

THE REASON FOR THIS MAGAZINE

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

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

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Awake!

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

—Romans 13:11

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JUDGES

—Wise and Not So Wise

YES, there are judges and "judges." Some are wise and, then again, some are not so wise. A wise judge is one that is well informed on the law of the land, one who is impartial, unswayed by sentiment or prejudice, one who is honest, above accepting bribes. The Bible tells that Moses, used by God as lawgiver of ancient Israel, was told to select just such sort of men for judges: "Capable men, fearing God, trustworthy men, hating unjust profit."—Ex. 18:21.

And to those men whom Moses selected he gave good advice: "When having a hearing between your brothers, you must judge with righteousness between a man and his brother or his alien resident. You must not be partial in judgment. You should hear the little one the same as the great one. You must not become frightened because of a man, for the judgment belongs to God." Times may have changed since Moses' day, but not the need for wise judges nor what it takes to make a wise judge.—Deut. 1:16, 17.

Underscoring the truth of the foregoing remarks is the lament recently voiced by Herbert Brownell, president of the Asso-

ciation of the Bar of the City of New York, over the lack of wise judges in the United States. According to him, "too many judges are political hacks." Judicial positions are used as political

plums and pawns, as rewards for party loyalty or to get votes, with little regard for the judicial merits of the one upon whom they are bestowed. As a result, there is widespread mediocrity of judges, and justice often goes begging, especially in the lower courts.

Rather than being "trustworthy men, hating unjust profit," some judges are negligent, and others downright corrupt. In 1959 a California state legislative committee found that some judges took long vacations, worked short hours, refused to accept assignment to cases they found unpleasant or dull, failed to appear for scheduled trials and even took the bench while obviously under the influence of alcohol. One judge was discovered to have collected more than \$33,000 in salary for nine mornings of work in two years. Yet, despite such offenses, in nearly a hundred years there had been only two impeachment trials of judges in California.

Recently, however, action has been taken against judges who have miscarried justice. In June of 1962, New York Supreme Court Justice J. Vincent Keogh was convicted of accepting a bribe and was lat-

er sentenced to two years' imprisonment. The sentencing judge said that "the motive for the corrupt effort to interfere with justice was venality and greed," and that Keogh's actions "cast a shadow upon the administration of justice." Less than a year later, in February 1963, another New York judge, Louis L. Friedman, was removed from the bench because of "unethical conduct."

Although God's Word instructs not to "be partial in judgment," and to "hear the little one the same as the great one," racial prejudices have caused many judges unwisely to ignore this counsel. The color of one's skin and his social status all too often affect the judgment that is rendered. Concerning this situation the New York *Times* of June 6, 1964, editorialized: "Incredible as it sounds, it took five years and three Supreme Court decisions for the [National Association for the Advancement of Colored People] even to get a hearing in Alabama. Once the Supreme Court of Alabama simply refused to comply with a Federal ruling; another time it held the case for more than a year without any action."

Many judges have also let sentiment or prejudice make them not so wise when Jehovah's witnesses have appeared before them concerning their right to refuse blood transfusions. Instead of "fearing God" by respecting their Scripturally founded reasons for abstaining from blood, judges have granted court orders forcing blood transfusions on Jehovah's witnesses. (Lev. 17:14; Acts 15:28, 29) For instance, in September 1963, Judge J. Skelly Wright of the United States Circuit Court of Appeals at Washington, D.C., shoved aside the legal guarantees of personal freedom and ordered that blood be administered to Mrs. Jessie Jones against her will. And just this past June the New Jersey Supreme Court

forced Mrs. Willimina Anderson to receive a blood transfusion.

In striking contrast to such unwise overruling of one's religious convictions was the course taken by Judge Bernard S. Meyer, of the New York Supreme Court. When Jacob Dilgard refused to accept blood on religious grounds, the lawyer arguing for compulsory blood transfusions said, among other things: "The Penal Law says that a person may not take his own life, and it seems to me that Jacob Sr. here is just about in the situation of taking his own life by making his decision not to accept the blood after the explanations that were made to him regarding the necessity for it."

However, Judge Meyer, who was not swayed by this emotional appeal, ruled: "I cannot agree that the final analogy which you draw is applicable, because there is always the question of judgment involved as to whether or not the medical decision is correct . . . There is no question, I take it, in anybody's mind that this man has been completely competent at all times when being presented with the decision that he had to make and in making the decision that he did. That being so, I would decline to make any further order directing that blood be administered. In other words, I would deny this petition."

There is no question that it is a difficult thing for a judge to act wisely. Since there is little control over his hours, his industriousness or his thoroughness, he needs to discipline himself to keep well informed and to give his best. This includes maintaining moral strength to withstand the pressures exerted by dishonest men. He must be 'trustworthy, hating unjust profit,' but, at the same time, impartial and unprejudiced, not allowing personal feelings to affect his judgment. How apparent it is that for a judge to be truly wise he must make decisions in the fear of God!

Are *all* Religions that Use

IN MANY places in the world when a visiting minister calls at a home, the householder will say: 'I have my own religion, but come in anyway, for if it is the Word of God, what you say must be good. I respect all religions.'

This is a commendable attitude in that it shows interest in spiritual things and a respect for the Word of God, the Bible. However, it would be well to ask: When someone quotes scriptures and preaches from the Bible, does that always mean he is teaching the truth of God's Word? Let us look further into this matter in order to ascertain whether all religions that use the Bible are good.

The Source of Truth

Jesus Christ and his apostles accepted the Bible as the word of God and relied upon it as the truth. "Your word is truth," Jesus said in prayer to his heavenly Father. And the apostle Paul affirmed: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." So in order to determine whether ideas are true or not, one should go to the Bible to find out if they are in harmony with what it says. In this way things are set straight; one learns what is the mind of the "God of truth" on matters. —John 17:17; 2 Tim. 3:16; Ps. 31:5.

The apostle Peter, in stressing the importance of listening to God's Word, emphasized its prophetic value, and said: "You are doing well in paying attention to it as to a lamp shining in a dark place . . . For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." There is no question about it, the Bible is inspired of God and contains the truth! —2 Pet. 1:19-21.



Do all that preach from the Bible teach the truth? How can a person know?

Misuse of the Scriptures

Is one to assume, then, that anyone who preaches with the Bible in hand and cites scriptures is preaching the truth? No, for one can misuse the Bible; he can fail to handle it aright. For this reason the apostolic encouragement is: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, *handling the word of the truth aright.*" So while a person should listen when another speaks to him from the Bible, he should, at the same time, examine to make sure that what is being taught is correct. —2 Tim. 2:15; 1 Thess. 5:21.

A true minister of God will welcome this sincere examination of the message that he preaches. The account in Acts chapter seventeen indicates that the apostle Paul was pleased by such an investigation. Complimenting those who checked up on what he taught, the record says: "Now the latter [ones in Berea] were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, *carefully examining the Scriptures daily as to whether these things were so.* Therefore many of them became believers." —Acts 17:11, 12.

Yes, the Bereans knew that just the quoting of scriptures did not make Paul's teaching right. They wanted to be sure

that it was not just the Word of God being used, but that Paul was actually teaching the truth as set forth in that Word. It is vital that you follow this same noble example of the Bereans. Why so? Because there is the possibility that the one who may speak to you from the Bible will twist the Scriptures, applying them in such a way as to propagate false ideas.

An outstanding example, to show that what a person says cannot always be accepted merely because he quotes from the Bible, is found in the account in Matthew chapter four. There it says: "Then the Devil took [Jesus] along into the holy city, and he stationed him upon the battlement of the temple and said to him: 'If you are a son of God, hurl yourself down; for it is written [in the Bible at Psalm 91:11, 12], 'He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone.' '"—Matt. 4:5, 6.

Now, what did Jesus do when Satan quoted the scripture from Psalm 91:11, 12 and tried to induce Jesus to commit suicide by hurling himself from the battlement of the temple? Did he reason: 'Well, that is the Word of God and so it is proper that I should pay attention to what Satan says and follow this teaching'? By no means! He realized that the Devil's knowing and quoting the Scriptures did not make his teaching right. Scriptures can be misused, and Jesus showed that this is what Satan was doing when he answered: "Again it is written, 'You must not put Jehovah your God to the test.' '"—Matt. 4:7.

Therefore, it should not surprise us that even today there are false teachers who, like Satan the Devil, twist the Scriptures. "Satan himself keeps transforming himself into an angel of light," the apostle Paul observed, and "it is therefore nothing great if his ministers also keep transforming themselves into ministers of righteous-

ness." And the apostle Peter noted that in the inspired Greek Scriptures there "are some things hard to understand, which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction." Yes, the penalty for those who misapply and twist the Scriptures is death.—2 Cor. 11:13-15; 2 Pet. 3:16.

Due to the terrible consequences of misusing the Scriptures, there is every need to be alert and to test to make sure that what you are being taught is the truth of God's Word. The apostle John impresses this responsibility upon truth seekers in his warning: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

Not All Religion Is Good

So it is apparent that one's being brought up in a particular religion and reading the Bible regularly does not in itself make his worship pleasing to God. Many in the first century belonged to Judaism, and Scripture reading was their habit. The apostle Paul noted that, in the synagogues, the Bible was "read aloud every Sabbath." And on one occasion Jesus Christ told some Jews: "You are searching the Scriptures, because you think that by means of them you will have everlasting life." Yet, despite their regular Bible reading, those Jews opposed the ministry of Jesus and the apostles and fought fiercely to stop them from preaching Scriptural truths to the people.—Acts 13:27; John 5:39.

But why did those Bible-reading Jews oppose the truth? Why were their beliefs out of harmony with God and his Son? Jesus explained when he said to them: "You have made the word of God invalid

because of your tradition." Yes, the Jews misapplied and twisted the Scriptures to suit their own convenience and wishes. For this reason Jesus applied the words of Jehovah's prophet Isaiah to them: "This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines."—Matt. 15:1-9.

In particular, those Jews desired release from political bondage to Rome, and they longed for the coming of the promised Messiah to accomplish this. This was their fervent wish, and even though the Scriptures clearly showed that their Messiah must first come as a sacrificial lamb to provide a ransom, they had eyes only for the prophecies relative to his second presence in Kingdom power. So when Scriptural evidence was presented that Jesus was actually the Messiah, they stubbornly refused to examine it, and even plotted his death.—Dan. 7:13, 14; Isa. 7:14; 9:6; 53:3-12; Mic. 5:2.

After Jesus was put to death, many zealous Jewish religionists continued in their persecution of his followers. One such Jew wrote: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." This man was Saul of Tarsus. Although Bible reading was a regular feature of Judaism, traditions had blinded Saul to an accurate understanding of the Scriptures.—Gal. 1:13, 14; Rom. 10:2.

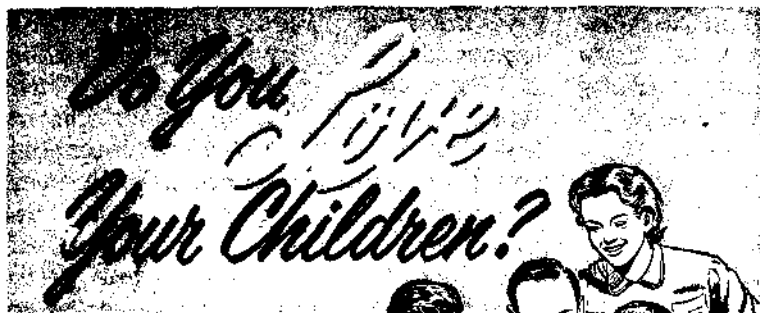
It is noteworthy, however, that when Saul heard Bible truths explained by Ananias of Damascus, he did not say: 'Well, I

have my own religion, and what's good enough for my father is good enough for me.' No, but he realized that merely having and reading the Bible were not sufficient—accurate knowledge and understanding were also necessary. So on examining the Scriptural evidence, Saul changed his religion and became a footstep follower of Christ, known as the apostle Paul.

What to Do

Should someone call at your house with Bible in hand, then what should you do? The wise and kind thing would be to listen to the message he brings. Ask questions and endeavor to ascertain whether he is actually teaching the truth of God's Word. Do not hesitate to take the noble course of the Bereans and check up on what is said. If the Jews had done this in the first century, rather than stubbornly clinging to their traditional views, they would not have rejected the Messiah. Today there is the danger of making a similar tragic mistake. Bible prophecies relative to Christ's second presence are now in the course of fulfillment, and it is to your everlasting welfare to understand their meaning properly.—Matt. 24:3-14; Luke 21:7-32; 2 Tim. 3:1-5; 2 Pet. 3:3, 4.

But if it seems to you that the caller is twisting or misapplying the Scriptures, do not abruptly turn him away. That is not the Christian thing to do, for his very life depends upon obtaining an accurate understanding of the truth. So follow the Christian example of Priscilla and Aquila, who, after listening to Apollos preach from the Bible, "took him into their company and expounded the way of God more correctly to him." Yes, not only is it our obligation to make sure of what is right, but we are obligated to assist others to know the truth also.—Acts 18:26.



THE ability to have children is one of the most pleasurable gifts the Creator has given mankind. They can be a source of genuine happiness to parents. Their sunny dispositions, trusting natures, ever-present curiosity, boundless energies and deep affection are qualities that make them truly lovable. When small, their chubby hands invite hugs, blow kisses to you and cling to you with affectionate dependence. When there are children, marriage takes on greater meaning. But while it is natural for parents to love their children, you must realize, if you are a parent, that there are many ways you can fail to manifest love while imagining that you are loving them.

It has been said that children should be seen and not heard. In our day, however, they are definitely seen, heard and often greatly feared, bringing sorrow and anxiety to their parents. Very frequently this situation is traceable to the fact that some parents, thinking that they are loving their children and wanting to make them happy, excessively indulge and spoil them, only to find that they become even more demanding and troublesome.—Prov. 17:21.

Many parents are confused as to their proper role by reason of the great volume of "expert," though contradictory, advice.

The greatest authority, however, is the Creator himself; and his counsel remains unchanged and dependable, for the principles he established are as workable today as when first given. He counsels parents to spend much time with their children, building up moral values and disciplining them in righteousness while the children are still in the tender and formative years. He recognizes that the foolishness peculiar to youths is but the inheritance of imperfect

tendencies from the parents, and that the rod of correction or parental authority has to be exercised to drive it away. Children will rarely grow up to be good on their own. They have to be trained to conform to godly principles.—Prov. 22:6, 15.

Spend Time with Them

When the people of Israel were a people for God's own name, the care of their young ones was no small matter in His eyes. Parents were commanded to supply not only for the physical but, more importantly, for the spiritual needs of their children, and this on a daily basis. (Deut. 6: 6-9) The main responsibility for such training was placed on the shoulders of the father, and his role is just as important in this atomic age. He cannot treat this obligation lightly without inviting sorrow. One who constantly meets his child's questions with: "Why ask me? Go ask your mother," reveals a reluctance to assume his proper place in the household, and he must answer to God for such neglect. He may even have to answer to the local law

authorities when his child becomes delinquent. On the other hand, those who truly love their children will gladly undertake the job of training them, drawing upon the able assistance of their wives.

Since the hours a man has to spend with his family are so limited, he must make the time he does have with them count. By always being kind and approachable, he establishes a lasting place in the hearts of the children, and they eagerly look forward to his homecoming. Nor does he disappoint them on such occasions on the pretext of fatigue after the day's work. He understands their need of constant assurances of his love for them. He makes their problems his problems. When they want to have some toy fixed, or to get answers to their questions, he does not turn them away with: "Don't you see I'm busy?" He knows that his role of father, properly discharged, is vital to their proper emotional development.

Children also need the love, warmth and association of their mothers, if they are to learn to be sympathetic, understanding and compassionate. Since they must of necessity spend so much time with her, the influence for good or bad that she has over them is immeasurable. If she selfishly packs them off to the movies or out onto the streets or into someone else's home, they will tend to become indifferent and unloving toward her in later life. But when she shows herself ever ready to lend a sympathetic ear to their little problems, they will love her for it. Everyday happenings around the home, such as cleaning, cooking and plans for marketing, can become real springboards for daily sessions of training that are the more effective in that they are not recognized by the youngsters as actual training.

The test of how much genuine love and interest the parents have in their children is in how they spend their leisure time. Is

it with or away from their children? Many parents in Western lands adopt the custom of hiring baby-sitters to care for their children while they go out for an evening of relaxation. Now, surely every couple enjoys an occasional evening on their own, but when baby-sitting arrangements become a habit, it is time for serious reflection. When parents go out to have their fun away from the children they are in fact demonstrating that they want to be rid of their children for a time. How much more loving and mature on their part to schedule and engage in programs of relaxation that can include the entire family, thus drawing the family even closer together! When a couple marry, they forfeit certain freedoms of bachelorhood for each other's company. So, too, parents must relinquish certain freedoms of childless couples for the rewarding companionship of their children.

Practice What You Teach

Loving parents also make use of the time spent with children to inculcate in them godly principles for practical use in the future. Those preschool years are the only ones during which they can mold and shape the young intellects without distraction from outside influences. It is important to realize that demonstration is a vital factor in teaching. If principles are to be understood and applied by the child, he must see them practiced by his parents. If the child is to be honest and truthful, he must be truthfully dealt with at all times—no lies, not even "white ones." If he is to respect the privacy and possessions of others, his also must be respected. Only when they hear "I'm sorry," "Please" or "May I?" from their parents will children be encouraged to imitate such a considerate attitude toward others. During the six days of the week they should see the same Mom and Dad that they see at the place of

worship on Sundays, if they are to be truly consistent and not hypocrites when they grow up.

Literal gifts should not be so frequent as to become commonplace, and the children should be aided to understand that gifts are not given from selfish motives, such as bribery for good behavior, or expecting something in return. Gift-giving should be out of love and appreciation. It follows that the gifts themselves should be practical and sensible, and not just useless, shiny baubles. Thus children begin to learn about and appreciate the gifts of the Creator, including the priceless one of life itself.

Responsibility for themselves and their actions is something that children should be taught at an early stage. They need to be trained to pick up and put away their toys, clothing, and so forth, and to take the just consequences of their treatment of other people. And since it is work, not play, that breeds responsibility, they should be assigned jobs to do in and around the home. Only when they have learned the value of hard work can playtime be really appreciated by them. It should be noted that in countries where children seldom have time for play they usually grow up to be dependable and responsible adults. Those, on the other hand, with too much idle time, much of it on their own or in company with other juveniles, get into trouble and resent being asked to engage in any useful occupation. The child who is trained to be responsible will have more self-respect and more respect for others also.

If parents will encourage their children to work for and earn the things they really want, the youngsters will attach much greater value to them. A boy whose heart is set on getting a bicycle will appreciate it all the more and give it the better care if he has to save for it out of his own

funds. Contrariwise, something easily acquired is also lightly esteemed. Wise parents will enjoy the satisfaction of knowing that they did not rob their child of the pride he can feel in doing things for himself.

The most valuable training that parents can give their young ones is to afford them the right example in relationship to God—especially in the matter of prayer. Parents cannot pass this responsibility on to others. They must shoulder it themselves. And for this training to be truly effective, prayer must be a united, daily, family occurrence. Children who observe their parents humbly approaching God for mercy and guidance will be encouraged to duplicate their course with happy results. Prayerful children are not likely to be problem children.

Discipline with Love

Often admonition and reason will not suffice for children. Sometimes only physical punishment will adequately impress a lesson. In all fairness to the child he should know what to expect for disobedience. Children of inconsistent parents are kept wondering whether the parents really mean what they say. If from experience the child learns that his parents mean *exactly* what they say, then he will the more quickly obey and respect parental wishes. Parents, of course, do not have to go to the other extreme of having rules like the laws of the Medes and Persians, which never changed. For best results they should operate in accord with the just principles set out in the Bible.

Punishment, whether physical or otherwise, must always be just, commensurate with the wrong committed. It will tend to be unduly severe if administered while under the undue influence of anger. The child should clearly understand why there is punishment. Parents must be united in

disciplining their offspring. It is useless for one parent to be firm while the other is weak, for one to punish while the other consoles. This only awakens in children the idea that they can pit one against the other, dividing parental forces to their own advantage. Especially the oversympathetic mother must be on guard against undermining the firm action of the father, for in doing so she may be endangering the maintenance of proper law enforcement in the household.

Parents will not want to be harsh, over-critical, or expecting more than the child can give. Fathers in particular are admonished not to be 'irritating their children, but to go on bringing them up in the discipline and authoritative advice of Jehovah.' (Eph. 6:4) After all, they are still children and should be treated as such. A wise father will call to mind how badly he felt when, as a boy, he was unjustly or excessively punished. The more frequent penalty for disobedience is likely to be, not corporal punishment, but, rather, denial of some special treat or privilege. Such a denial does not involve anything essential to the child's health and physical well-being, but it does bring home to the young mind the need for adhering to parental rule.

One person has likened a child's mind to a bank—whatever you put in, you get back in ten years, with interest. Loving parents will, therefore, be concerned about what they allow to be poured into the minds of their children. They will want to deposit good, clean thoughts and just principles that will in the future bring them dividends as they observe their children grow into mature and godly men and women. It is therefore appropriate to supervise the television programs and movies watched by their children, as well as the radio programs heard by them. Books will

be carefully selected. Above all, they will want to make sure that the companionships of their children are such as will not tear down all the good training received in the home. The minds of their young ones should be viewed as a garden plot. Good seed should be sown and given opportunity to take root and produce healthy plants before being exposed to the ravages of weeds.

For parents who show more concern for amassing material goods and supposed future security for their children than for their mental and spiritual well-being, there is the authoritative advice voiced by Jesus: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?" "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 6:25; 4:4) How important, indeed, to furnish your children with a training that will enable them to 'go on progressing in wisdom and in physical growth and in favor with God and man'!—Luke 2:52.

Do not feel that it takes too much time and attention, or that it is beyond you. With the right mental attitude, born of your sense of proper responsibility toward your children, you can be a real companion and educator of your children. In your increased dealings with them you will encounter much of natural comedy and the element of surprise. It will thrill you to see them make progress. It will bring a deep sense of satisfaction to know that you have started them off right on life's difficult pathway. And unlike neglected children, yours will continue to value and seek your companionship even as you grow old—a fitting reward for your genuine love for your children!

"CITY WOULD LIKELY LOSE COURT FIGHT OVER CHURCH"

THIS remarkable headline appeared in the *Victoria Daily Times*, Victoria, British Columbia, Canada, on June 12, 1964.

But why would the City want to fight over a church? At a time when lawlessness and delinquency are serious world problems, how could responsible city fathers try to fight an institution that can have an important influence in overcoming such difficulties?

The place of worship in question was a proposed Kingdom Hall of Jehovah's witnesses, which the Victoria congregation desired to build on a lot on Joan Crescent, near Fort Street. The Advisory Planning Commission of the City of Victoria had recommended that the building be permitted both because it was structurally suitable and because of the good experience it had had with Jehovah's witnesses when an earlier Kingdom Hall was built. The Planning Commission said in its report to City Council: "The applicants indicate their willingness to cooperate fully with the City with the aim of creating a development which will blend with the residential character of the district. Based on the experience in dealing with this body when the Shelbourne Street Church was in the planning stage, the Commission feels confident that they will fulfill their promise."

In spite of this recommendation the City Council twice turned down the application. A third application for a permit was made in June 1964, and this time the careful preparation and the appearance of the Society's attorney made it clear that legal proceedings were contemplated if necessary. The *Victoria Daily Times* warned: "Victoria may be heading for the national spotlight as the next battleground in the Jehovah's Witnesses sect's battle for religious freedom. The stage may have been set this morning for an encounter in the courts."

With this possibility facing it, the City Council called in its legal adviser, Mr. Terence O'Grady, Q.C. The brief for Jehovah's witnesses showed that the zoning regulations state: "Churches shall be permitted on approval of the application and plans by the City Council." Some City officials seemed anxious to refuse the approval, as they had done on two previous applications.

The *Victoria Daily Times* reported the discussion in its issue of June 12, 1964: "City solicitor T. P. O'Grady Thursday warned Victoria city council it stood an excellent chance of losing

any court battle with the Jehovah's Witnesses over its right to build a church on Joan Crescent.

"He said the city's bylaw was clearly discriminatory and, in his opinion, would be thrown out by the courts if taken there by the sect. In addition, he said council would inevitably be tarred as an opponent of civil and religious rights . . . 'there is no doubt in my mind this section (of the bylaw) is completely invalid.'"

The *Times* report continues with Mr. O'Grady's comments: "He also gave aldermen a simple warning of the side effects of any court battle with the sect. 'You are dealing here with an applicant—and I must be candid—that has demonstrated itself a determined litigant which the courts have viewed with sympathetic eyes because of the civil rights aspect.

"'Anyone who chooses to enter the lists in court against them is apt to be painted in the colors of a person opposed to civil rights.'"

It is certainly refreshing to see a lawyer of this kind speak up so clearly and honestly in favor of what is right regardless of what the City Council may have preferred.

In spite of Mr. O'Grady's good advice the City Council delayed till July 10, by which time the congregation of Jehovah's witnesses had submitted formal plans and demanded the permit. Formal demand for the permit is the last step before going to court. Would the City fight the permit? Or would it do what is right and what its own legal adviser indicated?

The *Times* report gives the answer in a headline: "SECT WINS OKAY FOR NEW CHURCH."

"Victoria city council Thursday threw in the towel in its fight to prevent the Jehovah's Witnesses sect from building a church on property it owns on Joan Crescent . . . aldermen voted in favour of permitting the church subject to the usual approval of building plans by the city inspection department."

The good reputation that Jehovah's witnesses have built both with the Planning Commission and with the courts of Canada all helped to overrule local prejudice and to achieve a fair and just result. Jehovah promised his servants, "I shall make you people to be a name and a praise among all the peoples of the earth." (Zeph. 3:20) How glad earnest Christians can be to see in these matters how faithfully Jehovah fulfills his promises!

UNVEILING THE SECRETS OF *The Clouds*

HAVE you ever lain on your back and watched fluffy clouds move lazily across the sky? It is a fascinating sight. Clouds have a distinctive beauty and grace, and their constant movements make the sky an ever-changing wonder. But man's feelings toward clouds vary greatly. In times of drought people have prayed for them and anxiously watched for them to appear on the horizon. On the other hand, during times of flooding they have longed for them to move on.

Although clouds are a common sight, the average person knows very little about them. Some persons look at them with fear, thinking that gods cause the storms that accompany clouds or that a witch doctor has the power to cause them to form and bring rain. But what about yourself? Do you know what clouds are, how they are formed and how a thundercloud differs from other types of clouds?

It was toward the end of the nineteenth century that scientists proved that visible droplets of water can form in the air only



By "Awake!" correspondent in Morocco

when they have something around which they can form. In the laboratory pure water vapor was mixed with pure air, but when this mixture was cooled to the point where condensation normally would take place no condensation occurred. In other words, no clouds formed. A slight change in this experiment, however, produced striking results. Upon their injecting tiny dust particles into this cooled mixture of water vapor and air, a cloud was formed. Now, what does this prove? That clouds consist of tiny droplets of water that condense around particles of dust.

Have you ever noticed the specks of dust that can be seen floating in the air when a shaft of bright sunlight enters a room? Ordinarily you do not see those specks because they are so small, but in a dimly lit room a bright ray of sunlight can make them very noticeable.

Most of the dust floating in the atmosphere comes from the earth. Winds are constantly sweeping up fine, dry particles of soil into the atmosphere. Volcanic ash from eruptions and smoke particles from natural and man-made fires all contribute to the dust existing in the air. Some of it also comes from outer space. Millions of meteors bombard our atmosphere every day, only to burn out and leave their debris scattered in the air.

Formation of Clouds

The action of the air has much to do with the formation of clouds. Air at lower

levels is warmer and lighter than air at higher levels, with the result that the lower air rises. As it does, it creates powerful up-moving currents. This warm air carries with it a great amount of invisible water vapor that it had absorbed as water evaporated from bodies of water and moist earth. When the air currents reach the cold upper levels of the atmosphere, they cool. Unable to bear their water burden any longer, they give it up as countless millions of tiny globules of water condense around specks of dust. Thus the rising column of moist, warm air becomes one of the many types of clouds. Now, when this air does not rise, but is cooled at the ground level, the result is fog. Fog is nothing more than a low-flying cloud.

As might be expected, different circumstances can cause different types of clouds to form. Back in 1803 a British chemist, who was a keen student of clouds, gave Latin names to the different types of cloud formations. His names are still in use internationally. Clouds of fine, fibrous texture he called *cirrus*, which, in Latin, means "a tuft of hair." These are high clouds of generally white appearance that are arranged in bands. They are the loftiest and fastest moving of all types of clouds, reaching an altitude of ten miles and speeds of perhaps seventy-five miles per hour. When looking at such clouds, did you ever have the disquieting sensation that you were flying or sliding under them at high speed? The fast movement of such clouds is the cause of this sensation. You can experience the same sensation when watching clouds move swiftly past the moon at nighttime.

Cumulus means "a pile" in Latin, and the name is aptly applied to cloud formations that are great billowy masses piled on top of one another like whipped cream. That is the way they appear when you fly above them in an airplane. Such clouds

take on very interesting shapes, forming giant mounds, domes, towers and, to imaginative persons, the shapes of men and animals. They are surprisingly heavy. A big one can weigh as much as 100,000 tons. The most frequent altitude for these clouds is between 3,200 and 6,500 feet.

To the type of clouds that form a thick layer that spreads over a great area, the Latin word *stratus* has been given. The word means "a layer." Because these clouds are spread out to such a great extent, no meaningful figure can be given as to their weight. They float from a few hundred feet above the ground to an altitude of two or three thousand feet. They are simply a high-level fog. The *stratus*, *cumulus* and *cirrus* clouds are the main cloud formations, but there are many variations of these principal types that are given other designations.

The Thundercloud

The great masses of ominously black clouds that we often see on the horizon and that quickly spread over the sky are known as thunderclouds or *cumulonimbus*. The blinding flashes of lightning, deafening claps of thunder and torrential downfall of rain that accompany them give a person a feeling of smallness and weakness. The thundercloud is so impressive that some people have, for ages, associated some of their gods with the thunder it produces. The book *Standard Dictionary of Folklore, Mythology and Legend* states: "Thunder was conceived as a powerful god by the ancient Peruvians. White llamas were sacrificed to him and sites struck by lightning became sacred. Today the thunder god is still worshipped in Peru and Bolivia as Santiago (Saint James) who has taken in most of his attributes."

A thundercloud is born when warm air near the ground surges upward in a great current. It speeds upward until the cold

temperatures of high altitudes transform its water vapor into billions of tiny water droplets. A cloud is formed that grows with great rapidity. A current of air rushes up into the newly formed thundercloud at a speed of about sixty miles per hour. This air turbulence is characteristic of a thundercloud. Because of such air action you may, at times, feel a strong breeze before the storm starts. Here in Morocco, as in many other countries, a breeze in the wintertime often indicates that rain is coming, and soon. Sometimes the current of air flowing into the thundercloud is sufficiently strong to counteract the wind that is pushing the clouds. This results in a calm before the storm.

A well-developed thundercloud can push its massive head as high as 39,000 to 49,000 feet. In such clouds almost all kinds of weather are manifested—rain, snow, hail, wind and lightning. As the storm begins, lightning flashes across the sky, followed by a clap of thunder. The clouds light up intermittently like an old, defective neon sign, and then comes the rain. What a downpour that can be! It can drench an area of a few miles with 100,000 tons of water in a matter of minutes.

It was during the years 1946 and 1947 that scientists showed that the thundercloud is more than just a mass of water droplets. Instead, it has a complex structure. Its interior might be compared to an immense honeycomb, for it is made up of many cells or units that are separated from one another by walls of comparatively calm cloud. A large thundercloud may spread out over a distance of 250 miles, but within are these many cells that may be only three miles wide. Actually, each of the cells makes its own storm, and each produces its own lightning, thunder and rain. Many of them may be raining at the same time. Some may be just beginning, while others are in the middle of their

rain cycle, and still others are finishing the cycle.

The last stage of a thunderstorm is marked by a gentle drizzle that lets you know that the rain is about over. At this point the thundercloud develops its familiar anvil-shaped top. With this understanding of how a thundercloud is constructed, a person should feel free of any superstitious fear of it. A thundercloud is not an evil spirit or a god. Instead, it is a very natural thing that automatically takes place in the atmosphere when conditions are right.

Droplets of Water

Clouds are great collections of water droplets. Since water is much denser than air, you may wonder how great cloud formations that weigh hundreds of thousands of tons because of the water in them can float on the air. It would seem that the water droplets that form the clouds would fall, and so they do, but because of their small size and the air resistance they encounter, they fall very slowly. Very little progress is made by them as they fall because of upward movements of air that push them up. When enough of them finally get together to form a large raindrop there is sufficient weight to overcome this upward action of air currents.

What actually causes rain is still one of the most perplexing problems that confront the scientists who study clouds. It is not easy to explain how perhaps a hundred million droplets of water come together in a cloud to form a raindrop. Neither is it clear why these droplets that form clouds do not form raindrops in all clouds.

One of the theories that attempts to explain the formation of raindrops claims that many clouds fly high in the atmosphere, with the result that their tops have

temperatures below minus 10° C. Here a great many droplets become supercooled, which means that somehow they are cooled well below the normal freezing point of 0° C. or 32° F. When supercooled, the droplets are in a very sensitive state. The freezing of just a few droplets will cause the others in the cloud to freeze. From this discovery began the experiments of seeding clouds with dry ice or silver iodide crystals. When this was done in 1946 with a supercooled cloud at 14,000 feet to confirm the laboratory experiment, the cloud turned into a snowstorm.

It is theorized that rain begins when some of the ice crystals in high-flying clouds pick up supercooled droplets that cause them to grow in size. When they reach warmer air, they melt and cause raindrops. This theory, however, does not explain the heavy rains in tropical regions. The clouds there are too warm to contain supercooled droplets and ice crystals. Another theory claims that some droplets are

larger than others and begin to fall, and as they do they pick up other droplets until they become large enough to fall to earth as raindrops. Regardless of the many theories that attempt to explain the formation of raindrops, the fact remains that clouds drop refreshing rains upon the earth that beautify it and benefit mankind. They are part of a marvelous cycle that has functioned smoothly ever since it was started long ago by the Creator.

Despite intense scientific study, there is much that has yet to be learned about clouds. The Biblical question that was true in the days of Job, more than 1,600 years before the Common Era, is still true today. "Indeed, who can understand the cloud layers?" (Job 36:29) No one among men fully understands them. Yet because some of the secrets about clouds have been unveiled you can look at them with greater understanding and appreciation of the important role they play in making our home, the earth, a beautiful and fruitful place.

Opposition Against the New

● When a new invention came out, especially during the seventeenth through the nineteenth centuries, those who believed their business or trade was endangered would fight against the new. If laws failed to stop the new, the opposers would take direct, even violent action, as L. Sprague de Camp states in *The Heroic Age of American Invention*: "Charcoal burners destroyed Dudley's coke furnace in the 1620s. When the French physicist Denis Papin undertook in the 1690s to build a boat driven by paddle wheels, a mob of Rhine soldiers destroyed the boat and would have lynched Papin if they could have caught him. In the 1820s, Scottish compositors secretly battered the stereotype plates invented by Gobrecht and ruined the inventor.

"In the seventeenth and eighteenth centuries,

some Englishmen tried to set up water-powered sawmills, such as were known on the Continent since Roman times. Mobs of hand sawyers, fearing that their bulging muscles would become obsolete, destroyed the mills. During the same period, other mobs wrecked Hargreaves' spinning jennies and Thimmonier's sewing machines. Sailing-vessel captains rammed Fulton's steamboats in hope of putting him out of business. Steam-locomotive drivers sabotaged the electric locomotive invented by the Scotsman Robert Davidson in 1838. Charles Welch, an inventor of coal-mining machines in the late nineteenth century, had to stand guard over his machines with a gun to keep the coal miners from wrecking them." Even in the twentieth century, strikes to thwart automation are common.

EFFORTS AT

ECONOMIC COOPERATION



COOPERATION, of one form or another, is as old as the human family. A husband and wife working together to build a home and family unit are cooperating. When several families joined together to clear land or to build homes, they worked together in cooperation. Nations cooperate when they work in alliances and leagues for a common purpose.

It can be said, then, that cooperation is the uniting together for joint operation or action. However, a fundamental part of truly beneficial cooperation is that it must be based on the free will of those involved, that is, the joining together for a common purpose must be voluntary.

As society expanded and the economies of nations grew more complex, efforts at economic cooperation among individuals were seen to be advisable in many lands. No longer did the overwhelming majority of the people live on the land, grow their own crops or build much of what they needed. The "Industrial Revolution" of a century ago, especially, pulled many off the farm and into the city, away from their source of food and supply. This had a breaking-up effect on the old social order of things and, in many instances, industrial workmen and peasants alike became very poor, especially in Europe. One of the consequences was an extensive emigration from many European countries, with most of the emigrants going to America. From Sweden alone over 120,000 emigrated between the years of 1861 and 1870.

Modern Cooperative

Movement Begins

The living conditions of the poorer classes gave rise to many hoped-for remedies. Socialistic doctrines began to appear. Labor movements arose for the protection of workers. At this time, too, the first economic cooperatives, in the modern sense, began to appear.

One category of cooperatives, called consumer cooperatives, were organizations begun by individuals grouping together so as to purchase the goods and services they needed in larger quantities, thus effecting a saving to each member. These consumer cooperatives operated for the benefit of the average consumer, or buyer. They provided household items, food, fuel and other supplies. Later they extended their activity to cover services such as medical care, housing, credit, as well as other items. At times, cooperatives specialized in one line. On other occasions they combined several lines together.

Other cooperatives were formed, called producer cooperatives, for the benefit of the members who produced products for sale on the market. They helped in the production and marketing of the workers' goods in one or in several fields, such as factories, mills and farms.

It is held that in Rochdale, England, the first modern cooperative really began. There, in 1844, twenty-eight weavers opened a small shop. With a modest beginning of £28 in capital, they purchased a small stock of flour, oatmeal, butter, sugar and candles for the use of their mem-

bers. The objective was to acquire jointly, and as cheaply as possible, such things as they needed in the way of food, clothing and household items. Despite this small beginning, the society prospered. So successful was it that it provided a basis for other cooperative societies that came later.

Interesting are the principles agreed to by "The Rochdale Equitable Pioneers," as they were called. (1) Membership was to be open, with no restriction as to race, sex, religion, politics or other affiliation. (2) Democratic control was to exist, with one vote per member regardless of the amount of capital each invested. This would prevent the wealthy from dominating by having more capital invested. (3) Limited interest was returned on the capital they invested, so no huge profits would be taken out. (4) The savings made from the business were to be distributed periodically back to the members on the basis of their patronage. They would receive a refund in precise proportion to their purchases at the society's store. (5) The cooperative would be neutral in politics, religion and other matters. (6) All transactions were to be made on a cash basis, with ample provision made for depreciation and reserves. The goods would be sold at current prices, which would have the effect of keeping other merchants from charging too much for their wares. Finally, (7) the cooperative would provide information and education continually on the principles and practices of cooperation.

Generally speaking, the cooperatives in most countries have held to these principles, with variations due to local circumstances. However, in totalitarian lands this has not been the case, for there membership is often compulsory and has much to do with politics.

After Rochdale, cooperative societies soon sprang up in many countries. However, in some it was a difficult proposition.

In Sweden, for example, laborers were legally forbidden to form organizations of any sort, but in time the government had to retract such laws. A Swedish writer, Axel Gjöres, a former cabinet minister, said that cooperation "sprang from the people themselves, was born out of the pressing needs of the lower strata to better their everyday conditions and fostered by the growing understanding of the necessity of organized cooperation and the demands of such cooperation."

After tough resistance, cooperative societies got going in Scandinavia in the 1860's. One of the first was a consumers' association at Stavanger, Norway. It came to be called the "Bag Association" because its members had to bring their own bags when they picked up the goods they ordered, which goods were distributed on certain days. In Sweden the small associations were combined into a joint cooperative society in 1899. Since that time it has grown to be one of the country's largest employers, with more than 20,000 employees. Over one-third of Sweden's population now buys their goods through the cooperative association, popularly called "*Konsum*," and the cooperative is responsible for 14 percent of the general retail and 26 percent of the foodstuff trade. In Sweden the cooperative movement has even taken over manufacturing plants to produce some of its goods, thus uniting the consumer and producer cooperative ideas. Additionally, the cooperative runs many restaurants, correspondence schools, insurance businesses and even motion picture production! Little did the Rochdale group realize how their small beginning would develop into the huge business establishment now seen in Sweden!

In Denmark opposition was also strong, but in 1852 the first really cooperative association was formed, the "Fuel Association" in Copenhagen. It had as its ob-

jective the buying of fuel wholesale for distribution among its members. And so, country by country, the idea of cooperative associations spread, until today there are thousands of cooperatives of various types in many countries with memberships running in the tens of millions of persons.

Keeping Market in Check

Cooperative movement supporters say that a foremost objective of the association in modern society is to keep private enterprises in check so these do not charge higher prices. This has meant that in some places the cooperative societies have begun factories of their own and have produced certain goods for sale at lower prices, thus compelling private enterprise to follow suit to meet the competition.

Another check resulted when in many instances the rule that only members were allowed to make purchases was dropped, and anyone was permitted to buy, although only members received a refund at the end of the year.

Another principle of the Rochdale society that has been altered somewhat is the one calling for cash purchases. In recent years many members have been granted credit for some items.

For any cooperative to be of benefit and act as a market check it must operate efficiently and purposefully. Otherwise, consumers would not be able to buy at reasonable rates and would be better off dealing with private enterprises. Of this need a Swedish cooperator, Albin Johansson, retired chief manager of the Cooperative Society of Sweden, had this to say: "A cooperative business that is being managed in a rational way, but is inferior to private businesses in the way of technical organization and rational use of its capital, is of no use to consumers but rather to their disadvantage. It is better that

there be no cooperative business than one that is miserably managed."

Disappointments

Private business enterprises are, of course, expected by their owners to make profits, as shareholders are principally concerned with income. The stated objective of the cooperative establishment is not providing profits on invested capital, but supplying, in the best and cheapest way, that which people need for their use. Spokesmen for cooperatives assert that, if carried on in the right way, the cooperative will never be able to develop into an institution that exploits and impoverishes citizens, but would promote their prosperity. They claim that this movement is the one that comes nearest to the ideal. Many times, however, they have been frustrated and disappointed.

One source of danger has been the baffling winds of politics. The pioneers of co-operation had said that "man was created for freedom and free cooperation," and added that "the government must not, through its legislation, hinder the citizens from, individually or in cooperation, looking after their own interests within the boundaries of justice and morals." But in many countries, such as Germany under the Third Reich, the cooperative movement was squashed. It was incorporated by the Nazis into the Labor Front, and its independence and freedom of movement were lost. Hence, the cooperative failed to exist in the true sense.

In the Soviet Union, as well as in other Communist countries, consumers' associations are found extensively. But there the rules prescribe that part of the net surplus must be used to further the aims of the Communist Party. Also, the rules of the cooperatives are fixed by the government, not by the members. So cooperatives in Communist countries have political

overtones and have the elements of compulsion and outside control, a far cry from what the Rochdale founders originally intended such an association to be.

Some have maintained that cooperatives can become truly effective only if industry and farming, in both producing and consuming areas, are combined. This has been tried, but without real success. Determined efforts are being made to do this in Communist nations. But in so doing, great difficulties have been encountered. It is found that whenever there is governmental regimentation and a brushing aside of freedom, the individual reacts negatively, even though he may not dare show this resentment openly for fear he may be punished.

Where free moral agency is trampled on, or where real unselfishness is not a basic ingredient, then any cooperative enterprise will finally fail. While it is obvious that in totalitarian lands the principles for living and working together have been suppressed for the ends of the State, it is also true, although perhaps not always so obvious, that in democratic lands people are more and more sliding away from what they were at one time professing to do when they began to organize in coopera-

tives. What is lacking woefully is what one of the first spokesmen for cooperative societies said should be present when he stated in the 1880's: "An association like this should, and will, more and more unite the members of the body where they are put to work, they will be more and more drawn toward each other through the bonds of love and peace, there will come more confidence, and a better way of social intercourse will develop where unity and activity will become the incentive on the road to progress."

Although this comes quite near the Biblical principle of loving one's neighbor as himself, still the sad fact remains that this ideal has been lost. Even though the cooperative system in many areas has grown to gigantic proportions, true brotherhood and love have little or no room. Selfishness has taken their place in our day. And without true love, unselfishness, no ideal can be attained.

However, those truly interested in cooperation, perfect cooperation, will look to God's new order of things, where all living will willingly and gladly cooperate for the good of all, and where "the work of their own hands [they] will use to the full." —Isa. 65:22.

How Many Countries?

◆ Have you ever tried to figure out exactly how many countries there are around the globe? Well, if you have, you know that you could come up with more than one answer, depending on how you count. For example, will you put Hawaii on your list because you view it from a geographical standpoint, or will you count it as part of the U.S.A.? And will you count British Guiana, or include it as part of the United Kingdom? Furthermore, how will you group the islands of the sea?

According to one reckoning, there are currently 144 independent countries and self-governing colonies around the globe, and, in addition, there are 65 other colonies and dependent territories governed by various nations. But, remember, those figures change constantly. Zanzibar and Tanganyika recently merged, and Nyasaland has now become politically independent and changed its name to Malawi.

How much better it will be when all mankind, instead of being divided up into rival nations, are united under the righteous kingdom of God!

Zambia

—Nation with a



STRONG CONSTITUTION

THE emergence of a newly independent nation is naturally a time of much jubilation on the part of the majority of the inhabitants, for they see in it the attainment of a long-sought-after goal. It means for them, they feel, at least a greater voice in the managing of their own affairs, and the hope that the future will be that much more prosperous, more satisfying and happy, due to the larger freedoms gained. At the same time the birth of a new nation, like the birth of a child, is often attended by much anxiety and apprehension.

Viewing recent history on the continent of Africa, there are some grounds for this apprehension, for some newly independent countries have developed into one-party states, virtually bordering on dictatorships. Freedom of speech, of press, of political and religious opinion have been put in serious jeopardy and, in some cases, suppressed. Other "births" to independence have been accompanied by the self-destructive pangs of civil unrest and, as in the case of the Congo, civil war. In consequence of this, governments by minority groups, carried over from the colonial days, have hardened in their attitude toward any rapid move to universal suffrage and truly national government.

The new Republic of Zambia, previously known to us as Northern Rhodesia, lying

By "Awake!"
correspondent in Africa

so close to the Congo's troubled Katanga area, was in a conspicuous spot for its entry upon the world stage as an independent nation on October 24, 1964. In addition to having Katanga as a neighbor, there are the independent countries of Tanganyika and Malawi to the north and east, Southern Rhodesia to the south, a focal point of criticism at this time because of its reluctance to agree to immediate majority rule, and, to the west, Portuguese-dominated Angola. These countries in particular are intensely interested in the birth of this latest of Africa's new nations. The success or failure of its venture into independence will no doubt profoundly affect the policies of its divergent neighbors for some time to come.

A Strong Constitution

Dr. Kenneth Kaunda, the first president of the Republic of Zambia, and the ministers of his government have expressed their determination to see to it that the

birth of their people to nationhood will be successful. As a means to that end they have devised a strong constitution. Based to a large extent on the American constitution, it provides for a strong executive presided over by the president, who is both head of state and commander-in-chief of the armed forces.

Enshrined in the constitution are powerful guarantees of the rights of the individual. The first section states: "Whereas every person in [Zambia] is entitled to the fundamental rights and freedoms of the individual, that is to say, the right, whatever his race, place of origin, political opinions, colour, creed, or sex, but subject to respect for the rights and freedoms of others and for the public interest to each and all of the following, namely—

- "(a) life, liberty, security of the person and the protection of the law;
- "(b) freedom of conscience, of expression and of assembly and association; and
- "(c) protection for the privacy of his home and other property and from deprivation of property without compensation."

The constitution then goes on to elaborate on the protection of these fundamental rights and freedoms. For example, section nine states: "Except with his own consent, no person shall be hindered in the enjoyment of his freedom of conscience, and for the purposes of this section the said freedom includes freedom of thought and religion, . . . and freedom, either alone or in community with others, and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance. . . . No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or obser-

vance if that instruction, ceremony or observance relates to a religion other than his own."

Constitution Put to the Test

Naturally such a constitution could not provide protection for persons claiming the practice of religion and yet conducting themselves in a way that was without any respect for law and order and that endangered the lives of others. Thus, when, in the month of July, 1964, the adherents of the Lumpa church, followers of the self-styled prophetess Lenshina, went on the rampage, killing innocent people and ambushing police who went to try to restore order, they put themselves outside the freedoms guaranteed by the Zambia constitution, even though they claimed their actions were provoked by political persecution due to their refusal to vote in the elections.

In striking contrast has been the conduct of Jehovah's witnesses in Zambia over the past year or two. Though under much provocation at times because of attacks on their persons, private property and Kingdom Halls (many of which were burned) by prejudiced persons acting outside the law, they have not retaliated, they have not violently returned evil for evil. Even when an attempt was made to restrict their Christian activity by local bans they did not act illegally. Rather, by acting lawfully in appealing against such unjust treatment, they were able not only to vindicate the propriety of their Christian ministry, but also to provide for an opportunity to test the worth of the constitution in defense of a religious minority.

On February 15, 1964, the Lunda Native Authority in the northern province of the country formulated an order entitled "The Lunda Native Authority Door to Door Canvassing Order." It stated in part that "no person shall canvass reli-

gious opinions from door to door within the Lunda Native Authority area. . . . It is an offence to preach religious subjects from door to door." It was claimed by the said Authority that this order became law by being "proclaimed" in the prescribed manner to the people of the area on March 22 and 24, though some doubts on the legality of the procedure were raised later in the courts.

In view of the fact that this ordinance would directly affect the activity of some thousands of Jehovah's witnesses, virtually the only ones engaged in such public preaching activity, its consequences were of no little moment. And so it was that on March 31, 1964, ten of them were arrested as they were walking along a road after having engaged in their Christian work of preaching the good news of God's kingdom from house to house.—Acts 20: 20.

The ten Witnesses were sentenced to a fine of £5 or two months at hard labor, when they appeared in the local chief's court. Similarly, another thirty-five Witnesses were arrested and charged and sentenced. All the cases were appealed. The appeals of the first ten were heard together. The magistrate hearing the appeal, after carefully considering the evidence against the accused, found the evidence both confused and lacking and insufficient for a conviction, even if the order by the Lunda Native Authority could have been accepted in law. But it was on this point that the magistrate raised the matter of the constitution and pointed out that the law as passed by the authority in question was clearly against the constitution and was therefore invalid. As a result, the ten

accused were released, the cases against them quashed. The appeal of the other thirty-five was likewise successful. It was also subsequently argued that the order made by the Native Authority was *ultra vires*, that is, outside their jurisdiction, and application was made to the governor for the law to be set aside on this ground also.

Jehovah's witnesses in the new country of Zambia are grateful for the fact that the country has such a constitution guaranteeing basic human rights, and that it has men prepared to implement it and defend it on behalf of minorities, rather than

give in to expediency and compromise.

Concern for the rights of others and an appreciation for true and impartial justice are most commendable qualities, and are among those qualities that the Almighty God, Jehovah, looks for in those he would bless with life in his just and perfect new order of things now at hand.

So Jehovah's witnesses living in the Republic of Zambia are also most interested in what may develop with its birth as an independent nation. They, too, desire to see peaceful conditions with justice and protection of fundamental human rights, primarily because such conditions will allow them the greatest opportunity to continue to carry to Zambia's peoples the glad news of God's everlasting kingdom. While they sincerely appreciate the present benefits that flow from the more liberal human governments, they recognize the truth that, at best, these governments are but temporary and must make way for that perfect and righteous administration of Christ the King.

ARTICLES IN THE NEXT ISSUE

- Fads Undermine Faith.
- Ramie—Fabric for Your Enjoyment.
- Enjoy a Cup of Coffee?
- Flames of Religious Intolerance Burn Again in Mexico.

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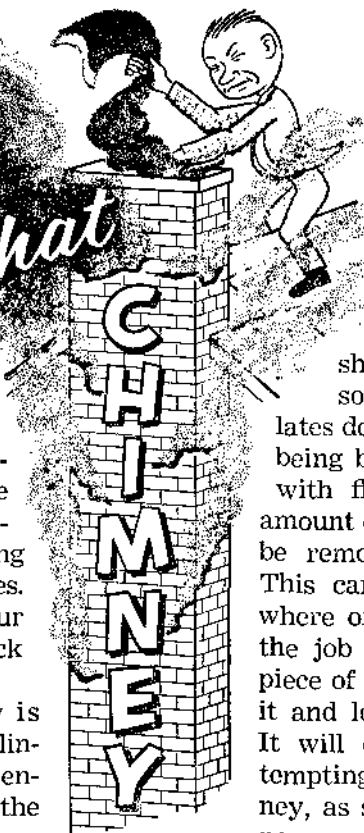
CHIMNEYS are a very important part of the heating plant in homes where winters are cold. But unless they are properly constructed and regularly inspected they can become a fire hazard. Defective chimneys are one of the leading causes for residential fires. Are you endangering your home by failing to check your chimney?

An unsafe chimney is often one that has no lining in the flue or the enclosed passageway for the smoke. The chemical action of the fuel gases on the unprotected brickwork causes a gradual disintegration of the bricks and mortar. A flue lining provides protection from this action. Disintegration of the masonry and the effect of temperature changes can cause cracks in the chimney that can be dangerous. When the large deposits of soot, which collects easily in an unlined chimney, catch fire, the flames may shoot through the cracks and set fire to the house. This has been the cause of many roof fires. In some instances a chimney fire will not go up the chimney but will reverse itself and shoot out into the room where the fireplace is, setting fire to the house. The removal of soot is necessary to avoid such fires.

The inside of a chimney should have a smooth surface so that soot cannot easily

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collect there. Flue linings create such a surface. The linings should be made of fire clay or other refractory clay that is able to resist changes in temperature and the chemical action of chimney gases. The smooth linings will even improve the draft or upward flow of air through the chimney.

From time to time a chimney should be cleaned of its accumulated soot. The rate at which it accumulates depends upon the type of fuel that is being burned. Eventually, even chimneys with flue linings will gather a certain amount of soot. Once a year the soot should be removed if there are accumulations. This can be done by a chimney sweep, where one is available. If you want to do the job yourself, wrap a brick in an old piece of carpet material. Tie a rope around it and lower the brick into the chimney. It will clean the flue satisfactorily. Attempting to burn the soot out of the chimney, as some people do, is not safe. Other persons may try to remove it with chemicals, but the effectiveness of this method is offset by the danger of explosions. The use of a carpet-covered brick is a safe method.

Inspection of a chimney can be done by means of a flashlight lowered into the chimney on a rope, or it can be inspected from the bottom with the aid of a mirror. When inspecting it, be alert not only for soot but also for the nests of birds, squirrels and bats that may have been built during the summer months when the chimney was not in use. These obstructions should be removed. Check for cracks in the flue lining and in the outside brickwork. If the chimney has no lining, and cracks are found in the bricks, and mortar has begun to fall away from between them, the chimney should be rebuilt. It is better to re-

build a chimney than to use one that is unsafe.

A chimney should be built from the ground up, with its weight resting on its own sturdy foundation. If it is an interior chimney, going up through the inside of the house, it will be more efficient than one going up the outside of the house, because it is kept warm. This helps in having a good draft that expels the smoke. The walls of such chimneys need only be four inches thick when flue lining is used, whereas the exterior chimneys should have eight-inch walls. This is needed to protect the chimney from cracking because of winds, storms and frost. The walls of interior chimneys should be thickened to eight inches just below the roof and for the length that is exposed to the weather above the roof.

A space of at least two inches should separate the chimney from all wooden beams, joists and flooring. Never should wood studding or lathing be placed against a chimney. Firestopping material should be placed in the two-inch space between the chimney and all wood construction. This should be a porous, nonmetallic, noncombustible material such as concrete. When a chimney is encased by a wood partition, the bricks should be given a coat of cement plaster.

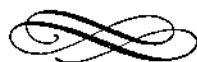
At the roof the chimney should extend at least two feet above the highest part of the roof. If its height is less than this, a ridge of the roof can affect its operation by disrupting the flow of air around it. A down draft can be created, causing a smoky chimney. Chimneys in houses with flat roofs should extend at least three feet above the roof. The higher chimneys are built, the better the draft will be in them. Extending the height of a chimney is usually the best solution for a smoky chimney,

providing that the heating appliance is functioning properly and the chimney is properly designed.

The top of the chimney should have a cap of a noncombustible and weatherproof material such as stone, terra-cotta or concrete. The opening should be kept larger than the flue so as not to hinder the draft. A round flue, incidentally, appears to be the best shape as it presents less friction to the heated gases, which tend to rise in a circular column. They do not fill the corners of a rectangular flue lining, making it less effective. But since rectangular flue linings are cheaper to make, they are more widely used. In neighborhoods where sparks could cause fires, spark arrestors should be installed in the chimney. They should be made of a durable material such as nickel alloy, because they usually are not easily reached for replacement. What shortens the life of arrestors made from less sturdy material is the abrasion caused by hot coals and cinders passing by them in the smoke.

A smoke test should be given a chimney when it is finished and from time to time thereafter to check it for leaks. This is done by burning paper, tar paper, straw or wood at the base of the flue. When the smoke rises in a dense column, cover the top of the chimney by wedging a wet blanket tightly into the flue. Smoke can then be seen coming out of cracks and other flaws in the masonry if any exist. A well-made chimney should show no leaks.

By checking your chimney from time to time and by cleaning it of soot, nests and anything else that might obstruct it, you can keep it in good working order. More than that, the time and effort you devote to caring for it will help protect your home from fire. It pays to check that chimney.



Alerted to Spiritists' Objects

A WITNESS of Jehovah who started a Bible study with a young woman in Yellowknife, Northwest Territories, Canada, reports this experience: "I made repeated efforts to have the husband of this young woman take an interest in our study. However, he resisted and yet remained a courteous host. His wife revealed to me that he had engaged in spiritistic practices from time to time, making use of mediums for everything from job hunting to settling marital disputes. I was not alert to any possible significance of that fact; demonic activity seemed remote.

"In time serious marital disputes began to arise between this young woman and her husband. On two occasions he made attempts on her life and that of the child. We gave her spiritual assistance, much to his anger. She remained living with him. They decided to take a trip back to Italy, and it appeared a reconciliation had been effected.

"On returning from their vacation, this couple brought me a lovely gift, a music box in the shape of a gondolier and ballerina riding on a gondola. He presented it to me and told me it was used in his country to represent 'good luck' in marriage. Despite his spiritistic background, I neglected to attach any deeper meaning to his statement about 'good luck.'

"Soon thereafter I began to get ill. My illness increased in severity until gradually my limbs began to stiffen and finally, my back bent double, I could no longer walk. After repeated doctor's examinations in which nothing could be found physically wrong with me, I was hospitalized for observation and heavily sedated. As a result of prolonged bed rest and heavy weights my back straightened and I was allowed to go home after being informed by the doctors that there was no obvious cause for my distress despite all the exhaustive tests.

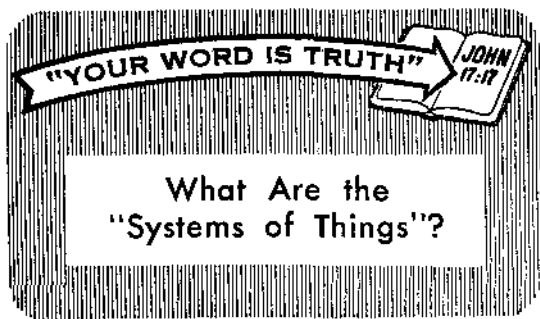
"As I had to remain in bed I had a great deal of time to read, and I began the 1964 *Yearbook of Jehovah's Witnesses* just received. On page 229 of the *Yearbook* I came to the experience from New Britain concerning a sister's illness caused by demonic activity while she was in possession of a 'charm bracelet' with replicas of horseshoes, wish-

bones, and so forth. I immediately got out of bed and ran to my family to read it aloud to them. We all saw the parallel in experiences. Especially did I see it, because I had had three experiences of bed shaking, not realizing what it meant but had attributed it to my illness and possible faintness.

"We determined that something in our home was being used by the demons as a medium for their activities. The gift 'good luck' music box came to our minds at once. Giving the matter prayerful consideration, my husband removed this from the closet in our bedroom and burned it immediately. I began to get well the next day. We traveled to the circuit assembly in the next town and back in the two weeks following this, involving long hours, with absolutely no recurrence of any symptoms of my former illness. The recovery was spontaneous and complete. How grateful I am to Jehovah and to his organization for recording the *Yearbook* experience which alerted us to a 'good luck charm' as a contact for the demons."

In view of what is recorded at Isaiah 65:11, objects expressly made for "good luck" must be regarded as instruments of false religion.

One of Jehovah's witnesses living in California related this experience: "A fellow employee of mine told me how he was awakened at one o'clock in the morning by an 'arm' reaching into his bedroom window to rattle the venetian blinds, in a seemingly determined effort to disturb him. His wife saw and heard the same thing. He and his wife had similar experiences from time to time, but he did not dare tell anyone else about them for fear of being laughed at. I had previously witnessed to him and so he confided in me. Remembering the article in *The Watchtower* of March 15, 1963, on 'Resisting Wicked Spirit Forces,' I brought this man a copy. With great joy he read the article. Immediately he rounded up all suspicious items in the house, anything related to demonism. Among the various items were a Ouija board and his wife's book on astrology. All were promptly hurled into the fireplace and burned. This person has not been afflicted with demon experiences since then, and a Bible study was started in his home."



What Are the "Systems of Things"?

ACCORDING to the *New World Translation*, Matthew 24:3 reads, in part: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" The expression "system of things" translates the Greek word *aión*, which other translations usually render either "world" or "age." Why does the *New World Translation* use "system of things"?

For more than one good reason. The way *aión* is generally used in the Christian Greek Scriptures it is apparent that to render it "age" does not give the right thought. Christians are said to have been delivered "from the present wicked system of things." They could not be delivered from an age unless they died or it came to an end, but they can be delivered from a wicked system of things. Likewise, in writing to Timothy, Paul says: "Demas has forsaken me because he loved the present"—age or period of time? No, but because he loved that "present system of things," its pleasures, materialism, and so forth. Further, to render *aión* as "world" would be to confuse it with *kósmos*, which is correctly rendered "world" in many translations.—Gal. 1:4; 2 Tim. 4:10.

There are a number of systems of things referred to in the Bible, but of the more than thirty occurrences of the word *aión* in the Christian Greek Scriptures more than twenty of them refer to this present wicked system of things. It is the *aión*

about which Jesus' apostles inquired and to which Jesus referred in his illustration of the sower. Its "god" is Satan the Devil.—Matt. 13:39, 40, 49; 2 Cor. 4:4.*

When did this present wicked system of things begin? It began after the Flood when wickedness again entered the earth, at the earliest when Noah cursed his grandson Canaan for his disrespectful conduct. It will come to its end with the battle of Armageddon and the abyssing of Satan and his demons, for then wickedness will be no more upon this earth.—Gen. 9:25; Rev. 16:14, 16; 20:1-4.

There may be said to have been a system of things that began with Abel and continued to Noah and another that related to the patriarchs or family heads of the nation of Israel: Abraham, Isaac, Jacob and his twelve sons. It was characterized by the worship of the one true God, Jehovah; by his direct dealings with certain individuals; by certain animal sacrifices, by a separation from the world and the practice of circumcision.—Gen. 12:8; 17:9-14; 18:19; Acts 7:2-9.

That system of things lasted until a new system of things came into being at Mount Sinai with the institution of the old law covenant between Jehovah and the nation of Israel; which two pre-Christian systems of things and the pre-Flood system of things are doubtless referred to at Colossians 1:26 as the "past systems of things." This system of things associated with the law arrangement was not only a system but also systems of things, that is, it involved a number of systems. Among these were a system of Levites and priests, a system of sacrifices, a system of dietary regulations, a system of prophetic types and shadows, a system by which Jehovah used prophets, a system of tabernacle and temple worship, a system of festivals, of

* This present wicked system of things is also referred to at Matt. 12:32; 13:22; 28:20; Mark 4:19; Luke 16:8; Rom. 12:2; 1 Cor. 1:20; 2:6, 8; 3:18; Eph. 1:21; 1 Tim. 6:17; Titus 2:12.

sabbaths, and a national system of things with a human king.

These systems of things, which began with the making of the old law covenant in 1513 B.C.E., actually lasted until 70 C.E., although coming to their legal end, as far as being recognized by Jehovah God, in 33 C.E. So it is that we read that Jesus Christ "manifested himself . . . at the conclusion of the *systems* of things," and his followers were said to be living when "the ends of the *systems* of things" arrived.—Heb. 9:26; 1 Cor. 10:11.

With the legal end of those systems of things came new systems of things, made possible by reason of the death, resurrection and ascension into heaven of Jesus Christ. These new Christian systems of things include a New Jerusalem, God's capital of the universe, a new temple, of which Christ is the chief cornerstone and all his anointed body members are spiritual stones built upon him as the foundation. Included also are a new high priest, a new sacrifice, one that actually takes away sins, a new law, not inscribed on stone tablets but on hearts, a new mediator and a new covenant. More than that, there are also new systems of knowledge and works required and a new relationship with God, as spiritual sons.

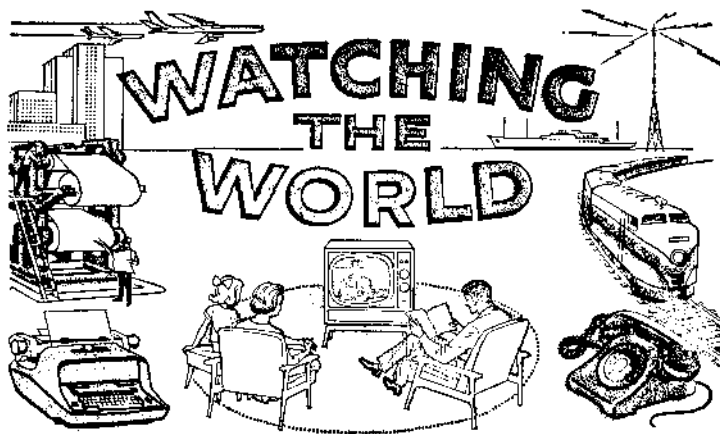
There was, in fact, an overlapping by the pre-Christian and the Christian systems of things. Thus early Christians kept using the temple for their meetings long after it had been rejected and most likely also paid the temple tax. And did not the apostle Paul, on at least one occasion, take a vow that required his presence at and recognition of the temple? This overlapping could hardly have been avoided, since those who were brought into the new systems of things were at first largely Jews taken out from the old law systems of things.—Acts 21:20-27.

These new Christian systems of things will end when the last member of Christ's body completes his course on earth in death sometime after Armageddon's battle. With the end of the present wicked system of things at that time there will come into being new systems of things, "the coming systems of things," when Christians will receive their reward and the resurrection of the dead takes place.—Mark 10:29, 30; Luke 20:35; Eph. 2:7.

Today, and particularly since 1935, the "other sheep," Christians who have an earthly destiny, are coming in under the new Christian systems of things, which will serve as an ark of protection at the coming battle of Armageddon. After it they will come under the "coming system of things," the one Jesus referred to when speaking of those returning from the dead to live on the earth. (Luke 20:35) The members of the body of Christ receive their reward in a heavenly system of things.—Heb. 6:5.

Thus we see that the terms "system of things" and "systems of things" are both apt and full of meaning. One of these is Satan's present wicked system of things. The pre-Flood, the patriarchal, the Jewish and the Christian systems of things were brought forth by God by means of his Son, even as we read: "God . . . has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things." This truth is something we can appreciate only by faith. "By faith we perceive that the systems of things were put in order by God's word." And before even the first one of these came into existence Jehovah God foreordained the sacred secret that the Christian spirit-begotten congregation of God would be associated with his Son in glory.—Heb. 1:1, 2; 11:3; 1 Cor. 2:7.

WATCHING THE WORLD



Soviet Orbits Three

◆ The world's first multiman space flight was launched by the Soviet Union on October 12. The craft named Voskhod (Sunrise) carried three Soviet astronauts. The three men did not wear space suits. Instead, they were dressed in ordinary clothes. Leading British scientists predicted, in the light of this flight, that the Russians will probably be ready to put a manned spacecraft around the moon and back in three years.

Polio Vaccine Warning

◆ The U.S. Public Health Service recently recommended that the Sabin oral vaccine for polio be discontinued to adults—persons over 18. A 17-man committee found that 57 cases of paralytic polio have been found that were "compatible with the possibility of having been induced by the vaccine." The vast majority of the 57 cases involved adults.

Divorce Rate Climbs

◆ Divorce was once called a "contagious disease." The stigma is vanishing as more and more seek divorce. In California for every two couples married one couple gets a divorce. Even though California's divorce rate is twice that in America as a whole, there are indications that it reflects a growing national trend toward

family breakup. Divorce rates have doubled since World War I. The new attitudes toward sex are bound to increase the divorce rate. Now it is estimated that two out of five teen-age marriages start with a premarital pregnancy, and one out of two ends in divorce.

"Religious Liberty"

◆ Religious liberty for Spain's Protestants is being discussed, reported the newspaper *Ya* of Madrid, Spain's foremost Roman Catholic daily. According to the paper, Pope Paul VI told Fernando Cardinal Quiroga y Palacio: "Don't be afraid of religious liberty. I know full well that circumstances in Spain are very special, and shall be with Spain. But the Spaniards should be with the pope; they must not be afraid of religious liberty." The proposal is a bold admission that, in practice, Spain does not have religious freedom.

Widespread Vandalism

◆ New York City authorities say that devilish acts of vandalism are costing the city millions of dollars yearly. The Transit Authority estimates an annual damage cost of \$300,000. Trains are struck with rocks, seats are slashed and the tracks have to be policed constantly. A subway with 500 passengers aboard narrowly missed being derailed by van-

dals recently when a 20-pound piece of scrap iron was laid across the track. Eugene E. Hult, superintendent in charge of buildings for the Board of Education, said school vandalism cost New York City taxpayers \$4,000,000 last year, and the New York Telephone Company stated that vandalism cost that company an equal amount.

In Spain, too, the police report, youngsters have been arrested for organized "vandalism," "hooliganism" and more serious crimes. Hundreds of teenagers wrecked seats at the bullring. The gang was charged with fighting with knives, stealing autos and organized burglaries.

France is also concerned with a new crime wave. In 1954, 13,504 young people were convicted of offenses in France. In 1963 the number climbed to 35,947.

Men-for-Goods Exchange

◆ Eight hundred political prisoners were released from East German prisons recently in exchange for "millions of dollars" worth of consumer goods. The package deal cost about \$10,000 a man for the 800 prisoners, who were brought into the Western zone during the night by buses in groups of fifty.

Survives 2,243 Stings

◆ There are only two known instances of persons surviving more than 500 bee stings. But, according to the *Central African Journal of Medicine*, a young Rhodesian was recently attacked by a swarm of bees, stung 2,243 times and still survived. More than 2,000 stings were removed from his eyelids, lips, tongue and mouth, and the rest were shaved off by the doctors. Amazingly, after five days in the hospital, the lad made a complete recovery.

VD Rate Alarming in B.C.

◆ A news report from British Columbia, Canada, says that

health authorities there admit that they have lost control of a venereal disease epidemic sweeping British Columbia. The incidence of syphilis and gonorrhea has risen 400 percent in the past four years, to a level almost three times Canada's average.

A Teen-Age Tidal Wave

◆ In 1960 a third of the population of the United States was 17 years old or under. By 1985 that number is expected to reach 40 percent. For the past four years this age group has increased at a rate four times that of the total population growth. This means a whole new set of problems facing America—in education, where dropouts have been high and the need for additional schools great; in marriage, where 12 percent of the girls 17 and younger and 2 percent of the boys are marrying, and where more than a third of these youthful marriages are ending in divorce and separation; in employment, where automation and unions are making new jobs hard to get; in crime, where police reports state that 15- to 19-year-olds are the most frequent offenders in burglary, larceny and auto theft cases.

Arab Common Market

◆ Five Arab states signed a trade pact on August 13 forming an Arab common market. The purpose of the agreement is to see that persons, currency and products of the member countries flow freely. The document was signed by the United Arab Republic, Iraq, Kuwait, Jordan and Syria.

Gibraltar Under Attack

◆ During the closing days of September, General Francisco Franco of Spain opened verbal fire to regain Gibraltar for Spain. But Spain was met head on by both the British and the Gibraltarians. Peter J. Isola, political leader in Gibraltar, said: "We are not Spanish but

Gibraltarians and anxious to remain so." Most of today's "Rock scorpions," as the people proudly call themselves, are not of Spanish ancestry but are descended from Jewish, Maltese and Moroccan immigrants. Before a United Nations committee, Britain's Cecil King reasoned that it was up to the people of Gibraltar to decide for themselves the type of rule they want.

"Lukewarm Christianity"

◆ Methodist Bishop Lance Webb of Springfield, Illinois, traced the wars and the woes of the world to what he called "lukewarm Christianity." To be a half-Christian is more costly than to be a pagan, he said. Bishop Webb scored the complacency of his people. The cost of lukewarm Christianity, said the bishop, is to be reckoned in domestic relations courts, mental hospitals, broken personalities in executive suites, in alcoholism, cold and hot wars. Another Methodist clergyman, Karl Wright, told fellow Methodists that "not only is the church in the world but that the world also is in the church." Perhaps this accounts for the lukewarmness.

Book Thieves

◆ There are 60,000 libraries in the United States. Recently the *Library Journal* estimated that anywhere from 200 to 500 books are stolen from the average library yearly. Library officials admit that book thefts now cost them some \$25,000,000 a year. To reduce this cost in thievery, libraries have installed iron fences, ceiling mirrors and now have turned to electronics. Books are magnetized. At the counter when the book is checked out, it is demagnetized. An electronic device gives a loud click when a thief tries to sneak out with a magnetized book. The turnstile is automatically locked. A sign above the door reads: "If turnstile is locked, please report to loan desk." A library

using the detecting system has not lost one of its treated volumes since the system was installed.

A Gaping Hole

◆ The earth opened up and suddenly there was a hole about 100 feet across and 80 feet deep at Blyvooruitzicht in western Transvaal, South Africa. Four houses were quickly swallowed up. The lives of a family of five and a Bantu maldservant were lost. Fortunately two of the houses were unoccupied. It is believed that the hole was caused by water coming into contact with dolomite rock, dissolving it. The rock contains calcium carbonate, which dissolves in water, leaving subterranean cavities.

Bible Instruction Ignored

◆ A survey taken in the United States revealed that most American public schools are ignoring the Supreme Court's invitation to teach objectively about the Bible and religion. When the Court ruled in June 1963 that religious exercises in public schools are unconstitutional, it emphasized that there would be no objection to "study of the Bible or of religion . . . presented objectively as part of a secular program of education." The nation's highest court added: "It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities." But a United Press International survey revealed that a majority of schools polled displayed a marked lack of enthusiasm for the whole idea. "Frankly, most teachers are scared to death to do anything with religion," said superintendent of education W. W. Dick of Arizona state.

Marriage Schools

◆ Unless parents, churches and schools do a better job in preparing youth for marriage, laws may be passed requiring all teen-agers to take marriage preparation courses, said Dr. James J. Rue, adviser to Mt. St. Mary's College in America. As it now stands, the parents, churches and schools are doing a "poor job," the psychologist said, preparing young adults for marriage. "The parents are not aware of their responsibilities in this area any more than they are of their responsibility to teach their children sex education," the doctor added. "The church . . . hasn't come to grips with the problem and neither have the schools." At present half of California's marriages end on the rocks, leaving a half million children to live in broken homes. Jesse M. Unruh, a California legislator, said that the situation is all the more alarming when faced

with the fact that three-fourths of the state's juvenile delinquents and half its criminals come from broken homes.

Blood—"Dangerous Drug"

◆ Dr. John Wallace, director of the West of Scotland Blood Transfusion Service, stated that "blood should be regarded as a dangerous drug." In addition to the risks of incompatibility, he said, there are now more than twenty viruses known to be transmissible by transfusion. Dr. J. C. J. Ives, bacteriologist in Glasgow Royal Infirmary, revealed contamination of stored blood by cold-growing organisms. He called this an extremely serious though rare occurrence. If heavily contaminated, he said, as little as 20 ml. of blood can prove fatal.

Little wonder that Dr. Philip Thorek, clinical professor of surgery at the University of Illinois College of Medicine,

addressing over 1,000 doctors, said: "I'm scared to death of blood." Thorek said that 12,000 deaths were attributable to conditions brought about by transfusions last year. And Dr. Herbert Ratner, Oak Park, Illinois, is reported by the Milwaukee Journal, September 22, to have said that more patients died from adverse reactions to blood transfusions than were saved by transfusions.

Disaster in India

◆ Heavy rains on September 29 had caused a reservoir to burst near Macherla, India. A 10-foot-high wall of water rushed through the countryside and into Macherla. The unofficial human death toll was estimated at 150. The property damage was heavy. Even before this disaster floodwaters had killed 145 persons, washed away 2,800 head of cattle and affected 6,500,000 people living in 18,000 villages.

Can religion meet the world threat?

Materialism, moral breakdown, delinquency, communism—all pose serious threats to the world's spiritual balance. Can the world's hundreds of religions successfully meet and combat their disastrous effects? The Bible says No! Even more, the Bible holds the world's religions, and the part they have played, largely responsible for the world's spiritual unbalance.

How this has come about and what the immediate future holds for worldly religion is the subject of the fascinating and surprising book

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WATCH TOWER

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DECEMBER 8, 1964