

Awake!

***Portugal Suppresses
Freedom of Worship***

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Facing the Gigantic Job Crisis

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Avoid the Pitfall of Lazy Mental Habits

PAGE 24

MAY 22, 1964

THE REASON FOR THIS MAGAZINE

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

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

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

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

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

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Awake!

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

—Romans 13:11

Volume XLV

London, England, May 22, 1964

Number 10

IT WAS an early summer day in an eastern United States city. Tents were being erected for a convention of Christian ministers soon to be held. The men doing the actual labor were themselves Christian ministers who had arrived early to help to get things ready for their convention, and they went at their work energetically, whole-souled. The tent company representative that was directing the work was in no small way impressed by their spirit of cooperation. He observed, with a sense of humor: "You can tell these men are working for nothing. Men who work for money don't work that hard."

He was right, but not altogether. Those men were working for nothing, but only as far as money was concerned. What caused them to work the way they did? Their love for Jehovah God and for their fellowmen, especially for their fellow Christians. They were devoted, dedicated men. Apparently working at a thing whole-souled is the exception rather than the rule or it would not elicit such a comment as the foregoing. But should this be so?

Do you have work to do, honest work that accomplishes some useful purpose in addition to providing yourself with a livelihood? If so, then go at it in a whole-

ARE YOU *Whole-souled* In **WORK AND WORSHIP?**

souled manner. Give it your undivided attention; put your heart into it. That is the advice that the Christian apostle Paul gave to Christian slaves in his day: "Whatever you are

doing, work at it whole-souled as to Jehovah, and not to men."—Col. 3:23.

The apostle here used the Greek word *psyché*, from which comes the word "psychology," and which Greek root means "soul"; also the preposition "*ek*," meaning "out of" or "from." He was urging those slaves to work with their whole being or soul. To work at something whole-souled means doing all you can, doing it as well as you can and doing it from (*ek*) the right motive, as a matter of conscience, seeking to please God and not men.

Why be whole-souled in your work? For one reason, you cannot do anything when you are dead: "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol [the common grave of mankind], the place to which you are going." Yes, appreciation of life itself should make you want to be whole-souled in your work.—Eccl. 9:10.

Further, you owe it to your employer to be whole-souled in your work. Remember, the apostle was first addressing slaves

that doubtless were working for pagan masters or owners. You are under obligation because of receiving a wage or salary to work whole-souled at what you have contracted to do. To the extent that you fail to do so you are not living up to your agreement.

More than that, you owe it to yourself to be whole-souled in your work. Your self-respect suffers when you follow the lines of least resistance rather than disciplining yourself and making yourself do what you are supposed to do. The human heart, due to its selfish bent, is prone to want to get away with as much as it can. This may take the form of coming late and quitting early—if one can get away with it! Or it may take the form of working for oneself when one is supposed to be working for one's employer. Or it may be just plain loafing. But how sheepish one feels when one is discovered loafing on the job!—Gen. 8:21.

If you are interested in success you will want to work whole-souled, with all your heart. Thus we read regarding Hezekiah, king of Judah in the eighth century B.C.E.: "Hezekiah . . . continued to do what was good and right and faithful before Jehovah his God. And in every work that he started in the service of the house of the true God and in the law and in the commandment to search for his God, it was with all his heart that he acted, and he proved successful."—2 Chron. 31:20, 21.

The record of Hezekiah points up another area wherein you should be whole-souled, namely, that of religion. You may be whole-souled in your work of making a living but are you also whole-souled in your worship? Here there is prevalent even less whole-souled effort. At least that is the implication of certain observations made by a spokesman for the world's most numerous religion, a leading United States

Roman Catholic theologian, who is professor of canon law at the Catholic University in Washington, D.C.

He was discussing the proposed liturgy reform, which, according to those who have to do with it, may take from five to eight years to be put into effect. According to him these liturgy changes will mark "the real beginning of reform within the Church," for the liturgy "affects the single occasion when Catholics come together every week, the Sunday morning mass. It confronts what has been called the 'Sunday morning crisis.'" And why is the Sunday morning mass the 'Sunday morning crisis'? To quote him, because of "the congregations that are unmoved or indifferent," and the "rites that are routine or unintelligible."—*New York Times*, February 17, 1964.

What about your worship and that of your church? Is it whole-souled or do its religious leaders also complain about the indifference of their flocks? If you are to please God, it is important to be associated with those who give God the kind of worship that pleases him.

Yet, even if you are already associated with those who are known for their whole-souled worship, be sure that it is not only the organization but also *you* who are whole-souled. For example, when you assemble with the rest of the congregation for Bible study, and comments are invited, give consideration to the others present, freely volunteering to express yourself on the material being considered, rather than sitting back and waiting for someone else to do it. (Heb. 10:24, 25) When it comes to preaching publicly the truths of the Bible, too, be one who is whole-souled, rather than one who simply does enough to say he had a part.

Yes, whatever you are doing, do it whole-souled as to Jehovah.

THE NEED FOR A DURABLE PEACE

ANYONE who has become informed on the

awful power of nuclear weapons will readily agree that the need for a durable peace is greater today than at any time in human history. In times past conventional weapons never threatened the existence of the entire human race as nuclear weapons do today. Mankind was able to survive the wars of the past, despite the heavy toll they took in human lives, but if an all-out nuclear war were to be fought, there are sound reasons for questioning whether man could survive.

Shocking estimates have been made of the carnage that would be caused by the first phase of a nuclear war. Experts in England estimated that approximately 200 million people would perish and that one billion others would die from the effects of radiation. The Soviet strategist Major General Nicolai A. Talensky observed: "A nuclear-rocket war, even without the use of chemical and biological weapons, will lead to the destruction of whole countries and peoples. Immense expanses will be contaminated with a lethal dose of radiation. . . . The mortal danger from radioactive fall-out threatens not only the peoples of the belligerent countries but the whole population of our planet."

With the continued development and stockpiling of even more destructive weapons than those now possessed by the East and the West, and with other nations dis-

Man faces the greatest urgency of his existence. What can be done about it?

covering the secrets of how to manufacture nu-

clear weapons, the need for a durable peace becomes ever more urgent. The spread of nuclear weapons to more and more countries creates the ever greater possibility of nuclear war. Despite disarmament conferences, the path the nations appear to be following heads in that direction.

Peace Record

Disconcerting is the peace record man has made. If this record is used as a basis for guessing what the nations will do in the future, it appears that there is little hope of their avoiding a clash with nuclear weapons.

In the *New York Times* of April 14, 1963, it was pointed out that "in all the centuries of recorded history the world has known only 292 years of peace. Such were the findings of a Norwegian scientist who applied an electronic computer to the study of conflicts throughout history." It was estimated that during this time there were 14,531 wars. The article points out that these figures were reported in 1960. From that date until the spring of 1963 there were 22 wars, bringing the total to 14,553. Since then still more wars have broken out.

From the ending of World War II to date there has not been one year of peace. Somewhere in the world, fighting has been going on. Regarding this the *New York*

Times goes on to say: "Since the end of the Second World War our planet has experienced not less than 21 fair-sized wars. To these may be added some 30 or more minor revolts, civil wars and other relatively small conflicts, for a total of more than 50." This gives a higher yearly average of wars than the calculated average back through recorded history. Despite our advanced civilization, man today is less peaceful than his ancestors were. This fact is far from comforting in view of the weapons of mass destruction he now possesses.

The twentieth century has seen mankind advance technologically at a fantastic rate. From the horse and buggy, he has advanced to speedy automobiles, supersonic planes and astonishingly fast rockets. He has harnessed the atom and concentrated light into thin, powerful beams that burn through diamonds. Notwithstanding these great achievements in such a short period of time, man has not learned how to live together in peace. Not one year in this remarkable twentieth century has been peaceful.

War-contributing Factors

With almost two-thirds of the human race living in conditions of extreme poverty and illiteracy, efforts to establish a durable peace are hampered. Hungry and illiterate people are easily aroused to violent action, and there are certain nations that have made such uprisings a part of their political strategy. Efforts to attain world peace can make little headway with such factors working against it.

Nationalism is another force that contributes to the continued existence of wars. It divides mankind and pits the divided groups against one another. On this point the book *Conflict and Cooperation Among Nations* by Ivo Duchacek observes: "Nationalism may be defined as 'a state of

mind in which the supreme loyalty of the individuals is felt to be due to the nation-state.' . . . Nationalism divides humanity into mutually intolerant units. As a result people think as Americans, Russians, Chinese, Egyptians or Peruvians first, and as human beings second—if at all."

Durable peace is not possible when mankind is divided into numerous nationalistic groups that are constantly contending with one another. It cannot exist when these groups selfishly seek their own interests rather than the interests of mankind as a whole. It has been this very thing that has hampered the United Nations in carrying out many of its objectives. Representatives come to the United Nations to get all they can but to give as little as possible. Selfishness is not the road to peace. Neither is racial hatred.

A rising tide of racism is stirring people into a turmoil in many parts of the earth. Cultivating hatred for other people because of racial differences makes the attaining of world peace even more remote than it is because of nationalistic differences. Turning one race against another race is not uniting mankind. It is not overcoming the obstacles to peace. How can there be peace when men hate, oppress and even kill because of race hatred? By separating into national and then into racial groups mankind is increasing the difficulty of establishing a durable peace.

Peace Will Come

Notwithstanding the seemingly bleak prospect for the future, a durable peace will come, but not by the hand of man. More than 4,000 years of history have shown that man is not a peacemaker. His peace pacts, disarmament conferences and international peace agencies have failed to establish peace. But man's failure as a peacemaker does not mean a durable peace will never be realized.

Long ago man's Creator inspired his prophets to foretell that he would bring a durable peace to mankind. He showed that he is capable of doing this by the powerful way he dealt with human affairs in times past. It was with a mighty hand, for example, that he delivered the Israelites from Egyptian slavery. That same mighty hand can deliver mankind from enslavement to war. "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces." (Ps. 46:9) The bow, spear and sword were used for millenniums as weapons of war and therefore became symbols of all types of war weapons. By "breaking the bow" and "cutting the spear" the Almighty God brings an end to war. He makes disarmament a reality. He has the power to do this and to bring about the changes that are necessary for establishing a durable peace.

There must be a change in human thinking before peace can become a permanent reality. It is from the minds of men that wars are given birth. Greed for territorial expansion, intolerance toward other nationalities and races, selfish ambition for power, nationalistic pride and a disregard for the welfare of others are causes of war, and they come from wrong thinking. Changing this thinking and causing people to put on a new personality that is peaceful and loving rather than belligerent and hateful is the way to a durable peace. The elevating truths of Jehovah God's written Word do that very thing. Unfortunately many people who have the Bible and who even read it do not permit its truths to transform their thinking. They do not permit its principles to guide their lives. Those who are receptive to its instructions, however, heed the command: "Quit being

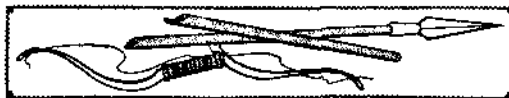
fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God."—Rom. 12:2.

Only a small minority of mankind has shown a willingness to permit God's Word to transform their thinking so that it can be said of them that they have beaten "their swords into plowshares and their spears into pruning shears." (Mic. 4:3) With the vast majority of mankind refusing to make this necessary transformation in thinking, a bigger change must be made for world peace to be realized.

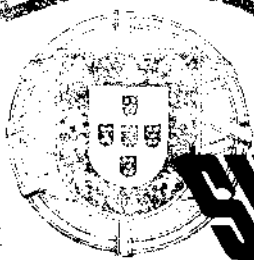
Demonstrating what big change is necessary and his power to do it, Jehovah God swept from the face of the earth the wicked generation of Noah's time. Only by taking such drastic action with the present wicked generation can durable peace become a reality. He has expressed his purpose to do this at the coming "war of the great day of God the Almighty." (Rev. 16:14) For this reason one of his prophets urges us: "Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

By means of his own government, the kingdom for which Christians pray, Jehovah God will usher in an era of justice and righteous rule. He caused one of his prophets to foretell: "To the abundance of the princely rule and to peace there will be no end."—Isa. 9:7.

So we can see that, while from the viewpoint of man's efforts a durable peace appears quite hopeless, from the viewpoint of God's promises it is a certainty. Whatever he purposes he never fails to do. With confidence we can look forward to peace.—Ps. 37:11.



PORTUGAL



FREEDOM of wor-

ship is one of the fundamental liberties granted by all enlightened nations. But when it is taken for granted, it is easily lost. Suppression of freedom at first usually affects only "unpopular minorities," but soon large sections of the population find that their liberty is gone.

Recognizing this danger, freedom-loving people in all nations have sought to protect their freedom by law, and those who have been the victims of religious persecution have been willing to face deprivation, prison bonds and even death in order to preserve their God-given right to worship. As a result of this continuous struggle, freedom of worship is enjoyed throughout a large part of the world today. But there are exceptions.

One such is Portugal and its overseas provinces. During recent months the Portuguese police have hounded private citizens, invaded their homes, ransacked personal belongings and arrested persons who simply possessed or were caught reading or discussing the Bible.

Homes Invaded, Bibles Seized

On the evening of August 21, 1963, five policemen with guns in hand broke into a private home in the town of Aveiro,

where a small group of Jehovah's witnesses and their friends were peacefully studying the Bible. The home was thoroughly searched, and Bibles and Bible literature were confiscated. All present were put under arrest and herded off to the local police station. There these

Christians, including a year-old baby, were held until four o'clock the next morning, at

which time the police finally decided to let the children go home. The rest were kept until five o'clock in the afternoon, when they were formally charged with holding illegal meetings and released to await trial.

At the trial it was clearly shown that Jehovah's witnesses are in no way connected with any political movement to undermine the Portuguese government, and that throughout the free world they are recognized as a legitimate Christian organization. It was made plain that at the time their privacy was invaded by the police they were merely holding a Bible study class, as Jehovah's witnesses do openly in all countries where there is freedom of worship. The evidence presented to this effect was irrefutable.

However, nearly a month after listening to the case, the judge declared that the ten Witnesses involved were guilty. He sent Mr. and Mrs. António dos Santos Beirão, parents of a one-year-old baby and a thirteen-year-old daughter, to prison, and gave the other eight Witnesses suspended sentences with a probation of two years. In an effort to scare them into forsaking

SUPPRESSES

FREEDOM

of WORSHIP

their worship of God, he warned that if during their probation period they were caught meeting together to study the Bible they would be immediately sent to jail.

This is not just an isolated incident, but throughout Portugal and its territories non-Catholics are hounded by the police. In every way possible the police have threatened Christians to refrain from speaking about God's Word to others, and to stop holding Bible study meetings. This apparently is part of a nationwide effort to suppress freedom of worship.

Maria Emilia Soares da Costa, who lives in the small town of Castelo Branco, reports that last October 25 she began to observe that she was being followed by several men. Two weeks later she was stopped and asked for her name and identification. The following day she was told by the same inquisitor to report to the police station. There Maria was ordered to stop holding Bible studies with people, and was threatened with arrest if she did not obey.

A few days later, on November 14, the police broke into her room while she was yet undressed. This is the way she describes what happened: "There came a knock on my door at 9:15 in the morning. The owner of the house where I live opened the door and there were three men from the secret police asking for me. They said they wanted to enter my room, and I asked the owner of the house to tell them to wait a minute as I was not dressed, as I had just gotten out of bed. These men did not give me time to dress but entered the room immediately. They entered without asking permission or without identifying themselves and began to search my little room, opening all the drawers and taking everything out of them. They confiscated any and all literature that I had. I was then

taken to police headquarters and questioned for hours."

Mrs. Carlotta Purificação was also confronted by the police. She was cleaning the steps of the apartment house where she lives when they identified themselves and proceeded to search her home. They turned up the bed, opened all the drawers and went through personal belongings. In one room they found a supply of Bible literature, including thirty-five Catholic Bibles that had the seal of approval of the Vatican in Rome. Not only did they take these Bibles, but they hauled away everything in the room, even the wastepaper. This has proved to be standard procedure in some places. In several private homes where Jehovah's witnesses meet to study the Bible, everything, including Catholic Bibles and the furniture, has been taken, and even after months of protests and inquiries nothing has been returned.

The Portuguese Post Office has also taken measures to suppress the circulation of the Bible in Portugal. Packages consisting entirely of Bibles that have been sent from one town to another by registered mail have been seized. When inquiry is made as to what has happened to these Bibles, no satisfactory reply is given.

Especially has discriminatory action been taken against Jehovah's witnesses. In February 1962, a communication was issued to all post offices prohibiting the circulation of their Bible literature through the mail. There has been no official notice to this effect by the government, and the public is not under the impression that the literature of Jehovah's witnesses is banned. However, on the basis of the above-mentioned communication, large quantities of Bibles and Bible literature have been seized and cut up and burned, and thousands of subscribers for *The Watchtower* and *Awake!* have been denied the right to receive their magazines through the mail.

Freedom of Worship Guaranteed

Certainly the vast majority of freedom-loving Portuguese people are not in favor of this suppression of liberty. It casts them and their nation in a bad light before the free nations of the world, which grant private citizens the right to worship according to the dictates of their conscience. At the same time it undermines the promises of their own Constitution, thus endangering the personal liberty of all the Portuguese people.

The recent efforts of the police to stamp out freedom of worship are clearly in violation of the assurances embodied in the Constitution of the Portuguese Republic. This guarantee of citizens' rights was drawn up under the direction of the Portuguese Prime Minister Dr. António de Oliveira Salazar early in his administration, and became effective April 11, 1933. Now, after more than thirty years of guiding the affairs of the Portuguese people, it might be asked whether Prime Minister Salazar is still in favor of granting his people the freedoms guaranteed in the Portuguese Constitution.

According to Chapter II, Article 8, of that Constitution, it is assured that

"Portuguese citizens shall enjoy the following rights, liberties and individual guarantees:

- I) The right to life and personal safety;
...
- III) Liberty and inviolability of religious beliefs and practises, on the ground of holding which nobody may be persecuted, deprived of a right or exempted from any obligation or civic duty . . .
- IV) The free expression of thought in any form;
- V) Freedom of teaching; . . .
- XIV) Freedom of meeting and association."

Although Portugal is predominantly a Catholic country, and according to the concordat with the Vatican in 1940 the Roman Catholic Church has a role as counselor in "education and civilization," Chap-

ter X, Article 46, of the Constitution nevertheless promises:

"The State shall also ensure freedom of worship and organization for all other religious faiths practised on Portuguese territory, their outward manifestations being regulated by law, and it may grant juridical personality to associations constituted in conformity with the creeds in question."

These certainly are noble guarantees, but are they anything more than pleasant-sounding words? Will Prime Minister Salazar defend the constitutional rights of non-Catholic citizens who have been denied freedom of worship? These are burning questions to which freedom-loving people world wide want an answer.

It is appreciated that these are trying times in the history of the Portuguese Republic. This has resulted in many peoples' attention being turned toward Portugal to see how she resolves her problems. Therefore, it will certainly not be to Portugal's credit to be found persecuting Jehovah's witnesses, for informed people throughout the world know Jehovah's witnesses to be peace-loving Christians who remain separate from political controversies. They are not political agitators.

Misrepresentation Stirs Up Persecution

Nevertheless, shortly after the outbreak of violence in Portugal's overseas province of Angola in southwest Africa early in 1961, Jehovah's witnesses began to be accused of being involved in acts of terrorism against the Portuguese. As has been the case many times before, the Roman Catholic Church took a leading hand in this misrepresentation.

The Catholic journal, *O Apostolado* (*The Apostolate*), of Luanda, Angola, carried an article on May 6, 1961, denouncing the publications of Jehovah's witnesses as instruments of subversion. "It is urgent to check the poison and repress the wave that prepared the crime," it said. "You should

search in Lisbon for the origin of such pamphlets which come here without indication of the sender. And you must, without delay, keep down the distribution of these criminal written satires."

It was about six weeks later that Jehovah's witnesses in Luanda were brutally mistreated. On June 25, while they were peacefully gathered together studying the Bible, the military police with fixed bayonets suddenly broke into a meeting of Jehovah's witnesses. The women and children were sent home, but the men were packed off to prison, where they were held without being given treatment for the bayonet wounds inflicted by the police.

Quickly this program of misrepresentation spread to Portugal itself. For example, the Catholic magazine *Voz do Sado*, (*Voice of Sado*), in its September 1961 issue, vilified Jehovah's witnesses, saying: "They are false witnesses. Delinquents that need the police; sick people that need the Julio de Matos [a mental hospital]; ill with a black mist of error. . . . we call attention of our authorities to put a stop to so much provocative and ominous seeds of doctrines that are everything but nationalistic, because they divide the Portuguese at a time when everything should unite them. Men of authority on the banks of the Sado [river], open your eyes while there is time; and . . . expel these new enemies of the unity and peace of the Portuguese."

When this flood of false propaganda flowed into Portugal, Portuguese officials began to interfere with the Christian activities of Jehovah's witnesses. In the town of Évora, some fifty miles southeast of Lisbon, the full-time minister Horácio Armaldo Duarte was called into the local headquarters of the secret police for questioning. There he was shown pictures of dismembered Portuguese soldiers in Angola, and the accusation was made that Jehovah's witnesses were responsible.

Shortly afterward, Rui Encarnacao, one of Jehovah's witnesses living in Beja, a small town not many miles south of Évora, was also picked up by the police for questioning. He was suspected of being a Communist. From then on the police began to follow him and his wife daily, watching their every move. Interference in the work of Jehovah's witnesses now became widespread.

Persecution in Tourist Center

Through the summer months of 1961 the secret police followed Artur Canaveira as he went about his ministerial activities in the picturesque tourist center of Setúbal, just a few miles south of Lisbon. Although they were unable to uncover any reliable evidence that he was a Communist, or was in any way involved in subversive activity, the secret police, nevertheless, arrested him in September of that year. During the following months he was subjected to interrogations and vicious beatings in an effort to make him admit that he was a Communist.

The interrogations always took place at night when resistance is lowest. Four or five agents would shoot questions at him at the same time, so that before he could answer one question another had been asked. This procedure was intended to confuse him. However, when Artur continued to answer truthfully about the nature of his activities, the police resorted to giving him brutal beatings. A radio was always kept handy to drown out the screams that might result from this treatment.

For three months these night sessions with the secret police went on, unknown to the tourists outside who were visiting the famous coastal town of Setúbal. The proceedings were, in fact, not even known to Artur's friends, for he was held incommunicado. Finally he was transferred to the prison at Caxias. On January 22,

1962, without their producing any evidence that he was a Communist, he was released without any charge being made against him.

It is only due to gross misrepresentation that Jehovah's witnesses are accused of being Communists. They are Christian footstep followers of Jesus Christ, and are, therefore, in no way, shape or form connected with anything communistic. In fact, in antichristian lands the work of Jehovah's witnesses is banned, and they are forced to carry on their activity underground. Even the *Diário Da Manhã* (*Morning Daily*) of December 3, 1962, one of Lisbon's leading morning newspapers, reported on this mistreatment under the headline "Religious Persecution in the U.S.S.R." The article read:

"Moscow, 2—Some members of the sect 'Jehovah's Witnesses' were condemned to prison after a five-day trial which took place in Omsk, Siberia, announced the Tass agency. This agency stated that the accused were considered 'enemies of the Soviet state.'

"The trial took place at the request of the inhabitants of the city, the agency emphasized.

"The leader of the sect, one Ivan Ossossov, was sentenced to seven years in prison. In his home were discovered many copies of the Jehovah's Witnesses' journal published in Brooklyn. Ossossov was accused of sending information about the U.S.S.R. to the headquarters of the movement in the United States.—E.P."

Foreign Businessmen Expelled

When Artur Canaveira was released from prison without any charges made against him, it appeared that the authorities were convinced that Jehovah's witnesses were in no way connected with politics. However, just four days later, on January 26, 1962, three foreign businessmen and their wives, Englishmen and Americans, were called to the headquarters of the secret police in Lisbon to present their passports. These couples, Mr. and

Mrs. Britten, Piccone and Beveridge, had been residents in Portugal for seven, four and two years respectively. They were now given just thirty days to pack up and leave the country.

When inquiry was made as to the reason for their expulsion from Portugal, the businessmen were told it was because of talking to others about their religion. This could no longer be tolerated, for, it was claimed, Portuguese citizens would be influenced by this preaching not to take up arms to fight for their country. The authorities referred to a recent incident where a young Portuguese man had refused military service, and asserted that they were responsible for his actions. However, it was pointed out that each individual is responsible before Almighty God to act in accord with his Bible-trained conscience. One person cannot be held accountable for what another conscientiously refuses to do.

Christian Conscience

At the same time it was shown that true Christians cannot refrain from obeying the Scriptural command to speak Bible truth to others, regardless of the effect that that message may have on hearers. "I charge thee before God and Jesus Christ," the Catholic Douay Bible reads at 2 Timothy 4:1, 2: "Preach the word." Therefore, a nation that claims to be Christian cannot properly prohibit the preaching of the Word of God. Neither can it properly suppress the freedom of its citizens to worship God in accord with the teachings of that inspired Word.

From the days when the Prince of Peace Jesus Christ walked the earth, there have been numerous Christians who have refused to bear arms against their fellowman. To carry on carnal warfare against peoples of other races and nationalities, among whom lived some of their

Christian brothers, violated their conscience. Early Christians could not reconcile engaging in war with Jesus' command to "love one another just as I have loved you." (John 15:12; 13:34, 35) Therefore, they conscientiously refused to participate in the military conflicts of the secular powers.

The well-known early Christian historian Justin Martyr, whom Catholics claim as one of their "church fathers," said in his first *Apology*, written A.D. 153: "And we who were formerly used to murder one another do not only now refrain from making war upon our enemies, but also that we may not lie nor deceive our examiners, willingly die confessing Christ." And in his *Dialogue with Trypho, a Jew* (A.D. 155-160), Justin declared: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage."

Origen, another famous "church father," who lived a century later, made the same point. According to H. Ingli James in the book *Treasury of the Christian World*, pages 368 and 369, Origen said: "The Christian Church cannot engage in war against any nation. They have learned from their Leader that they are children of peace.' In that period many Christians were martyred for refusing military service. On March 12, 295, Maximilian, the son of a famous Roman veteran, was called upon to serve in the Roman army and he refused, simply saying: 'I am a Christian.'"

In this twentieth century, there are still Christians who, because of conscience, cannot engage in the world's military conflicts. Therefore, enlightened nations honor this conscientious objection. Will Portugal grant her citizens this freedom?

Brutal Treatment in Prisons

In recent months several young men have been imprisoned in Portugal because of their refusal to serve in the army. In an effort to make these men capitulate and put on the military uniform, their clothes were taken from them last winter, and they were made to spend months in only their shorts in the cold, damp prison. In addition, they were brutally beaten; one being knocked unconscious and left to lie on the ground for several hours. Another was beaten on the back of his hands until they were all bloody because he would not pick up a gun. These are things that are known.

From time to time such information leaks out of prison. On January 20 of this year a message from one of Jehovah's witnesses was smuggled out of a jail in the town of Penamacor in the province of Beira Baixa. He had written on a piece of scrap paper: "On the 3rd of January, 1964, from 10:30 until 12, more or less, I was beaten and obliged to hold a rifle in a high position and they hit me when I was unable to hold the gun up because my arms hurt me. They struck my hands to make me lift up the gun and hit me in the stomach with their fists and slapped me on the face, kicked me in the shins and struck me behind the ears with a pistol. All this because I would not salute the flag, and this treatment has not ended yet. They say they will make me salute the flag and that I shouldn't think that I won't. But, if the Almighty gives me strength, even if they beat me to death, I will not swear obedience unless it is to Jehovah God, through Jesus Christ."

Obedience to God

Jehovah's witnesses refuse to pledge allegiance to the flag and to take up arms but not because they are opposed to the governments under which they live. It is

a matter of public record throughout the world that Jehovah's witnesses are among the most law-abiding citizens. Never have they, nor will they, take part in any activity designed to subvert a government, nor will they become criminals and work against society. Government officials never need fear that Jehovah's witnesses will endeavor to interfere with the patriotic or nationalistic programs of their nation.

It is only because Jehovah's witnesses desire to obey the laws of God found in the Bible that individually they refuse to participate in patriotic ceremonies and military conflicts of the nations. In this they imitate early Christians, who rendered "Caesar's things to Caesar, but God's things to God." (Mark 12:17) Yes, at all times they seek to remain in submission to the Caesar governments of the world, in obedience to God's command to be "in subjection to the superior authorities."—Rom. 13:1.

So while Jehovah's witnesses respect government officials and their decrees, they, at the same time, remember to 'pay God's things back to God.' Their life and allegiance belong to God, for they have solemnly promised these to Him. Thus, when the requirements of God and worldly nations conflict, Jehovah's witnesses must answer as did Peter and the other apostles of Jesus Christ: "We must obey God as ruler rather than men."—Acts 5:29.

Several times in recent months letters dealing with these matters have been sent to responsible officials in the Portuguese government, but no response has been received other than an increase of persecution.

Bible Reading Prohibited

A few weeks after the three British and American businessmen and their wives were expelled in February of 1962, the se-

cret police called at the home of Manuel Almeida in Lisbon, demanding all Bible literature. Although having no warrant to enter or search, they took away many of his belongings. Later, the police began to call upon friends of Mr. Almeida, evidently obtaining their names from his private correspondence. At each place they demanded all religious literature in the house and warned the inhabitants that they would be arrested if they were found studying the Bible. On inquiring if friends could visit her home, Mrs. António Mateus was told by the police it was permissible, but if they were caught reading the Bible they would suffer the consequences.

In the town of Caldas da Rainha, just north of Lisbon, Alexandre Cardoso Veiga, his wife and José Fernandes Lourenço received the following written order from the police early in January, 1963:

MINISTRY OF THE INTERIOR
POLICE OF PUBLIC SECURITY OF THE
DISTRICT OF LEIRIA
Section of Caldas da Rainha
ORDER OF NOTIFICATION

Diamantino Alves Gomes, Lieutenant of the army and commander of the section of the Police of Public Security of Caldas da Rainha.

I order any authorized agent, that has seen me sign this declaration, to notify with all legal formalities, [name of one of the above] residing at [their address] Town of Caldas da Rainha Borough of Caldas da Rainha, that

he cannot continue to exercise his activities of reading the Bible, Jehovah Witness or any other of religious character, and besides this to promote, to establish, organize or direct associations of an international character such as the one he has said he belongs to . . .

On January 30, three weeks after the above written notice was issued, Mr. Veiga, who is sixty-nine years old, and Mr. Lourenço were imprisoned in cold prison cells, the younger man not even being given a

bed on which to sleep or blankets with which to cover himself. They were held three days, and when they were released, those with whom they studied the Bible were called down to the police station and were told that they could no longer study with them.

Persecution Increases

During 1963 persecution progressively worsened. On October 14, in Luanda, Angola, Portuguese citizens Manuel da Silva and Manuel Acácio dos Santos were arrested and imprisoned. The following month, on November 26, they were joined in prison by Manuel Gonçalves Vieira. But why were these men arrested and put in prison? What was the charge against them? There was none. No official written notice as to their offense was issued. The entire proceedings were illegal and the authorities in Angola are endeavoring to keep them quiet.

When Mr. Vieira was summoned to appear at the headquarters of the International Police and Defense of the State last November 26, he reports being informed by the chief of the brigade, Mr. Varatójo: "There is the chance that you will be put out of this province because there is a dispatch from the Governor General, Lieutenant Colonel Silvio Silvério Marques, dated the twenty-second of October, that bans the sect of Jehovah's witnesses in Angola." When he told Varatójo that he had never heard of such a notice, Vieira said that Varatójo "took a mimeographed paper from his desk and read to me a few lines saying that Jehovah's witnesses were banned from Angola."

Varatójo then told Vieira he would have to sign a declaration promising to renounce all activities in connection with Jehovah's witnesses, or otherwise go to prison. When Vieira refused to be intimidated into re-

nouncing his religious convictions, he was immediately thrown into prison. He was thereby separated from his wife and two children, even as Mr. Silva had been six weeks before. Despite the fact that Mrs. Vieira was expecting her third child in two weeks (it arrived on December 10), Mr. Vieira was put in solitary confinement and held there for nearly two months.

All during this time the men were held without charge. Although their wives tried time and again to obtain an explanation for their imprisonment, they either received no reply or were given conflicting stories. The situation caused many hardships for these women, forcing them to look for charity in order that their families might eat and have a place to sleep.

Finally, on January 23, the chief of the brigade summoned the three prisoners and informed them that the governor of the province had decided that they would have to leave Angola. They were told they would have forty-five days to arrange their affairs and go. However, it was not until nearly a month later that they were finally released from prison. Why the delay? It seems that after announcing the decision to railroad these Witnesses and their families out of the country, the officials found among Manuel da Silva's possessions some correspondence that indicated that these illegal proceedings might be exposed to public attention. This worried them, causing them concern as to what to do. So it was not until February 21 that the three men were at last released.

At the time of this writing officials were hoping to get these Witnesses and their families out of Angola without any publication of the incident. The entire proceedings have been illegal. Governor General Marques' order banning Jehovah's witnesses is illegal and unconstitutional, and, for that reason, has been kept a secret.

Imprisoning innocent Portuguese citizens and holding them in confinement for over four months without charge is also illegal, and is a flagrant miscarriage of justice.

In evidence of the shady nature of these dealings, no official bulletin concerning the arrest, imprisonment or deportation has been issued. Everything has been verbal. When Mr. Vieira asked the director of the International Police in Luanda, Anibal São José Lopes, why no written notice of these things had been given, instead of answering the question he changed the subject. A formal protest to the governor of Angola by those ordered to leave has not even been acknowledged. It is evident that Angolan officials want to keep the matter quiet.

Do You Approve?

How can this treatment of Portuguese citizens be harmonized with the guarantee of "freedom of worship and organization for all other religious faiths [besides Catholics] practised on Portuguese territory"? It cannot! The facts are evident that this freedom promised in Portugal's Constitution is now being suppressed! Non-Catholics are not allowed to study the Bible, nor are they free to worship God according to the dictates of their conscience. Rather, they are being hounded by the police, threatened, misrepresented, brutally mistreated, and women and children are deprived of livelihood when their husbands and fathers are locked up in prisons and held without charge.

This treatment cannot be excused by asserting that non-Catholic Christians such as Jehovah's witnesses are not entitled to the freedoms guaranteed by the Constitution because they have not obtained the legal approval of the government. For many years Jehovah's witnesses have sought to gain legal recognition, but Portuguese officials have refused to reply to their requests. Why? No reason has been

given. Do you admire a government that promises "freedom of worship and organization to all other religious faiths," and then refuses to recognize non-Catholic religions to be religious faiths?

Certainly for a government to promise religious freedom to its peoples and then to carry on such a program of ruthless persecution of law-abiding Christians is unjust. But what can you do on behalf of the victims of this persecution?

Rulers of all lands have long been sensitive to what people of other nations think of them and their country. At times they may not even be aware of the extreme injustice and brutality of their subordinates who have taken the law into their own hands. You can inform Prime Minister Salazar that you feel outraged at the religious persecution that has reached inquisitional proportions in his country. Give him the opportunity to act in defense of religious liberty in Portugal.

Address your protest to: Your Excellency Professor António de Oliveira Salazar, President of the Council, National Assembly, Lisbon, Portugal; also to: Your Excellency Almirante Américo Tomás, President of the Republic, Praça Afonso Albuquerque, Lisbon, Portugal; and to the Portuguese ambassador in your country, or if there is no ambassador, to the principal diplomatic representative from Portugal.

Late News: Information just received from Portugal tells of continued suppression of religious freedom. On March 12, when forty-five members of the Amadora, Lisbon, Congregation of Jehovah's Witnesses were gathered together, their assembly for worship was disrupted by twelve policemen. The meeting was stopped, all the women present were ordered to go home, and the male members of the congregation were arrested and taken to jail. The three ministers who were on the platform when the police arrived have been detained in prison indefinitely, while the other men were questioned, searched and then released. Everything in the congregation's place of meeting was confiscated.

Facing the Gigantic

JOB CRISIS



UNEMPLOYMENT is a problem around the world, and in America it is fast becoming the nation's No. 1 problem. The perplexing paradox in the United States is that there appears to exist a semblance of prosperity while the country's unemployment rate is at an all-time high. The United States Bureau of Labor Statistics estimated that in January, 1964, some 67,228,000 people were employed; 4,565,000 were unemployed.

In other words, the figures above mean that at present one out of every fifteen workers in the United States cannot find a job, despite efforts by the government and private corporations to improve the unemployment situation. And what is perhaps even more ominous is the fact that there is no sure prospect of immediate improvement in sight.

The expansion of automation and its job-eliminating factors, at a time when an increase in population is demanding more jobs, is being blamed for much of America's unemployment difficulty. At the last count, according to U.S. President Lyndon Johnson's Council of Economic Advisers, automation is eliminating jobs at the rate of 2,000,000 a year, which is about 40,000 jobs a week! President Johnson himself said that by 1970 the United States will be able "to match the output of the 1960s with 22 million fewer workers." (New York Times, January 3) This job elimination is taking place at a time when young people are swarming into the labor

market in greater numbers than ever before in the nation's history.

This is especially significant since the unemployment rate is highest among those under twenty years of age, the unskilled, the uneducated and the nonwhite. Recent detailed studies indicated that there are approximately 338,000 available males between the ages of 14 and 24 in the United States who are just not participating in the labor force for want of work.

Compared with Other Nations

In some other places the employment picture is more optimistic. For example, in Great Britain the rate of unemployment is only 2.4 percent, 1.9 percent in France, 1.1 percent in Japan, 4.3 percent in Italy and 1 percent in West Germany. These are 1960 adjusted figures, compiled when the United States rate was 5.6 percent.

Great Britain, France and these other nations are also confronted with problems of automation, education, training and physical limitations of the unemployed. Still they seem to have the situation more firmly in hand. In France, for example, 200,000 refugees from Algeria have been absorbed into the labor force. In Great Britain a drop in manufacturing jobs has been more than made up by a rise in other work. Western Europe has faced the population's drift from the farm to the city. It has also had a relative decline in manufacturing jobs and a growth of white-

collar work. Yet there has been nearly full employment.

In West Germany unskilled Turks and Italians and Spaniards have been drawn into the country to meet the nation's insatiable hunger for more labor. At present there are approximately 40,000 Turkish workers in West Germany, 286,000 Italians and 116,000 Greeks. Three years ago there were almost 350,000 Italians and hardly any Turks. A German Ford company spokesman said that its some 4,000 Turkish workmen were able to match the performance of local employees after three or four months. The workers produced no serious social problems.

Among some Americans automation is considered a curse, but in West Germany it is looked upon by many as an unqualified blessing. The replacement of workers by machines in West Germany is spreading rapidly. Currently 1,500,000 jobs, equivalent to nearly 10 percent of the labor force, are being taken over annually by automated machines.

The economies of West Germany, France and Great Britain have been expanding as fast and even faster than in the United States, and considerably faster in relation to the growth of their labor force. Their range of skills is no greater than in America, though a few, such as Sweden, have policies for moving people to jobs, and others, such as Britain and France, have aggressive programs of moving industries to "distressed areas." In general, however, it seems that their rate of expansion is what has created their full employment. At least, that is what some economists think.

Available Work

The fact that there is a large number of unemployed in America does not mean that there are no jobs to be found anywhere. Director Robert C. Goodwin of the United

States Bureau of Employment Security says that there is still substantial demand for workers in certain types and skills, but they tend to be pretty high up in the scale of skilled requirements. In July of 1963 the Bureau listed 11,784 professional job openings that public employment offices were unable to fill from within the state, and which were put in interstate clearance. The largest numbers were engineers, teachers and nurses. There were other jobs too, but they were not as plentiful.

Jobs naturally are harder to come by when unemployment is high and competition for them is keen. Even so, much of the increase in time between jobs often stems from the inability or the unwillingness of unemployed individuals to make earnest effort or preparation to land a job. Educators, government officials and businessmen all say that many people remain jobless simply because they expect others to find work for them, or they do not know how to prepare themselves for the interview. Many unemployed individuals are reluctant to move to areas where employment is available. Personnel officers state that most people do a very poor job of selling themselves. They either do not know where to look for work, or what to say when they do find an opening. It is obvious that a great many unemployed persons need to know what they must do to prepare themselves for the task of job seeking.

What Can Be Done

Today's unemployed can benefit themselves immensely by doing one or more of four basic things: (1) attend a school that will teach them how to approach an employer, or equip them with a trade that is in demand; (2) seek employment in a field other than their own trade or profession; (3) move to an area where there is work, or (4) create employment for themselves.

The first two suggestions are in reach of almost every unemployed individual in many places, and their end is rewarding. Bear in mind that jobs are more exacting today than they were fifteen or even ten years ago—and they are more exacting than the greatest number of the unemployed force is equipped to perform. Schooling will help, since many of the long-term unemployed are marginal groups who lack education, training or physical abilities. President Johnson's Task Force on Manpower Conservation has concluded that "one-third of all young men in the nation turning 18 would be found unqualified if they were to be examined for induction into the armed forces." One-half of these men would be rejected because they could not qualify on the mental test, the report stated. The lack of education of the nation's youth is highlighted by the commission's findings that 40 percent of the mental rejectees never went beyond grammar school. Four out of five did not finish high school. A closer look at these rejectees reveals that 31 percent did not have jobs. Their rate of unemployment was four times that of other young men of comparable age. The majority of those working had jobs requiring the least skill, providing the lowest earnings and involving the greatest vulnerability to unemployment. There is no escaping the fact that these unemployed must be trained before they can be absorbed completely into the labor force.

Schooling does help. One report stated that of 1,000 unemployed and underemployed who took a three-hour course on creative job-search techniques provided by a retraining school, 700 found gainful employment, although most of them had been unemployed for two months or more. Many of the participants who found that they had obsolete skills accepted lesser paying jobs and sought the retraining neces-

sary to restore them to working positions commensurate with their potential.

Moving to a place where there are jobs might be difficult to do if one is married and has a family. Nevertheless, it might be the wisest thing to do. Moving is never easy, not even under normal circumstances, but it has been done and is being done by job seekers daily.

The fourth suggestion, of course, is possible if one has a trade and is a hustler; he can find odd jobs here and there to keep him going. There is always carpenter, mechanical and office work to be done. There is a chance of turning a hobby into a paying job. It will not hurt to try.

"Help Wanted" Agencies

Private and government "help wanted" agencies are in abundance. Many of them deal with specialized help. Go to the agency that can serve your needs. The private employment agent is the in-between man with the right qualifications to supply the right worker for the job, the right job for the worker. Business and industry use his service. So why don't you?

A part-time job might serve your needs while you spend the extra time looking for the work you really want. In that case it should pay you to investigate the many opportunities for employment offered by firms that specialize in placing temporary office workers. Check the "help wanted" columns in your local newspaper.

Leave no stone unturned. Advertise your need to as many people as possible. Do not let disappointment discourage you. You can defeat your unemployment problem.

(If you are having difficulty in getting or holding a job, you may also want to read the following articles published in past issues of *Awake!*: "How to Get the Job You Want," issue of October 22, 1959; "Create Your Own Part-Time Job," issue of November 8, 1960; "Do You Know How to Hold Your Job?" issue of November 22, 1963.)

"THE Republic of Panama occupies the entire isthmus of that name connecting Central and South America, lying between the Caribbean Sea on the north and the Pacific Ocean on the south. It is one of the six Central or Middle American States. . . . under Spanish rule (from 1538) became independent (Nov. 28, 1821), joined the Great Colombian Confederation from which it seceded (Nov. 3, 1903) and became an independent Republic. . . . Panama is roughly the size of South Carolina. At the narrowest and lowest point, the canal bisects the country." So stated *The World Almanac*.

Hurriedly I was gleaning a few facts about the country of my assignment as a missionary. The source of information continued: "Spanish is the official language and its use is compulsory." That jerked me to my senses with a sudden start. Yes, I had studied basic Spanish and loved it for its beauty and rhythm; but English was my native tongue and any other language would be difficult, at least for a time, since I had been reared in a section where only English is spoken. Meditating on the possibilities, I began considering the assets with which man was endowed by an all-wise and loving Creator, and realized that speech itself was one of His gifts. A tongue, a throat and marvelously constructed vocal cords! Surely if I but tried I could make myself understandable, and at the same time be enriched by a new life and a new home to which knowing another language

would lead. I would try, bearing in mind that I was the foreigner in this instance.

So it was a memorable event, that January day eighteen years ago, when I was met at the airport by missionaries who had preceded me, together with a citizen of Panama who spoke English as fluently as I did. Marvelous! Maybe it was not going to be as difficult as I had imagined. In arranging my papers for my cédula it was so agreeable to learn that the government officials and professional personnel also knew my native tongue.

By "Awake!"
correspondent
in Panama

Strangely, it seemed that almost everyone in the assignment where I had been asked to serve, the second-largest city of the Republic, knew the English language too. Although at times I was convinced that it was only because of the way that I unintentionally murdered theirs that they courteously condescended to converse in mine—nevertheless, they spoke it. I had to wonder why it was that English was so generally known and spoken here, for of a truth one could live, shop, buy, sell and carry on quite normally without having to use Spanish. A little research revealed some interesting facts.

Invasion of the English Language

One of the greatest invasions of the English language came with the influx of people whose speech it was. And an underlying reason for its prevalence in this comparatively new nation was inseparably related to the acquisition of rights to con-

struct the Panama Canal by the United States of America. To supply the brawn necessary for the construction of this lock-and-lake-type Canal, connecting the Atlantic and Pacific Oceans, and now known as "the funnel for world commerce," natives were brought in from Barbados, Jamaica, Trinidad, and others of the West Indies island group. They did not leave their English at home. These would reside in Panama or in town sites in the Canal Zone—a strip of land five miles wide on either side of the axis of the Canal, which land was granted by treaty to the United States by Panama.

Many of those who had migrated to the Isthmus, now to work under English-speaking employers, had anticipated returning to their homeland as soon as construction of the Canal terminated. Learning Spanish was farthest from their mind. But then children began to be born, families formed, and roots of a more permanent nature began to be planted here, replacing the air castles of their dreams on native shores.

The Second Generation

Soon, from those very children—hearing and speaking English in the home, among their playmates and on the streets—came the seeds of a changing scene as a somewhat 'broken-English' had its beginnings, understandable nonetheless. Even to the present day, one frequently hears expressions literally translated, such as: "How many years do you have?" or, "What hour is it?" And it is not difficult to understand that one is simply being asked: "How old are you?" or, "What time is it?"

By the decade in which the Canal was opened to world commerce, 11.6 percent of Panama's population was a foreign-born population, the greater portion of which spoke English. Then the question of educa-

tion arose; and since the Republic was new and preoccupied with its growing pains and problems inherent to national youth, a stabilized public school system had not yet been realized. How and by whom would this generation receive its learning? Logically, private schools were set up, and teachers, many of whom were from the West Indies but working under the direction of the Minister of Education of Panama, taught English.

"Around 1930," reports one of the teachers of that time, "Spanish was required to be taught for but one hour a week in these private schools, to be increased later to three hours a week. In some sections of the Republic, due to the lack of public schools and the predominance of an English-speaking population, oftentimes English was taught first in these schools, to be later supplemented daily with Spanish classes. Then, as soon as there were adequate public schools, pupils were advised to study their language in them. Since many of those who had come to the Isthmus were living in the Canal Zone, schools known as local-rate or Canal Zone colored schools were set up and English was taught for many years." The white Americans who came and lived in the Zone had their own schools, favoring the language and curriculum of their home country. It is quite understandable, then, why one did not necessarily have to speak Spanish in order to be understood—at that time and in the section adjacent to the Canal Zone.

The Third Generation and the Changing Scene

With the coming of the third generation of this largely British-oriented parentage, born and educated either in Panama or in the Canal Zone, a greater change was due. True enough, English was still the official language of the Canal Zone. It had been

the thought-conveying medium of the engineer to his employee on the "big ditch" project. It had been a contributing factor to many an old-timer's staying on the payroll. But this third generation was receiving more and more of its education in now well-organized Panamanian schools, where Spanish was the language. Language lethargy must yield to a live interest in and knowledge of the tongue of the country.

Another thing—the citizenship of this generation, long overdue for settlement, was inevitably interlaced with the language change. Many were adopting the citizenship of their ancestors. Others attending Panamanian schools felt thoroughly Panamanian, taking that citizenship very seriously. For all those declaring Panamanian citizenship the learning of Spanish was a *must*. In 1954 the plan was conceived of transforming the erstwhile local-rate schools into Latin-American schools, with all classes to be taught in Spanish, thus accentuating an educational orientation to the country of Panama.

As reported in the newspaper *Star and Herald*, Panama, R.P., of March 19, 1954, the then Canal Zone governor, John S. Seybold, in an address to Panama Rotary Club on 'problems that directly or indirectly concern Panama,' said, in part: "We must orient this student (of the local-rate schools) to his future . . . The product of our present school system is ill-fitted to find employment equal to his norm of possible attainments. . . . To remedy this the group should receive in our schools the curriculum and training of the schools of the Republic with secondary emphasis on the teaching of the English language. . . . These Latin-American schools, as they will be redesignated, will be replaced . . . on a completely Spanish-language basis . . . The study of the English language will of course be continued throughout . . . Span-

ish will be taught in every grade of the school units attended by U.S. citizens."

This suggested changeover was complete by the school year of 1956-57, and its impetus has been added to the tremendous change already being effected linguistically. This present generation, although it may know English, may speak it at home, may use it at will, is definitely oriented to think in Spanish.

Looking at the situation statistically, another clear reason arises for this change of scene. Whereas in 1911, the year of Panama's first 'count of noses,' 11.6 percent of those noses represented a foreign-born population residing in the Republic, two decades later the percentage was slightly lower, registered as 10.1 percent. In 1950 the decrease was more pronounced—only 6.2 percent. And the last census, taken in 1960, showed only 4.2 percent. This calculation on a percentage of population basis still does not present the whole story, for the census report shows that from 1911 to 1940 there was actually an increase from 38,972 to 50,713 in the number of individuals constituting this foreign-born population. From then until 1960 this number decreased to 44,978. To be sure, at no time were all these individuals English-speaking, though the majority were; and certainly not all of those were of West-Indies extraction.

Among those of this latter mentioned group, the decrease in their numbers has approximated 5,500 during each of the past two decades, leaving their number today at about 11,000. Death's toll of some of them and the return of others to their native country after their retirement on disability allowance at the age of sixty-two accounts for their decrease. Worthy of mention, too, in connection with the changing scene, is the fact that many of the second and third generation stemming

from this West-Indies-born parentage, as well as other English-speaking individuals, have taken up residence in other countries.

So the scene changes. The English language is dying out here, even if it is conceded the rank of being the major commercial, scientific and diplomatic language of the earth. Yes, even if it has been described as "frustrating, wonderful, irra-

tional, logical, simple—and the now nearly universal tongue," it has yielded in the homes, in the schools, and on the streets of Panama to what has been dubbed the most elegant of the romance languages, Spanish—a lovely and cherished heritage from the *conquistadores españoles* (Spanish conquerors) who colonized this land, and whose language it was.

Nurse Makes Practical Use of Lifesaving Knowledge

WHEN a landlady advertised her Bourne-mouth, England, guest house in a nursing magazine and received no replies, she decided it had been a bad speculation on her part. After five years, however, two young nurses noticed it and wrote for accommodation for holidays. The letter had to be redirected three times due to the fact that she had moved. While preparing for these guests to arrive, she was visited by one of Jehovah's witnesses who left an invitation to a Bible lecture. Because of the interest the invitation leaflet stimulated, one of the nurses accompanied her landlady to the talk, attended further meetings and read a great deal.

Back at the hospital, Delores, this young nurse from Jamaica, related to all she met the "good news" she had been hearing and the happy fellowship enjoyed with the congregation. A local Witness conducted a home Bible study with her when this could be arranged. One of her first efforts to witness to patients was by loaning the study aid "*Let God Be True*" around the ward, having one chosen to read a portion to the others each evening and others raising their hands to answer the study questions, just as at the meetings held by Jehovah's witnesses. Further opportunities came when the matron sent along four nurses who needed guidance to Delores, "to be taught what Delores believed and to be taken to her church, in view of her blameless conduct and fine example." This inspired her to ask for the assembly hall for a Bible meeting. This was readily granted. Imagine her delight when thirty-three attended that first night! Regularly on Friday nights after that this meeting was held, with attendances of usually over fifty of the nursing staff and doctors.

Delores' letters home caused a storm of protests from her family. Her father, a Baptist minister, said he would rather see her dead than be one of Jehovah's witnesses. He made her return the title-deed papers of a large eight-apartment house he had bought in her name. Christ Jesus' prophecy that his message would bring division within a family was proving true.—Matt. 10:34-36.

When these pressures failed to deter her, her father's next step was to charge her with immoral associations and demand that the authorities should send her home to Jamaica. In the face of her protests and her anxious desire to complete her training, it was up to the Overseas Students Council to investigate the charges. Imagine her relief and thrill when she received a lengthy letter that cleared her name. It said, in part: "The many faults mentioned to us by your home Council from your parents have proved untrue to us. We are pleased with your deportment and the references given us about you. We congratulate you for your behaviour which is wonderful for a girl of your age."

Her passing of key examinations led to her being transferred to another hospital. In order to care for her Friday-night study in the London hospital, Delores arranged for her day-and-a-half off each week to be Friday and Saturday so that she could travel in on Friday the 36-mile journey, care for the evening meeting, stay overnight and travel back on Saturday morning. Now that she has been moved again, local brothers care for the study.

Her enthusiasm and fine example have encouraged many to consider the Kingdom message. The holiday landlady, now an active Witness herself, considers the money spent on that accommodation advertisement the best investment she ever made!

AVOID

the PITFALL

of LAZY MENTAL HABITS

WHAT is your attitude toward hard mental work? Do you run from it whenever you can? Do you always work first on tasks that require little mental effort and put off the difficult ones? Are you quick to find reasons for being drawn away from difficult mental tasks? Most people do these things, because thinking is hard work.

Just as physical work is fatiguing and puts a drain upon a person's energies, so does mental work. A day of heavy mental work can make a person just as tired as if he had done a day of heavy physical work. It is not surprising, therefore, that people generally tend to shy away from tasks that require deep thinking. Are you one that does this at times? Do you avoid writing letters, put off preparation of talks and try to pass on to others things that require creative thinking?

Commenting on the reaction almost everyone has toward mental work, James Bryce, a British ambassador of the nineteenth century, said: "To the vast majority of mankind nothing is more agreeable than to escape the need for mental exertion. . . . To most people nothing is more troublesome than the effort of thinking." A similar observation was made by Sir Joshua Reynolds, a British painter of the eighteenth century. He said: "There is no expedient to which a man will not resort to avoid the real labor of thinking."

Thinking Habits

By continually giving in to the desire to do things that do not require mental exertion, you can form the bad habit of avoiding mental labor. Once it is formed

it is not easy to break, especially when the habit has been carried on for many years. That a large percentage of people today have plunged into the pitfall of lazy mental habits is evident from the type and amount of reading they do. How many read more than a newspaper or fiction magazines? How many ever pick up a quality book that requires deep thought in preference to a publication that entertains or that contains light reading? Usually what people want are easily read novels that put no load on their thinking ability.

Commenting on the widespread practice of reading light material and avoiding things that require serious thought, professional writer Rudolf Flesch observed: "People don't read enough to be well informed. According to library surveys, they hardly ever read any serious books; according to newspaper surveys, they pay more attention to the comics than to anything else in the paper." The most popular newspapers are not those that give a thorough coverage of world events with thought-provoking and informative details, but those that feature sensationalism and require very little thought.

By avoiding reading matter that requires thought, a person establishes a habit that prevents him from becoming a productive and creative thinker. The habit reveals mental laziness. It keeps him in a state of mental inertia or stagnation.

Self-Examination

It would be worth while for you to take stock of yourself and see whether you have been caught in the pitfall of mental laziness. If you find that you have, you should make a strenuous effort to get out of it and to increase your worth in the eyes of your employer and others, as well as improve your prospects for the future. There are a number of things on which you can examine yourself.

When you select a magazine to read, do you choose it on the basis of its entertainment value? Of course, if you are desiring entertainment, that is what you will look for. But do you manifest mental laziness by never looking for anything else? Do you avoid reading an article that has page after page of solid type even when you have the time to read it and the material is something you should know? In most instances does the length of an article govern whether you will read it or not? Is it too much mental effort for you to read the Bible or a book about the truths of the Bible that may run to several hundred pages?

When evening comes and you have time to do some studying or thought-provoking reading, do you do it? Or do you give in to mental laziness and spend the entire evening watching television or seeking some other entertainment that puts no burden on your thinking ability?

Do you permit other people to do your thinking for you? If your thinking is nothing more than the thinking of the groups with which you associate, it is not your own. It requires far less mental effort to

adopt the views of other people than to analyze matters yourself. Certain political ideologies seek to mold public thinking through their propaganda so that it will suit their selfish purposes. Their best subjects for this are mentally lazy people, people who are unwilling to search out facts. It is easier to express popularly accepted views than to come to your own conclusion on the basis of an examination of facts.

Whenever you have a question that arises from your personal reading, do you take the course of least mental resistance by asking someone for the answer instead of searching out the answer for yourself by doing research? For example, suppose you read something in the Bible that brings a question to your mind. The course of least mental effort would be to ask a friend or write to someone who can answer the question. It would be much better to search out the answer in the Watch Tower publications and in other reference works.

The same might be said about decision making. At times it takes great mental effort to make an important decision. Factors for and against a course of action have to be carefully examined, and then the conclusion drawn that must be put into action. There is, of course, nothing wrong in seeking advice from others. This is a good thing to do, but do not expect them to bear the burden of deciding for you as to what you should do. Do not go to someone, such as the overseer in the Christian congregation, and ask, What shall I do? Exert your thinking ability by weighing the factors involved and the advice you receive. Then make your own decision. Heed the Scriptural counsel: "Each one will carry his own load."—Gal. 6:5.

There are many ways in which lazy mental habits are manifested, so exercise your thinking ability as you examine yourself. Doubtless you will find some ways in

which you have lazy mental habits that have developed. You will get much better service from your mind if you break those habits and put your mental powers to work. They improve with use.

Develop Good Habits

Look at mental tasks you are given as valuable mental exercise. Although they may appear to be heavy loads that require hard work, their accomplishment strengthens your thinking ability just as a muscle is strengthened through use by being put to work on heavy loads. Do not permit the strong desire to follow the course of least mental effort to cause you to be like a complaining camel that hates to have a load put on its back. Instead of putting the most difficult task last in a day's work, put it first. While you are fresh you can tackle it with less effort than if you were to leave it until last when you are tired. Do not regard a difficult mental task with distaste and try to postpone doing it. Tackle it promptly. That will be better for you.

Be willing to search out information for yourself, realizing that the intelligent use of sources of information is a big factor in good thinking. As you do research you gather and store up information that can be drawn upon whenever you need it. You may not be able to remember the details, but you will know where to go to get that information. This is one of the benefits of doing your own research instead of expecting others to do it for you by asking them your questions.

Daydreaming does not improve your thinking ability. When studying or listening to a public lecture, keep your mind actively thinking on the material under consideration. Resist the inclination to let

the mind wander, giving it over to passive thinking or daydreaming. There is a time for passive thinking, but that time is not when the mind should be doing active work.

Study of God's Word is vital for thinking minds. The wisdom it contains is life-sustaining. Unfortunately, too many people regard the contents of the Bible as requiring too much mental effort. By avoiding it for things that require less mental effort they do themselves injury; for it is a book

that can help them to guard their thinking ability by guiding them in the pathways of truth. It opens up an understanding of how to cope with life's many problems.

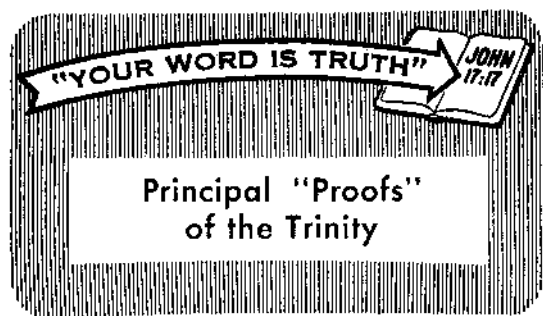
It instills hope and moral strength. It opens up the way to eternal life.

The Creator of man's mind knows what the mind needs, and he supplies many of those vital needs in his written Word. With good reason he counsels us: "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh." (Prov. 4:20-22) The habit of studying God's written Word is the finest of mind-strengthening habits.

When a person exerts his thinking abilities and channels them in a wholesome direction, he benefits not only himself but those around him. By permitting God's Word to help in building, shaping and directing those abilities he can become an upbuilding influence for the good of his community. But this requires recognition of the importance of avoiding the pitfall of lazy mental habits.

ARTICLES IN THE NEXT ISSUE

- Ignored Warnings Cost Lives.
- How Has a City Now in Ruins Affected Your Life?
- Roman Catholic Priest Fined for Threats to Jehovah's Witnesses.
- You Can Sew Without a Pattern.



THE doctrine of the Trinity—taught in almost all of Christendom's churches, Catholic and Protestant alike—has been called "the central doctrine of the Christian religion." This doctrine teaches that "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God."

If this doctrine is true, naturally we want to accept it, but the careful reader of the Holy Scriptures finds many passages that raise serious doubts.

Actually, the evidence in support of the Trinity doctrine is not nearly so clear as many people think, for this doctrine is neither taught, explained, nor even *mentioned* in the Sacred Scriptures.

Amazing as that may sound to you, it is true. Theologians, searching in vain for some evidence of the Trinity in the three-quarters of the Bible written before Jesus' birth, were so hard put that they seized upon anything that involved "three."

Three angels came to see Abraham, and they, according to a French Catholic theological encyclopedia, "are generally regarded as a revelation of the divine triad." The churches of Moscow, it says, "provide a great number of ancient and modern paintings, where three young angels exactly alike are seated at a round table under Abraham's tent."*

Do you find it hard to see how the visit of three angels to Abraham proves the

Trinity? It does not. Nothing in the Sacred Scriptures says the three angels jointly composed the God who told Moses: "No man may see me and yet live." (Ex. 33:20) Thus, a book on Catholic doctrine truthfully says: "The dogma was not revealed, at least explicitly, in the Old Testament."*

'But did not Christ explain it when he came?' you may ask. No, he did not. The "clear revelation" of this doctrine, that religious books say can be found in the part of the Bible written after Christ's coming, simply does not exist.

For example, the textbook *Abrégé de la Doctrine Chrétienne* (*Abridgment of Christian Doctrine*), used in French religious schools, cites the following as the "three principal" Bible texts that give "a clear revelation of the dogma."† It says:

"1. *At Christ's baptism*, it is recounted, in Saint Matthew (III, 16, 17), that Our Lord 'saw the Spirit of God descend on him in the form of a dove'; and, at the same moment, a voice was heard from the height of the heavens, that said: 'This is my beloved son': the Father who speaks, the Son who is baptized, the Holy Spirit that descends on him in the form of a dove, these are the three persons of the Holy Trinity."

Do you see anything there that says the three compose *one* God? This Bible text says nothing about their composing a "Trinity." It does not say, as does this religious textbook, on page 30, that "the three persons are inseparable: where one is, there the two others are." Instead, it says just the opposite. It says Jesus was on earth, his Father was in heaven, and that the holy spirit (not a person, but God's active force) descended upon Jesus like a dove. Indeed, this text is not a very conclusive proof of the Trinity doctrine!

* *Abrégé de la Doctrine Chrétienne* by the Abbot A. Boulanger, honorary canon of Arras, Lyons, France, 1932, page 28.

† Same.

* *Encyclopédie Théologique*, Volume 15, column 1139.

—See Ex. 31:3; Num. 11:25; Isa. 40:13; Acts 2:4; Rev. 4:5.

The second of the three “principal” texts is explained as follows:

“2. *Promise of the Holy Spirit.* Before ascending to heaven, Jesus announced to his apostles the coming of the Holy Spirit: ‘I will pray to my Father,’ he told them, ‘and he will send you the Helping Spirit who will teach you all truth.’ (John XIV, 16, 26) The text specifies at one time the *three persons* and *their divine nature*, because it says of the Holy Spirit that he ‘will teach all truth,’ a thing that is possible only for God.”

However, Jesus’ *praying* to his Father indicates, not an equality with his Father, but a submission to him. Further, since the holy spirit is not a person, but is God’s active force by which he accomplishes his purposes, God can use it to “teach all truth” without its being a part of an unscriptural trinity.

It is as if a prince said he would ask his father the king to send a teacher to a foreign country. No one would claim the prince was thus saying that ‘he was King, his father was King, and the teacher was King, yet there were not three kings but one King.’ Yet that is the kind of logic used in saying that the above-mentioned text gives a “clear revelation” of the Trinity dogma.

The last of the three texts is cited this way:

“3. *Baptismal formula.* When he left his apostles, Our Lord bestowed their mission upon them with these words: ‘Go, teach all the nations, baptising them in the name of the Father, and of the Son, and

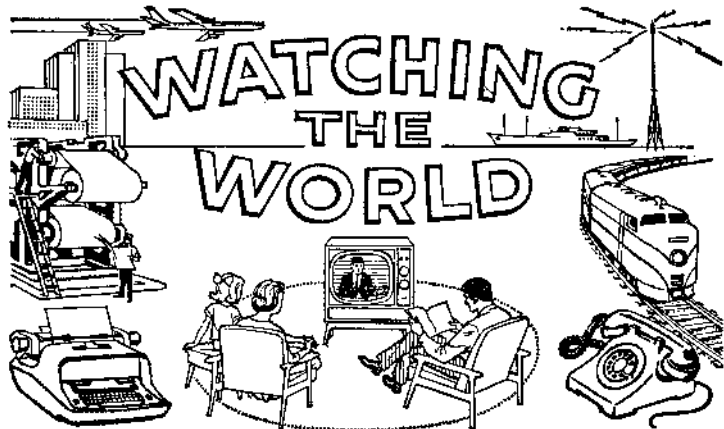
of the Holy Spirit.’ (Matt. XXVIII, 19) No formula could more clearly contain the two elements of the mystery: that is, the *existence of the three distinct persons*, since they are designated by separate names which identify their relationship and do not allow them to be confused, and their *sole nature* of God, because there is no question of performing the baptism but in the name of a single divinity.”

Were you able to find the part of that text that says the three “form but a single divinity”? It simply does not exist! No one would imagine that if a nation’s representatives were told to speak “in the name of the King, and of the Crown Prince and of the king’s personal spokesman,” that this meant that the three were but a single sovereign. Yet, again, that is the kind of logic used by those who say this is the final of the three “principal” Scripture texts that give a “clear revelation” of this dogma.

Why were stronger proofs not given to support this doctrine? Because they simply do not exist! The Sacred Scriptures show that the *Father is God*, that Jesus holds the highest position in the universe next to his Father, and that the holy spirit is God’s active force by which he accomplishes his purposes.

It is impossible to worship the *Father* properly if you believe he divides his godship with the Son and the holy spirit. To worship God “with spirit and truth,” it is necessary to accept Jesus’ own words. He said: “The Father is greater than I am.” And certainly Jesus knew more about his own relationship with the Father than does any man who teaches to the contrary today!—John 4:23; 14:28.





The Brazilian Revolt

◆ On April 1 João Goulart, 47, was deposed as the president of Brazil. Goulart's ouster was the result of an almost bloodless revolt that broke out on March 31. Goulart fled into exile. With the presidency vacant, Ranieri Mazzilli, next in line, was called upon to assume the post. However, under the nation's Constitution, a new president had to be elected by Congress to serve out the remainder of Goulart's term. The military insisted that one of their own number be picked by Congress as interim president pending national elections in October 1965, as provided for by the Constitution. General Humberto Castelo Branco, Army Chief of Staff, was selected to finish out the term of the previous president. President Branco assured the people that he will turn over the government to a freely elected successor on January 31, 1966.

Airline Accidents

◆ Not one, but three huge passenger airliners overshot the runways at New York City's airports in a 13-hour period in April. Overshooting the runway is considered extremely unusual, but when three of them did it in so short a time it was not only the passengers who were shaken up. It happened twice on April

8 and once on April 7. Perhaps even more surprising was the fact that there were no fatalities.

Churchman and Atheists

◆ The Russian constitution is one of the few in the world that includes a clause providing for "freedom of antireligious propaganda." Article 124 of the Soviet constitution states: "Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens." On February 16 it was made known that Dr. O. Frederick Nolde of New York, director of the World Council of Churches International Affairs Commission, approved the principle that freedom of religion or belief applies to all men in society, "whether atheists or adherents of a religion." Nolde declared: "All men have the right not only to maintain or to change their religion or belief, but also to manifest it in society." Western participants in the executive committee of the World Council of Churches meeting noted that the Soviet constitution states that all persons shall have freedom of religion, but does not give them the right to propagandize on behalf of their religion. The Soviet constitution does, however, give the atheists the right to make propaganda on behalf of their beliefs.

Narcotics Ring Cracked

◆ Agents of the Federal Bureau of Narcotics in the United States arrested three men who were allegedly members of an international narcotics smuggling ring. Authorities stated that they had seized some 134 pounds of narcotics, estimated to be worth about \$52,000,000 at the underworld retail rates, or about \$13,500,000 "at current underworld rates" in America. U.S. officials say that they have linked the dreaded Mafia with the heroin cache.

Independent Countries

◆ People the world over want independence and self-government. Since the fall of colonialism in recent years, self-governing, independent nations have been mushrooming everywhere. Since the signing of the United Nations charter in 1945 over sixty new countries have come into being.

In the past four years in Africa alone twenty-four new countries have been set up. Africa has some 272,000,000 people. Since World War II it has produced some thirty-six new states. There are in addition some few remaining colonies, plus protectorates and mandated areas, which bring the total number of separate political entities above fifty. Africa's tribes speak an estimated 800 different languages and dialects. Communication, therefore, is difficult. Self-government is difficult.

Bank Robberies Flourish

◆ Despite the many devices to detect crime, federal policemen in the United States are worried over a screaming upsurge in bank robberies. One federal officer reportedly lamented: "Jesse James and the John Dillinger gang never had it so good." Before two months went by this year, bank bandits hit ten times in New York City. They robbed twenty-four banks in Los Angeles and six in San Francisco. Armed robbers struck five times in the Dis-

trict of Columbia, ten minutes' quick drive in any direction from J. Edgar Hoover's own office. Mr. Hoover, by the way, is the head of the Federal Bureau of Investigation. Hoover's records show that there were 919 bank robberies in 1963, a giant leap from 678 in the preceding year. Hoover said: "Armed assaults upon banking institutions are among the most vicious and demoralizing crimes facing our nation today."

Conception Period

◆ Studies over a three-year period among forty-four women revealed that the natural time period in which a baby might be conceived may extend to seven days. Heretofore, it was believed that the male sperm cells remain alive and are capable of causing conception for only about forty-eight hours after insemination. The female ovum is given a time limit of about 24 hours, after release from the ovary, in which it could be fertilized. Twenty women conceived during the study. In only one of them was no sperm activity detectable 24 hours after insemination. The research was carried on by a group of doctors of the Albert Einstein Medical Center in Philadelphia and their report appears in the American Journal of Obstetrics and Gynecology.

Fuel Outlook

◆ One jet plane flying from New York to Miami, Florida, burns more fuel than an automobile will in seven years. About 5,000 gallons of fuel are needed for the flight. By 1966 supersonic aircraft will be using 4,000,000,000 gallons of fuel a year and by 1977 an additional 4,000,000,000 gallons yearly.

Baths in Japan

◆ Tokyo has one of the largest populations in the world. Some 11,000,000 people live there. About half of these

people have no bathtubs in their homes. They, for the most part, bathe in the 2,767 public bathhouses. Until recently an adult could get a bath for five cents in one of these houses. A bath cost a child three cents. But prices have gone up. An adult bath now costs seven cents.

No Greek Gods Abroad

◆ There will be no famous Greek statues exhibited at the New York World's Fair 1964-1965, said George Athanasias Novas, undersecretary in the premier's office. The reason, he said, is that the statues "are considered gods and cannot travel abroad." The Hermes statue of Praxiteles as well as all other unique statues are looked upon as local gods and so are restricted to their home territory.

Canadian Forests

◆ The Canadian Pulp and Paper Association stated that the forests of Canada are worth more than \$6,000,000 a day to that land. Yet the sad fact is that not enough is known about trees. A major forest problem is the vast waste caused yearly by fire, insects, disease and the natural mortality of mature trees. Estimates suggest that the waste equals the pulpwood cut of the entire pulp and paper industry, said the association. It is also estimated that 80 percent of all forest fires are caused by man and therefore are preventable.

Crime and Television

◆ Police Chief J. Adrien Robert of Montreal, Canada, recently stated that there should be a crackdown on television films that feature 25 minutes of brutality and immorality followed by a 20-second moral. Robert, who is president of the Canadian Association of Police Chiefs, said that the association feels "too many movie and television films are having a disastrous effect on

youth by stressing banditry, violence, indecency and sex." Parents should draw a lesson from this and at least select the programs and movies that their children see.

A United Press International report also quoted J. Edgar Hoover, chief of the Federal Bureau of Investigation in America, as saying: "A private survey has shown that 25 million youngsters watch crime programs on TV for an accumulated viewing total of 20 billion [20,000,000,000] hours per year. This survey showed that the average American youngster—between the time he enters kindergarten and the end of his 14th year—witnesses the violent destruction of more than 13,000 human beings on TV." What better reason need parents have for supervising TV watching?

Record Sugar Crop

◆ The small island of Mauritius in the Indian Ocean is not too well known to the world except that it was the home of the extinct dodo bird and the producer of some rare stamps. However, it also produces sugar. The previous record harvest of 580,372 metric tons was in 1959, but the incomplete records for the 1963 crop season already show the biggest harvest ever; a sugar output of over 685,000 metric tons, almost one ton for every man, woman and child of its exploding population.

Catastrophic Accidents

◆ Accidents in which five or more persons are killed are referred to as catastrophic accidents. The Metropolitan Life Insurance Company reported that in 1963, 1,400 deaths in the United States were due to such accidents. There were eight major catastrophes in 1963, each taking the lives of at least twenty-five persons. About two-fifths of the catastrophes taking five or more lives involved motor vehicles.

Siegfried Line a Giveaway

◆ Less than thirty years ago the Siegfried Line was looked upon as the salvation of Germany. Today the West German government is having a hard time giving it away. There are some 2,000 concrete fortifications and pillboxes in the so-called "invincible" line that can be used for bungalows or weekend homes. The only payment necessary is for the ground on which they stand, most of which is owned by farmers.

Morals Debated in Sweden

◆ Recently a petition was filed with the government of Sweden that scored sex education given to schoolchildren. The petition followed a warning by the board of health of an alarming increase in gonorrhea and an increasing proportion of these cases among adolescents. The annual incidence of gonorrhea in Sweden has increased by 75 percent in

the last five years. This reportedly is one of the highest figures in Europe. According to the World Health Organization, figures last September show Denmark had the highest rate of notified cases of early infectious syphilis, with 9.9 cases per 100,000 people; and Sweden the highest rate of new gonorrhea cases, with 284.1 cases per 100,000 inhabitants. The petition scoring sex education in Sweden was signed by the king's physician, Dr. Ulf Nordwall, and 140 other eminent Swedish doctors and teachers. In addition the signatories included professors or lecturers from all Sweden's medical schools, specialists from the Caroline Institute in Stockholm and medical officers. These doctors see in religious teaching, or at least some form of Christian instruction, almost the only way of stemming growing sexual license.

Exodus from Algeria

◆ Not too long ago over a million Frenchmen lived in Algeria. Now there are fewer than 20,000 of them left. The vast majority have gone to France. In addition, an estimated 2,000,000 Algerians have also left Algeria and an additional 1,000 are reportedly leaving every day. Behind the mass exodus is the country's dire need for work and food.

New Constitution

◆ Great Britain's only foothold in Central America, namely, British Honduras, now is determined to follow the pattern of many other colonies of this century. By an ordinance in the legislature of British Honduras on December 31, 1963, under the governorship of Sir Peter Stallard, the colony set up the machinery of a new constitution for self-government as a prelude to national independence.

IS all Religion GOOD?

Many persons believe there is good in all religions. But just because a religion is old or has many followers, does that make it right or acceptable to God? What does the Bible say about it?

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