

Behind the Wall

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A SUCCESSFUL

REHABILITATION PROGRAM Yes, there is a successful rehabilitation program going on at O.S.P., which was initiated some eight years ago by representatives of the Watchtower Bible and Tract Society. To date this program is here for those who wish to take advantage of it.

Rick Johns, Don Johnson, Dick Reynolds, Ken Davis and a host of others oversee the spiritual welfare of inmates who are endeavoring to reform their past criminal lives.

The worship of Jehovah has been the motivating force behind the acvitities of Jehovah's Witnesses at O.S.P.

This work is conducted basically the same as in the 42,255 congregations in over 205 countries around the world.

Meetings and Requirements:

On Wednesday evenings a Theocratic School is held, a course of Bible instruction designed to increase a students Bible knowledge, as well as to improve his speaking abilities. Also features how best to talk about the Bible's message with fellow prisoners in O.S.P.

The second and fourth Fridays there's a book study in the main visiting room, conducted by brothers from the local congregation for two hours.

Saturday and Sunday mornings on the yard is a one hour Bible Study based on a current article from the Watchtower magazine.

We exercise control over who attends the in-prison meetings. Not

just anyone can come, and there are reasons. Commonly inmates will join some group in hopes that by so doing they will be helped to get out of prison soon. So, how do Jehovah's Witnesses determine if an inmate is sincere, and so qualifies him to attend?

In most cases a Bible Study is conducted with the inmate. Only if he shows genuine interest is he put on a "call out." But if he misses more than two meetings in a month, without good reason, he is dropped from unit "call out." Then he can attend meetings again only by proving his genuine interest over a period of time.

In setting forth these requirements we are imitating the fine example of our brothers in the Angola State Prison in Louisiana

There are four baptised witnesses at O.S.P. and two others currently considering water immersion.

Now, mind you, to be baptised as one of Jehovah's Witnesses a person must meet high scriptural qualifications. And individuals are screened to make sure they qualify. A person must be able to answer at least 80 basic Bible questions including, for example, the following:

"What is the Kingdom of God?" "What is God's purpose for the earth?" "What is the only scriptural basis for divorce that frees one to remarry?" "Why must lying be avoided?" "What is the Christians view of drunkenness?" "What does the Bible say about fornification, adultery, sexual relations with another person of the same sex, and other loose conduct?" "May a person who is engaging in such practices



Randy Larson, Michael Webb, David Romo and Kurt Gurring ready

for Bible Study. be baptised?"

The answer is no.

Just recently, with the cooperation of the Activities Personnel, especially, Charlie Keaton, D.A. Versteeg, and Bud Chapelle and other staff advisors we've been able to have our very first baptism ever inside the walls in May, and our first small but Spiritual enlightening assemble on August 31st, which consisted of approximately 50 people.

This privileged opportunity provided by our loving, merciful, Heavenly Father Jehovah God has, and will, serve to motivate a change. I Corinthians 6:9-11; Ephsians 4:22-

James Q. Wilson, professor of government at Harvard University, in his book "Thinking about Crime," showed what is needed. "Wicked people exist," he noted in

its final paragraph. "Nothing avails except to set them apart from innocent people.

This is true. But who can judge who is wicked and who is innocent? And then set the wicked aside permantly, but not behind prison bars? His word promises: "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth." Proverbs 2:21-22.

After that, people will be governed by God's laws. Such laws will be enforced by a loving but firm government, the one for which Christians have been taught to pray-God's Kingdom under Christ. How fine it will then be to live without any need for prisons, when everyone on earth can be trusted as a friend! (Matthew

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Should the UN look into America's prisons?

(Continued from Page 1 Column 6) to evaluate what the drug might be

doing to him. For seven days, at one point, he was isolated in a cell at the back of the prison hospital and there was given large doses of Prolixin-five times the prescribed amount-by untrained and unlicensed inmates working in the hospital. No staff physician or psychiatrist even looked

at his medical records-or, for that matter, at Tucker himself.

Because of the Prolixin, the muscles around Tucker's joints inexorably hardened until his arms and legs were permanently paralyzed. Yet, even after his true condition was diagnosed at the hospital of the Medical College of Virginia, Tucker was returned to the penitentiary where he was left,

claims the ACLU's National Prison Project, "virtually unattended and untreated in his paralyzed state for six months.'

Tucker developed enormous bed sores which became infected and infested with maggots. Eventually, back at the Medical College, Tucker underwent skin graft operations for the bedsores, and his hips were surgically removed.

Now pardoned, Tucker is bound to a wheelchair for life. He did, however, win an unprecedented damage award of \$518,000-ten times larger than any damage payment ever received by an American prison inmate. He has to use it, of course, to pay for his round-the-clock care and if it runs out before he dies, Tucker will be a ward of the state again. In this case too, no one has admitted any responsibility for what happened to Henry Tucker.

Nor is what happened to him unique. As his lawyer, Stephen Ney, says, "Who knows how many thousands of human vegetables are sitting, right now, in institutions around the country? Until there's a lawsuit, only the prisoners are looking. What happened to Henry Tucker could have happened anywhere in this country's prisons."

Looking hard at America's prisons during the month of August was an unprecedented team of seven investigators-all of them international jurists. They were asked to conduct an independent probe of possible human rights abuses in American penal institutions by three organizations that had filed a petition with the United Nations in December, 1978, asking it to investigate violations of the human rights of

American prison inmates. Divided into four groups, the seven international investigators conducted copious interviews in prisons throughout the country while also examining trial transcripts, affidavits, and court documents. They concluded that a "clear prima facie case" exists of human rights violations in American prisons, including forced drugging and manifold abuses of "behavior modification" programs. The team has recommended a United Nations investigation, and it is possible that its report, now appended to the original petition, may reach the General Assembly floor.

"There is no question," says Richard Harvey, one of the jurists, "that United States policy on human rights has had a salutary effect around the world. All the more reason, then, for its own abuses to be examined. Furthermore, if we can expose America's violations at this high a level at the U.S.—the first time any nation's human rights policies will have been this thoroughly dissected-there can be a breakthrough toward really focusing on what other nations are doing in their prisons."

After all, Jimmy Carter has emphasized that he wants the United States to lead the way in matters of human rights.



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EXODUS

SEPTEMBER

According to John Stambaugh the historical cycle of society revolves in the following manner:

Society's progress from bondage to spiritual faith from spiritual faith to courage-from courage to freedom - from freedom to abundance - from abundance to selfishness (when the abundance reaches selfishness consider it a warning)—from selfishness to apathy-from apathy to dependency-from dependency right back into bondage.

While this describes the rise and fall of sociological civilizations, and in general lets us know where we are in this cycle, as a society, it also can be used to check our attitude toward our personal relationships.

Two Questions:

- 1. Where do you think our society is at this point in time?
- 2. Where do you FEEL you are within our society at this point in time?