

HLH- 800503- Reflection on Experiences

But I thought that I would choose today instead of the traditional either doctrinal or exhortive subject, an entirely different perspective in a sense addressed to students of the college and more or less indirectly to anyone else who has a responsibility in the work, or thirdly, those who are not directly employed at all, but who have a responsibility in life toward the work. That should include everybody. And I would like to give an illustration today of 30 years' experience with the worldwide, or radio as it was first known, Church of God, in terms of functions within it and opportunities that do come our way, what one can learn by reflecting back on years of experience and opportunities that are quite different from what one would have expected merely coming to college as I did in 1947, which was then two and a half years or two years after the two phases of the Second World War, one in the European, the other in the Pacific area. If I were to tell you, which I should like to, some of the opportunities that have been afforded, the people whom we have met, to give you an idea of the state of the world today, and in a sense what has happened in 1968 till now with our contacts that began then in Europe, I think that you will see that in many ways we had opportunities and were being prepared one way or another in the remarkable arrangements that have been made, especially those Mr. Tkach mentioned coming up yet this year and next year in the Near Eastern Europe for Mr. Armstrong. Now we all have different opportunities. I can only tell you that there are some things worth sharing that I alone have experienced. There are other things worth sharing that you alone have experienced, but this is my day in court. And so I will tell you some of the things that God has done and made known and enabled, let's say, me to experience so that I am better able hopefully to evaluate material and to reflect upon what our staff writes in 1980 by having contact both with peoples and places that go back over a 25 or more year period. The first four years of the college were not true college years because during the first three we had either one or two or three academic years and the fourth year was the first time we had the fourth and in that sense the first time we really had a program that began to reflect a full-time institution. It was a year after graduation in 1951 that Mr.

Herbert Armstrong wished that Richard David, his older son, and that I should have a chance to visit Europe. We were perhaps less mature in certain areas, let's say, than Mr. Raymond McNair and others.

I did not come with the same kind of background, let's say, that some who were reared in the Church of God's seventh day did and Richard David Armstrong was always perhaps the more reticent of the children and in the sense I didn't have the Bible Belt experience that Mr. Raymond McNair did who's now your deputy chancellor here and he had the privilege and others to go on baptizing tours that I did not in 1951 and before so that Mr. Armstrong thought perhaps evaluating our future roles that there would be things for us to learn and he wished us to visit Europe which was then but seven years after the close of the Second World War and so we visited such countries as France and Germany and Italy and Yugoslavia. I want to tell you a little bit about the state of mind that one would find in 1952 the state of affairs in contrast to today and to see what changes had taken place step by step. It is hard to believe necessarily unless you yourself have either studied or seen pictures or heard those who tell the story what remarkable changes have transpired not only there in Europe but in the whole world in this past quarter century. This is probably the period of greatest change that has ever occurred in human experience in terms of the upward mobility of vast numbers of people from the countryside to the city and the decay of morality at the same time from the city into the country and the expanse of technology such that it would be hard to believe some of the

descriptions I should like to leave with you that enable me to understand better the states of mind and the state of affairs in nations that our news bureau deals with or that you would read. Our first visit of course was to France and we spent quite a little time there because Mr. Dick Armstrong was very interested in French and of course this was a critical period in French history then France bearing the burden of Western Europe in the struggle with communism in Indochina and the struggle for liberation in Algeria in North Africa and France was in a very tortured state in a sense one could say that the countries of Europe were at peace as a result of the crisis that came to an end in 1945 and May but France was actually at war. France was in a state of war almost entirely from the close of the war in order to maintain its empire which it in fact lost. At this time also in Luxembourg as we travel from France to Germany we had the chance to see what a little country was like that in a sense could put up no resistance that had the opportunity to develop technologically as much as a small country might. It was certainly an advanced country not damaged in the same way as parts of France had been and as we would see Germany was. Mr. Dick Armstrong and I could walk perhaps one sixth of the country in one afternoon we did not do very much driving there we walked because the country is so small and that was an experience to be able to feel you had sensed much of what a country is like by actually going on foot. We visited a fair and at this time the United States had a great propaganda program going in Europe.

It told us an untruth that the key to the success of the United States was technology.

We failed to realize that technology alone has made no country great and is likely to ruin many.

This country is based whether we like it or not on the capacity of the land to produce and this country would be great whether or not we had all of our technology and with it without the ability of the land to produce we simply could not be where we are today.

This is a gifted country no land in the world has such a remarkable area for farming as the Mississippi Missouri Ohio drainage area you look at its placement in geography and compare it to any river in the Soviet Union which delightfully flows to the Arctic in contrast to the Gulf of Mexico you contrast this to the Amazon basin in the forest swamps and you will understand the difference there was a man whom I knew to be German who was representing of course Luxembourg at the fair and Luxembourg has people not only of the Belgian but of German and Spanish descent if you know something of the area we were speaking holy in English and as we departed Dick Armstrong and I I gave him a parting word in German and for the first time I saw what the German nation really must have been like because when he heard me say goodbye to him in German he turned around in a very special way and clicked his heels I found him to be more German than the people in Germany because he was not in a vanquish land but a man who still inherited the traditions of his past it was not until we crossed the border that we saw what really had taken place for in Trier Germans were still knocking seven years after the war mortar off the bricks in order to build we were to some days later visit Berlin and I had never seen the pyramids but there were two or three pyramids in Berlin made up of broken brick rubble to be used in construction that in 1952 were larger than anything the pharaohs of the third or fourth dynasty ever erected in Egypt this was the rubble of a single city this was seven years after the war you want to think of how long a time this is we've heard many stories we've written them up but it is important to realize that even as late as 1952 in the summer there were only American vehicles or European vehicles made outside of Germany there were trucks of German origin that the army had had and there were pre-world war two automobiles the very few 90 percent of all the traffic was strictly truck almost everybody was hitchhiking the automobiles were without any question either belonging to nobility or certain of the wealthy or in general were utilized by Americans who were over there and simply could afford to buy or rent such vehicles in the country it was a land that showed nothing of the symptoms that we now do except that people went

to work early and they got home late and they did not walk slowly to work we could see them from six o'clock on going to work and that was a sign for the future Italy was quite a different situation always more delightful as any German would say you want to celebrate the victory with an Italian not win the war with them but celebrate the victory and this was without any question something of the spirit of Rome which I have always enjoyed I have never been flustered by the traffic of Rome I've always felt it reflected something of the nature of the people that you learn to like it is possible to have your luggage and a taxi in Rome the taxi driver singing an aria going around the corner and off comes the luggage so he stops his aria gets out of the car puts the dented luggage back on top fastens it again we drive all in the spirit of Italy now this was quite different of course from the austerity that one might have seen in Germany but Italy was very very limited in contrast to anything we know yet I would say Italy reflected a certain level of accomplishment but because in a sense it had changed sides in 1943 and it became one of the powers that were on the victorious side and that were in that war it was not until we went to the city of Trieste where we found of course the conflict between Italy and Yugoslavia centered that we began to see something that we had never seen or experienced before for when we entered Yugoslavia there was a country of drought there was a communist state west of the iron curtain in one sense of the word yet very communist in another this was the land that had been under the control of turkey for centuries it did not reflect the culture of Catholic or Protestant Europe it was not in a sense a part of western Europe it was a part of the great Balkans and I had never seen anything that would remind me more of what the period of the 1860s in the United States at the time of our civil war must have been there probably were no more than five vehicles that we would call automobiles that we saw in the entire country on that brief excursion we went by rail and people were compacted the countryside was suffering drought and in the city there were soldiers we might call them policemen with guns and fixed bayonets at every major corner or intersection nothing like this in Germany with the americans nothing like this in Italy nothing like this in France this was not an occupying power this was Yugoslavia ruling Yugoslavia that part that had become a member of the communist party and the picture that we have of communism then is so different than we have of the picture of communism in eastern Europe today then it was possible for a party simply to control by brute military force the ticket collectors on the train were always followed by a soldier in fact always accompanied by a soldier when we had our monetary currency change made and we had the evidence to prove it two soldiers would follow in a matter of minutes the exchange and inquire what was done and how we got the money that we had everything was supervised by the army or the police and everything that the army or police supervised was in turn supervised again to be sure it was done that no one did other than what was required the city was remarkable because people came in from the countryside not as in Germany on bicycles or hitchhiking they came in wagons drawn by horses and in the heat of the day the people did not go to motels or hotels they slept on blankets beneath the wagon in the shade in the main streets of what was once a beautiful city belgrade in the time of the austro-hungarian empire just before the first world war and of course during the interim period when you go slavia had become independent this was a revelation and it was an insight into the middle east which we should not then fully experience but a recognition that it was possible for a country in the very heart of Mediterranean Europe to be less advanced in 1952 than it was in the days of paul in ad 52 there was no real advancement in the roman days people traveled in carriages and there were speedy horses these were farm animals and these were farm wagons the romans would have found it unbelievable that the beautiful Adriatic coast of you go slavia should have been less advanced in 1952 nineteen centuries later than when paul was reaching european rub but that was the state of affairs what is today in you go slavia as you could see in any picture is so different that it is perhaps best compared to a visit with the moon and then the earth we had the chance also to visit berlin i referred to the pyramids of rubble at that time it was possible only to drive in the no man's land

between east and west berlin was not safe to go any further no indication that we would come back it was some five years later that Mr Armstrong wished to have the then managing editor of the correspondence course dr c paul meredith whose training had been in veterinary science to have him and me travel in portions of africa and the arabic world in the near east in europe for Dr Meredith's education partly because i had had the experience already in europe and partly because there were growing demands by the magazine and so it was that we had the chance on this occasion now 10 years after coming to the college and six years after graduation to visit such countries as belgium congo modern zaire where the pope john paul the second is now visiting and you should follow the spirit of reception that is occurring on these very days in his present tour of africa we had a chance then to visit egypt and afghanistan and i was very pleased that that was my one and only time to visit afghanistan because it gives me a much better understanding of the background in the state of affairs now as students you see we cannot all travel as widely as perhaps my experience has been but what you do with your travels whom you meet and how you make use of your opportunities is very important it was in new york coming from the airport we had to go downtown to pick up our passports in so doing we normally take a taxi taxis in new york are expensive and many jews who live there know that and so one of the jewish community asked is there anybody else here who wants to share a taxi and dr. meredith and i volunteered we had a trip arranged through nigeria congo through cartoon to chiro we really didn't know very much about it no travel agent knew very much about what lay in the heart of africa when we got into the car we were explaining to the gentleman where we were going we asked him what he did well he wrote travel books about africa this was probably the most remarkable coincidence i have ever experienced now he was flesh and blood very much of the house of juda not an angel but he was sent by one without a doubt he explained to us in each of the countries in the heart of africa where we must go and what we must do and see and we changed our entire trip to meet the needs as a result of this opportunity and it was indeed a remarkable chance to have met a man of this nature at this moment if we had decided not to accept his offer we would never have known we did visit conno in nigeria this is the muslim part of nigeria quite a contrast to the southern part where legos is there i came to be equated with african culture as it is reflected in islam as distinct from christianity this was the first time i saw islamic black schools these black schools are approximately and you may not believe my statement they're approximately the size of the top of the podium in front of me now they're not what you think they are in fact a place where one or two children may sit all day with no teacher this is a little different from our local school i see here some individuals who are responsible these little schools in muslim conno which is the heart and across roads this is where you land when you come from europe and cross the sahara these little schools are visited by teachers who make the rounds of the city it would be hard for me to imagine american children with a little blackboard in front of them copying from the quran writing on the blackboard without a teacher much of the day but the teacher comes round from time to time and offers explanation and watches your progress and the people are walking by here and walking by there and this is just a little corner at a thoroughfare where two streets cross and almost every place where two streets cross there's a little school that is no more than a place where you may be protected from the hot sun from above there are no walls and we could stop in and watch the progress of each of the children there was no hooky being played this is education in this part of black africa it is so different from us from our thinking here that we would have to say that there was something greater in the culture that made it possible for this kind of education to succeed here where students want to get out of school there where students wanted to learn here where we have all of our technological facilities and teachers there where you had none of them except an itinerant teacher who made the rounds every day of these little schools in the city in visiting the congo we of course first were in leopoldville where we had a chance to become acquainted with the impact of the belgian government it was apparent immediately to dr meredith and to myself too less than two

and a half years before the revolution that the congo was headed for one when you came to the country you sensed antagonism in the air there was no question about it and unlike the way the british did the belgian simply had not prepared anyone to lead the belgians took one extreme the british took the other extreme in methods of education the british method tended to leave the women uneducated beyond maybe two years and that day maybe four years later and the men could go all the way up to be trained as lawyers barristers in england in the belgian congo nobody a man or a woman was ever educated beyond grammar school so there was really no one to take the lead neither system was successful because the one kept sending the young man in the british area back to the bush for a wife and the children had to be educated all over again because the mother was not educated in the congo no one seemed to have been beyond what we would call now there were rare rare exceptions perhaps but in fact no one but per more than three if my memory serves me correctly had ever been afforded the opportunity of college education three individuals in the congo at the time and the country was right for an explosion which did occur in the january 1960 less than two and a half years after our presence we had a chance in flying across the congo to see the countryside and to travel over shava province which is quite famous today it's an open forested area you will know of course that this has been significant in some of the recent struggles that have occurred in this park it is a mineral rich area in flying over we were aiming at the region that we call rwanda orundi which was the heart of german africa before the first world war now we had a blessing in disguise one of the engines of the plane was malfunctioning it was a two-engine plane going over the heart of africa i knew it i don't think anybody else my i happened to have caught a malfunction in the engine as i looked out of the window i didn't take it seriously because in those days we never dreamed that there would be any problem we could not surmount some of us have dreamed differently since and failed we had three extra days as a result of this because the engine had to be brought in from the belgium conno sorry from belgium itself and flowing all the way to the heart of africa there was no other way to repair the plane it had to have an engine completely replaced we had therefore three extra days this was at the courtesy of sabina airlines and we had an experience that none of us have ever had before and i would just like to relate what opportunities can arise i had not known and nor had the gentleman who had discussed matters with us in new york known or if he did know we just never got to it that the belgians had developed in rwanda orundi a very remarkable experimental farm for the production of tropical fruits it was an experimental farm to see what fruits would produce and be found marketable and palatable and so we were given a tour on one of the days of this experimental farm i was able to understand something that most people never would it's one of those lasting memories of what god did when he created vegetables and fruits in different areas of the world i tasted and i saw what i have never seen or tasted since that happened to be the time when the trees were ripe and they were most remarkable reds and yellows and greens and flavors that can hardly be explained they were sweet and sour and often sweet and sour at the same time many different varieties on the experimental farm and within two to three years it was all to come to nothing because everything that the belgians had done would be brought to nothing in this area the great river boats on the congo would stop be tied up and the water hires since would multiply and the boats would rot we traveled down the escarpment which is the greatest escarpment in the world where we in rwanda orundi could look west over the congo basin and we got down into the basin and there of course i had my first introduction visiting the afa pygmies this was a truly worthwhile experience because it made me prepared to play a role within the church on behalf of jean pier allay who himself in this very year of 1957 when Dr Meredith and i were there he was living as a pygmy among the pygmies for a year and a half to learn their language their way of life languages their way of life their culture these were the most happy people i had ever seen these were people who had long ago decided that people who are happy with their land do not have to fly above in planes but may walk peacefully beneath the trees the blacks around them

thought differently they wished what the white man had and so the blacks around tended not to be happy and the pygmies were supremely happy i was introduced to their family to their their families their children asked to visit their judesic dome houses which even the pygmy does not stand up in he never has a reason to stand there he prefers to sit in the house so you don't have to build it any higher they will enable you to sit my method of course was to recline and i occupied most of the house when i did but it was really something to be introduced to a man you know or several men by the leader of the chief of the migratory tribes to meet the children to hear the little music that they would play on their bamboo instruments to see their way of life their cooking utensils it was like meeting people who really hadn't strayed that far from the garden of Eden in their makeup in their mentality now i will stop for the moment and say we have an article in the present plain truth which poses the question in terms of treating the elderly why is it that countries that either have multiplied the bible or claim to know more about the bible or the bible's god or the bible's messiah seem to mistreat their elderly or take less concern of them despite what is in the bible in contrast to people who have never had it i pose the question is it possible that god has had to speak to some through his written word because if he had ever left the civilized world without the bible and had given it to the primitive people would we ever have survived in our society these people had to be brought to bible but all i can say is having many backward peoples of the world i'm impressed at how much less they lost than the people to whom the bible has been an heritage for centuries the family life is truly remarkable and i could have said the same thing had i never heard of Jean Pierre's comments since i had spoken in imperial gymnasium on the subject of egypt in my visit there i would only like to say something briefly here that was at the time of the visit i should say of the present president of egypt to jerusalem so i will not address some of the remarkable experiences i had in that country but only to say that we had the chance to visit to visit the coptic people who were in upper egypt in the area of luxor the book dealers this was now one year after the crisis between england france israel and egypt over sues and i visited the bookstore there where the coptic book dealer had obtained a number of the libraries of the british who lived in the area and had to leave the country hastily and when i entered into the shop the most remarkable thing was to see that the shopkeeper was reading a book in coptic he was not there of course dealing with much trade because we're very few tourists our guide a man whom i will always highly respect and certainly want to meet in the resurrection his name is salee bahana who was a cop and highly respected in all egypt he introduced me to the book dealer and the book dealer was reading the bible he was reading the bible in coptic he was in fact in our discussion anticipating the return of jesus christ to set the world straight and to deliver the cons from their muslim neighbors here is a people who knows more about the real meaning and the significance of the return of christ who are not really a part of the mainstream of western christianity i felt more comfortable with them than i would in the christian world that we know here they were concerned with the plan of god in this country there are other indivisive concerns which is very sad in jordan having gone to syria we drove through jordan to come to jerusalem then under jordanian control we drove in a taxi and we were stopped every five miles by the jordanian army because there was trouble in jordan between the palestinians and the jordanian government and the bedouin and we met roadblocks and had our passports regularly examined it was an unusual experience we had the chance once we were in jerusalem to visit samaria and then route back to jerusalem that we stopped by the samaritan community and had the chance to visit the high priest of the samaritans who was then living in 1957 who since died my impression of the samaritan community was exactly what neomaya would have said these people were or josephus said the same thing these people were in general Gentiles but when i looked at the priestly family i saw the house of israel without any question the priestly family that does in history trace its roots by a renegade of the house of levi that went to the samaritans you read the book the josephus wrote on this subject you read neomaya who drove this branch of the family out the priestly family has as its tradition roots in the tribe of levi as

distinct from the bulk of the population that reminds one of the peoples of lower mesopotamia we did go back to syria and there we found the luggage we had left where we left it in the hall corridor in the hotel nothing was lost nothing was taken everything was safe because islam does not allow the kind of thievery that we know of in much of latin america and in the western world can you imagine leaving a country and leaving your luggage behind taking only bare bones things in a satchel going to another country jordan and then coming back and find that your hotel had kept your luggage in general public display with no problems no thefts i think that is worth saying in a period of conflict between islam and the west that we need to look at all sides in the state of mind of people it was many years later in fact it was in october 1978 i came back from the excavation and i was in damascus syria and i stopped at a hotel and i realized when i got there that i either did not have i did not have enough money to stay there that night it was the last day and i normally was sleeping in an airport in a crisis like that and i thought well maybe they take a credit card which he did not but he knew i had stayed there one evening before going to the excavation that a icf is assisting in on the euphrates he suggested to me immediately he says look he says you stay here tonight you don't have any money i don't want we don't use credit cards what you will do and we don't want a personal check because we can't resolve that here what we'll do is i'll pay your bill and when you get back to the United States you pay me this is the man behind the counter this is not in new york this is not in los angeles this is in damascus if you want to know it's the airport hotel i saw no reason not to take him up on it and i sent him a check now i know of course that he was wise enough to have me addressed that the cashiers checked to his home address so he could negotiate but that was all right that was his reward it was interesting i checked next morning to see that there was nothing that had gone wrong i asked about the bill the new man behind the counter looked at it and said it's all paid and there was the money he put the money and everything was right and he relied on me this is the syrian people i want you to think about that this is the other side of life we have people who don't understand between peace and war i think americans conceive of themselves as a peace loving nation we don't conceive of ourselves for what we are a nation of thieves in many ways we see the middle east as a people whose sense of war and violence is not at all governed by the christian teachings of jesus but whose sense of honesty not only in 1957 but 1978 is still the same that is my own experience in contrast i would like to say that it was only two evenings ago that our son who was meeting with the rest of the family in the gymnasium was driving to meet someone in the evening and as he was passing through an intersection his back window in the car was shot out and that evening in the hill cities here and in the area of sun valley in pecoima 80 88 cars had their back windows shot out that has been reported to the police and that was at the time he went to the police to have it checked to be sure that it was brought to their attention this is the United States in 1980 we are a peace loving people but how we live with each other is quite a contrast to some other nations afghanistan we later visited essentially the city of cabal it was a remarkable city that reminded me of the 1890s the americans were there in force building dams at the cost of a few million dollars to assist in the agricultural development of the country dams in the country saw that people normally would not see the russians were also there they were paving the streets of cabal for ten thousand dollars everybody saw the paved streets everybody thanked the russians we had to have our passports presented because we could not stay in the country more than 24 hours without presenting ourselves we met the afghans at the door and turned our passports in to the man behind the desk who supervised the coming and going of everyone in the country the man behind the desk in 1957 was russian does that tell you anything about 1980 we will skip the rest of our trip until we come to kashmir we had gone to india and flown to kashmir in the typical indian fashion you fly straight up of the death of ali and in this case we're dealing with the same sect in kashmir that is in control in iran today this is not the mainstream islamic sect of the arab world in fact a sect has occupied the areas that are non-arabic in this part of the world and the mainstream of arabic

philosophy is a minority in this area hence the present conflict over the persian or iranian embassy in london is between the mainstream islamic arabs in iran and the sectarian islamic state that runs the non-arabic islamic country iranians do not traditionally fall into the arabic world americans don't know the difference iranians speak a language related to india western europe the language of the arabs is related to the hebrou that's the simplest way for people who don't understand the distinctions this was the day when there was to be a celebration and it was the close of the fast and the men came to visit the mosque and the women followed them these people do not act as other islamic people the men were stripped to the waist and they had belts in their hand and fastened to belts were fragments of metal or glass and they beat themselves in the back and in the front and in the back and in the front as they marched through the city hour after hour and it was a bloody site and the women though not stripped were certainly very lightly clothed and they beat themselves like this with their fists and you just could hear it and this went on and on and on and i won't continue further it was something so unusual that i did write a very extensive letter that was read back here at the time i'd never seen asceticism in the islamic world take on this form but it will explain to you much of the spirit of the modern revolution in iran remember the ayatollah himself comes from pakistan the present leader in the country the area belongs to india because the prince is indian though the bulk of the people are islamic and it is a sore point between india and pakistan it is now at this point not a critical matter but significant nevertheless in any potential future rivalry between the two unequal countries in 1963 i had the chance after having the doctor's degree here given to go to israel just to indicate clearly that it was possible despite our most limited doctoral program to be accepted in postgraduate work then at hebra union college institute of archaeology nelson glick was then president of this branch of hebra union college in israel which was beginning it was a wonderful opportunity to have the chance to participate in an excavation under moshe dotan at the city of ash dot and the philip philistine plains i had the chance of course of meeting a significant number of people both as lecturers and who were there as young men doing significant academic work in their fields a hebrew lecturer from hebrew from the sincenady home campus of hebra union college was there and his wife and i uh greenberg and others a weinberg was this man's name and his wife and i was perhaps more attracted to them than i was to any other faculty members they had essentially a german culture having been in Germany and Poland at the time of the second world war i would only like to tell you something that mrs weinberg told me as we sat one time among the in the group but somehow they talked more freely to me and i felt like talking more freely to them and she was on the last train to auschwitz and it was stopped and root and they were ordered out of the train by the allies that had come and cut the tracks they asked her among others if she knew what lay at the end of the line this was in the winter of 44 to 45 she had not known what auschwitz was she had to be told what would be meeting her there because the jewish community and many other peoples of europe simply were not allowed to know what was occurring under the third Reich until of course the camps were opened and the world saw what slave labor was but it was interesting to see the state of mind of a woman who had survived and escaped at the very end on the last train to this remarkable camp in Poland that the Germans ran away they had become reform jews in america she had known something of our teaching because i explained some of the things we believe and she happened to have picked up some literature of the church of god seventh day that was in circulation over there and she brought it to me one day and she says you know this is very much like what you teach i agreed after looking at it i didn't say anything further i didn't feel it was in need to identify with that let's say remnant of the parent sequence to this work which refused to grow and in a sense expel the live branch of the church then in oregon in 1938 but i had a chance to ask Mr Weinberg dr weinberg on one occasion what is it like as a reformed rabbi which he was to eat unclean meats well he said your conscience troubles you if you've been raised an orthodox jew i thought it was an interesting word to pass on his conscience troubled him because all the reform did not resolve the

law now there are people of course who might not do this but he he told me that he was he was troubled having to become a reform jew in america as he viewed it rather than to remain strictly orthodox as some do it was in 1966 that i was privileged along with Mr Schnay and two others one of our staff for many years here and one of the staff members in england to visit eastern europe at the time of the assembly in 1966 of the prehistoric and proto-historic congress i will not discuss the significant individuals we met or our experience in Czechoslovakia but i would like to tell you that when you travel behind the iron curtain you learn to do things that you don't otherwise do we had the privilege in romania of staying not in a hotel on one occasion but in a private home now in romania there were simply not enough hotels or motels and by this time the country was prospering to some extent as all of the world was it's almost a decade and a half after my first visit but it was possible to learn something of life behind the iron curtain you see all the private homes in these countries were retained by the people now if they wanted to sell them they could and turn it over to the state but if they wanted to keep it they certainly could to the time of their death so that many people had private homes and were able to live in them and this man offered his home to guests and tourists and we communicated in french because he did not know german and he did not know english and this was our basic solution the home was quite cramped by western standards it wasn't that large certainly was a kind of country cottage but in terms of the furnishings here in romania and undoubtedly in the private homes in Czechoslovakia a country that looked a hundred years behind the times on the outside undoubtedly in some of the private homes that were left people still had some of the most beautiful furniture that you would see comparable to any of the estates in pasadena this was an indication that the 1800s and the earlier 1900s in europe did not lack even in the Balkans a sense of art and a sense of taste and it was possible to accumulate for many a certain minimum amount of wealth but the war as a whole and the tragedies that beset this part of the world made the externals of communication extremely backward even in romania it was very backward in 1966 very backward the countryside had no automobiles except foreign license plate automobiles we met in this area of the world our first gypsies and i realize of course what home life among gypsies must be like in cases like this hitler attempted to exterminate the gypsies as he did the jews gas the jews and castrated the gypsies and gas them he didn't want nomads wandering around and this was his attempt to purify europe some survived but their home life is miserable the men shouted at the women and they shouted insults and threw things at each other it was not a very balanced society the children would come up and immediately offer things that were obviously a little worth to try to get money and they still live by the same methods that their ancestors traditionally have always and that is by hook and crook they claim to be and i see no reason to dispute them the descendants of the priests that were expelled from ancient Egypt in 1968 we had a very fine privilege of beginning to make contact with King Leopold of Belgium Mr Armstrong of course has told the story Mr Rater has the man who knows it best of course is Mr Frank Schnay because it was merely accidental that we made this contact for Mr Schnay was looking for an address and the policeman in Germany could not tell him where the address was and a man who overheard the conversation came up to Mr Schnay and said afterward i can tell you where the address is let me show you these are my own summaries summations this man as it turned out became and is one of our most staunch friends in Germany he was also in the field of photography and one of his friends was the belgian photographer who was the personal friend of the secretary of the king of belgium leopold the third and that's how our whole worldwide sequence of events began because Mr Schnay uh like a good german propagandist sent a copy of the envoy to this man up the channels and finally it came into the hands of the king secretary who thought the king should see what this remarkable private college is at which point the king said i should like to meet its president and you know the rest of the story i was privileged to go there to look at some of the slides that the king had made of his trips and for three days i had the chance to visit him my wife was along at that time she herself

felt quite comfortable in his presence i was much less so uh you know it's hard to say why but one wants to be very careful before a king that he was taller and uh he was also known to uh expect that you didn't make social mistakes he did compliment me on the second day for having been very careful and in no sense ever having let a single slide slip from my hand he noticed that and i saw to it that it didn't happen as i knew he would notice we went to lunch and there i met the treasurer the king of belgium who handles his financial matters and we discussed the morals of ambassador college and the treasurer posed an argument the king did not take great issue but wanted to hear what i had to say was not at all impressed by his treasurer's comments it appeared his treasurer said he saw no reason why there should not be prostitutes before young men are married i explained of course that we don't have that kind of standard because we hold out marriage to be so significant that its goals and its purpose transcends any cost of self-denial before marriage these are my words today but i'm summarizing a rather lengthy discussion and i said of course one cannot merely say no you don't allow this or that unless you put something positive in the student's mind as an aim as a goal to achieve and the king well understood why we could succeed but the treasurer's view really reflects why there is a prophecy in revelation 17 that there is a woman who is the mother of all sorts of prostitutes and horrors because the system says you can't do this you can't do that but offers no alternative goal to replace human drives and just simply allows and tolerates the consequence of illicit behavior so this was quite a discussion we had and i think it was important from a not Mr Armstrong's point of view but for the king to have the point of view of someone who was a student who went through our educational system and who could see why it worked it's one thing to hear what Mr Armstrong has to say the question is does it work the answer is when we don't follow through it doesn't work when we do follow through as today it does and i would like to say that i very much appreciate the quality and the character of leadership on a daily basis that deputy chancellor mcneer is able to give and he's reflecting on the campus here the responsible leadership in this particular critical area that we had of course and it made the campus in ricketwood so beautiful so many years not not every one of you shall meet the king these are not always opportunities however many who were students did because the king spoke at the campus here on one of those occasions a friend of mine those a man who many of you know of spoke to the king in french when he visited the campus the king of course did not recognize him and later that evening i intruded into the king's presence before a musical program and i asked him if he knew who the man was who spoke to him in french i said he is a man who in the second world war saved the lives of more than 900 people in the king marvel because there were very few at that time who would risk so much a man who could understand that ordinary people could become heroes the king of belgium is a remarkable person who treats us with great respect as a result of events we also had the privilege of introducing ourselves among the israelis and in december 1968 i had the privilege along with others of our staff in england and Mr Armstrong from here and Mr Raider uh to have lunch at the kinesit and in the kinesit which the jews who are secular look upon as the holy place it was meant to have serious and of course it was half biblical in the senses they saw it as in some way having as close a presence to the power of the state as if one were to dine in the holy place just outside of the holy of holies in the temple we had the chance that evening to meet the president of israel i sat also next to you gail yadine and we had a remarkable discussion with a number of the men as we finalized our arrangements to assist uh in the archaeological work and then many other things of which i've played no role but i've happily had this initial privilege and to know these individuals and to discuss some of my own experiences with the president of israel as he sat while the others were and i was at his left Mr Armstrong uh was that his right i think that was the way it was arranged and then the rest of us were around and what was most interesting is that the house of juda was on one side of the table and the house of joseph and a few gentiles were on the other it was very interesting to see what peoples were like Mr Armstrong was on the side of the house of juda i had also as many of you

know the opportunity in 1967 with my wife to visit soviet the soviet union i should like at this point since the afternoon is drawing on for you to go back to the material that victor cubik and i worked out at the end of 1967 and in earlier 1968 if you'd like to understand something of the experiences that you would have in the Soviet Union were you to visit it and that is the best way since we do have copies in the library for me to comment we had a chance also in 1971 to visit thailand and to assist Mr Armstrong in evaluating the nature of the king's project and our possible assistance role the king was not in a position to say to Mr Armstrong that he needs money that we did talk at length as to the nature of the program i met some of the royal house i hosted a luncheon in the hotel room where i was responsible in which some of the women of the royal house and educators of cassettes art and chiang mai university were there one would say that the king wanted us to know what was required he wanted us to know that the government was not doing this that the king himself had to because the government was not concerned about incidental hill people or the opium trade he was and certain significant cooperative educators so as we've had a chance to fly the military helicopter and be with the prince and walk through the tiger infested uh grasslands of the hill land or not many tigers we didn't see any the only evidence would be the tiger bones and the rice whiskey that we were served by the hill people on which no tax was paid the meat was off the bone by the way the bone was in there to give added strength to the whiskey because you know a tiger is strong and his bone must be strong and so uh that is the way these people think but it was marvelous to have the chance to see these people and to realize that the king had rightly envisioned the solution to a problem and that in the end what was needed was not to present to the king what should be done but rather to offer an opportunity of assistance because he already knew what should be done and his program i have cited on a number of occasions in the thai community has in itself learned more about the king's program as a result of what i have said on two occasions to the assembled community one is a fundraiser here in southern california and the other at the thai temple and a cultural program one sunday afternoon then they have known from their own presses and that strangely also includes the information that the present thai council general did not have i am surprised that their presses have not done more to make it known it was in 1975 and i will close there are always other sides to the coin when you have responsibility i was asked to visit southern africa and enroute i visited our brethren in the south pacific and this was about the time of the feast of trumpets to the day of atonement and it was on this occasion that one of the women a mother of one of our members mr fumele's mother he's in the department of agriculture was brought home from the hospital because she had dengue fever and was not expected to live in america our custom would be that we would put test tubes here and there and we'd try radiation we'd try this kind of therapy and that friends could visit family on occasion you would be otherwise in a sterile bed and you would die with all these things attached to your body and all of the implements of modern scientific medical technology available to you as you descend to the grave in tonga it is different once it is known that you will descend to the grave you are released to go home to enjoy the presence of your relatives and their company and care Mr Fumele asked me to visit the house and i came there this woman was a methodist in her background it was about nine in the morning and her little house was made of coconut it was in my judgment somewhat like seven feet wide and 12 feet long and one door on one side and her cousin was there and i was asked to come there and she was on a tap a cloth bed on the floor and the floor is the bed that's on the coconut floor that's on the ground and you can stand up in the center and you duck when you go in and out it's a one room affair that's how they live so i held her and for three hours i had the unusual experience i let her rest herself against me and i became a kind of pillow and i held her and we talked a little in english and they talked a little in tongan and by that time of course not every tongan word was unfamiliar after you spend many days and you go there from this was now my third visit and she gradually became weaker and

weaker and her cousin folded her arms and she became weaker and she died in my arms and her
cousin closed her eyes i should stop there