

Awake!

Worship According to Accurate Knowledge

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**PORTUGAL CONTINUES TO PERSECUTE
JEHOVAH'S WITNESSES**

Read
**SPECIAL
REPORT**
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FEBRUARY 22, 1966

THE REASON FOR THIS MAGAZINE

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

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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.

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Awake!

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

—Romans 13:11

Volume XLVII

London, England, February 22, 1966

Number 4

WHEN you ask your marriage mate or a friend for an opinion, do you really want an honest reply? Will you give the opinion careful consideration, even though it differs from your own ideas? You are wise if you do.

Of course, we have all met persons devoid of principle who will, without hesitation, state untruths in order to please an inquirer. Some salesmen, when questioned by a prospective customer, will respond in any way they think necessary in order to sell their product. The victims of such dishonesty are understandably disgusted when they find out what has happened. They want to know the truth about products they are about to buy. But do they always want truthful answers?

Frankly, many questions are motivated by the desire to receive support for a decision already made. A matter has been considered and the course of action decided; then the person asks, 'Do you think I should do this?' For instance, the Bible says that, when King Ahab of ancient Israel determined to embark on a military offensive against Ramoth-gilead, he consulted four hundred false prophets as to the advisability of the campaign. Those servile impostors replied that he would have success. However, at the suggestion

DO YOU *Really Want* **TRUTHFUL ANSWERS?**

that Ahab inquire of Micaiah, a true prophet of Jehovah God, the king complained: "He does not prophesy good things concerning me but bad." —1 Ki. 22:8.

After Ahab finally asked Micaiah and received a prophecy of calamity, he whined: "Did I not say to you, 'He will prophesy concerning me, not good things, but bad'?" Obviously, that wicked king did not want a truthful answer! He had made up his mind as to what he was going to do and was just seeking support for his decision, though it later resulted in his death in battle.—1 Ki. 22:18, 34-37.

While some persons may feel that they would never demonstrate Ahab's attitude in such a life-and-death matter, they form the habit of doing just that with everyday affairs. For example, after they have made up their mind to engage in some activity that, while it is a matter for personal decision, reflects spiritual immaturity, they may seek justification for what they have already decided to do. Answers that disagree with their personal decision are brushed aside. Of course, the habit thus formed can be detrimental when they are faced with more crucial decisions.

The Jews in Judah once demonstrated another aspect of this failing. After the governor that the conquering Babylonians

had placed over them had been assassinated, the people asked Jeremiah to approach Jehovah and find out what he wanted them to do. God's answer was: "Keep dwelling in this land." Did the people accept that honest reply? "It is falsehood that you are speaking," they snarled at Jeremiah. Taking the prophet prisoner, the people fled to Egypt, only to meet disaster there for failing to heed the authoritative advice they had requested.—Jer. 42:1-43:7; 44:12; Ezek. 29:19.

Authoritative answers are often sought today, such as from the Bible or a dictionary. Will you accept the answers received from such sources instead of finding an excuse to reject them if they do not meet with your favor? Yes, do you really want truthful answers?

Other factors also motivate questions. When a man purchases a new car, or a woman a new dress, what frequently happens? "What do you think of it?" acquaintances are asked. They may simply be delighted with their new possession and desire to share that delight with others. But, on the other hand, some may really be soliciting flattering compliments.

However, if you ask such a question of the proper persons, and have the correct motive, much good can result. A wife may want to know whether her husband thinks her new dress sufficiently modest, or whether he likes a new recipe enough for her to serve it again. If his reply is affirmative, not only does she know how to proceed, but also she receives the satisfaction of having pleased one whom she loves. If the honest answer is tactfully negative, though she may not be as delighted for the moment, future disappointment and dissatisfaction can be avoided.

There is good reason for the husband in such a situation to give a truthful answer. It may influence his wife's style of dress

or selection of the menu for years to come. But if he falsely gave his approval to something he did not like, how much grief would result when his wife learned he actually disapproved of the results of her sincere efforts to please him! The sound guiding principle in the Bible is: "Speak truthfully with one another."—Zech. 8:16.

Especially when we ask about our conduct should we appreciate receiving straightforward answers. "Better is a revealed reproof than a concealed love." (Prov. 27:5) Such honesty inspires trust and respect. It is a refreshing contrast to those who compliment outwardly and condemn inwardly. Indicating the mutual affection that can be built up between one who gives honest answers and one who appreciates receiving them, we are informed: "Lips will he kiss who is replying in a straightforward way."—Prov. 24:26.

This does not mean, though, that the answerer has no responsibility other than to be truthful. Tact and empathy are not ruled out. If one truthfully knows of something encouraging that can be said, it is much better to say it than to make some caustic, discouraging reply. Even if a negative or adverse opinion is necessary in order to be honest, or to aid the inquirer, loving discernment should be used so as not to cause unnecessary hurt feelings. Jehovah wisely had recorded the counsel: "A word causing pain makes anger to come up." "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing."—Prov. 15:1; 12:18.

So, the next time you start to ask for an opinion, stop and ponder: Am I only looking for flattery or for backing for a decision that has already been made, or do I really want a truthful reply? If you are honest with yourself, you will appreciate a truthful answer.

Worship

according to

ACCURATE KNOWLEDGE

There are many forms of religious practice. How can we know which God accepts?

THROUGHOUT the ages men have originated multitudes of religious practices, some that would be quite shocking to those living in this twentieth century. For example, at one time there were people who thought that the sacrificing of their children in fire, and even prostitution, would please God. These practices were actually included as part of several ancient national religions.

Today there are still scores, yes, hundreds of differing religious rituals, sacrifices and practices carried on in the world. This prompts many to ask: Are all these varying expressions of religion acceptable to God? How can we know for certain?

Such questions are not new. Almost 2,700 years ago the Bible writer Micah similarly inquired: "With what shall I confront Jehovah? With what shall I bow myself to God on high? Shall I confront him with whole burnt offerings, with

calves a year old? Will Jehovah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my first-born son for my revolt, the fruitage of my belly for the sin of my soul?"—Mic. 6:6, 7.

Practices Differ Widely

The fact that the difference in practices between religions can be so wide gives even more force to the asking of such questions. It is interesting to note just a few of such practices in our day.

For instance, it would seem strange to some that man would use a dog to express his worship. Yet that is what some do in the land of Tibet. Small dogs are trained to turn prayer wheels. On the outside of the prayer wheels and on strips of paper inside, Tibetan Buddhists write prayers for the purpose of ensuring rebirth after death in a heaven ruled by 'the Buddha of eternal light.' Each time the dog turns the wheel these prayers are considered said. The more revolutions of the wheel, the more prayers. Other Buddhists have prayer wheels as large as eight feet, often turned night and day by men hired for the job.

In India, Hindus consider pilgrimages to certain bathing places as holy, a necessary part of worship. To follow the course of a river considered sacred, from its mouth to its source and back again, always keeping the stream on one's right hand, is also held to be highly meritorious. During one special occasion millions of Hindus gathered at the confluence of the rivers Jumna and Ganges to bathe in the waters, thus supposedly ensuring eternal happiness. But, in a wild stampede that ensued, at least 350 were killed and more than a thousand injured.

Adherents to the Moslem religion have as a pillar of their belief the obligation to make a pilgrimage to Mecca. Of this *The Encyclopedia Americana* states: "Through-

out the pilgrimage a seamless garment must be worn, although a new one is put on before entering Mecca. No person is allowed to shave, or cut his hair or nails, or shed blood, or uproot any plants. Arriving at Mecca, he must pass seven times around the sacred Kaaba [the building housing the black stone the angel Gabriel is said to have given Abraham] and seven times between two adjacent mounds. On the way to Mina, which is outside Mecca, in the name of Allah he throws seven stones at the devil at each of three pillars."

Some Oriental religions consider it holy to punish the body. Their devotees renounce earthly concerns, smear their bodies with ashes and wear a tiger skin and a necklace or rosary of berries considered sacred to their god. They allow their hair to grow long, and they subsist by begging.

Among those who profess Christianity, there are practices of a similar nature. For example, the rosary is not limited to the Hindus, Mohammedans and Buddhists, but it is also used by many in Christendom. Reciting the rosary involves fifty-three Hail Marys, six Paternosters, five Mysteries, five meditations on the Mysteries, five Glory Be's and one repeating of the "Apostles' Creed." The forty words in Hail Mary, repeated fifty-three times, means a total of 2,120 words, aside from the other repetitions involved.

In most of Christendom's churches their adherents consider their obligation to God fulfilled by attending a church service once a week, often even less. By their attending, listening to a short service, watching or performing a short ceremony, God is thought to be satisfied.

How to Judge Religious Practices

Of all such ceremonies, rituals and practices the question must be asked, Is this what God wants? Is the worship of God

in an acceptable manner the carrying out of these practices?

In ancient Israel certain practices were authorized by God, and acceptable. Certain ones were not. But just as important, and not to be overlooked even when one was performing a practice approved by God, was the need to do something else, something so vital and fundamental that without it the performance of even approved rituals became meaningless, unacceptable to God.

The Bible writer Micah wrote of this. After raising questions concerning sacrifices, he stated: "He [God] has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" —Mic. 6:8.

These requirements involve an intelligent molding of a right heart attitude toward God and one's fellowman. There is the need (1) to exercise justice, to love what is right, fair, honest; (2) to love kindness, not to be hard, harsh, arrogant, but to treat others in a gentle and loving way; and (3) to be modest in walking with God, humbling oneself in God's sight.

To do these things requires accurate knowledge of God's standards of justice, kindness and modesty. A person can walk with God, go in God's direction, at his side as it were, only if he knows in which direction God wants him to go. To know such things the individual must constantly search so as to determine God's will. But where does one find this information? In the book that true worshipers have had to consult ever since God began its preparation by the prophet Moses. That book is the Holy Bible, the only Scriptures "inspired of God and beneficial." This accurate knowledge of God's Word is vital and fundamental to true worship.—2 Tim. 3: 16, 17.

When an individual, or a religion, departs from this Word of God and initiates rituals and practices and doctrines unauthorized by God, then God does not bless such worship. As 2 Chronicles 15:2 states: "Jehovah is with you as long as you prove to be with him; and if you search for him, he will let himself be found by you, but if you leave him he will leave you."

An example of this was in ancient Judah. In the time before King Josiah's reign, which began in 659 B.C.E., the kings and people had departed from God's laws as recorded in his Word handed down through Moses. As a result, their worship degenerated. It became mechanical, debased. They built graven images, high places and sacred poles as part of their worship. They pushed God's written Word aside, not consulting it. They departed from what was required by God. Thus their worship became unacceptable. God no longer walked with them, for they no longer walked with God.

Accurate Knowledge from

God's Word Needed

How do we know their rituals and sacrifices were no longer acceptable to God? Because of what happened in connection with the Scriptures during the reign of King Josiah. Under his direction, the temple at Jerusalem was being repaired. During this work, "Hilkiah the priest found the book of Jehovah's law by the hand of Moses." Yes, God's Word that Moses had recorded under inspiration, which included the laws God's people were to keep, had been so long neglected that it was lost for a time! Now it had been found and was brought to the king. Josiah had it read to him. "And it came about that as soon as the king heard the words of the law, he immediately ripped his garments apart."

Why this expression of grief by Josiah? Because, when he compared the religious practices carried out in the land with the

requirements of God's Word, he realized "the fact that our forefathers did not keep the word of Jehovah by doing according to all that is written in this book." Josiah knew that God's wrath against Judah and Jerusalem would be expressed. With humility and repentance he approached God, who told him: "For the reason that your heart was soft so that you humbled yourself . . . and ripped your garments apart and wept before me, I, even I, have heard, is the utterance of Jehovah. Here I am gathering you to your forefathers, and you will certainly be gathered to your graveyard in peace, and your eyes will not look upon all the calamity that I am bringing upon this place and its inhabitants."

Josiah next spoke to "all the people, the great as well as the small; and he began to read in their ears all the words of the book of the covenant, which had been found at the house of Jehovah." He then "proceeded to conclude the covenant before Jehovah to go following Jehovah and to keep his commandments and his testimonies and his regulations with all his heart and with all his soul, to perform the words of the covenant that were written in this book."—2 Chron. 34:14-33.

No question about it! Without God's Word as a guide, their religion had become corrupted. Only by consulting that written Word to learn what they must do, and then by doing it, did that generation once again walk modestly with God and receive his favor.

Same Principle for Christians

When we consult the Christian Greek Scriptures to determine what Jesus taught about walking with God, we find the same principle true: Worship not based on accurate knowledge of God by means of his written Word is not acceptable to him.

The religious leaders of Jesus' day performed many rituals and sacrifices re-

quired by God's law to Israel. Yet Jesus said to them: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. . . . Blind guides, who strain out the gnat but gulp down the camel!" They had forgotten the very heart of God's commands. They ignored the most important parts of God's Word. Hence, Jesus condemned their worship as unacceptable to God.—Matt. 23:23, 24.

These examples show that God is not served by ceremony alone. And surely he is not served by any practice he does not authorize. When we search in God's Word, as Josiah did, we too note the vast difference between what is practiced in the world's religions today and what God requires. For instance, in his Word we search in vain for a command to degrade one's body, as is the practice in some religions. To the contrary, the apostle Paul stated that "a self-imposed form of worship and mock humility, a severe treatment of the body," is of no merit in God's eyes.—Col. 2:23.

Nor can we find Scriptural authorization for the use of a prayer wheel by humans, much less that turned by an unreasoning dog. Nor do we find sanction for repetitious prayers of any kind. Jesus said: "When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them."—Matt. 6:7, 8.

Neither are pilgrimages to certain cities or rivers required now, according to God's Word. The performing of these ceremonies

is not according to God's will; therefore it cannot be said that those practicing them are walking with God. They do not worship according to accurate knowledge.

Church attendance that is not followed by daily Christian conduct is not the way of true worship either. As a matter of fact, the Bible writer James stated: "Faith without works is dead."—Jas. 2:26.

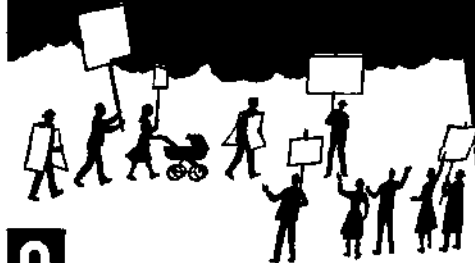
What must be cultivated is right worship, worship the way God wants it, not the way humans want it. Right worship means the right heart attitude and the right Christian practices, all based on accurate knowledge from the Scriptures, the Holy Bible. As in Josiah's day, we today cannot worship the right way without that knowledge. That is why Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Such accurate knowledge enables sincere persons to fulfill their obligations to God. It enables them to measure up to the two great commandments of which Jesus spoke: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind," and, "You must love your neighbor as yourself."—Matt. 22:37, 39.

True worship is a way of life, not just a rite, ceremony or sacrifice. This worship must involve the mind as well as the heart. It must be based on the right knowledge of God, which knowledge comes only if one searches for it in God's written Word. "For all hearts Jehovah is searching, and every inclination of the thoughts he is discerning. If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever."—1 Chron. 28:9.



DEEP CONCERN over

Vietnam



AFTER dousing himself with gasoline from the two-gallon can he carried, 22-year-old Roger LaPorte set himself afire in front of the United Nations building in New York City. A member of the Catholic Worker movement, he performed his act as a protest against the war in Vietnam.

His was not the only self-immolation in the United States during 1965. In March an 82-year-old Detroit woman fatally burned herself in similar protest, explaining before she died: "I wanted to burn myself like the monks in Vietnam." On November 2 a 31-year-old Quaker burned himself to death outside the Pentagon in Washington in objection to the Vietnam war. His widow said he gave his life "to express his concern over the great loss of life and human suffering caused by the war in Vietnam." Then on November 11 a 24-year-old mother who had stated that "all the world's problems are my problems" was found with her clothing aflame in front of her Indiana home. Her husband said she had been concerned about Vietnam.

While these human torches represent extreme examples of concern, they are by no means the only evidence of anguish over Vietnam that exists in the United States. Debates between critics of the United States government policy in Vietnam and

its supporters have been carried on throughout the country month after month, in the press, over radio and television. Discussions on many college campuses have provoked heated arguments. Demonstrations, marches, draft-card burnings and other manifestations of distress over the war in Vietnam have taken place.

The depth of concern over government policy by some can be seen in the statement of a professor and writer. In an article printed in the *New York Times* of December 5, 1965, he stated: "From my own observation over the past few decades I would say that no other issue since the Second World War has created so much dismay, anguish and outrage among writers as the large-scale commitment of American troops to the undeclared war which brings about the indiscriminate killing of women and children in South Vietnam."

President Johnson, of course, is also gravely concerned. Of him one senator stated: "I know that foreign affairs bear down on him heavily. It's Vietnam that weighs most heavily. The President knows that the country is not in this war with enthusiasm." Taking note of those opposing his views, President Johnson issued a statement declaring, as *Time* of December 3 observed, "that dissent was a sign of political vigor and would help establish

that the basic U.S. policy in Viet Nam had been framed and tested in a climate of 'free discussion and openness.' "

The Issues

The issues all revolve about United States participation in the Vietnam war. Those who are opposed to involvement see in the rapidly growing United States commitment of men and arms an unnecessary intrusion in the affairs of a distant country. They say the conflict does not really concern the United States to the extent that thousands of American lives must be sacrificed, with the real possibility of the struggle escalating into a direct clash between the United States and Communist China, possibly even Russia. Many opposers are also concerned about the moral aspect, that of being partner to a situation where innocent civilians, Vietnamese men, women and children, are being killed. At times American and South Vietnamese aircraft have made errors and have even bombed certain South Vietnamese villages by mistake, resulting in large losses of life to the civilian population.

Those in favor of United States government policies are in the majority, however, and include most of those in positions of authority in government. They are just as emphatic as the critics, and they firmly contend that United States involvement in Vietnam is necessary to prevent the spread of communism and to back the American promise to support the government of South Vietnam.

But critics point out that South Vietnam has had a succession of unstable governments, none of which has found any real popular support with the mass of Vietnamese people. However, government supporters claim that, regardless of this lack of popularity, the United States must defend South Vietnam because the war was begun and backed by Communist elements,

and that it is being sustained principally by the support of Communist countries such as North Vietnam and China.

Critics reply that the opposition and rebellion against the South Vietnamese government was made inevitable by the regime of Ngo Dinh Diem, which regime oppressed the people and refused to hold the elections called for by the Geneva conference of 1954. That conference of major powers ended the previous conflict fought in French Indochina between Communist-supported forces under Ho Chi Minh and the French army and its local supporters. At the Geneva conference it was agreed that Vietnam would be temporarily divided between north and south at the 17th parallel. Provision was made to hold a national election in 1956 to unify the country under one government. The American-backed Diem refused to hold these elections. This and the repressive nature of his regime, state the critics, are the main reasons for the violent opposition that broke out after 1956 and that has grown to the frightening proportions we see today.

Typical of the two different attitudes over Vietnam are two different full-page advertisements published in the *New York Times*. The headline of one, appearing on November 23, 1965, declared: "For Peace in Vietnam." The statement pointed out that the Johnson administration rejected peace talks with North Vietnam in the autumn of 1964, that the United States seems less interested in negotiations now that it has scored several victories over Communist forces. It notes that the election provision of the Geneva agreement of 1954 has been violated. The full-page advertisement charges that the fighting is a result of oppression by the Diem regime, and because North Vietnam realized that "a permanent, client state of the United States was being established [in South Vietnam] in violation of the Geneva ac-

cords and in contradiction to the war of independence against the French." The advertisement accuses the United States of condoning "the routine 'interrogation' of prisoners by means of torture," and notes other points of opposition to current policy. The advertisement concluded with a call for a "March on Washington for Peace in Vietnam." This march was organized by the National Committee for a Sane Nuclear Policy (SANE). Some 22,000 persons, representing about 140 different groups, went to Washington, D.C., and participated in the march on November 27 to publicize their views on Vietnam.

However, another advertisement in the same newspaper, on December 5, was headlined: "For Peace . . . With Freedom." It was a call for public action on the part of those supporting Administration policy. Its views were generally opposed to those of the previous advertisement. This statement declared: "Americans must make plain to the entire world their support of the United States commitment in Vietnam. This is no longer merely a question for domestic debate over national policy. Across the world, friend and foe alike are watching intently to gauge the strength of our national purpose. The consensus, which is clear to all experienced observers, must not be obscured by the behavior of a small segment of our population. They have the right to be heard, but they impose on the rest of us the obligation to make unmistakably clear the nation's firm commitment to these just purposes: —to help the people of South Vietnam resist subversion, hit-and-run terror, and foreign military intervention plotted, directed, and supplied from the North. —to demonstrate that the aggressors and subverters cannot win, that Communist doctrines of guerrilla warfare and 'wars of national liberation' will not succeed against a determined people with firm allies. —to seek the end of the war

by negotiations or other honorable means not in conflict with our obligations. —to get on as rapidly as possible with more constructive tasks in Southeast Asia— healing the scars of war, laying foundations for a better future for all the people of the region, and building peace with freedom."

This declaration was sponsored by Freedom House in New York, and was endorsed by 118 leaders in various fields of activity.

Who the Critics Are

Those protesting current government policies are not just one voice, but represent a spectrum of opinions. They include people from all walks of life, of various professions, political allegiances, student groups and religious affiliations. They include many of the intellectually 'elite,' as well as hard-core leftist groups.

What has disturbed many government supporters is not the more demonstrative critics, but those who are not generally looked upon as irrational in thinking and acting, the usually respected professors, scholars, educators, doctors and others in the arts and sciences. These are not wild-eyed youths out for "kicks." These are sober, responsible persons genuinely distressed at what they see happening. One such, Hans J. Morgenthau, Professor of Political Science and Modern History at the University of Chicago, serves as a consultant to the State and Defense departments. His view is that the United States has let itself become engaged in a war it cannot win, and that it should withdraw. He stated: "President Eisenhower declared on February 10, 1954, that he 'could conceive of no greater tragedy than for the United States to become involved in an all-out war in Indochina.' General MacArthur, in the Congressional hearings concerning his dismissal and in personal conversation

with President Kennedy, emphatically warned against sending American foot soldiers to the Asian mainland to fight China."

Clergymen of different faiths are also included among the critics, although many others support government policy. In early December more than one hundred Roman Catholic priests and laymen published an advertisement in three Catholic periodicals deploring United States participation in the Vietnam conflict. The statement called the war "morally unjustifiable, an objective violation of the law of God and a betrayal of our national tradition of respect for democratic process." The signers condemned the "tactics both of the American forces and of the Vietcong," and declared their agreement and solidarity with men who "refuse to serve in wars which they judge unjust."

The National Council of Churches also has become involved. This group is a federation of most of the larger Protestant and Eastern Orthodox churches in the United States, with a combined membership of about 40,000,000 people. The council issued a statement to serve as a guide to its thirty member denominations in considering the moral aspects of the conflict in Vietnam. It proposed a halt in the bombing of North Vietnam long enough to create a favorable atmosphere for peace negotiations. In one of its concluding points, the council said: "We believe that if the United States follows a unilateral policy in Vietnam, no conceivable victory there can compensate for the distrust and hatred of the United States that is being generated each day throughout much of the world because we are seen as a predominantly white nation using our over-

whelming military strength to kill more and more Asians."

Opposition by Americans is not confined to the shores of the United States. In New Delhi, India, on December 4, American students who oppose the war in Vietnam and visiting American congressmen who support it clashed in a debate outside the United States Embassy.

The Future

So the dispute over United States involvement in the Vietnamese war continues to rage. So does the war. Not only that, but the commitment increases daily. The United States continues to send additional tens of thousands of troops and

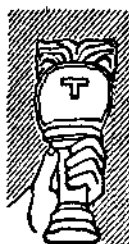
there is talk of even hundreds of thousands more. This escalation is being met by the infiltration of thousands of soldiers from the regular North Vietnamese army.

Day by day, the world draws closer to what nobody seems to want, but what nobody as yet seems to be able to do anything about: a much wider war that could encompass all of southeast Asia, include the major powers, and possibly ignite another world conflagration, the terror of which can only be imagined.

How grateful Christians are at this critical time in world history to know that, while "men become faint out of fear and expectation of the things coming upon the inhabited earth," those who do God's will can "raise themselves erect and lift their heads up, because their deliverance is getting near." (Luke 21:26, 28) Yes, God himself has promised in his Word the Bible that he will put an end to war, and to the greed for power and the distrust that give rise to it, and he will do so by means of his kingdom, for which all Christians pray.

ARTICLES IN THE NEXT ISSUE

- The Ultimate Destiny of Man—What Is It?
- A Thirsty World Faces a Water Shortage.
- What to Know About the Badly Injured in Highway Accidents.



ANCIENT MAYAN RELIGION

WHAT ORIGIN?



SCATTERED throughout the southern part of Mexico and Central America lie the ruins of one hundred and fifteen ancient cities, some exposed by the archaeologist's spade, the majority overgrown by green jungle growth. These cities once formed the tribal and religious centers of the colorful Mayan civilization, a civilization whose beginnings extend back more than a thousand years before our Common Era. Archaeologists, ethnologists and linguists, all show intense interest in this unusual Indian civilization, yet today the average person knows little indeed about the Mayas and their remarkable achievements. Fewer still realize the light their history sheds on the origin of many modern religious practices and beliefs.

You may know that our present-day calendar was produced in the sixteenth century C.E. by Pope Gregory I. But did you know that well over a thousand years before him the Mayas devised a calendar that measured the solar year even more accurately and that would not lose a day in 374,400 years?

At least five centuries before either the Hindus or the Arabs began to make use of the zero in mathematical computations, the Mayas had invented a symbol for it and developed a system of dots and bars to represent mathematical qualities, as well as a system of numerical positions that in-



creased their values by twenties, instead of by tens, as in our decimal system. By it they rivaled the Babylonians in measuring the movements of the sun, moon and Venus and even predicted solar eclipses with precision.

Mayan cities in some cases covered an area of twenty square miles and their temple-complexes included

buildings towering up to 229 feet, the height of a modern twenty-story building. One of their highways was sixty feet wide and contained an estimated 700 million pounds of stone.

They also produced their own hieroglyphic system of writing and, with the exception of certain mathematical and calendrical texts, it has resisted full deciphering to this day.

The Intriguing Question

Because they represent a race so isolated geographically from the mainstream of human civilization in Asia, Africa and Europe, interest in the Central American Mayan people is especially great. The "cradle of civilization" is recognized to be in ancient Mesopotamia. What connection or influence does this Central American Mayan civilization, clear on the other side of the globe, show with that focal point of civilization, and what vital facts can we learn that will be of lasting benefit to us today?

Here, the Bible provides the key to un-

raveling the mystery, a key that the archaeologists and ethnologists often overlook. That key is found in the Bible's reference to "Babylon the Great," the world empire of false religion originating in ancient Babylon and foretold to outlast most of the major world empires and endure down to our day. (See Revelation chapters 17 and 18.) Did the Mayan people of Central America come under that religious world empire and did their religion have its roots in Babylon?

The Bible describes the start of "Babylon the Great," and secular history supplies further valuable information concerning its teachings. Compare, then, the following information and see the surprising evidence linking the Mayas with ancient Babylon.

Babylonian Background

The book of Genesis tells us that, following the flood of Noah's day, the human family multiplied and worked its way down from the Ararat mountains to the valley plain of Shinar in Mesopotamia. There an effort was made to consolidate the people around a projected city with a great tower and thus avoid their being "scattered over all the surface of the earth." (Gen. 8:4; 9:18, 19; 11:1-4) Who led in this? Chapter 10 of Genesis identifies the founder of the resulting city, called Babel, as Nimrod, "a mighty hunter in opposition to Jehovah." It shows that he aggressively fought to build up a kingdom and evidently desired to keep the people in that area in order to dominate them. This was in direct opposition to God's command given to Noah and his sons that they should "be fruitful and become many and fill the earth." (Gen. 9:1) It resulted in God's taking swift action by confusing the language of the people and causing a diversity of tongues to be spoken. Their tower project

came to a sudden halt and Jehovah "scattered them from there over all the surface of the earth."—Gen. 10:8-12; 11:5-9.

This marked the start of a world empire, not a political one but a religious one, for the false religion of Babylon was now carried throughout the earth as the different language groups spread in all directions. What were the principal doctrines and practices of this religious empire?

The Bible and history combine to show that its false worship centered around Nimrod, who was deified after his death and worshiped in Babylon under the name Tammuz; that his worship was associated with sun worship and had as its symbol the cross, originally in the form of a simple "T," and that this symbol stood for fertility and life to the Babylonian worshippers. (Ezek. 8:13, 14, 16) Other symbols prominently employed were the leopard, due to Nimrod's hunting exploits, and the serpent, since he was evidently held to be the "Seed" of the Edenic prophecy that was to crush the head of the Great Serpent (Satan).—Gen. 3:15.

Nimrod's mother also received deification and was worshiped as the goddess of fertility under various names, including Semiramis, Ishtar and Venus. The emphasis given to fertility led to "nature worship" and to phallicism, the worship of the sex organs, symbolized by such objects as "sacred poles." Sacrifices were offered to Tammuz, Ishtar and an ever-increasing number of other gods to ensure productivity in agriculture. Temples were built on the tops of "ziggurats," or multistaged towers similar to pyramids. A priesthood developed and came to dominate the entire life of the people. Astrology and the worship of sun, moon and stars were especially prominent in Babylon. Immortality of the human soul was a basic doctrine; also that of a "hell" of torment and gloom.

Babylon the Great Reaches

Central America

Bible chronology shows that the events at Babylon took place from about 2239 B.C.E. If, as many archaeologists hold, the Mayan civilization began to take roots in Central America as early as 1500 B.C.E., this would allow some 700 years for the ancestors of the Mayas to make their way from Mesopotamia to the Western Hemisphere, possibly by way of the stepping-stone Diomedes Islands crossing the sixty-mile Bering Strait from Asia to North America. What, then, do we find to link these Mayas with ancient Babylon?

If such a thing as a Babylonian tourist had existed in the early centuries of our Common Era when the Mayan civilization was reaching its peak, he certainly would have found much to make him feel at home on entering a Mayan city, perhaps Chichén Itzá, the most sacred city of Mayadom. His gaze would have taken in a broad plaza covering many acres and flanked by numerous and lofty towers, built in the same familiar ziggurat style of Babylon and topped by temples serving as places of sacrifice and as observatories for astronomy. Here priests kept eternal fires burning and caused incense made from copal, a chunk of pale resin, to smoke. Other large buildings, including both monasteries and nunneries, were for officials and for the priesthood. All had elaborate carvings of the gods of the Mayas decorating them. In the plaza he would see phallic symbols of the male sex organ 'standing about like toadstools,' as one writer phrased it.

He would also find that the entire life of the agricultural Mayas was controlled by their religion and the priesthood. Every activity was regulated by the movement of the astral bodies, and the priests, who alone understood the sacred calendar, read their "horoscopes." Every day was, in effect, a "holy day" dedicated to a particu-

lar god. The people's greatest fear was the breaking of the natural or religious cycles that were supposed to bring them into perfect harmony with their destiny.

Were our "tourist" to visit the city of Palenque and enter its temple he would see a sight that was later to amaze the sixteenth-century Spanish *conquistadores*. What? A large stone cutting with a cross as its central theme. At Copán, in present-day Honduras, he would find the statue of the sun-god, holding a torch on which is engraved a large "T," and, extending out from the sides of his mouth, a serpent. The hieroglyphic symbol for the name of this sun-god also had a cross in it, as did the symbol for the planet Venus and many of the symbols that represented the sacred days and months of the Mayan calendar, a calendar based on the cycles of fertility. In another temple he could find a throne in the form of a life-sized statue of a jaguar (a leopardlike animal). There was also a goddess of fertility named Ixchel, and pilgrimages were made by Maya women to the island of Cozumel, off the coast of Mexico to sacrifice to her.

Babylonian Influence on

Mayan Mythology

The imprint of "Babylon the Great," with its worship of Nimrod and Ishtar, is also stamped unmistakably on the beliefs and mythology of the Mayas. These are partially preserved today in the writings of persons from the time of the Spanish Conquest forward.

Consider the sacred account of the Quiché Maya Indians of Guatemala called the *Popol Vuh*. After first describing the creation of earth, animals and man, the account then tells of the destruction of men by a flood. Of this the Spanish bishop Las Casas says in his history: "[The Mayas] believed that certain persons who escaped the flood populated their lands, and that

they were called the great father and the great mother." A portion of the *Popol Vuh* text says: "There they were then, in great numbers, the black men and the white men, men of many classes, men of many tongues, that it was wonderful to hear them."

The account now relates the adventures of the god Hunahpu, who is identified by a translator of the *Popol Vuh* as the principal divinity of the Quiché Maya. Of him a footnote adds: "The name Hunahpu . . . is a word of the Maya tongue, *ahpu* in Maya meaning 'hunter' . . . Hunahpu would be, consequently, the universal hunter who provided man with food; *hun* in Maya also has the meaning of 'general' or 'universal.'" In the account he is accompanied by his brother called Xbalanque, a name meaning "small jaguar."

Just as the "mighty hunter" Nimrod died and then was deified by the Babylonians as an immortal god, so too the account tells of Hunahpu descending into Xibabla, the gloomy location of 'the nine hells presided over' by the gods of the underworld, but from which place he escapes by defeating these gods.

This death and rebirth of their god was symbolized by the Mayas in later periods in a gruesome way. A young man was selected to represent their god and for a year was honored and feted. Then the time came for the sacrifice to be made. He was led up the steps to the top of the religious tower and was there stretched out on his back over a stone so that his chest or rib cage was pushed upward. While priests held his arms and legs, the high priests quickly slit the flesh below his ribs and tore out the still palpitating heart, which was then offered to the idol of their god as a symbol of the renewal of life. The offering of this "sacred heart" was to ensure the restoration of fertility to the land for another year.

Remarkable Similarities

Millions of Mayas still live today, but their civilization was already in a state of decay by the time of the Spanish Conquest. Their splendid cities and imposing towers were abandoned and, in many cases, became the sites for the construction of Catholic cathedrals and edifices by the Spanish conquerors.

Let it be noted, however, that the religious empire of "Babylon the Great" continued strong and suffered no setback from the Spanish Conquest and the forced conversion of the Mayas that went with it. True, one kind of temple was replaced by another kind, one priesthood replaced another; crosses of different styles, a different calendar with its own "saints' days," new images and ceremonies were brought in, and the "sacred heart" was worshiped only in picture form, but all these things bore the same unmistakable imprint of ancient Babylon.

That is why tourists, visiting these lands today, may yet see the Mayas burning their sacred copal incense on the steps and even inside Catholic churches, as in Chichicastenango, Guatemala; as well as see these Mayas do the same thing before remains of ancient altars where they make prayers and sacrifices to Chac, the rain-god. Thus, while the ancestors of the Mayas evidently traveled eastward from Mesopotamia and the ancestors of the Spaniards traveled westward, they both carried with them the religion of Babylon and they met in Central America.

Carefully compare these Babylonish practices and teachings with what you see in modern religious organizations today. Remember, too, the urgent call God gives at Revelation 18:4: "Get out of her [Babylon the Great], my people, if you do not want to share with her in her sins." Along with the surviving Mayas, the lives of all of us depend on heeding that call.

**SPECIAL
REPORT**

PORTUGAL

Continues to Persecute

**JEHOVAH'S
WITNESSES**

A *WAKE!* magazine in its May 22, 1964, issue released shocking information regarding Portugal's suppression of religious freedom. This article described the deplorable action of police officers in hounding, threatening, brutally mistreating and jailing members of the religious group known as Jehovah's witnesses. Readers of this magazine were invited to write to responsible government authorities in Portugal asking for relief from such unnecessary police-state methods used against these Christians. Fair-minded people around the world had hoped there would be at least an investigation to suspend such strong-arm tactics.

Our August 22, 1964, issue reproduced a letter received from the Portuguese Embassy in the United States, which attempted to explain the situation of Jehovah's witnesses in their country. This same issue printed our open letter of reply to the Portuguese Embassy, since their letter completely failed to clarify matters. The Portuguese government has seen fit to deny any mistreatment whatsoever against Jehovah's witnesses. Everyone is asked to believe wholeheartedly that Portugal upholds its Constitution, which so nobly guarantees religious freedom.

Jehovah's witnesses in Portugal would

indeed be happy to see the principles of such a fine Constitution honored and upheld. We would be glad to tell the world that Portugal is now a good example of defending religious freedom, which its subjects so dearly cherish. Unfortunately, though, the present situation does not reflect such a flattering picture. The facts show that constitutional rights do not really exist for Jehovah's witnesses. At the present time the Portuguese government is permitting disgraceful treatment of these Christians in an attempt to slander and intimidate their honorable ministry. We feel obliged to present the facts and let them tell the story.

Consider the following governmental action: During October 1964 an extremely prejudiced bulletin was submitted to the Minister of Interior summarizing the purposes and activity of Jehovah's witnesses in Portugal. On October 17, 1964, this government minister signed the following statement: "I agree with this information, copies of which under the heading 'Confidential' should be sent to the Civil Governors, General Commanders of the Republican National Guard, of the Public Security Police and to the Director of the International Police and Defense of State." Signed — "Santos Junior, Minister of Interior." This confidential dispatch, which was hereby approved for distribution to all law-

enforcing agencies in the land, levels some of the most absurd accusations against Jehovah's witnesses. The concluding part of this dispatch states:

"... In addition to all this, it must be rigorously understood that the sect of 'Jehovah's witnesses' is not a religious sect, because their purposes, at least in the first aspect, are purely material: extinction of the governments, of authorities and of the churches and existing cults as preparing the way for the installation of Universal Theocracy. The use of the Bible is nothing more than mere technique of propaganda and of defense before the authorities, of a movement of *ambitious political ends* [italics theirs] that in many respects is similar to other totalitarian movements.

"From the above, the activity of Jehovah's witnesses must be considered as violating the law since they preach collective disobedience to the laws of public order and to the legitimate orders of the authorities.

"Such activity is outlined in Article 174 of the Penal Code and a simple religious cloak cannot transform a crime into an act of worship."

From this we must conclude that the Portuguese government does not view Jehovah's witnesses as a religious group, but as a movement with "ambitious political ends." Here the activity of Jehovah's witnesses is classified as being subject to the sanctions of Article 174 of the Penal Code, which Article declares:

"The instigation or provocation of collective disobedience to the laws of public order or the fulfilling of inherent duties toward public functions, or an attempt to perturb, by any means, the order or public peace, is punishable if not by a more serious penalty, by imprisonment up to six months with corresponding fine."

Armed with the backing of this "Confidential" dispatch, the police began to organize daily raids on the homes of Jehovah's witnesses in Lisbon and other large cities throughout the country. Especially during the ensuing month of November 1964, many private homes were searched by agents of the P.I.D.E. (International Police and Defense of State). These visits seemed to have as their main objective confiscating all religious literature belonging

to members of Jehovah's witnesses, including personal copies of the Bible. The customary conclusion of these raids has been to make a carefully calculated threat of imprisonment if such literature is found on any future occasion. Very interestingly, it has been observed that this invading of the homes of Jehovah's witnesses never goes farther than an adroitly planned effort to intimidate Jehovah's witnesses and seize their personal Bible literature. No charges are laid and no prosecution is brought before the courts of the land. But Jehovah's witnesses continue to be subject to this constant harassment by P.I.D.E. agents who unlawfully invade the privacy of their homes and seize their Bibles.

Witnesses Imprisoned

On Sunday morning, December 6, 1964, Maria Helena da Silva, age thirteen, and Maria de Lourdes Oliveira, age twenty-three, were preaching the message of God's kingdom from house to house in Lisbon. A policeman stopped them for questioning and then took them to the local police station. The police then returned to the same area, suspecting that other Witnesses would also be engaged in preaching activity. This time, Fernanda Maria, age sixteen, and José Manuel Carneiro das Neves, age twenty, were arrested and taken to the police station. When the mother of Maria Helena da Silva appeared at the police station to inquire about her daughter, she also was put under arrest and detained, although the daughter was then released. These four Christians were taken to P.I.D.E. headquarters and finally transferred to the well-known Lisbon prison, Fort Caxias.

A lawyer intervened to plead the case of these Christians and determine what charges were being laid. No satisfaction of any kind was obtained. No charge was

brought forth, no accusation was officially presented, and yet day after day these peaceful Christians, three women and one young man, were held prisoners. Finally on January 9, 1965, after more than a month in prison, the three women were released. José Carneiro das Neves was then transferred to a military prison in Trafaria. A writ of habeas corpus was eventually presented on January 23, 1965, on behalf of this imprisoned Christian. Then, suddenly, on February 7 he was released from prison.

In what way had these Christian witnesses violated the law? Can it be said that by preaching the Bible message of God's kingdom these people were guilty of infringing Article 174 of the Penal Code, thus "instigating or provoking collective disobedience to the laws of public order"? By what stretch of the imagination can their ministerial activity be classified as "having ambitious political ends"? Why did the authorities hold back from legal prosecution in the courts? Why were these Witnesses all held for over a month in prison and then suddenly released with no explanation? Is this to be considered an example of Portuguese justice? Yes, it would indeed be interesting to know how Portugal justifies such actions, especially when one of the imprisoned girls was a minor, only sixteen years of age. We find it impossible to harmonize these acts with Portugal's denial that no reprisals have been taken against Jehovah's witnesses.

Interview with Minister of Foreign Affairs

The State Department of the United States in Washington has been informed of these injustices regarding Jehovah's witnesses. In an effort to clarify the position of this religious group in Portugal, an interview was arranged for a foreign delegation of three Witnesses to speak with

Dr. Franco Nogueira, Minister of Foreign Affairs. The foreign delegation traveled to Lisbon and on February 25, 1965, they clearly explained to him the position of strict neutrality taken by Jehovah's witnesses toward political matters. The purposes of Jehovah's witnesses were outlined as being entirely religious and in no way obstructing or hindering Portugal's political program or policy in connection with its overseas provinces. It was most emphatically stressed that the authorities could be absolutely sure that no Witness would conspire or join forces to aid terrorists, for such conduct would be in complete repudiation of the Christian principles we teach.

Our protest was heard regarding denial of the Constitutional right of freedom of worship. The Minister was informed of the facts concerning recent cases of P.I.D.E. interference involving Jehovah's witnesses, and he manifested some surprise that such things were taking place. The delegation felt that a fair hearing had been granted and the promise was made to look into the situation, as it was stated there was no apparent reason for denying Jehovah's witnesses religious freedom.

On March 14, 1965, a group of fourteen Witnesses left the city of Castelo Branco to visit some fellow members of their faith in the town of Covilhã. They also intended to participate in preaching the good news of God's kingdom in this town. As they shared their Bible knowledge with friendly householders, the police systematically began to round up the entire group. Finally they were all taken to police headquarters for questioning by P.S.P. (Public Security Police). Interrogation lasted until 3 a.m. of the following day. During all this time the Witnesses, several being young teenage girls, were most disgracefully treated, being subjected to language in no way becoming to officers of the law. The men were

then locked in one cell and the women put in a room. This detention was organized by the chief of P.S.P. of that district, Lieutenant Henrique de Almeida, with the collaboration of Sub-Chief António Nunes de Oliveira and António Barbosa Leão. At 2 p.m. on March 15 the group was taken to court. They remained there until 7 p.m.

In the meantime relatives of the Witnesses succeeded in arranging for a local attorney to represent the group. In the courthouse it was learned that the accusation filed by the police had entirely misrepresented the Witnesses, declaring their activities to be of a political nature. The evidence of the Witnesses was then considered. Finally the judges decided to drop the whole matter, and the group was dismissed. This incident received wide publicity in Portugal's overseas provinces such as Moçambique and Angola, as well as in Spain.

Under the heading "POLICE HELD SOME MEMBERS OF THE JEHOVAH'S WITNESSES SECT," a local Covilhã newspaper reported the following:

"On the 14th of this month [March], the P.S.P. of this city, acting on superior orders, arrested various members of the sect called 'Jehovah's witnesses.' This was mainly a preventive measure, subject to further investigation, as the action of this religious group appears to be in an illegal position in relation to the political-religious principles of the National Constitution. Of those arrested only two are of this city, Covilhã. The others came from Guarda and Castelo Branco."

On March 28 four Witnesses engaged in ministerial activity in Covilhã were once again picked up by the authorities and detained at the police station. The following day they were taken to court and, as happened on the previous occasion, they were finally dismissed. On April 11 Maria Emília Soares da Costa, a full-time pioneer minister, who was involved in both previous incidents, along with Olivia da Luz, was bodily escorted by P.S.P. agents to the

train station and invited to leave the city of Covilhã. They were threatened that the next time they returned, there would be much worse treatment.

Physical Abuse

On July 9, 1965, Luiz António de Silva Camilhas, of Laranjeiro, Almada, received a summons to appear for questioning at 2 p.m. by the P.I.D.E. Upon appearing, he was taken to a room for interrogation by two police agents acting on orders from Lieutenant Jorge Manuel Natividade Jacob. Questioning lasted about two hours, and what then happened is described by Luiz António himself:

"Having previously shut all the windows and doors, they began striking me on every part of my body. Especially a blow in the stomach knocked me to the floor. Another left me with a black eye. As I was limping greatly on one leg in an effort to stand up, they picked me up by my ears and once again began beating me. These men did not have the appearance of humans as they handled me like a dog."

Much of the interrogation focused attention on his view of military service, defense of the State and patriotism. Upon his release, Lieutenant Jorge Manuel Natividade Jacob threatened him with worse treatment should he again be found preaching the Bible message of God's kingdom as taught by Jehovah's witnesses.

This is not the only case of disgraceful treatment by P.I.D.E. agents. The record of the past several years contains other cases similar to what was just described. On July 17, 1965, in the very heart of Lisbon, Manuel Vaz, seventy-two years of age, an overseer of the Alcantara Congregation of Jehovah's Witnesses, was required to appear for questioning before P.I.D.E. agents. For three hours he was interrogated and time and again this elderly man was rudely insulted. His religious

convictions were ridiculed and he was treated in a most disrespectful manner. No sooner was he released than another summons was delivered for him to appear again, on July 22, for further interrogation. This time agents of the P.I.D.E. held the interrogation session for five hours, and at one point the P.I.D.E. agent said to Mr. Vaz:

"The true religion is the Catholic religion. She has preserved the Bible and is following Jesus Christ and the apostles. It is not for you, who are without appropriate instruction, to teach the Bible. It is only for those who are authorized. But you would like your religion to be free, wouldn't you? This will never be! No never!"

For the entire five hours Mr. Vaz, an elderly man, seventy-two years of age, was not even permitted to sit down, but ordered to remain in a standing position.

Consider the case of Sebastiana Cabral, Rossio ao Sul do Tejo, Abrantes. On June 29, 1965, this lady was confronted by an agent of the P.S.P. while peacefully walking to the home of a friend to discuss the Bible. She was requested to follow the agent to the local police station. From here she was taken to police headquarters, where she was interrogated and detained for twenty-four hours. Her personal copy of the Bible was confiscated as well as other Bible publications. During this time no food was offered her. Finally she was released, with no charges being laid. A few days later this same Christian lady was again summoned to appear at police headquarters. On this occasion Sebastiana Cabral was detained for thirty-two hours and was subjected to a most severe interrogation about her religious beliefs. Once again, no food whatsoever was given her during this entire period, and she is a person seventy years of age! Then, as on the previous occasion, she was released without any explanation.

Government Members Advised

During the latter part of September 1965, a Portuguese delegation of three of Jehovah's witnesses asked for an interview with the Minister of Foreign Affairs and the Minister of Interior. Due to pressing governmental matters, the delegation was advised that an interview would be impossible. This reply, though, was no surprise to the Portuguese Witnesses, since they have never been granted a hearing before governmental ministers, although such requests have been made several times in recent years.

On September 27, 1965, a detailed account of religious persecution against Jehovah's witnesses was prepared and, several days later, personally handed to a plenipotentiary representative of the Ministry of Foreign Affairs. On this same date an additional detailed, fifteen-page statement squarely presenting the case of Jehovah's witnesses in Portugal was delivered to the Ministry of the Interior, with copies being sent to both the President of the Republic and the President of the Council. This lengthy appeal to the Minister of Interior refuted the false accusations raised in the "Confidential" dispatch of October 17, 1964, issued by the Minister of Interior. We quote directly from portions of this exposition so you may see the straightforward manner in which matters were explained:

"... The dispatch also states that Jehovah's witnesses combat the State and preach collective disobedience to the laws of public order and all legitimate governmental authority. We are compelled to say that the information presented to Your Excellency on this matter is not in accord with the facts. The Christian witnesses of Jehovah have never taught disobedience to established authority. To the contrary, they recognize the need to obey all laws that operate in favor of an orderly and quiet life. A Christian conscience prevents them from practicing what is wrong. . . . In consequence

of this, prisons and courts are not filled with Jehovah's witnesses because their conduct has violated the laws of public order and respect. Rather, their Christian life serves as a good example for other citizens . . .

"The private and public life of Jehovah's witnesses the world over proves they are a law-abiding people. All their literature follows a program of teaching based on the just principles of the Bible. Jehovah's witnesses not only preach the necessity of adhering to rules of conduct as outlined in the Bible, but their very lives produce the most eloquent testimony that this religious group practices what it preaches.

"Wherever we live, we follow the Bible teaching to be in subjection to governmental authorities. The Bible command urges Christians to be subject and obedient to governments and authorities as rulers. For observing and respecting the laws that maintain good order and the well-being of the public, Jehovah's witnesses in many lands have received the praise of public authorities. In view of all this, we sincerely ask how the accusation can be sustained that Jehovah's witnesses are anti-social, against the well-being of public order?

"The dispatch further mentions that Jehovah's witnesses represent a grave danger with 'ambitious political ends.' Jehovah's witnesses have no interest either for or against any political party. Their neutrality in this matter is clearly manifest in every country and in relation to any government in power. Jehovah's witnesses simply do not become involved in politics. They do not rise up in rebellion against the authorities, neither do they engage in subversive activities. Even when governments persecute them, as they are actually doing in all communist countries, they do not react by instigating fifth column movements. Under no circumstances whatsoever (please have the kindness to observe this declaration, Mr. Minister) do Jehovah's witnesses prevent governments from engaging in conflicts of defense or do they foment insurrections or revolts. . . . The Portuguese Government can be tranquil, knowing that this religious group would never be involved in any procedure which puts in danger the security of the State, Portuguese society or the moral concept of pure Christianity.

"In presenting this information to Your Excellency, we well understand that our position of strict neutrality can be misunderstood. The fact that Jehovah's witnesses want to put

God in first place in their lives, still does not make them anti-social. In the same way that we 'give to Caesar what belongs to Caesar' we want to give 'to God what belongs to God' . . . When early Christians faced a conflict between the law of God and that of men, they had no other choice but to 'obey God as ruler rather than men.' (Acts 5:29) But even here our country recognizes this principle in conceding supremacy to God, for we have a motto which says: 'God, Country and the Family.' This Portuguese motto appears to present the legitimate order of things. Actually, the superiority of God and his commandments is unquestionable. What enlightened nation or legislative body would take the position to force its subjects to violate a conscience educated according to God's principles? The first duty of man is toward his Creator. Certainly no commandment of God would function or operate for the detriment of man.

"Further: It is said that Jehovah's witnesses preach against military service and endeavor to inculcate disrespect for military discipline in the minds of young recruits. In regard to this matter, our literature has openly declared that we do not oppose the desire of any person to serve in the armed forces of any nation. Much less do Jehovah's witnesses oppose the efforts of any nation to constitute an army by military conscription. We clearly understand it would be an error for any of our members to oppose, influence or condemn the efforts of any individual to render military service, much less state, as the dispatch affirms, that soldiers are enemies of God. Even among Jehovah's witnesses, each one must decide for himself what position he will take in such questions, since he will not suffer any interference or coercion by another member. If a government desires to rightly discipline someone for refusing military service, in an effort to control any possible insubordination, we believe it acts within its competence and right. But, we cannot understand why someone, even in this matter, needs to be brutally beaten, manhandled and struck in such a way that it is even shameful to relate. . . .

"Appreciating the genuine interest of Your Excellency in justice and the dignity of the Portuguese people, we present this appeal, in respect of your high governmental position, that these facts be brought to the attention of Government members. Our request is that Jehovah's witnesses be granted religious liberty

to exercise their faith. We also appeal to Your Excellency that the inhuman and unjustified treatment to which Jehovah's witnesses are presently subjected by the Police be suspended."

Police Raids

To date these appeals for justice and religious freedom have fallen on deaf ears. On October 23, 1965, in broad daylight, the Campolide Kingdom Hall in Lisbon was raided. The hall was left bare, as everything was confiscated: chairs, speaker's stand, all religious literature, money voluntarily contributed to pay for the hall's rent, coatrack, and so forth. No charges were laid, no prosecution in the courts is being pressed and the hall itself has not been closed down by police order. Jehovah's witnesses of this congregation protested this unlawful action by P.I.D.E. agents by writing letters of appeal for justice to the Minister of Interior. No reply of any kind has been given to this day.

On November 8, at 9 a.m., P.I.D.E. agents visited the home of Mrs. Mariana Ribeiro Marcelino, resident of Calçada da Boa-Hora, 65-r/c, Esq., Lisbon. After entry, they asked this housewife to open all drawers of every piece of furniture in order to be searched. Meticulously, they searched the entire home, including clothes closets, feeling the pockets of coats and jackets, looking for some unnamed object. They searched under mattresses, in food storage boxes in the kitchen, in short, rummaged through every corner of this private home. After they found a religious booklet, the agents rejoiced and then threatened this Christian woman with possible sentence in prison. Finally they said that perhaps nothing would be done, as she has two small children of tender age in her care. Upon leaving, they advised her she would receive a summons from the police to appear for further questioning and at

that time she would be required to "tell all she knew."

On November 9, 1965, at 9 p.m., a small group of about ten Jehovah's witnesses of the Conde Redondo Congregation in Lisbon were preparing for a weekly Bible study in the residence of Mrs. Saudade do Rosário, living on Rua Gonçalves Crespo, 45-cave, Esq., Lisbon. Suddenly a group of twelve agents of the P.I.D.E. invaded the home. Everyone present was ordered to turn over all religious literature, Bibles, booklets and whatever other literature they possibly had in their possession. Although the people of the home were not personally present (being out of town, they had given the key of their apartment for the holding of this Bible study), all pictures and religious calendars in the room were confiscated. After the search, the elderly women and sick, as well as minors, were authorized to leave, with the exception of a young lady who just recently had been operated on and hence was in convalescence, which fact was brought to the attention of the agents. However, she, Ermelinda Maria, together with four male members were taken to prison. The names of the four Christian men detained were: Fernando Monteiro Barreiro, António Ferreira Ângelo, Alberto Mendes Bouça and Izidro Felisberto Canelas. About one o'clock in the morning the police consented to granting freedom to the convalescent, Ermelinda Maria.

The four imprisoned men were then taken to Fort Caxias, where they remained all night. The following day was spent in interrogation, and one of these Christian men, António Ferreira Ângelo, was struck twice during the interrogation. At the end of the day these men were released with the express order never to meet again. If they were found together for the purpose of studying the Bible, they would be judged in high court and could be con-

demned to prison for from two months up to two years—so stated the police agents.

A few days after this case, on November 14, at 4:30 p.m., two agents of the P.I.D.E. and one P.S.P. agent interrupted a Bible study of seventeen invited people at the home of António Manuel Cordeiro, resident at Largo 5 de Outubro, 1 and 2, Rossio ao Sul do Tejo. The police confiscated all Bibles of those present as well as other religious literature and then decided to remove all equipment in the room. The G.N.R. (Republican National Guard) undertook this, and curious onlookers were invited by the police to lend a hand. This invitation from the police let loose an outburst of ridicule and defamatory language against the Witnesses. Quickly the crowd began to assume mob characteristics. Over twenty-five chairs were finally removed along with a table.

After the police identified all who were present, Mr. Cordeiro, a full-time pioneer minister, was taken prisoner to the P.S.P. Post and the others were ordered to appear at 7 p.m. for questioning. The group obediently conformed to this request. They were then transferred to the P.I.D.E. headquarters, where the authorities demanded 2.000\$00 Escudos bail (about \$70 U.S.A. currency) for each of the eleven men detained. The following day all the women were called to the police station to post bail to the same amount. In view of the fact that so few could arrange the stipulated sum, police authorities permitted all to be released after signing a Declaration of Responsibility statement.

Until the present date António Manuel Cordeiro and Tiago Jesus da Silva are still imprisoned, as they are considered the principal members responsible for the group. P.I.D.E. Chief Mário Duarte Andrex and Rogério de Jesus Batista have demanded bail of 20.000\$00 Escudos (\$700 U.S.A.) for each of these men. The wife

of Mr. Cordeiro was not even permitted to speak with her husband for several days as he was held incommunicado. It has since been learned that this Christian man received several blows during interrogation sessions. The accused do not have such an exorbitant sum of money and hence they remain in jail, despite legal arguments of an attorney to have the bail reduced.

Overseas Province

Jehovah's witnesses in the province of Angola are being subjected to the same treatment. Every attempt has been made to damage the good name of this Christian group before the general public by accusing Jehovah's witnesses of instigating and collaborating with terrorists. The Governor General of Angola, Mr. Silvino Silvério Marques, on October 22, 1963, in dispatch No. 76, declared that Jehovah's witnesses in Angola be considered a subversive sect and all its members subversive agents, as well as their publications, especially *The Watchtower* and *Awake!*, be classified illegal for circulation. A copy of this dispatch was ordered to be circulated in that province to the International Police and Defense of State, the Public Security Police and to all District Governors, with a copy sent to the Minister of Overseas Provinces and the military cabinet of the Commander in Chief of Armed Forces in Angola.

Especially in 1961, when the flames of terrorism broke out in Angola, Jehovah's witnesses were imprisoned there. Two prominent Witnesses, João Mancoca and Sâla Ramos Filemón, along with others received a three-year prison sentence. Although their prison term has long since expired, these Christian men have been denied freedom. Reports have been received from released prisoners bearing messages

that these men continue strong in their faith, even finding ways to celebrate the Memorial, or Last Supper, in commemoration of Christ's death. Word was received that some time ago, upon completion of their prison sentence, both of these men were called before the authorities and told they would be granted freedom if they denied their religion and signed a statement to this effect. Mancoca and Filemon said they would prefer to die rather than renounce their faith in God. To this day, according to our knowledge, they are still imprisoned at Baia dos Tigres, Angola.

A similar incident occurred to Manuel Goncalves Vieira. In November of 1963 he received a notice to present himself at the headquarters of the P.I.D.E. There the chief of the brigade, Mr. Varatojo, told him that the governor of Angola, Silvino Silvério Marques, did not want Jehovah's witnesses in Angola and had ordered them to be swept from the province. They would be expelled if they were Europeans or interned in work camps if they were Africans. Manuel Goncalves Vieira was told to sign a declaration renouncing all affiliation with Jehovah's witnesses. If he did not sign, he was told, he would not leave the headquarters, but would be put in prison. Since he did not sign, he was put in prison. Some days later he was called before the brigade chief Varatojo and again told to renounce his religious beliefs. If not, he was told, he could remain in prison as long as six months, after which the term might be repeated indefinitely. Then, on February 21 he received an order of expulsion from Angola.

On September 1, 1965, Abílio Faria, married, with two daughters, a prominent member of Jehovah's witnesses in Luanda, was imprisoned by agents of the P.I.D.E. Three months later he was released, without any charges having been made.

Fair-minded People

It would be a great injustice to conclude that all Portuguese people have such a prejudiced attitude against Jehovah's witnesses. While engaging in their preaching work, or meeting with influential businessmen in their secular employment from day to day, Jehovah's witnesses receive many favorable comments expressing praise for their Christian example in actually living the Bible principles they preach. It is also reported that some P.I.D.E. agents are very courteous and polite when dealing with Jehovah's witnesses. On a number of occasions P.I.D.E. agents have sincerely inquired as to the beliefs and teachings of the Bible, listening attentively for several hours to an explanation of God's purposes for righteous mankind. At the present time over 3,400 people in Portugal have willingly opened their homes to Jehovah's witnesses and are happily studying the Bible weekly in order to learn more about Christianity and its message of peace for "men of good will."

In the country's second-largest city, Porto, on May 10, 1964, a judge of the Second Correctional Court acquitted members of Jehovah's witnesses involved in three court cases. Two of these trials were in connection with congregation meetings, while the other case dealt with the legality of a Bible study held in a private residence with the consent of the householder. The Public Minister appealed all three cases. On December 2, 1965, the Court of Appeal in Porto produced its judgment of acquittal in connection with the case involving the right of Jehovah's witnesses to discuss the Bible in the homes of interested persons. This judgment by the Court of Appeal rightly upheld the original decision of the lower court and proved unfounded the accusation that the Bible study in question expounded doctrines contrary to the prin-

ciples of the established social order. Since it was private worship, with the sole objective of reading and studying the Bible, no preceding permission was necessary from any public authority. It is indeed encouraging to have this legal precedent upholding the Constitutional right of Jehovah's witnesses to preach the Bible message of God's kingdom in the homes of the people. It is commendable to see a Court of Justice clearly speak out in defense of freedom of worship.

Additionally, recent events indicate that the government has been investigating the brutal treatment some of Jehovah's witnesses have received. This has resulted in better treatment at the hands of police officers in recent cases. It is hoped that this measure of relief, resulting apparently from the actions of fair-minded government officials, continues.

State Produces Accusation

At the present time, it appears that a very significant trial is shortly to be heard before a full court in the capital city, Lisbon. The history of this case began on June 10, 1965, about 10 p.m., during a weekly meeting of the Feijó Congregation of Jehovah's Witnesses held at the home of Afonso Mendes, Rua D. Carlos I, 12-1º, Esq., Laranjeiro. Police action headed by Lieutenant Jorge Manuel Natividade Jacob, along with six soldiers of the Republican National Guard, broke up the religious meeting being held. As a result two ministers of Jehovah's witnesses were imprisoned: Arriaga Cardoso, congregation overseer, and José Fernandes Lourenço. On June 12 these two men were handed over to the P.I.D.E. and placed in the Fort Caxias prison.

Immediately an attempt was made to secure legal aid, but the necessary papers re-

questing an attorney's authorization were held by prison authorities. An appeal was submitted to the Order of Lawyers in Lisbon to intervene. On July 2, 1965, the President of the Order of Lawyers, Mr. Pedro Pitta, wrote a protest to the Minister of Justice asking for immediate action to be taken on behalf of Arriaga Cardoso. A belated reply came from the Cabinet of the Minister of Justice on August 19 stating there was no denial, but only a delay in authorizing legal defense due to an inobservance of some unstated prisoner regulations.

In spite of these difficulties, the wife of Arriaga Cardoso proceeded legally to plead the case of her husband and a writ of habeas corpus was presented. On July 28, 1965, the Supreme Court of Justice brought forth its judgment, signed by five judges, stating that the P.I.D.E. had full right and competence to maintain the accused in prison without making charges. The reason given: strong suspicion of subversive activities against the security of the State. The concluding part of the judgment passed on the plea of habeas corpus for Arriaga Cardoso states:

"... It is to be seriously *suspected* [italics theirs] that with the expansion of an interpretative doctrine of the powers of the 'God Jehovah,' and perhaps in some way connected with the Bible, we cannot but pronounce this to be a system truly injurious to the basic interests of constituted society even having characteristics deeply subversive . . .

"This means to say:

"The P.I.D.E. acts within its due competence detaining whoever might launch an attack of such grave implication.

"So if the case under consideration contains the very patterns of a meeting that has, after all, as its objectives an organization (that which the process gives the character of sect) that in its respective program has equations to alter the very security of the State, then the

A W A K E !

suspicion maintained by the P.I.D.E. is founded in keeping in legal prison, without charges laid, the said plaintiff."

The court records of this trial have produced yet another interesting summary regarding Jehovah's witnesses. The Sub-Director of the P.I.D.E. submitted an eight-page statement, numbered Dispatch 2.534/65-1^a Div., explaining the motive for holding, without charges, Arriaga Cardoso and José Fernandes Lourenço. It was this document of the P.I.D.E. that reproduced verbatim the "Confidential" dispatch approved for distribution by the Minister of Interior, which was presented at the outset of this report.

On October 29, 1965, after four months and twenty days in prison, Arriaga Cardoso and José Fernandes Lourenço were finally released on bail of 5.000\$00 Escudos (\$175 U.S.A.) and 3.000\$00 Escudos (\$105 U.S.A.) respectively. The magistrate of the Public Ministry produced the accusation, on October 25, also incriminating forty-seven members of the Feijó Congregation who had been at the meeting on the night of June 10, 1965. Bail was set at 2.000\$00 Escudos (\$70 U.S.A.) for each of these forty-seven Witnesses. As most of them come from the working class and hence are without this amount of money, property was accepted as bond for the entire group.

The accusation in part states:

"... I pronounce all of the accused as material authors of a crime against the security of the State, of instigation to collective disobedience, foreseen and punishable under Article 174 of the Penal Code. . . . They constitute a political movement, coming from various countries with aims of disobedience, agitation and subversion of the popular masses and especially the youths of popular age."

When this case comes up for trial it may very well define the position of the Portuguese government toward Jehovah's witnesses.

Why the Persecution?

But you may ask: Why does Portugal consider Jehovah's witnesses subversive, their doctrine as being against the established social order, their work as agitating the popular masses, their entire organization as purely political? Partly because, in the background, powerful religious voices can be heard spreading an abundance of lies and slander across the land about Jehovah's witnesses. From August 3 to September 7, 1963, Catholic priest João de Sousa presented a series of TV programs in Lisbon "exposing" Jehovah's witnesses. In May 1964 this same priest published a 378-page book, with the imprimatur of Lisbon's Cardinal-Patriarch, entitled "Tomorrow Is Sunday," in which a major portion is dedicated to twisting the minds of people regarding Jehovah's witnesses. Parochial papers also containing this type of information have been widely distributed in such cities as Porto, Aveiro and Braga, and the islands of the Azores.

Another important factor to remember is that Portugal is a nation at war. For several years now, national objectives and resources have been mobilized to defend the overseas provinces, especially Angola and Moçambique. Portugal is relentless in demanding absolute and unwavering obedience of its subjects.

On December 1, 1965, there was delivered another eight-page letter of appeal to the Ministry of Interior, reporting the latest incidents of persecution. After stating that Jehovah's witnesses were anxiously awaiting a reply to their appeal of September 27, the spokesman for Jehovah's witnesses was bluntly told: "You must expect this kind of treatment from the Portuguese government since you have placed your-

selves in such a hostile position toward the Government and your activity is viewed as unlawful. Although we certainly do not agree with such brutal manhandling of our citizens, an investigation has been ordered into the cases you cite. However, as yet we have not received reports on all the incidents you mention. But what I am now telling you constitutes the answer of the Government to your letters of appeal."

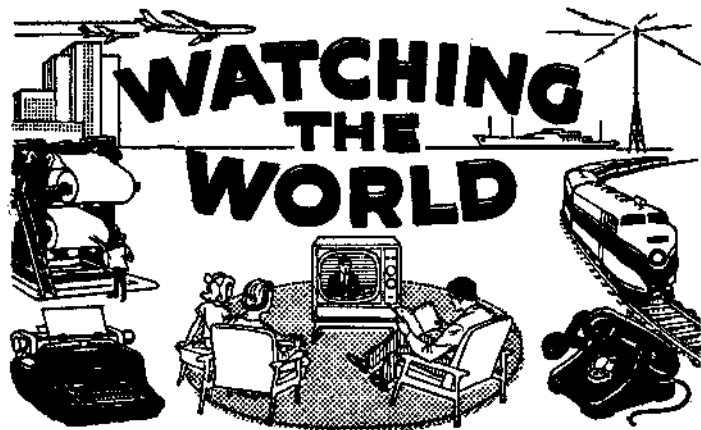
So the fact that Jehovah's witnesses want to put God first in their lives makes them undesirable, according to Portugal's claim. The crux of the matter seems to be that the religious beliefs of this organization are viewed strictly as a personal offense against the pride and dignity of the centuries-old Portuguese nation. Jehovah's witnesses are not purposely exercising any reprisal against the Portuguese nation. Portugal would do well to open her eyes and examine the facts. The position of Jehovah's witnesses is exactly the same in every nation. As an organization, we take a neutral stand toward the affairs of this world and adhere strictly to the peaceful principles set out at Isaiah 2:2-4. Jehovah's witnesses in Portugal request only freedom of worship to serve God according to Bible principles. The record speaks for itself. It is not Jehovah's witnesses who have become vindictive in an effort to return evil for the evil done to them.

The questions that remain unanswered are: Why has Portugal taken such a bitter

position toward these Christians? Why has Portugal stubbornly embarked on a campaign to persecute Jehovah's witnesses? Why was a "Confidential" dispatch issued to all law-enforcing agencies declaring the activity of these Christians subversive? What civilized country today permits its police unlawfully to enter homes and loot personal religious literature? How can Portugal honestly expect people to believe she is Christian when its citizens are forced to turn over personal copies of the Bible to its P.I.D.E. agents? Why have Jehovah's witnesses in Portugal never been granted a hearing before government ministers? Yes, why are these Christians jailed for weeks at a time and then suddenly released, without any charges being made? Is it not shocking that a person be invited to sign a statement denying his faith in God in order to be released from prison? Is it necessary brutally to beat and harass Christians because of conscientious religious convictions? What is to be gained by intimidating people to abandon their faith? How is justice in the case of Jehovah's witnesses to be decided in Portugal? The attention of fair-minded people the world over will be focused on Portugal's decision toward this minority religious group. The results of the pending court cases will be eagerly awaited and a future issue of this magazine will publish the answer.

Bible Accuracy in Incidental Details

According to the Bible record at Exodus 5:6-8, the Israelites used straw to make bricks while in bondage to Egypt. Bricks of this kind, made of straw and clay, have been found by archaeologists. A picture of one is shown on page 93 of Werner Keller's book *The Bible as History in Pictures* (New York; 1964), the writer commenting: "The accuracy of the biblical record, even in apparently unimportant details, can be attested by this silent witness. It is a brick, made out of clay from the Nile, into which pieces of straw have been kneaded—exactly what the Israelites had to produce in their bond-service. The stamp on the surface leaves us in no doubt as to the time when this Egyptian brick was made nor as to who was responsible for its creation—it bears the sovereign seal of Pharaoh Ramesses II."



India's Shastri Dies

◆ Sixty-one-year-old Prime Minister Lal Bahadur Shastri of India died of a heart attack on January 11. Only hours before, at Tashkent in the U.S.S.R., he had signed a declaration with President Mohammed Ayub Khan of Pakistan calling for withdrawal of troops from positions won last fall. It was hoped that this would improve relations between India and Pakistan. In New Delhi, Gulzarilal Nanda, India's Home Minister, was sworn in as caretaker Prime Minister.

Transit Strike

◆ John Vliet Lindsay, 44, took the oath of office as Mayor of New York City on December 31. At 5 a.m. on New Year's Day all subways and nearly all bus traffic in New York City were halted by a strike. The strike left 6,000,000 riders without public transportation. Normally, some 6,820 subway cars daily roll over 720 miles of track that crisscross the city. The strikers wanted a shorter workweek, more money and other benefits. For twelve days the city was forced to seek other means of transport or to walk. Some observers saw in the strike, not only a quest for benefits for the workers, but a political power struggle.

Ignoring God

◆ J. B. Clarkson, the principal of a Roman Catholic high school in Victoria, Canada, said that 75 to 80 percent of the students in his Grade 12 class admit that God has little or no meaning to them. He said they are not denying God or the existence of God, but ignoring Him. A Catholic student stated that high-school religious instruction made little or no impression on them.

Little Change

◆ The United Nations Secretary-General U Thant said, on January 9, that the causes for conflict in the world have remained about the same over the past twenty years. The world, he said, is still faced with "the political differences between great powers, still the awful implications of nuclear armament, still the intolerable inequality in the distribution among the people of the world of the benefits of scientific and technological development and still, indeed, man's inhumanity to man." One change, he said, is that more people today look to the United Nations for action in helping the world right its wrongs. Thant stated that mankind is "asking for peace—not only the cessation of firing on the immediate battleground of Viet Nam or other areas of conflict, but also

security for man himself and the generations to come against the threat of war anywhere and at any time." But is the world today more peaceful than it was when the U.N. was formed? These great accomplishments await God's kingdom government.

Resist Cheating

◆ In the state of Virginia, high school students held a conference on January 8 to determine how they might reduce cheating and promote honesty in the schools. The problem of cheating in American schools is reported to be widespread, especially so in the secondary schools. During the conference an honor code was adopted for Virginia's high schools. Students found cheating were to be reported. Last year some 200 Virginia high schools were polled by mail. A hundred replies were received stating that cheating was a problem in two-thirds of the surveyed schools. The poll also showed that 21 percent of the students felt that there was nothing wrong with cheating. Only 36 percent of the students felt strongly enough about cheating to do something about it. Sixty-two percent of those polled said that students cheated because of pressure from parents and colleges for higher grades. Fourteen percent said cheating was easier than working. But it was believed that, if the majority of students supported the idea of honesty, cheating would nearly stop if for no other reason than for lack of popular support.

Comet Break

◆ Comet Ikeya-Seki, discovered September 18 and named after its two Japanese observers, split into three pieces. Speculation is that the huge tidal forces set up because of its close approach to the sun were responsible for the three-piece break. The comet came within 300,000 miles of the sun.

Japan's Growing Army

◆ The Japanese defense build-up has made swift progress. The nation's armed forces have been modernized and its defense industry enlarged. The Japanese have two army missile battalions and soon that number will be increased to eight. The past twenty years have dulled the memory of the second world war.

Food for the Hungry

◆ Studies by the United Nations Food and Agriculture Organization and the World Health Organization have concluded that protein hunger is the most pressing human problem of the century. Over 80 percent of the world's population does not receive sufficient daily protein, while 60 percent of the world's population is on the verge of actual protein starvation. Recently a fine fish flour has been perfected to feed the hungry millions of the world. The product appears to be a partial answer to the world's food crisis. Experts of the Interior Department's Bureau of Commercial Fisheries have perfected a new process for producing a clinically pure fish concentrate with a protein content of 80 percent. It is claimed that eventually the concentrate could end "protein starvation" for about two-thirds of the human race. The product may be produced at a base production cost of half a cent a person a day. The product is almost odorless and tasteless and has the appearance of a light-gray flour. It is intended as a food supplement or additive.

Vandalism and Tragedy

◆ Vandals in Britain have seriously disrupted the public telephone service. Last year more than half the nation's 75,000 pay telephones were wrecked. The coin boxes of 5,000 out of 12,000 public telephones in London were stolen. Besides property damage, there

is also a toll in human tragedy involved. A young girl died when her father was unable to summon a doctor from a public telephone damaged by vandals.

The Migrant Worker

◆ Recent reports show that there are upward of 4,000,000 migrant workers in Europe. For the most part, these come from the Mediterranean countries. Now, in addition to the Italians, the Spaniards, the Greeks and Portuguese, the Turks and Yugoslavs are moving into France, Switzerland and West Germany as laborers. They are lured by jobs and propelled by need. Their aim is to make the maximum amount of money in the minimum amount of time. The spectacular growth is shown in the following figures: In West Germany the number of Italians grew from 6,500 in 1954 to 144,000 in 1960 and an estimated total of 372,000 in 1965. There are almost 450,000 Italian workers in Switzerland. Turkey supplied no workers to West Germany before 1960; there are 120,000 Turks there now. Yugoslavia has supplied 64,000 workers. France has more foreign workers than any other country, some 1,800,000, including 600,000 from North Africa. Their wives and children account for an additional million inhabitants.

Hard to Disappear

◆ Almost 1,000,000 Americans do the disappearing act every year, but the vast majority of them do not stay hidden for long. According to organizations engaged in tracing lost persons, people who are loved or hated by someone are soon found. Seven out of 10 are quickly located. But why do people want to get lost? In America money or mother-in-law troubles are the main reasons. One report says: "Only two out of every 100 vanishing husbands take off with

other women—but 60 out of every 100 lived within five miles of their in-laws. And only four American women disappear for every 1,000 men."

Floods Strike Rio

◆ Parts of Rio de Janeiro, Brazil, were crushed by landslides when the region was hit by the worst recorded storm of its history in January. More than 300 persons perished. Huge landslides, avalanches of mud, buried buildings and crumpled apartments. Reportedly some twelve inches of rain fell every twenty-four hours during mid-January when N. H. Knorr, president of the Watch Tower Society, was in the country making preparations for the 1967 international assembly of Jehovah's witnesses to be held in Brazil. The floods have driven more than 30,000 persons to improvised shelters. With the city in mourning, there is also talk of postponement of the famous annual carnival celebration scheduled on February 19. The four-day carnival would be put off to the end of March.

Hurricane Havoc

◆ The Eastern African region of Lourenco Marques, Mozambique, was hit by the worst floods in 30 years. Some 150,000 persons were homeless. Scores of persons were believed dead, which included seven killed on January 8 when a helicopter crashed while taking part in rescue operations. The havoc was caused by hurricane Claude, which whipped winds up to 110 miles an hour, lashing the coastal region.

Death Takes No Holiday

◆ Death reaped the biggest toll ever on America's highways during the three-day Christmas weekend. The number of persons killed in traffic accidents was 717. Adverse weather was a big factor. The National Safety Council estimated that 33,000 people were injured in the same period.

Marriage and Sex Symbols

◆ On December 29 Dr. I. A. Burch, a divorce court psychologist, said that many American marriages fail because girls are trained to be sex symbols and not much else. "Our young girls," he said, "think if they know how to apply lipstick, wear a bigger brassiere and have the right-shaped hips, that's all they have to know." When problems arise in marriage, these girls have very little ability to cope with them. Employment being what it is today, men are bound to run into trouble sometime in earning a living. "Women then become terrified; they become more demanding. When her husband needs her most, she falls," Burch said. Men and women need to develop an appreciation of Christian values.

Juvenile Drinkers

◆ Dr. Marvin A. Block, a spokesman for the American

Medical Association, said: "Despite all the laws, the average child today drinks at age 14." He went on to say that in many suburbs 85 percent of the children drink at that age. Is there any wonder why alcoholism and crime abound among youths?

Smokers Beware

◆ Starting January 1, all cigarette packages that roll off the production lines in America must carry the warning that smoking is hazardous to health. Despite findings that cigarette smoking is directly related to lung disease, cancer and heart disease, the announcements to this effect have made little or no impression on the smoking public. In fact, smoking is on the rise in the United States. In 1965 smoking was up by more than 4 percent over the previous year. Indications are that 1965 was the biggest smoking year in history. According to

the Public Health Service, each day some 4,000 youngsters between the ages of 13 and 18 try smoking for the first time. How foolish to endanger their health and shorten their lives in this way!

Youthful Population

◆ According to the Population Reference Bureau, the current population of the world is about 3,200,000,000 persons. About 62 percent of the world population is under 30 years of age, and about 46 percent is under 20 years of age.

Violent Crimes

◆ Authorities say that youngsters in Japan under the age of 20 account for the heavy demand for stimulating drugs of all kinds throughout the nation. These youths are responsible for approximately half the violent crimes in the land, according to a Justice Ministry report issued in 1965.

HOPE

Does your hope have a sure foundation? What basis is there for believing the promises of God found in the Bible? To have a hope that is a sure anchor for the soul we must have some knowledge of the Bible and a keen appreciation for it as a storehouse of spiritual treasure. You can have such knowledge of the inspired Scriptures by obtaining and reading

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