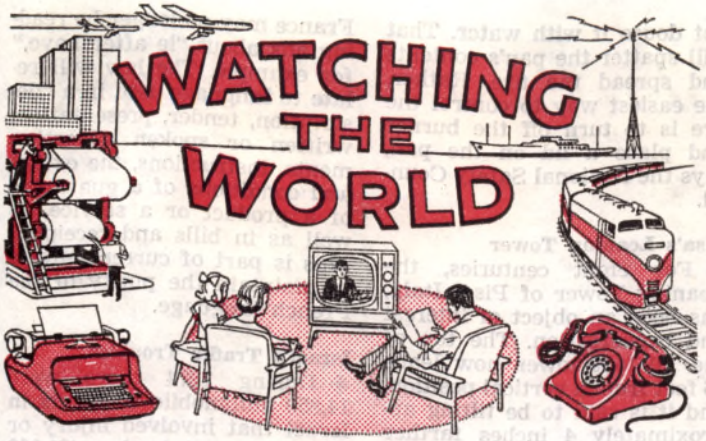
Such weeping should not be viewed as being merely an imperfect human reaction to saddening circumstances. Why not? Because even the perfect Son of God, Jesus Christ, wept with emotion in connection with the death of his friend Lazarus. Many who witnessed Jesus' giving way to tears exclaimed: "See, what affection he used to have for him!"—John 11:35, 36.

It is also fitting to sympathize with others, joining in their expressions of sorrow. The Scriptures admonish: "Weep with people who weep."—Rom. 12:15.

God's servants should, however, shun mourning rites that are associated with false worship. The ancient Israelites were commanded: "You must not make cuts in your flesh for a deceased soul." (Lev. 19:28) The writings of the ancient historian Herodotus give us some idea of what this involved. Concerning what the Scythians did upon the death of their king, he said: "They cut off part of their ear, shave off their hair, wound themselves on the arms, lacerate their forehead and nose, and drive arrows through their left hand." (Book IV, sec. 71) The purpose of such actions may have been to appease the deities thought to preside over the dead. Such mourning rites certainly had no place among a people who had the hope of the resurrection.

Then, too, expressions of sorrow that go to the extreme are unfitting for Christians. The apostle Paul wrote to fellow believers: "We do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope." (1 Thess. 4:13) A Christian may indeed be sad. But he should not become hysterical and act as though everything were lost. Others should be able to see that he has a marvelous hope, a hope that truly strengthens him. The grief of true Christians should be balanced, in fact, overshadowed by hope and God-given joy. They should endeavor to reflect the attitude of the apostle Paul, who said of himself and his associates that they were "as sorrowing but ever rejoicing." (2 Cor. 6:10) This attitude aids one to avoid the weakening effects of sustained mourning.

The composite evidence of Scripture shows that mourning over dead loved ones is proper. But such mourning *should not* go to the point of calling into question, in the minds of others, a person's faith in God's promise to raise the dead. All extreme forms of mourning and idolatrous rites should be shunned. Also, weeping that reflects disagreement with God's judgments or is contrary to his express commands would likewise be wrong.



Violence in the Schools

◈ The National Education Association has revealed that in the United States during the last school year students committed 270,000 school burglaries, 12,000 armed robberies, 9,000 rapes and 100 murders. In reporting such figures, *The Wall Street Journal* also states that teachers in Arkansas have lobbied for a law permitting gun searches at school, without warrants. Certain schools in Los Angeles reportedly have linked central offices with alarms in the classrooms, in an effort to give teachers better protection.

Unnecessary Surgery

◈ In January, a Congressional subcommittee reported that some 2.38 million needless surgical operations had been performed in the United States during 1974, resulting in about 11,900 unnecessary deaths. This is said to have cost the public almost $4 billion, of which over $1 billion was spent on needless surgery performed on Medicaid or aged Medicare patients.

Is Aspirin for You?

◈ Writing in the New York *Daily News*, T. R. Van Dellen, M.D., states: "In a small number of patients using aspirin, a condition develops that is characterized by runny nose, nasal polyps and bronchial asthma." He also says that "severe reactions may result in shock and death." Dr. Van Dellen advised an inquirer apparently sensitive to aspirin to avoid even the use of medicines containing it. Medical opinions vary, of course, and matters of treatment must be decided personally.

Bible Animals Reappear

◈ Leopards, mountain goats, antelopes and gazelles were among the animals plentiful during Bible times in the territory of modern-day Israel. Through the years, reduced wilderness areas and excessive hunting have resulted in the elimination of certain creatures and a great reduction in the number of others once common in that land. However, Sinai leopards, thought to be extinct, were seen in the Judean Desert about a year ago. More recently, these large cats have appeared also in the Jordan Valley. Some 9 years ago the population of the mountain goat, or ibex, was down to about 300, but protection and breeding have increased its number to possibly 4,000. Israel's Nature Reserves Authority has promoted the breeding of various kinds of wild animals in captivity. Hence, in a fenced desert area at the Hai Bar Reserve near Eilat are found herds of such animals as the antelope and gazelle.

Bankruptcies Aplenty

◈ During the first six months of 1975 the number of bankruptcies soared in Common Market nations. France headed the list with 8,048. Next came Great Britain, which had 4,895, then West Germany with 4,316. Of ten lands, the small country of Luxembourg had the lowest number—10 bankruptcies.

Express Train Outlaws

◈ Travelers aboard night express trains in Europe are being robbed regularly. The thieves reportedly open a compartment door slightly and spray the inside with chloroform from an aerosol can. Within minutes the unwitting passenger is slumbering and the outlaws help themselves to money, gems and other valuables. These are put in bags that are thrown from the trains at predetermined places, where the loot is picked up by accomplices. Joe Hollander writes in London's *Sunday Times:* "Many travellers, warned of what can happen by handbills distributed at main line Italian stations, are now avoiding the long distance night expresses. Paris rail police chief, Commissaire Aure, says, 'We know of cases reported to us at the Paris main line termini. There have been more than 2,000 complaints this year which is practically double that of previous years.'"

State of Health

◈ The United States Department of Health, Education and Welfare recently issued a three-volume report on that country's health. Among other things, the study showed that from 1950 to 1974 the infant mortality rate had dropped from 29.2 to an estimated 16.5 deaths for a thousand live births. Between the years 1940 and 1970, persons over 65 had become more than twice as

numerous, reaching 20.2 million. The study also revealed that venereal disease had increased, especially among young people.

TV Comes to South Africa

◈ During the last half of 1975, some 250,000 color TV sets were purchased in South Africa. Then, on January 5, the country's first nationwide television presentations were seen by an estimated million viewers, nearly all of them white residents. Electricity is lacking in the homes of the nation's 18 million black inhabitants, who occupy their own townships and rural homelands. The government-supported South African Broadcasting Corporation's daily program schedule covers five hours, equally divided between English and Afrikaans, the languages spoken by the country's white population of approximately 4 million. Broadcasting officials have said that by 1980 they hope to have a television channel for South Africa's black majority.

'Plastic Fire' Peril

◈ Carbon monoxide poisoning is a frequent cause of death in fires. But another hazard has been mentioned by Victor H. Esch, M.D., chief surgeon of the District of Columbia Fire Department. *The Journal of the American Medical Association* quotes Dr. Esch as saying that "more and more often" fire deaths result from carbon monoxide "in combination with many other toxic products given off by such materials as the widely used plastics." He remarks: "Every time I go into a restaurant loaded with plastic decorations, I look where the nearest exit is—in case of fire." It is wise to find out where a building's fire exits are under any circumstances.

Fighting a Grease Fire

◈ If oil or grease begins burning in a frying pan, do not douse it with water. That will spatter the pan's contents and spread the fire. Rather, the easiest way to control the fire is to turn off the burner and place a lid on the pan, says the National Safety Council.

Pisa's Leaning Tower

◈ For eight centuries, the Leaning Tower of Pisa, Italy, has been an object of interest and conversation. The top of the 179-foot tower now leans 16 feet from a vertical position, and it is said to be tilting approximately 4 inches farther each century. Some contend that the tower will fall in 60 years unless successful steps are taken to save it. To that end, the Italian government has sponsored a competition, and *Newsweek* magazine reports: "The government has whittled thousands of entries down to five finalists—and may combine their suggestions into an over-all plan, part of which would include injecting a mixture of glass and cement into the soft ground beneath the tower's foundation."

Driving in a Wheelchair

◈ A French firm has built an electric car especially designed for persons confined to wheelchairs. When an outside button is pushed, the vehicle is lowered and the wheelchair enters through the rear door and is fixed in place. The handicapped individual remains in the chair while driving. Costing some $4,000, this car can travel up to 30 miles an hour and has a 50-mile range, reports *Parade* magazine. The vehicle also has space for one occupant besides the driver.

Foreign-Word Ban

◈ The French government recently announced that in January 1977 a law would go into effect in France that would prohibit the use of foreign words in advertisements and the like when there is a French equivalent. So men in France may no longer be reading ads about "le aftershave," for example. The law will relate to language used in a "description, tender, presentation, written or spoken advertisements, instructions, the extent and conditions of a guarantee of a product or a service, as well as in bills and receipts." This is part of current efforts to maintain the purity of the French language.

Israel's Traffic Troubles

◈ During 1974 there were 14,850 automobile accidents in Israel that involved injury or death. The country has 421,000 autos, about the same number as Delaware (in the United States), which had only 4,129 car accidents during the same year. A study by the Road Safety Center of Haifa's Institute of Technology indicates that half of the automobiles involved in accidents had failed mechanically and that few residents of Israel can afford to keep their cars in working condition. Illustrating the problem is the fact that a clutch disk costing only $7.50 in West Germany sells for $39 in Israel. When police recently checked almost 8,500 older autos, they found a fourth of them defective. Nearly one out of eight was so bad that it was ordered off the road until it could be repaired.

Newly Found Asteroid

◈ The California Institute of Technology has announced the discovery of a previously unsighted asteroid. Known as 1976 AA, it is almost 2 miles across and was photographed on January 7 at Mount Palomar Observatory. The asteroid was some 12 million miles from the earth and has an orbit bringing it nearer to us than any other known heavenly body except the moon. But a collision between this asteroid and the earth has been ruled out by the Institute because, in the earth's present

course around the sun, the orbits of 1976 AA and our globe do not meet.

How Many Catholics?

◈ Of the world's 3,803,999,000 inhabitants, the most recent tally indicates that 18.3 percent, or 688,991,000, are Roman Catholics. However, other data in the *Vatican Statistical Yearbook* for 1973 reveals that the number of priests and men belonging to religious orders had dropped to 413,672 in 1973. This is down 4,102 from the previous year. That amounts to only one priest, monk or Catholic brother for about 1,665 Roman Catholics.

Italian Dilemma

◈ The Vatican's recently launched anti-Communist political offensive in Italy has proved embarrassing to many church members, both clergy and laity. Communist party secretary Enrico Berlinguer's wife reportedly attended Mass regularly. It is also reported that a group of radical Catholics angrily sent a protest to the pope that "a worthy non-Catholic mayor is better than an unworthy [Catholic-backed] Christian Democrat." And a priest in one parish said: "I happen to know that those young people who are most involved in our parish activities . . . vote Communist. What position am I supposed to take?"

Air Traffic Growth Rate

◈ The 132-country International Civil Aviation Organization reports that scheduled airline traffic grew only 2 percent in 1975, whereas it had increased 6 percent during the previous year. Airlines transported 529 million passengers 420 billion miles in 1975. Air freight traffic amounted to 13 billion ton-miles, down only a little from the year before. But why the low growth rate in airline traffic? "The continued recession in much of the world's economy" is responsible, according to the Organization.

Abortion's Capital City

◈ A New York city Health Department study has revealed that, on the average, one in five women of childbearing age residing there has had an abortion since 1971, when abortion was legalized in New York State. In the last five years, 850,000 legal abortions have been performed in New York city. Twenty-two percent of the 122,000 abortions performed there last year involved those who had formerly had at least one abortion since the year 1970. According to federal data, a fifth of the 616,000 legal abortions in the United States during 1973 were performed in New York city. This gives it the dubious distinction of being the country's abortion capital.