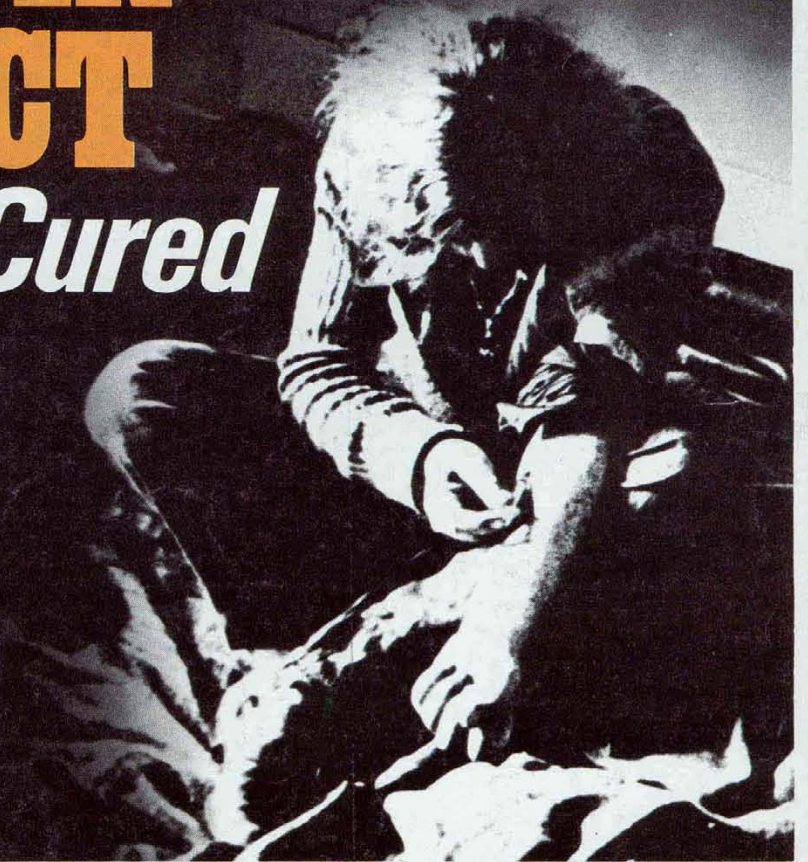


the
PLAIN TRUTH
a magazine of understanding

**THE
HEROIN
ADDICT**
Can be Cured



What Our READERS SAY

Television Violence

"The article concerning television violence and children in your November issue was excellent. I was delighted to see such an article because finally, the public is being made aware that violence on television is a very negative force that serves to destroy rather than build desirable character traits. Any psychologist will agree that children learn more from what they see than from what they hear."

Roger C.,
Woonsocket, R. I.,

"I am a concerned parent that cares. My children are not allowed to view unnecessary and sub-standard television. But even the way can be caught unawares through the inconsiderate acts of irresponsible adults."

E. H.,
Kamloops, B. C., Canada

"It made me happy to see that you recognize your duty beyond the words of your magazine. The acts that we do daily without a thought may be creating food for lawlessness. We believe that we are free, but at the same time we are planting the seeds of slavery in the minds of our children through TV."

Lee F.,
E. Palo Alto, Calif.

"Violence on TV does not harm our children in any way. Even my 14-year-old thinks you're ignorant for printing this article and falling in with the constant brainwashing we get. It is not the violence that is hurting our kids. Violence on TV is a release for us all. The violence we see in our youth stems from drugs and brainwashing. The trend on TV has been toward 'sissy-ism' for a long time now, not toward violence."

Leah B.,
Covington, Kentucky

"I would like to comment on your article on 'What's Keeping You From Real Success' in the October issue of the PLAIN TRUTH. It has been a long time since I have read an article that really made me stop and think of what the real values are in life. We all seem to forget to use them from day to day. Thank you for helping me to understand this better."

Ron W.,
Albany, Oregon

Hope Renewed

"I am a young Mother. I recently turned 21 and for the past four years have had problems most adults of 45 haven't yet experienced. I have contemplated running away and even suicide. I was to a point that I didn't care whether I lived or died. Then several months ago, my Mom introduced *The PLAIN TRUTH* magazine to me. I can't begin to tell you what a lift from the cesspool of despair, reading your magazine was for me. I discovered that much of the world was worse off than I was."

Susan R.,
Glendora, Calif.

"I was just on the edge of committing suicide after considering my condition of unemployment, in an impoverished family, and with no money to continue my education. Fortunately, I received a copy of *The PLAIN TRUTH* just when I was thinking of the simplest way of killing myself. After reading it, I changed my mind, and though still in the same conditions, I feel much more settled. So keep on sending me every single copy of the PLAIN TRUTH."

J. W.,
Kenya

"There are no important international problems which are left untouched by *The PLAIN TRUTH*. It indeed exposes the hollowness of the present-day world. But what is important is that *The PLAIN TRUTH* supplies all hope to survive. I am confident that those who go through your magazine must be in a position to serve the community of the world in a better way."

Dura T.,
Pasighat Dist., Siano, Nefa, India

Drought

"I was prompted to write this letter when I saw the number 4 picture on page 25 of the November PLAIN TRUTH, article: 'Must America Prepare For the Great Drought of the 1970's?' by Jerry Gentry. The caption read: Cotton field, June, 1971. This is an impossibility because cotton in Oklahoma and west Texas, both of which I have seen, could not have reached this stage of growth in June. Cotton is planted in April, May and sometimes in June, but bolls do not form or open until August, September or sometimes even as late as October."

David B.,
Adair, Oklahoma

• You're right, we're wrong. Thank you for setting the record straight.

Weight Watching

"I endorse Gary Alexander's article entitled 'You Can Lose Weight' in the November issue of *The PLAIN TRUTH*. I have seen living proof of it in our own
(Continued on inside back cover)

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a magazine of understanding

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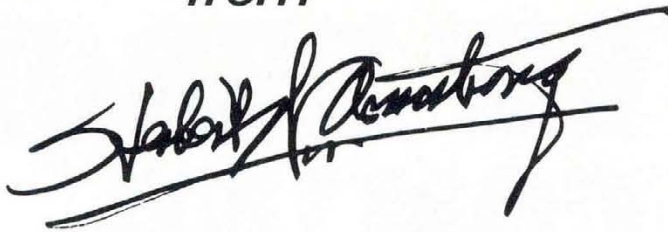
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Personal

from



The 38th Anniversary Number . . . How The
PLAIN TRUTH Started — and GREW!

SUPPOSE YOU HAD THE URGE, and an ambition to start a new, mass-circulation magazine — but you had no money, no facilities or resources of any kind with which to get it published, no means of gaining subscribers.

And moreover — suppose you had the firm conviction that neither advertising should be sold, nor even the magazine itself for a subscription or newsstand price? In other words, you wanted to start without money, facilities or backing, and produce a new, mass-circulation magazine of superior quality, without advertising revenue or subscription-price income?

If you should mention such an ambition to another, he'd probably look at you pityingly, shake his head incredulously, and walk away — or tell you, "You must be crazy! Forget it! It couldn't be done!"

But *it has been done!* This minute you are holding in your hands the 38th anniversary number of that magazine!

In 1927 I was seized with just such an incredible, impulsive urge, without money, facilities, resources or backing.

I had firmly in mind the NAME of the new magazine — *The PLAIN TRUTH*. I had firmly in mind the *kind* of magazine it was to be. I wanted to make important facts, principles, causes, and truths PLAIN, simple, understandable.

I was not going to withhold the real facts — if they were important. I intended to SPEAK OUT where others were timid and silent — not a gossip or scandal-sheet — not "exposing" individuals, groups or organizations — never defaming or making derogatory statements intended to discredit any individual, party or institution.

But, on the contrary, a magazine that dared to tell the TRUTH about conditions, explaining the *meaning* of world events and trends, and awakening the public conscience to the *causes* of evils that afflict individuals, countries, and humanity.

It was to be a magazine of UNDERSTANDING! I was appalled by the realization that there is so little UNDERSTANDING in the world — so little knowledge of the TRUE VALUES — of CAUSES —

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Ambassador College Photo

ABOUT OUR COVER

Heroin addiction reached front-page headlines last year as thousands of American G.I.'s returned from Vietnam with a full-blown drug habit. But beyond the temporary concern over Vietnam vets, hippies, and white suburban heroin users, there lies a decades-old problem of street addiction and drug-related crimes in America's slums. This month, *The PLAIN TRUTH* examines the causes and cures of that primary arena of addiction — the street. In accompanying articles, we'll examine common misconceptions about heroin, counterfeit cures, and the only REAL cure — a change in life style — exemplified with a high degree of success by a group called Synanon. See page 18.

THERE'S A NEW EUROPE COMING

The beginning of a dramatic realignment in East-West relations could take place this year. But a few critical obstacles to detente, or a relaxation of tensions, still stand in the way.

by Gene H. Hogberg

WITH UNCHARACTERISTIC speed, the Soviet Union is urging that positive steps be taken quickly to "relax tensions" between capitalist West and Communist East Europe.

Appeals by Moscow for a *detente*, especially within the confines of a Soviet-inspired "European Security Conference," have been broadcast so frequently of late that leaders of the Western powers are finding it extremely difficult not to reply positively. As one U. S. military expert puts it, "It's a little difficult not to respond to things which seem to be directed toward more detente and cooperation."

Exactly *how* the response is made, however, could very likely determine Europe's destiny — and with it, that of the United States, free Europe's guarantor.

Why the Rush?

Experts in international relations are still attempting to analyze all the pos-

sible reasons for the greatly intensified efforts on the part of Soviet foreign policy framers to induce a thaw in the 27-year-old Cold War in Europe. But a few pieces of Moscow's new *Westpolitik* — as distinguished from West German Chancellor Brandt's *Ostpolitik* — are nevertheless becoming quite clear.

It is now obvious that the men in the Kremlin are deeply concerned over developing trends in both Western Europe and Asia. In the West, Britain has at last opted for membership in the Common Market, presenting the probability of a vastly expanded West European combine. Even though the Common Market is still only an economic grouping the Soviets have an overriding fear it could eventually become a powerful anti-Soviet political and military force.

Moscow officialdom is well aware that Britain's nuclear capability could be combined with that of France's nuclear *force de frappe*, developed during the De Gaulle years. It must not be forgotten that many Russian leaders suffered tragic personal losses at the hands of Hitler's blitzing *Wehrmacht* during the Second World War.

According to the influential West German daily, *Die Welt*, an expanded Common Market combine would "tend to develop into a politically effective center of power emerging on its [Russia's] flanks, no matter how peaceful its aims may be, as a rival." The Soviet government, continued *Die Welt*, "has made no bones about its opposition to British membership in the Common Market and will do its best to under-

mine the trend [of EEC growth] and nip it in the bud."

And In the East...

Sharing the stage of principal Soviet foreign concern is Moscow's continued confrontation — so far only verbal — with its giant neighbor to the East, Communist China.

Hardly a day goes by without a stinging condemnation of the Chinese leadership in the Soviet press. Moscow's hostility has been heightened over two recent developments. First it was China's admittance into the United Nations and subsequent Chinese opposition to some Russian policies in the U.N.

Afterwards came Peking's open support of Pakistan in the recent Indo-Pakistani war. The USSR of course, champions India's cause.

Lashing out bitterly at Peking, the official Soviet newspaper, *Pravda*, accused China's leaders of "bearing an enormous share of responsibility" for the conflict on the Indian subcontinent. Peking, scorned *Pravda*, was "pursuing a great-power, social chauvinist course which not infrequently unites them with American imperialism."

The Russians considered the denunciation critical enough to provide a full English translation for foreign subscribers.

Growing Military Might

The overriding Soviet concern now, as always, is to avoid having problems on both fronts, East and West, at the same time. The vastness of Russian geography dictates this strategy, which long antedates the days of the Com-

BREZHNEV MEETS BRANDT —
Two leaders share informal moment
during three days of secret talks in
the Soviet Crimea in September
1971.

Ambassador College



missars. But there is more to the story than mere defensive maneuvering.

Soviet bloc armed forces have never been stronger. In many military areas the Soviet Union is quickly surpassing the United States, including some areas of traditional U.S. dominance, such as nuclear missile armed submarines.

The authoritative military publication, "Jane's Weapons Systems," reported in 1971 that the Soviet Union has taken the initiative in research and development of sophisticated weaponry, rather than following the American lead.

Most Western experts have predicted *Soviet superiority in nearly every major category by 1975*, from missiles and submarines to more conventional weapons and manpower.

Working to Soviet advantage is growing sentiment in the United States for a cutback in military spending and a pullback of American troops from Indochina and elsewhere. The Soviets are fully aware of pressures in the U. S. Senate to reduce troop commitments to Western Europe.

The United States — the world's only other superpower — still represents the primary obstacle to long-range Soviet goals of world supremacy and the eventual victory of Communism over Capitalism.

Security Conference

It is only in this overall perspective that the Soviet foreign policy toward Western Europe can be viewed. The vehicle to carry out the plan is the so-called European Security Conference, a project that Moscow has been calling for, off and on, since 1954. Moscow would like to see such a broad-based conference, to which all European states, and initially even the United States and Canada, would be invited to be convened some time this year — or early 1973 at the latest. (North American participation is not desired but is conceded only in hopes of launching the project.)

Both the Soviet regime and the various Western governments have laid down specific prior conditions which they respectively insist upon being met before such a wide-ranging conference on European security matters is held.



Wide World

KEY BISCAYNE SUMMIT — President Nixon and West German Chancellor Brandt reached common consensus on European affairs in year-end talks at the Florida White House.

The Western Allies insist upon completion of the Berlin Treaty, which now awaits only the final signing by the four victorious World War Two powers — Great Britain, France, the United States and the Soviet Union. The Treaty guarantees West German access to Berlin and provides new privileges for West Berliners in the eastern half of the divided city. The long-sought-for pact is a cornerstone of West German Chancellor Willy Brandt's *Ostpolitik*, or policy toward the eastern Communist bloc. Opinion inside West Germany, however, appears divided as to the real effectiveness of Herr Brandt's program, which incidentally earned him the 1971 Nobel Peace Prize.

The Russians are insisting that before their signature is affixed to the Berlin agreement the West German parliament ratify its government's nonaggression treaties with Poland and the Soviet Union, negotiated in 1970. Experts predict tough going on that score in the *Bundestag*, or lower house. Critics of the pacts, mostly opposition Christian Democrats, decry them as "sell-outs" to the Communists.

If Chancellor Brandt can garner enough support, one way out of the apparent logjam could be to arrange to have the Berlin Treaty and both nonaggression pacts signed on the same previously determined day.

Soviets Want No Repeat of History

To the Russians, a mutual pledge of nonaggression between them and the Federal Republic of Germany is the foundation point of the whole question of future political relationships in Europe.

The least of Moscow's concerns in pressing new European security proposals is anxiety about its immediate security posture. "On the whole, our positions in Europe are secure," observed Foreign Minister Andrei Gromyko in 1969.

The concern instead is a future one. Certain mistakes and miscalculations of the past are to be avoided at all costs.

As one ranking Soviet commentator phrased it: "Unlike the Thirties, today it is a matter not of military and political measures to eliminate the threat of

aggression, but of *political steps to exclude the very emergence of such a threat.*" (V. Matveyev, "Lessons of History and European Security," *International Affairs*, Moscow, June 1970. Italics in the original.)

The 1939 nonaggression pact between Nazi Germany and the USSR merely bought precious time for the Soviets to prepare for the eventual attack from the west. Twenty million Soviet citizens eventually lost their lives in the war that the 1939 "nonaggression" treaty could not prevent.

Such a situation, in Soviet eyes, must never be allowed to develop again.

Russ Goals

Main Russian objectives of a security conference, more accurately called by the Soviets the "All-European Conference on Security and Cooperation," would be to cement forever Soviet control over Eastern Europe, and at the same time allow Moscow to expand its influence in the Western half of the continent, in order to better "supervise" political developments there.

Broadly speaking, the conference, according to arms expert John Newhouse, "would create a framework in which the Soviet Union would be the dominant influence in settling European problems."

Sweetening this otherwise unpalatable situation for the West European states would be the promise of vastly increased trade opportunities with the Communist world.

With peace on the continent assured, and the "myth of Soviet expansionism" removed, there would be no further need for American military forces to remain on European soil.

At least that would be the Soviet argument.

As mentioned above, one specific Russian goal at the security conference — once it is convened — would be to establish once and for all its complete supremacy over the entire socialist bloc in Eastern Europe. This, of course, would include the Soviet puppet government in East Germany. Western powers must "give up the hope of splitting the socialist bloc and restoring capitalism." The boundaries of the various nations in Europe as a result of

What Soviets Want in Europe

Overall Soviet goals in Europe, as seen by Western "Kremlin watchers" are:

1) Cementing forever Moscow's control over its East European empire, including East Germany, through final recognition of post-World War II borders. To this end, ratification of "nonaggression" pacts between West Germany and both the USSR and Poland are paramount.

2) Gaining enough influence in Western Europe in order to at least be able to "supervise" events there and become dominant influence over the whole continent. "Undesirable trends" must be nipped in the bud, such as a too-powerful United Europe — especially with nuclear-power Britain on the verge of entry. As much as possible, West Germany — free Europe's most powerful nation — must be "extracted" from its Western partners and "neutralized."

A trouble-free Europe on its Western flank will enable Moscow to deal freely with rising "China problem" on the East, and compete from strength in ultimate contest with U. S. for world preeminence.

Method to achieve these goals is a "European Security Conference" likely to be held in late 1972 or early 1973 if the Soviets get their way. In the conference — or a series of conferences — the Soviet Union will likely propose:

1) The abolition of the Common

Market and its East European counterpart, COMECON, or Council of Mutual Economic Assistance.

In their places, the USSR will propose a "Pan-Europe" scheme of massive cross-tie of East-West cooperation in trade and technological development. This would aid sluggish Eastern economies, calm their restless populations hungering for more necessities and luxuries. Also would hold out carrot-stick of vastly increased trade to West European industries, struggling with economic slowdown and fiscal policy differences with the United States.

The USSR will attempt to prove it is a "good European" — more interested in European development than "monopolistic capitalistic America" accused of being interested only in taking over West European industry.

2) The "dismantling" of the two military blocs — NATO and the Warsaw Pact. (The latter would not be dismantled at all in substance, because contradictory Kremlin goal calls for complete dominance of East Europe in all aspects.) Soviets might consider Red Army troop withdrawals back home as long as U. S. troops are shifted back across the Atlantic — assuredly taking nuclear weapons with them, not leaving them behind in West German hands. "Yankee go home" is still a major objective.

the Second World War must be considered "absolutely inviolable."

Neutralize Bonn

In the West, Moscow hopes to put the brakes on further economic and political unification of the European Community, or Common Market. The Soviets are loathe to deal with the Common Market as a unified bloc. Hence Mr. Brezhnev's bilateral talks with West Germany's Willy Brandt in September, 1971, and France's Georges Pompidou the following month.

West Germany, above all, is the focal point of Kremlin strategy in the West. Free Europe's heftiest nation must be

"neutralized" and "isolated" from its Western partners.

The Communists in Moscow are much more inclined to deal with Herr Brandt's Socialists — a party with original Marxist roots — than they are with the opposition Christian Democrats who ruled Bonn from 1949 until the Socialist victory in 1969.

Instead of a "Little Europe" of the Common Market, Moscow is holding out the vision of a "Pan-Europe" based on "peaceful coexistence" of all European states, regardless of their economic and social structure.

Thus, the Russians are proposing a Europe from the "Urals to the Atlantic"

— similar to the reverse geographic phrase coined by the late French President Charles de Gaulle — but differing in who would be its “Supervisor.”

The Soviets will likely even call for the eventual dismantling of both the Common Market and its East European counterpart, COMECON. In their respective places, Soviet planners hope to propose a program of sweeping East-West economic and technical cooperation. Already being discussed is the establishment of large industrial, transport and power projects, the setting up of long-distance communications systems, the joint working of valuable raw materials by the combined efforts of several countries.

Soviet planners appear to be applying the concept developed by Monnet and Schumann when the two great post-war French thinkers came up with the idea of the European Coal and Steel Community, forerunner of the Common Market. By amalgamating French and German (as well as Italian and Benelux) industries in these two basic industrial commodities, they hoped it would be impossible for the two West European antagonists ever to go to war again. Can the principle be applied to all of Europe?

U.S. “Economic Imperialism” Attacked

The Soviet press is continually stressing that increased trade between Eastern Europe and the industrialized West would be valuable to both sides.

East European access to the advanced technology of the West would greatly assist industrial expansion, especially in the much needed field of consumer goods. Restlessness in the East bloc could thus be more easily handled.

A big payoff for the Common Market countries would be less dependence upon the United States in economic and trade matters. Russian newspapers show unreserved glee over the dollar crisis

and mounting trade rift on both sides of the Atlantic.

Coupled with this are repeated charges of American economic imperialism in Western Europe. “United States monopolies” control far too much of European industry, it is said. This is dangerous, because through them, the United States is allegedly attempting to use the military and economic resources of Western Europe to shore up its weakening power.

Instead, by East and West coming



“Bonn’s Partner” — a plaudit for Brezhnev in West Germany’s leading news magazine, *Der Spiegel*. After posing the question, “Can he be trusted?”, in-depth lead article replied that “the policy of relaxation being pursued by Brezhnev at the moment is purposeful and decisive.”

together, they should be able to “turn the colossal production and intellectual resources of the European countries to the advantage of world development.” This, according to Soviet Politburo member Victor V. Grishin, waxing somewhat eloquent in an address given at the most recent anniversary of the Russian Revolution.

Others in the West view such cooperation quite differently. West German press magnate Axel Springer says such a course of action would result in “a Europe whose total resources would be at the disposal of the Soviet Union.”

Caution Coupled With Fear

Few political or industrial leaders in Western Europe are showing much concrete interest so far in the rather grandiose ideas emanating from the Kremlin. But there is a growing fear in Washington that West Europe, possibly tempted to re-enter traditional markets in East Europe in a big way, might sign away its security and force a withdrawal of U. S. troops. Instead of the “Pax Americana”

— peace, American style — all of Europe would be treated to “Pax Sovietica.”

According to Mr. Springer, “Pax Americana would mean continued hope for all mankind; Pax Sovietica, new dark ages in our times.”

American policy, and that of most allied countries, remains firm so far. In his end-of-the-year talks with Willy Brandt, President Nixon assured the West German Chancellor of the continued presence of U. S. troop strength in Europe, despite some pressure to the contrary in the Senate. Mr. Nixon stressed that any future discussion with the Soviet Union about mutual and balanced force reductions would take place only within the framework of NATO.

After their two-day talks, Brandt revealed that he and Mr. Nixon had reached agreement on the timing and agenda for the European Security Conference, which he now expects will be held sometime in 1973. No details, however, were given.

Even within the official U. S. position there is a detectable latitude of action on the broad concept of European security.

According to U. S. Under Secretary of State John N. Irwin, II, “We have shown that we have a fair understanding of Soviet history and of the price the Soviet Union and other nations in Eastern Europe had to pay in defending their legitimate security in the not too distant past.”

Even President Nixon said in his foreign policy report to the Congress in February 1970:

“The time is certainly past, with the development of modern technology, when any power could seek to exploit Eastern Europe to obtain strategic advantage against the Soviet Union. It is clearly no part of our policy. Our pursuit of negotiation and detente is meant to reduce existing tensions, not to stir up new ones.”

It will be interesting to see what comes of Mr. Nixon’s planned visit to Moscow this May.

Some form of a security arrangement is bound to come about in Europe in the not-too-distant future. The big questions are: Security on whose terms? And — will it last? □

advance news

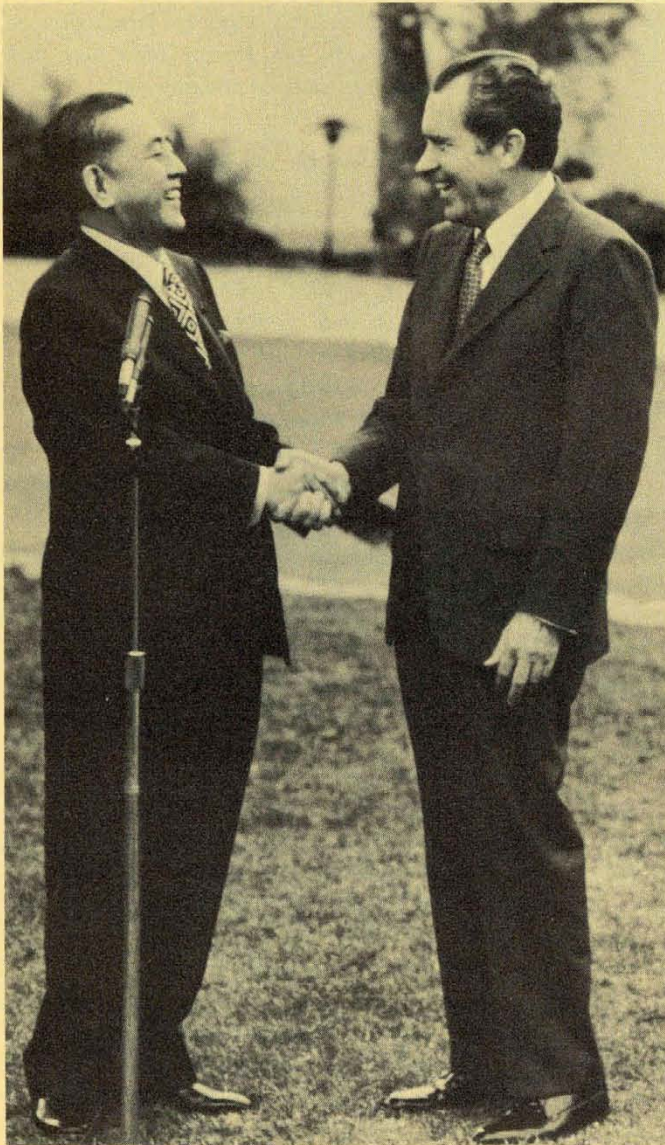
in the wake of today's **WORLD EVENTS**

● Tokyo and Washington: A Changed Relationship

"The old client relationship to the United States is finished." This is the way the *Christian Science Monitor's* Joseph C. Harsch summarized current Japanese-American affairs early this year shortly after President Nixon's sum-

President Nixon welcomes Prime Minister Sato to the Western White House.

Hendrickson — Ambassador College



mit meeting with Japan's Prime Minister Eisaku Sato.

The San Clemente conference was held at a time of increased tension between the two Pacific powers over trade and monetary matters.

Ever since its defeat in 1945, Tokyo has left its defense and foreign policy in the hands of Washington. Its rapidly growing trade was conducted in the dollar area. Its whole foreign policy approach was that of a client relationship to superpower United States in all matters of importance.

Two events in 1971 made it plain to the Japanese that they must walk about in the world without Washington's crutch. On July 15, President Nixon announced he would visit mainland China. Tokyo, nestled in the shadow of the most populous nation on earth, was not informed ahead of time. The Japanese had barely had time to recover from that bombshell when, exactly two months later, they were stunned by the second of the "Nixon shocks" — as they are called in Japan. On August 15, Mr. Nixon unveiled his new economic policy, which included a ten percent surcharge on all Japanese exports to the U. S.

There are already signs of a more independent Tokyo foreign policy. One of these involves the China issue. After his two-day meeting with Mr. Nixon, Mr. Sato told newsmen:

"The United States is thinking very seriously of keeping its commitments [to Taiwan] in spite of the new developments that have occurred at the United Nations. In our case, we do not have commitments to the same extent."

The implication was that Japan is prepared to phase out gradually its obligations to Taiwan — contained in the peace treaty it signed with Nationalist China — in the course of negotiating diplomatic relations with Peking.

Sato, in a separate press conference for Japanese reporters, suggested that Taiwan was no longer "important" to the security of Japan, a characterization made in 1969 during a visit to the United States. "Nineteen sixty-nine was 1969, and this time is this time," he said.

At the same time, the leaders of the two most powerful economies in the free world agreed to set up a Washington-Tokyo "hot line." The purpose of the line, Sato told reporters, was "so we would not be caught unprepared to receive shocking news."

● First U.S. Trade Deficit in 78 Years

The United States recorded a two-billion-dollar deficit in its foreign trade in 1971. It was the first time imports exceeded exports since 1893.

Compounding the deteriorating situation, the October deficit topped \$821 million — the worst monthly figure in the nation's history!

Officials in Washington feel that protracted East and West Coast dock strikes influenced the unusually poor trade figures. But running up against a 2.7 billion dollar surplus in 1970 — and figures over twice that high less than a decade ago — the United States position in world trade has been steadily eroding in recent years.

With the aid of new monetary measures engineered late in 1971, President Nixon hopes to turn last year's loss into a surplus in 1972. But whether this will be enough to reverse the trend is the question. Some economists believe the slowly rising economic rise in the U. S. will only result in more sales within the country rather than in the exploitation of a larger export market.

As a result, lobbyists for powerful U. S. industrial groups are ready at the first sign of trouble to reopen their drive to limit foreign imports.

● France Tugging Spain Toward The Common Market

Since World War II, Spain has been detached from the mainstream of European affairs. The southwestern boundary of the Common Market stops high up in the Pyrenees Mountains.

Recent events, however, indicate that this nation of over 32 million people may soon be taking its place again among the European states.

Since an economic cooperation agreement between the two countries in 1963, France has become Spain's third-ranking trade partner, after the United States and West Germany.

"France is a stubborn advocate of Spain" said French Foreign Minister M. Maurice Schumann, on a significant November 1971 visit to Madrid. He added that his government would try to "smooth the way for Spain towards Europe."

According to the *Times* of London, the main obstacle in the way of complete French support for Spain's entry into the Common Market remains the continuance of the "hard line" Franco regime. But General Franco is in his eightieth year and has already designated Prince Juan Carlos of Bourbon to be King of Spain in the future. There could well be a change of government in Spain long before the Spanish preferential trade agreement with the EEC expires in October 1976.

A change of government would also alleviate British, Dutch, and Belgian antipathy concerning Spanish membership in the EEC. Their disfavor stems from the Franco regime's chumminess with Nazi Germany during World War II.

Despite the fact that many Frenchmen are also sensitive about recent Spanish history, the French government views today's Spain as a useful partner in its Mediterranean policy.

● Israel's Trade Woes

Israeli economists are concerned about the possible adverse effect Britain's entry into the Common Market could have on their already embattled economy.

Once Britain adopts the Common Market's tariff system, the duties on such major Israeli exports as citrus fruits and juices, plywood, and bromides will rise substantially. Conversely, the North African states of Morocco and Tunisia will be able to compete much more favorably on the British market in the sale of citrus products because of their associate member status in the trading bloc.

While Israel does have a preferential trade agreement with the Common Market, it is in fact limited to certain commodities. With regard to many other products, Israel will again find itself at a distinct disadvantage because it has been excluded from the "Group of 77" so-called "developing nations" which enjoy a zero tariff on industrial exports. Israel is regarded as a "developed" country subject to considerable tariffs.

Israel eventually hopes to renegotiate a broader agreement with the EEC by 1975. Otherwise, with regard to European trade, which is absolutely vital to Israel because of the Arab economic boycott, the Jewish state may find itself more and more on the outside looking in.

● Russia Builds A New "Aswan"

A key to entering the Middle East, according to Soviet strategists, is to build dams. Egypt's Aswan High Dam is a monument to this unique Russian foreign policy. Now the scene is shifting to Syria.

At Tabqa a new high dam is being built on the Euphrates River by some 25,000 Syrian workers and 900 Soviet engineers and technicians. Scheduled to be completed in 1975, the dam is expected to transform northern Syria from a desert outback into a virtual garden.

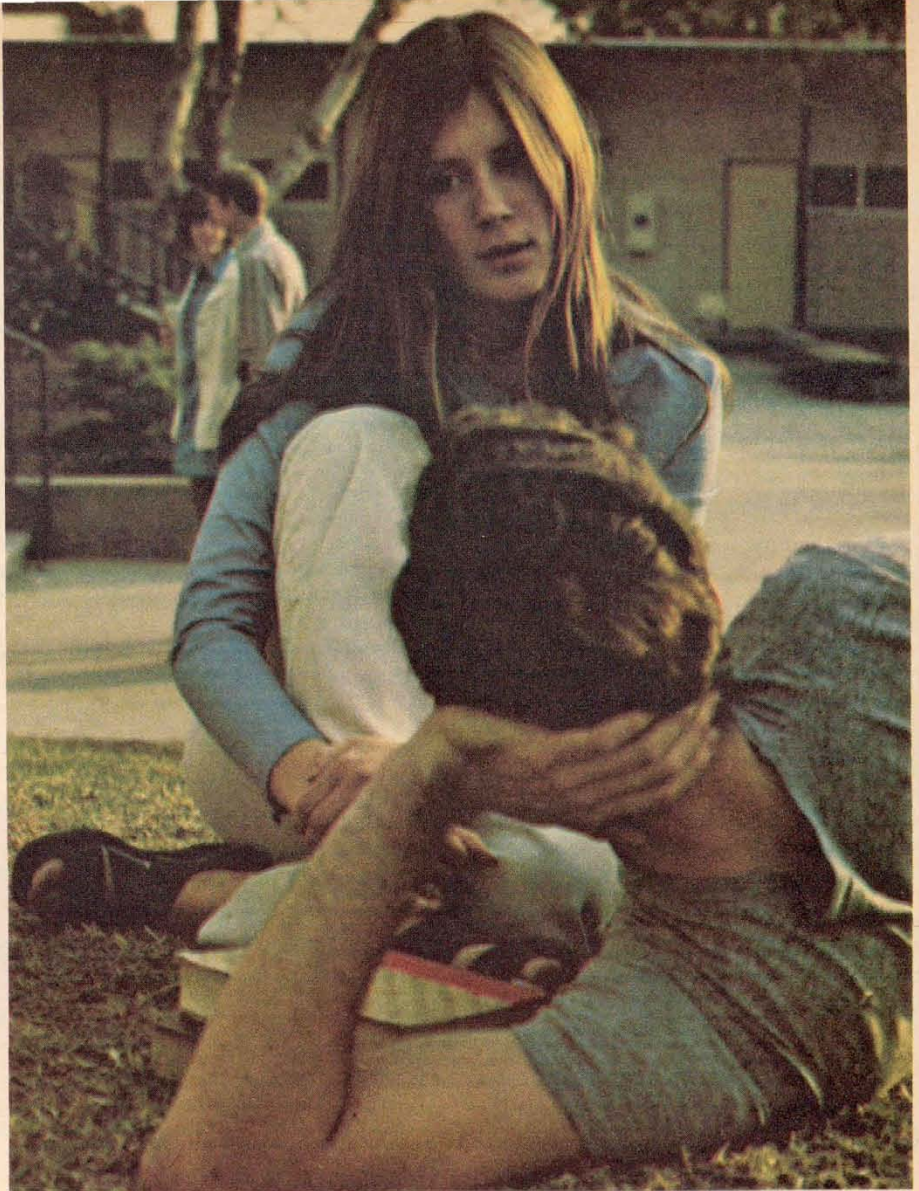
The scene at Tabqa is startlingly reminiscent of Aswan in Egypt during the construction of the High Dam. High-rise apartment houses for Russian and Syrian workers and technicians are dotting the skyline of this lively new boom town of 33,000. Modern shops and markets supply the construction community.

Many of the Soviet engineers who worked at Aswan and some of the Soviet equipment were transferred to Syria from Egypt.

The benefits of the new dam will be some 300,000 kilowatts of new electric power for the whole of Syria. Over one-and-a-half million acres of arid land will come under irrigation. New towns, industries, and services are scheduled to spring up along the shores of both the Euphrates and the giant new lake which will stretch about 35 miles upstream from the dam toward the Turkish frontier.

Possible disadvantages of the new dam have not been calculated yet. But if there are any similarities between it and the Aswan Dam, then one must question the benefits as opposed to the price that will be paid for such gigantic tamperings with nature — as well as the price for encouraging Soviet influence in domestic Syrian affairs.

Program for Failure:



Hendrickson — Ambassador College

Teen-age Marriage

Why do half of all teen-age marriages end in divorce within five years? This article gives seven basic reasons that often contribute to the high failure rate among teen-age marriages.

by Patrick A. Parnell

A TEEN-AGE couple — we will call them Richard and Susan — were very much in love. At least they thought they were. But their marriage did not work out as they had hoped. Their tragic story is told by Susan:

“He was seventeen and I was sixteen when we met,” she wrote. “We had both dated before, but when I saw him it was different. It was love at first sight. He seemed like the most handsome man I’d ever met.

“We dated steadily weekend after weekend, entertaining and being entertained. By the time we were high school seniors we both knew it was

love. We wanted to get married.

“I originally planned to attend the university, but the thought of more school away from him discouraged me. I wanted to get married right away, but he wanted to wait. I won out.

“We knew our parents expected us to go to college, but after talking it over with my boyfriend, we decided I should become pregnant! It was the only way our parents would allow us to get married.

“Marriage soon followed, but not before tremendous family turmoil and animosity erupted between both sets of parents. I suffered fear, bitterness and

bewilderment at the whole incredible mess I had created for myself.

"The wedding ceremony seemed dismal — devoid of the joy and thrill one expects of a blushing bride. The honeymoon was plagued. It's impossible to describe the utter fear and frustration that I suffered during those first few weeks of marriage. I discovered that *I really didn't know him*. Marriage wasn't at all like I expected it would be. Instead of solving my problems, marriage only created new ones.

"Life became routine — so repugnant to me that I couldn't believe it. We lived in a drab apartment — no money, no fun, no nothing. We barely subsisted. On top of it all was my growing fear of delivering the baby.

"Six weeks after our baby was born, we separated."

This was the traumatic and sad story of two teen-agers who thought they were in love, who thought marriage would bring real happiness. Instead, it only created misery. Like more than half of all teen-age marriages, theirs ended in divorce.

This too-often-repeated story points up the basic factors contributing to the failure of teen-age marriages.

1. Marrying at too Early an Age

What went wrong? The most obvious factor was the age of the partners. Of course, not all young marriages fail, but an alarming proportion do end up on the rocks.

The statistics on young marriages bear out the fact that people who marry young are playing against a stacked deck. A nationwide survey of 28,000 households by the U. S. Bureau of the Census found that men who married in their teens had a consistently high probability of divorce. However, men who married in their late twenties had consistently low probabilities of divorce.

The survey also found that the men with the smallest probability of divorce were those who married between 25 and 30 years of age, were college graduates or had substantially good incomes.

The same research revealed that women who married before the age of 20 were twice as likely to become divorced than those who married later. There are obvious reasons for this. Both men and women need time to acquire enough experience, education and maturity before assuming the responsibilities of marriage.

2. Insufficient Financial Resources

If a couple waits until at least their mid-twenties to marry, they have time to acquire sufficient *financial* resources.

Love does not pay the bills. But unpaid bills may destroy any love a couple has. The November 1970 *Journal of Marriage and the Family*, analyzing research done in the 1960's relevant to marital happiness and stability, discovered a positive relationship between a husband's job income and marital happiness.

Most people, contrary to Hollywood sensationalization, do not marry for money; they marry for what they consider is love. This is fine, but a couple should definitely consider finances before marriage vows are exchanged.

3. Marriage Based on Sexual Attraction and Romance

Unfortunately, many young couples marry without knowing what real love involves. In any successful marriage, both romance and sexual attraction are necessary. The point, however, is that sexual attraction is not sufficient of itself and does not fulfill the concept of love.

Marriage based on sexual attraction alone is a marriage with a weak foundation at best. The couple must share deep mutual respect and concern for each other. This must be tempered with the realities of marriage — of two human beings with personal needs and inherent differences — living as one.

What is real love? The word is often used today, but few really stop to consider what it means. Love can be defined as an unselfish concern that seeks the good of the one loved.

But specifically what does it mean to "be in love" — in relationship to sexual and romantic attraction?

Let's make it plain what love is NOT by citing two extremes.

A man may meet a woman who is so sexually attractive that she makes him think of just one thing — the desire to get her into his arms and press her close to him in sensuous embrace. The sight of her makes him want to possess her.

No man should EVER CONFUSE that attraction with love.

Then there is the opposite extreme. A man can know a woman whom he admires, respects very highly. He may even enjoy her company — at least occasionally. He dates her once in a while, *but* he feels he would just as soon put his arms around a cold iron lamp post and try to embrace it. She is a very fine person — he certainly holds her in the highest respect and esteem — but there is no physical attraction.

That is the other extreme — and *that* is NOT love, but merely respect.

What Is True Love?

True love is *outgoing concern*.

It is not, necessarily, wholly outgoing, devoid of a normal and right feeling of desire. Each marriage partner must be physically attractive to the other — but without arousing lust or inordinate sexual desire. True love is that union of mutual outgoing concern and wholesome desirability for one another.

Pure love involves respect, admiration, an unselfish concern for the happiness and welfare for the other party, COMBINED with complete compatibility mentally, socially, culturally, plus complete physical desirability. To the husband, his wife should be attractive, altogether LOVELY and physically desirable in a normal way that is NOT sensuous, and does not bring on thoughts of *lust* instead of love.

He cares for her in a way he does not for any other. He wants to be with her — in her company. She is the ONE he

Checklist for Marital Success

Factor	Marital Failure	Marital Success
Personality	Immature, few interests, poor personal and social adjustment, limited interpersonal skills	Mature, flexible, well adjusted, and generally competent in interpersonal relationships
Education	Dropouts	At least high school graduation and some further education for both
Dating history	Started to date early; went steady early; premarital sexual involvement	General social skills with members of both sexes developed in dating; gradual love development
Courtship	Hurried; less than six month's acquaintance; no engagement period	Several years' courtship relationship; at least six months' engagement
Reason for marriage	Impulse, "on a dare," premarital pregnancy, to escape boredom or failure, because everyone else is	Desire for home and family; to establish a deep, meaningful relationship with beloved
Pregnancy	Premarital conception	Pregnancy delayed until year following marriage
Parental attitudes	Opposed the marriage, rejecting the mate, grudging assistance	Supportive; provide assistance with respect for young couple's autonomy; consult young pair upon occasion
Wedding	Elopement and civil ceremony	Conventional, hometown, church-sanctioned; family and friends present
Economic basis	Uncertain income, poor-paying jobs, little security of employment, help from relatives urgently needed	Realistic planning on known income, husband with salable skills and willingness to work, reasonable expectations of present and immediate future, mature responsibility

wants to talk things over with, to share his problems as well as his successes and triumphs. And he is so concerned for her welfare and happiness that he wants to protect and provide for her, be always kind and gentle and considerate of her. He feels LOVE for her, not lust. He wants to share with her his struggles, his interests, his life. And SHE is the one he wants to have as the mother of his children.

THAT is the LOVE that ought to be marital love.

The same thing applies to women — but from their vantage point. A woman should want the man she really loves to hold her in his arms. He certainly should be attractive to her. But idle, immature, romantic ideas that there is some *perfect* prince charming that is going to make every moment of life one great ride on a fluffy cloud does NOT constitute true love.

Real life simply *isn't that way!*

Physical attraction is essential, and

without it there can be no genuine love between man and woman. But to conclude that mutual sexual desire guarantees love and assures a good marriage is to INVITE DISASTER.

4. Premarital Pregnancy Is Involved

For many young couples, the point of no return has already passed: The girl is premaritally pregnant.

In our opening example, Susan explained, "After talking it over with my boyfriend, we decided I should become pregnant. It was the only way our parents would allow us to get married."

Most teen-age couples, of course, don't plan it that way. Yet in half of all teen-age marriages in the United States, the bride is already pregnant as she walks to the altar. For this group, the chances of marital success are slim.

Some experts estimate that up to ninety percent end in divorce.

Premarital pregnancy is a major crisis. Besides the stress of the pregnancy itself, there is often the shocked family and friends to face. In spite of an increasingly liberal view being adopted by today's youth about what goes on sexually behind closed doors, outward public opinion still disfavors premarital sex and pregnancy before marriage. Public opinion is as it should be. The results of premarital sex and pregnancy are certainly not in the best interests of young people.

According to marriage counselor Lester Kirkendall, "Practically all premarital coitus in the pre-engagement period, and an undetermined portion of intercourse in the engagement period, occurs under conditions which, both then and eventually, result in more suspicion and distrust, and less ability to set up a good relationship."

If a steady couple has engaged in sex,

then they both *know* each probably did so with the previous steady — and might do so with someone else after marriage. This situation naturally creates apprehension or hostility and can wreck an otherwise enjoyable sex life within marriage. It may even wreck the marriage.

5. Marrying to Escape Problems

Many couples marry because of the "problem pregnancy." Others marry to escape and solve other difficulties. Susan married to escape school and her parents. Many teen-agers marry to escape an unhappy home or to solve their emotional hangups.

Sociologist Mirra Komarovsky, in discussing this reason for early marriage, cited the case of one embittered wife who explained that one reason she married at sixteen was to get away from home because there were "constant squabbles and hollering" during her childhood. Though her parents eventually separated, she commented bitterly, "They would tell us kids that they stayed together 'for our sakes.' That made us feel real good." In conclusion she said, "I got married to get away from it all, but I got out of the frying pan into the fire" (*Blue Collar Marriage*, 1967, p. 25, 26).

Marriage does not necessarily solve an individual's problems. Marriage may magnify one's existing difficulties, or multiply them by combining them with the mate's problems. This is especially dangerous when personal, emotional difficulties are involved. Since even the most successful marriage involves a period of adjustment, how much hope is there for two immature individuals with emotional headaches?

6. The Couple Did Not Really Know Each Other

When the above problems are tied to a dating pattern which does not allow the two individuals to really get to

know each other, the chances for success are further diminished.

Before contemplating marriage, a couple should be able to answer some of the following questions: Do we have similar educational backgrounds? Are we relatively equal mentally? Do we share similar values, religion, beliefs, aspirations and goals? Do we both want children? Do we agree on how money should be spent? Can we be open and frank with each other? Are we in good health? Are we relatively stable emotionally? Will our social backgrounds be compatible?

The answers to these questions can come only through an effective courtship pattern. This in itself takes time, thought and proper dating customs. Necking in the back seat of an automobile will not lead to this important knowledge; but it may lead to an unwanted baby.

If two young people aspiring to marriage have failed in reaching an understanding and application of the above points, then they need to drastically reconsider their plans for marriage.

7. Lack of Understanding of Marriage Responsibility

Marriage requires responsible and mature love. Married love must be realistic in order to grow. A well-known American psychiatrist said, "When the satisfaction or the security of another person becomes as significant to one as if one's own satisfaction and security, then the state of love exists (*Conceptions of Modern Psychiatry*, Harry Stack Sullivan, p. 42, 43).

What is marriage really like and how does it differ from dating — especially dating as Americans know it?

In most dating situations, the boy and girl are seeking enjoyment for *themselves*. There are few opportunities to see marriage as it really is. Tragically, the example of what marriage ought to be like is not readily available. Most parents are themselves divorced, divorcing, getting remarried or are *unhappily* married.

Therefore, teen-agers all too often have only a negative impression of mar-

riage. No doubt, when they think about it, they assume that theirs will be happier. This attitude, coupled with little opportunity to understand the responsibilities of true marriage — plus the pitfall of early marriage — makes success a scant possibility.

All teen-agers planning to get married should count on marriage as being different from dating. Marriage has many physical responsibilities — providing for the home, paying bills, taking care of infants, rearing children, keeping the house, putting up with sickness and setbacks.

Any couple planning marriage should face these realities and candidly ask: Are we ready for such responsibilities? If the answer is no, then marriage should be postponed in order to prepare mentally and financially, and do the other things necessary to fulfill the needs of a potentially successful marriage.

With this right knowledge about what it takes to make a successful marriage, plus the willingness to wait, young people can save themselves many years of unhappiness and misery.

No one marries because he or she wants to be unhappy. People marry because they see visions of greater happiness and satisfaction. Why marry too young and have your dreams crushed in a marriage that has little chance to succeed? Think and plan before you marry. Be the master of your life, not a victim of chance. Avoid teen-age marriage and avoid a program for disaster. □

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The Vatican Looks Toward Eastern Europe

Communism and Catholicism have often been cast in the role of deadly enemies. But the barriers may be torn down in the future. Signs of thaw and its significance are plainly evident on both sides.

by Lester L. Grabbe

“RELIGION is the opiate of the people,” wrote Lenin, the founder of Soviet Communism. His religious antagonist, Pope Leo XII, stated in 1891 that Socialism, including Communism, leads to “an odious and unbearable state of servitude for every citizen.”

These seemingly irreconcilable positions between Catholicism and Communism have been maintained — at least to the casual observer — for decades. But note the very surprising recent moves on both sides of the ideological fence:

MENDING POLITICAL FENCES

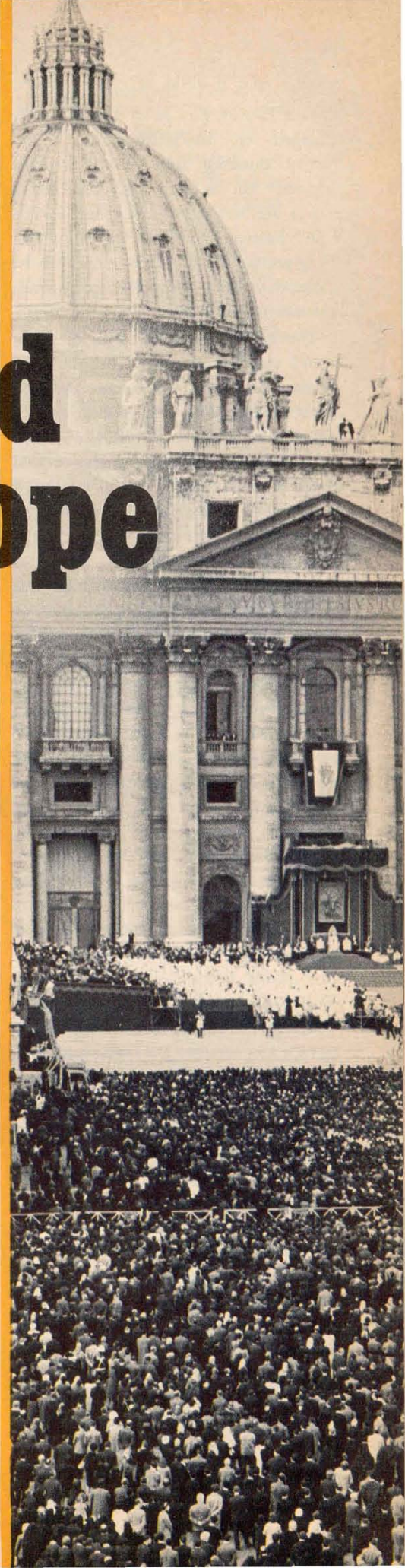
- President Tito of *communist* Yugoslavia conferred personally with Pope Paul VI for 90 minutes on March 29, 1971.

- At the end of February 1971, Archbishop Agostino Casaroli, Vatican undersecretary for foreign affairs, traveled to Moscow as the first official emissary to the Soviet Union since the Bolshevik Revolution.

- Cardinal Wyszynski of Poland called on Catholics to pray for the new Communist party leaders after the food riots at the end of 1970.

- The Pope dispatched delegations to Prague, Czechoslovakia and Bulgaria in 1970.

- In August 1971, Italian-residing Father Pedro Arrupe, director of 35,000 Jesuits (Society of Jesus) around the world, stopped in Russia for four days on his trip to the Far East.



The Vatican's *Ostpolitik* — policy toward Eastern Europe — has obviously changed very drastically. So has Communist thinking about Rome and its "opiate." In actual fact, the recent moves are not at all surprising, as veteran observers are quick to point out. They are simply the latest moves in the globe-wide and millennia-long chess game of world politics.

The term "Vatican politics" might sound incongruous. Most people think of the Vatican as only an ecclesiastical establishment. This is especially true of Americans, who have historical traditions of the separation of church and state.

But the Vatican is not just Church — it is also *State*. In fact, Vatican City is geographically the smallest state or nation in the world, occupying an area of only 109 acres, with a population of about 1000. Nevertheless, it sends and receives envoys and ambassadors as any other sovereign nation. In fact, for several centuries, the Vatican controlled a vast territory — the Papal States, which included the city of Rome and other lands in central Italy. All these were lost by 1870.

Vatican Co-existence Probes

The Vatican is willing (for various reasons, including its lack of military strength) to cooperate with any secular government that will reciprocate. The semi-official newspaper of the Vatican, *L'Osservatore Romano*, once commented, "The Holy See deals with States as such to guarantee the rights and freedom of the Church, without regard to any other consideration and appraisal." This same article observed that people have the freedom to choose the form of government which they believe to be best.

Therefore, if it appears that the Vatican has not cooperated with the East, it is because the East has not cooperated with the Vatican! In fact, the U.S.S.R. and the Vatican *did* carry on mutual collaboration soon after the Bolshevik takeover.

Pope Benedict XV organized a relief program to help the Russians during the 1921 famine. Pius XI, who came into office in 1922, continued the efforts, which included trying to establish

contacts with the U.S.S.R. Just a few days after the Pope's coronation, a cardinal declared on behalf of the Church at the start of an international conference in Genoa:

"The ultimate principles of the Church imply *no objection* on its part against a Communist form of government. . . . The Church merely demands that the organization of the state, whatever nature it may be, must not interfere with the freedom of religious worship, nor with the freedom of the priests to discharge the functions of their office."

So even a half century ago, the Catholic Church declared its willingness to work with Communist governments, if they would only allow religious freedom. Only the recalcitrance of the Communists prevented this. In spite of the Kremlin's brusque treatment, the Vatican has periodically attempted to approach various Communist nations in Eastern Europe.

Iron Curtain Religious Oppression

The Vatican has good reason to be concerned about Eastern Europe. Over 10 percent of the Catholics in the world are behind the Iron Curtain. One estimate puts the present total number at 60 million. At the time of the Russian Revolution, there were only about 4 to 6 million Roman Catholics in Russia (the predominant religion was Russian Orthodox). But in other Eastern countries taken over by Communism, a great number of Catholics naturally came under persecution. There were an estimated 20 million Catholics in Poland before its partition; Hungary and Czechoslovakia together had 15 million more Catholics.

Another calculation put the total number of Catholics, at the beginning of Communist rule, around 45 million. If this figure is correct, one out of eight Catholics went behind the Iron Curtain (many of those have since been killed in "purges" or "persuaded" to give up their religion).

With such an enormous number of Catholics, former Catholics and potential Catholics under Moscow's influence, it is no wonder that Rome is interested in Eastern Europe. It has a vital interest at stake in the area.



Prestige for the Pope as Peacemaker

So one of the prime reasons for rapprochement attempts by the Vatican is obvious: freedom for Catholics to practice their religion without interference. But many observers consider that purpose *secondary* to the expansion of Vatican influence in world politics.

Like all political and religious organizations, the Vatican wants *pacem in terram* — peace on earth. By such a quest for peace, it seeks to extend its influence over secular areas.

Such a campaign would give world prestige to the Vatican as an international mediator and peacemaker. It would establish the Pope as the chief agent in bringing about worldwide tranquility. Pope Paul himself recognizes the importance of such a quest. No other pope has even begun to match his unprecedented travels. For example, Pope Paul has gone to Jerusalem, India, Constantinople, the U.N. and Geneva. All these trips have certainly created an image of the Pope as a seeker of peace among the nations of the earth.

One of the biggest roles desired by



Left, Wide World, Right, Ambassador College

Left: Yugoslavia's Tito, the first Communist leader to visit the Vatican. Above: Romania's Cardinal Mindszenty, free to travel to Rome.

the Vatican is that of mediator between East and West. Any man who could fulfill such a role would certainly go down in history. Pope Paul assuredly would like to be the one who is credited with bringing about peace between the Communist bloc and the Free World.

As part of the worldwide unity quest, the Vatican has directed strong efforts to bring Eastern Europe into the fold.

Importance of the EEC

Tying right in with the search for peace is the role of the European Common Market or European Economic Community (EEC). The nucleus of the EEC is its Catholic majority. Britain will be the first country in the union with a Protestant majority.

One of the greatest hopes for a united Europe is its ability to serve as a balance of power between East and West. The fact of having Europe united *religiously* under the banner of Catholicism could well offset political and national animosities — and make the union a *doubly* more powerful entity.

Realizing this critical point, the Vatican established diplomatic relations with the six Common Market nations in November of 1970, nominating Igino Cardinale as nuncio or ambassador to the Common Market Commission in Brussels. The story in *L'Osservatore Romano* emphasized that the Vatican has always supported efforts to unify Europe without any political reservations.

A United and Catholic Europe

One of the major arguments for a politically united Europe is that this "Third Power Bloc" could serve as a balance and "referee" between the United States and the U.S.S.R.

If Europe is "united" under a common religion, then the Vatican would have more than just its prestige to help bring about a reconciliation. It would also have the political and economic power of a United States of Europe to back up its efforts.

No such political-religious entity has

existed since the Holy Roman Empire. But there are many who would not view a new "Holy Roman Empire" as such a bad innovation. Certainly, for many Europeans, and definitely for the Vatican, a union such as this would have a great many advantages.

A question which still remains is: How can Europe be united if a significant portion of it remains outside EEC jurisdiction and behind the Iron Curtain?

Some very definite trends are, clearly visible and with predictable results, unless something unusual occurs. For one thing, a politically united Europe seems inevitable. How long it will take or exactly in what form it will emerge remains to be seen. In spite of the pessimism expressed by some authorities as late as two years ago, the hopes and dreams set down in blueprint for the union continue to take shape in reality.

The exact size of this "United States of Europe" is still undetermined, though some have already suggested the reasonable number of 10 nations. Others would be closely associated. But any final European union seems incomplete without the traditionally European countries of Poland, Hungary, Romania, Czechoslovakia, or Yugoslavia — and of course, East Germany. Will some or possibly even all of these Eastern countries eventually find their way into some sort of European federation? Only time will tell.

De Gaulle's dream of a united Europe from the Atlantic to the Urals seems out of the question, even for the future. Although Russia may be European geographically, it just does not fit in with the rest of Europe. In contrast, some of the Eastern European countries have historically had their ties with the countries of Western Europe. That is why Russia is having a hard time keeping them under control. Only superior military might has held the rusting Iron Curtain from disintegrating.

The Vatican, you can be sure, will continue to do its part in courting the Eastern European countries. Its *Ostpolitik* has been to bring them back into the "fold" for a long time. And that is certainly the path it must continue to travel. □

The Vatican, Eastern Europe and

BECAUSE each communist nation has a separate history and background, it is important that we briefly survey the major countries in Communist Europe and their relations with the Vatican. The strategies of the present become much more significant when viewed against the record of past centuries.

Soviet Union

It is very important to realize that the religious background of Russia is predominantly Russian Orthodox, with connections to the Greek Orthodox Church of Constantinople. The Roman Church has had very little influence in Russia.

Up until 1917, the basic Eastern policy of the Vatican was simply to bring the Orthodox Churches, including the Russian Orthodox, back into the "wider embrace" of the Church. Despite Communist persecutions of the Orthodox, and the forced acceptance of state control, Russian foreign policy cannot ignore the Russian Church. That Church, and religion in general, still has a surprising influence, even after three generations of indoctrination. Likewise, the Vatican's dealings with Moscow must take the Russian Patriarch into account.

One historical fact, which the Russians may not have forgotten, is that the Vatican once promoted the military conquest of Russia by Catholic powers, notably Poland. A Polish-Lithuanian alliance actually captured and held Moscow for two years in the early seventeenth century.

In spite of that fact, relations between Moscow and the Vatican are warming up.

In 1966, Russian Foreign Minister Gromyko called at the Vatican for a 45-minute audience. A few months later, President Podgorny became the first Soviet chief of state to visit the Vatican. Then in February, 1971, the first Vatican emissary to the U.S.S.R., Archbishop Agostino Casaroli, spent five days in Moscow. He stated, on his arrival in the Russian capital, "I am happy to come here in an effort

for peace. I am also happy because the Soviet Union always has proved its appreciation of the Holy See's efforts for peace."

Poland

When the Communists took over Poland, an estimated 95 percent of the populace was Roman Catholic. For the most part, the Poles have stubbornly continued practicing their religion, even in the face of pressure and outright persecution. One of the Catholic leaders, Cardinal Wyszynski, said that "there is not enough room in the churches for the faithful."

Centuries ago, the Vatican had hopes that Poland would be able to "convert" the Russians to Catholicism. But the decline of Poland thwarted that hope. Poland was partitioned among several countries in 1795 and ceased to exist for more than a century.

One author commented on the situation in these words: "The Vatican naturally followed the rise of Russia and the decline of Polish power with great interest. It recognized that it would no longer be possible to conquer Russia. . . . As a result, Poland as a factor in the expansion of Catholicism was written off, and the various partitions of Poland were not objected to by the Vatican" (Daim, p. 53).

At the beginning of World War II, a situation analogous to the Polish-Lithuanian one, centuries earlier, developed. Pius XII recognized Hitler's conquests in Poland. "He kept hoping that Hitler's troops would open the way for Catholicism's advance into Russia" (Daim, p. 81). Germany's capitulation in 1945 terminated this hope also.

Tensions between the Church and the Communist government in the late fifties and early sixties prevented any dialogue. Now things are looking up. In January 1971, the Vatican made moves to recognize the border between East Germany and Poland as the Oder-Neisse river, following the Polish/West German

agreement. This has been one of the sore points between Poland and Rome. Later in the year, the Polish chief of state, Gierek, granted 4,700 chapels and other parish buildings of the former German territories to the Polish Church.

Hungary, Czechoslovakia, and Yugoslavia

At the end of World War II, 6 out of 10 Hungarians were Catholic. (The Hungarians had been converted by Catholic missionaries as early as the eleventh century.) After a communist government took over, strained relations began between Church and State.

Then in 1964, a Church-State agreement portended a lessening of tensions. But government harrassment seemed to increase in the following years, rather than tone down.

Presently, signs of an accord are mounting. For the first time since 1949, the traditional procession of the relics of the Hungarian St. Stephen was permitted in 1970. This seemed to be a clear indication of the government's desire for greater harmony between itself and the Church. Then in April, Hungary's Foreign Minister Peter had a 40-minute talk with Pope Paul VI, in Rome. The Pope asked a favor concerning a touchy subject.

Cardinal Mindszenty had been an exile in the American embassy for about 15 years. It seemed that some officials in the Vatican had not been too pleased with his actions, often a source of embarrassment to both sides. One Catholic cleric labeled his behavior as "utterly irresponsible."

However, following a strong plea from Pope Paul, Cardinal Mindszenty was allowed to travel to Rome last autumn.

Three fourths of the Czech people before World War II were Catholic. Nevertheless, the Church in Czechoslovakia suffered the same fate as in other countries taken over by Communists. Under the Dubcek regime, things began to look up. As one authority put it, Dubcek re-

the Kremlin



Ambassador College

Archbishop Agostino Casaroli, Pope Paul's leading diplomatic trouble-shooter, signs the nuclear non-proliferation treaty for the Vatican.

turned to the Church "both its voice and its self-esteem."

The Russian "liberation" which ended Dubcek's career did not seem to dampen his renewal of religious freedom. The Czech government expressed an interest in normalizing relations with the Vatican in July 1970. In March 1971, the Vatican dispatched a delegation to Prague for a new round of talks to accomplish this end.

Of course, the most astounding news — which commanded the headlines last year — was the meeting between Yugoslav President Tito and the Pope. There are, of course, *full diplomatic relations* between Yugoslavia and the Vatican.

The uniqueness of Tito's government among the Communist nations is a major contributing factor, no doubt. But the renewed relations are nonetheless quite significant, in light of the slaughter of Orthodox Ser-

bians by the Catholic Ustachi government in Croatia, during World War II, and the fact that Catholics are a religious minority.

Romania and East Germany

In neither of these countries are Catholics in the majority. Religiously, Romania is dominated by the Romanian Orthodox Church. East Germany, also known as the DDR (from the German name *Deutsche Demokratische Republik*), covers a traditionally Protestant area.

The Romanian Orthodox Church has a militant anti-Roman history, and considers itself a bulwark against the Papacy. But there are indications that this attitude is changing. Although the government has suppressed the Catholic Church in the past, perhaps even more so than other religions, it has made gestures that in some ways have not been very well received locally. However, the

Vatican itself has seemed willing to overlook any reluctance on the part of the regional Catholic hierarchy, thus showing its willingness to cooperate with a nation's internal affairs.

The DDR government has been relatively mild in its dealings with the Roman Church in East Germany, even though only a small minority of the people are Catholic. No clergymen have been imprisoned.

On the whole, the bishops have followed instructions from the West German church. In fact, considering the comparatively lenient attitude of the government, the church hierarchy in the DDR has been criticized for not working more closely with the secular authorities. But the Vatican appears to be moving toward recognition of East Germany. As has been pointed out, it has already given *de facto* recognition of the Oder-Neisse line.

The tragedy of drug addiction CAN be solved. Thousands of former heroin addicts are turning to a better "high" — through a new lifestyle.

by Gary Alexander

FORMER" heroin addicts are still a rarity today. Most who take up the needle die by the needle. Life expectancy for young heroin addicts is a mere 30 years.

But in the last five years, the number of successfully rehabilitated addicts has dramatically increased. In dozens of mini-societies and "communiversities" across the United States, a dedicated cadre of ex-addicts is in the business of making other junkies into ex-addicts as well. And they're *succeeding* — where established institutions have failed.

Attacking the Cause

Most citizens imagine that "if we just stop those *pushers*, then drug addiction would stop." That may temporarily stop the supply but it will not change the attitudes of the users — those who *demand* drugs. The *demand* must be eliminated, not just drug *supply*.

The vast bulk of society wouldn't dream of sticking a filthy needle filled with 5% heroin and 95% junk filler (including soap flakes, sugar, or instant coffee!) directly into a major blood vessel — sacrificing health, family, and even *life* for that momentary feeling.

But perhaps 200,000 Americans (no one knows the true number of drug addicts) do stick filthy needles in their arms. Why do they do it? How can they be helped?

To attack the cause of addiction, we must understand *why* an addict demands his daily dope — instead of his daily bread, work, family, love, responsibility, money, and all the other general motivations of the rest of humanity.

The major causes of drug addiction can conveniently be described from

The HEROIN ADDICT

CAN BE CURED



Ambassador College

three viewpoints. The first and most important is an addict's family background.

Cause One: Poor Family Environment

Heroin addiction, like many other social problems, finds deep roots in our highly unstable families.

One author writes that "Sensible upbringing may do more than anything else to reduce susceptibility [to drugs]." The same author defines the addict's family as having "a consistently high rate of matrimonial difficulties, broken homes, delinquency, criminality, and alcoholism . . . want of an adequate father [and] overdependent on mother" (George Birdwood, *The Willing Victim: A Parent's Guide to Drug Abuse*, p. 23).

In one massive study, thousands of addict homes were examined, yet not one exception to the "unstable family theory" of drug addiction was noted. In studying 2,950 male addicts, ages 16-20, in three boroughs of New York City over a five-year period, Dr. Isidor Chein and associates hoped to do some special studies of "deviant cases." That is, Dr. Chein wanted to find addicts coming from psychologically healthy homes. He also wanted to study non-delinquent, non-users coming from homes with unhealthy psychological climates. Dr. Chein says, "We were frustrated because we did not find such cases: on scales of psychological adequacy of the homes, there was virtually no overlap between the two distributions" (Chein, Gerard, Lee, and Rosenfeld, *The Road to H: Narcotics Delinquency, and Social Policy*, p. 155). Addicts simply did not come from happy, well balanced homes.

One large New York City hospital study found that 60 percent of the adolescent addicts had *no father in the home*. In over half of these cases, the father left home before the boy reached age 11. The average potential addict then became mother-dependent, while the mother became son-dependent, both

psychologically starved for the masculine father figure.

Is simply "re-uniting" such families enough to create a home environment conducive to sound mental growth?

Successful drug clinics say "No." "Re-uniting the family" is *not* the solution for most drug addicts — unless parents are willing to *change* their own attitudes drastically. At one successful drug center, parents are even prohibited from seeing the recovering addicts for the first 30 to 60 days, since the parents helped create the psychological climate which started the addict on drugs. In most cases, the addict must find a *new* substitute peer-group "family," one that is a hundredfold larger in size, and one that will *help* him.

Parental example of drug use is another major causal factor for youth addiction which can be traced back to the family. A Canadian study (duplicated in California and New Jersey) showed that youngsters were *six times* more likely to become heroin users if their parents took common household drugs such as tranquilizers! Whether the cause is the *physical* example of popping pills or the transferred psychological attitudes is irrelevant. The weakness of the parent (either physical, mental or both) was passed to the child.

But, as important as family example is in causing drug use, there are other causes of drug addiction which are usually present in the background of an addict.

Cause Two: The Street Scene

A sound, loving family unit can virtually prevent drug addiction in children, but an unstable home and family — in a drug environment — can be a virtual stepping stone to drug use. As Dr. Chein explains, "It takes more than a fertile soil to grow a crop; one needs *seed* as well. In the case of narcotics, one needs access [which is] easiest in the large cities" (Chein, *The Road to H*, p. 56).

Most Middle Americans, Europeans,

Canadians, or Australians can't imagine what the street life in a modern American slum is actually like. The Ghetto is the epitome of all that offends our sensibilities. It is the arena of the 15-year-old pregnant girl; the 16-year-old drug addict; the knifing on the other gang's turf; the urine in the elevator.

On the ghetto street, one obvious hero of the impressionable youngster is the nattily attired, affluent *drug pusher* (or pimp or racketeer) driving his late-model Cadillac. There is a climate of total permissiveness and despair as well. The cult is "get what you can," the drugs are the sacraments, and the pusher is high priest.

In addition, many of the slum child's older buddies have sniffed or "popped" heroin. Pressure toward drugs is ever-present. Schools turn out to be no more than drug primers for the uninitiated — a constant battle between drug-supplying "friends" and watchdog teachers who have little time left to teach.

Former addicts admit that the social pressure to shoot heroin is so strong on these streets that even the strongest can't take it! If the ex-addict wants to stay off drugs, he had better never return to the "old haunts." As one said, "I *can't control myself* in New York. The City is too much for me."

The second cause of drug addiction, then, is the *street society*. The obvious solution is a *new* society in which the family is strong, the ghetto has disappeared and no heroin supply is available. Of course, the addict cannot wait for man to bring about such a society tomorrow. The addict seeking solutions *now* must make his own new "mini-society."

The third cause of heroin addiction is tied closely to the first two. But the addict must face it separately and squarely if he hopes to shake heroin's hold on him. This involves personal character.

Cause Three: Character Training

Successful ex-addicts are very self-critical people. They will talk volubly

about how "stupid" they were; how they lacked character, responsibility, and training; how they were "emotionally 5 years old."

But surprisingly, those same former addicts are now quite responsible human beings. They are "rebuilt people" who have learned simple character for the first time. "Ordinarily a person spends from the age of one to 21 becoming adult," said ex-addict Gary Gutierre. "WE have to do the whole thing over again."

Efren Ramirez, New York's Addiction Services Agency Commissioner, labels the cause of drug addiction as "A fundamental but treatable character disorder... a weak sense of responsibility." He has a method for treating this disorder which may seem brutal, but it works (only 7 of his first 124 addicts went back to drugs within 3½ years). "For nine or ten months," wrote Ramirez, "the addict is relentlessly confronted, day in and day out, with his own character faults." This method is very similar to the Synanon "game" (see the accompanying photo article on "Synanon").

Such character training starts on the ground floor. This, means personal cleanliness, being on time, working hard at "dirty work," and re-learning grade school arithmetic or high school reading. "We address ourselves to the real problem — growing up," said a Phoenix House director. "Then the side effect — the drug taking — goes away."

Such programs go about the much-needed business of giving an addict an *alternative lifestyle* — and teaching him how to *live* in it. "If a dope fiend just stops using drugs," said Gutierre, "he is still a desperate human being. He won't automatically become principled and constructive when the drug is withdrawn." That's where the character training, work programs, education, and lifestyle come in.

But there is one additional ingredient holding back most addicts from such change.

The Necessary Motivation

Where is the *motivation* to take the first step?

Most successful ex-addicts admit they

were first motivated totally by personal greed — a desire to *get* food, *get* warmth and clothes, or to *get* help to shake their habit. Many intended to go right back on the street after shaking the habit and getting hot meals.

But that's where the example of fellow addicts comes in. The newly "clean" addict looks around him and sees his old "ex-dope fiend" friends. They are clean, happy, busy and concerned with *giving*. The first glimmer of the "way of giving" motivates the addict to stay and try this lifestyle. After a few years, the addict learns the truth of the statement — though he is usually not religious — that it is "more blessed to give than to receive." He *gets* more by giving, and he likes it.

Some ex-addicts were not motivated as much by the example of others as by a personal experience, usually religious. Members of religious groups as varied

"We address ourselves to the real problem — growing up. Then the side effect — the drug — goes away."

— Phoenix House director

as the Black Muslims and the Jesus People have kicked drugs permanently. A mental or spiritual substitute for drugs is an effective motivation for quitting drugs. Even those with awakened political convictions have been motivated to shake drugs. Malcolm X used both political and religious motivation to shake drugs while in prison.

One may question the particular religious or political convictions involved, but one cannot disregard the fact of personal motivation. The addict desperately desires to kick the habit. Given a motivation, he is able. (It is, of course, much better to have the *right* motivation.)

One of the foremost European experts on drug addiction, Paris psychiatrist Pierre Bensoussan, explained, "We have to give [addicts] an activity in life. I don't mean basketball. I mean *spiritual activity*."

Whether a religious, social, political, or personal motivation, the common denominator of successfully reformed addicts is *some* kind of "missionary

zeal" in life — the same kind of zeal and ingenuity they formerly used as criminals in trying to get drugs.

The Tunnel Back

Drug use is a symptom of a sick society, a broken family, and moral bankruptcy. Many unfortunate slum children are doomed to a life of addiction until those causes change.

Drug addiction may not be completely solved until the entire society changes. The full solution to drug addiction is a new society — a world around us that will not need to be "escaped" through drugs, a land too exciting to be purposefully obliterated by an artificial "trip" anywhere.

But mankind has shown it is incapable or, at best, painfully slow in bringing about social improvement. We must not wait for social change before we change our *own* lives. *Individuals* within a sick society *can change their individual lives*. That has already been proven thousands of times over.

Parents, you can act *now* to prevent any future addiction to drugs by your children. A strong and loving family unit — even if one parent is absent — can be a binding force in drug prevention. A proper, uplifting home environment, coupled with constructive friends and an uplifting neighborhood environment, are unbeatable insurance against dangerous drugs.

Early character training is also vital if your child is to make right decisions if and when he is confronted with drugs. Remember, angry sermons don't work — they're too little too late, and only serve to alienate. But the preventive medicine of love, understanding, and meaningful activism works!

Young people: If you take drugs or have contemplated doing so, do yourself the favor of getting involved in more fulfilling activities. Drugs are a one-way road to disaster, with the only road back being a narrow tunnel, with unexpected dangers all around.

Chances are this article will not reach many currently addicted heroin users. But if potential addicts never start, and if some of you parents have a part in helping them live a better lifestyle, then this article will have fulfilled its purpose. □

Counterfeit Cures for Heroin Addicts

THE FOLLOWING METHODS are the most commonly used governmental policies for dealing with drug addiction. None of them have worked in any appreciable degree. The reason for such failure is that each of them is a *counterfeit* cure, treating only the shallow effects instead of the basic causes. Here they are, in general order of prevalence — and failure:

I. Criminal Incarceration

Criminal incarceration is the predominant American method. The laws of the United States treat drug possession, use, or sale as a felony. Heroin addicts are incarcerated as criminals, and forced to endure withdrawal in jail or in special "rehabilitation" clinics.

One tragedy of the American system is that criminalized addicts in America *aren't cured*. The reversion rate from Federal and State institutions is perennially *over 90%*! Many incarcerated addicts talk of little else than that "first fix" when they get out. With few exceptions, there is very little medical or mental therapy for what is primarily a mental health problem.

Another drawback of the American system is that more *crime* is *caused* than prevented. Since use of heroin is illegal (which it *ought* to be), the distribution of the drug is taken over by organized crime. This drives street prices for impure heroin to over \$100 per addict per day in many cases. This directly leads to petty larceny on a grand scale to support the "needle" (an unhealthy needle, at that, since there is, of course, no medical supervision).

Those are the major weaknesses of the "criminal approach." To remedy those failures, the British system has swung to the opposite extreme:

II. Free Legalized Heroin

Legalized and supervised heroin distribution is called the "British System." In many ways, Great Britain has "controlled" her heroin problem better than the United States, but that is because they have not attempted to *cure* it. Licensed doctors in Britain distribute regular dosages of heroin to those "registered" ad-

dicts who request help. The great advantage, of course, is the virtual absence of street crime to support a drug habit.

The "British System" could be compared to giving an alcoholic a fifth of the finest 12-year-old Scotch whiskey each day; unlimited fried food to a fat man, or a wheelchair-for-life to a man with a sprained ankle. It renders them harmless, to be sure, but it also confirms their addiction for life.

The number of registered addicts in Great Britain has quadrupled in the past decade, growing recently at 16 percent per year. Few addicts are cured — rather they are *lured* — by free heroin.

III. Methadone — The Substitute Addiction

Methadone treatment has been

"There is no cure [for heroin addiction] — there's only survival in a compatible lifestyle. You almost have to have a lobotomy to repair what years of self-destructive habits have done to guys like me," said Bob, Synanon resident.

adopted by many clinics, especially in the U.S.A. Methadone, like heroin, is another dangerous member of the *opiate* family, but it can be legally disbursed by doctors, much as heroin is licensed in Britain. It is not a euphoriant (pleasure-inducing drug), it prevents heroin-induced euphoria, and it is not progressive in its dosage, as heroin is. One constant dose imbibed with orange juice each 24 to 48 hours—prevents the painful withdrawal symptoms from heroin.

One major medical drawback, however, is that methadone is *harder* to kick than heroin! Other dangers are coming to light as methadone usage increases.

The methadone therapy is clearly a *crutch* in every way. Neither the addict's deep loneliness, his desire to escape, nor his psychological need for drugs is removed. These *causes* must be cured first, or the addict is

still an addict that is merely switching from one dangerous opiate to another.

IV. Stopping the Supply

Two years ago in "Operation Intercept," the U. S. attempted to stop the flow of drugs from Mexico into California. Since then, numerous other crackdowns have been implemented in a vain, but noble cat-and-mouse game with the international drug smugglers.

Recently, U. S. President Nixon persuaded Turkey (the source of most of the opium used for illegal heroin traffic) to ban the cultivation of the deadly plant by mid-1972, in return for cash allotments.

Governments also want to crack down on illegal dope smuggling at ports of entry, among pushers on the street, and within organized crime's distribution and processing patterns for heroin. This is good and *necessary*. But many fail to realize that organized crime has more manpower, money, muscle, and legal trickery at its disposal than all narcotics agents, customs officials, or congressmen combined. The street drug scene will remain a petty hassle between legally handcuffed, overworked, underpaid "narc" versus the rich, court-coddled pushers.

Besides, the inexorable law of supply and demand is at work in drug traffic. A partial stoppage of heroin supply merely pushes the *price* of street heroin upward. More goods must be stolen to meet the habit, because a "dope fiend" is just that — a madman out of his mind for a "fix." He will stop short of nothing to get whatever price the pusher asks.

It, then, is merely a matter of supply and demand. A great demand means someone will be willing to supply. This is a bizarre textbook example of "demand-pull inflation." The demand brings out the supply. The addict is already paying a 10,000% markup between Turkey and Central Park, so another doubling of the price will not deter him.

Should government abandon its fight against heroin traffic? By no means! Criminals should be stopped. But it is *not enough to attack only the supply*. The *demand* for heroin must be conquered also.

Misconceptions About Heroin

All eight of the following statements have a grain of truth in them, but they are statements about a complex problem. In the final analysis, all are misconceptions that often cloud the *true* issues behind heroin addiction.

I. Heroin Addicts Are Violent Criminals. Most heroin addicts are of the introspective, shy, insecure type, with no previous criminal record. They take drugs to *escape* life. They only steal to support the drugs, and virtually all their crime is against *property*, not people. The typical addict will get violent only if he feels he may be captured and forced to kick the habit. Addict crimes against the person are only 4 percent of total addict crime, while the FBI's national average is 13 percent.

II. Heroin Kills. Heroin is the leading cause of death in Manhattan for males between 15 and 35. In New York City (where most addicts and most deaths from addiction occur), over 1,200 died from heroin last year. But the chemical substance of heroin is not the sole killer.

Though most heroin deaths are caused by *accidental overdoses* of the drug or even poisonings due to criminal neglect, other major causes of death from heroin are hepatitis or tetanus (from filthy hypodermic needles), heart and lung diseases from bodily weakness or from sleeping outside, skin infections, obstetrical problems in female addicts through homemade abortion, neglected pregnancy or childbirth. In short, all these deaths are from the unhygienic *lifestyle* forced upon the individual by heroin addiction, not the white powder itself.

III. The Heroin "High" is Enjoyable. To heroin addicts, the first few "fixes" are enjoyable. But very soon, the addict is taking more and more of the drug only to feel "normal," that is, to stop withdrawal symptoms. There is no "high" anymore.

Most non-addicts with a reasonably balanced personality do not get high from heroin; many only get nauseous. In one experiment, injections of morphine (a similar opiate) were given to 150 healthy male volunteers. Only three were willing to take a second shot later, and none

indicated that he wanted more. The investigators concluded, "opiates are not inherently attractive, euphoric, or stimulant. The danger of addiction to opiates resides in the *person and not the drug*." Heroin is *not* a hedonistic high; it is a desperate escape attempt — from life.

IV. Marijuana leads to Heroin Addiction. This misconception has received perhaps the widest publicity of any of those listed here. True, the vast majority of heroin addicts once smoked marijuana. BUT only about 2% of those who smoke marijuana *ever try heroin!* Not all beer drinkers become alcoholics, although alcoholics may have "started with beer."

There is no physical or psychological pull toward heroin except for those who would have taken heroin anyway. Rather, contact with illegal pushers is the most influential factor that connects the weed to the needle.

V. Heroin Usage is Exploding upward due to 1) Vietnam soldiers, 2) suburban middle-class high-schoolers and 3) hippies — all now using heroin.

True, heroin use is increasing, but not "exploding"; and not necessarily due to the groups mentioned. The *known* addicts have grown very slowly over the last few decades (remaining around 60,000), while the estimated total of all heroin addicts has grown from 200,000 to 300,000 in the last decade. It is important to realize such figures are *wild guesses* — based on multiplying the number of heroin *deaths* annually by the arbitrary number of 200. Thus 1500 overdose deaths "equal" 300,000 total addicts. This is sheer guesswork. Very few college students or hippies take heroin today (marijuana is their "bag"). The number of Vietnam soldiers and suburban youth on heroin as reported by the popular press is highly exaggerated. Most addicts — as always — are ghetto youth in racial slums.

And lastly, the number of known opium addicts was *many times* larger in the period between 1870 and 1920 — about ten times today's rate: 1 in 100 rather than 1 in 1,000. These were the opium smokers who were first hooked by Civil War medications. Although they didn't "main-

line," they were just as hooked as any street addict today.

VI. Heroin Is Always "Mainlined." Most soldier addicts in Vietnam *sniffed* or smoked heroin to get "high," as do most beginning addicts in the streets of America. The next stage of addiction is "skin-popping," or putting some heroin in the subcutaneous tissues just beneath the skin.

Only the hardened addicts "mainline" drugs, that is using an often-stolen hypodermic needle and eyedropper to rush the drug into the bloodstream for quick effect. But long-time addicts can't even use the veins in their arms, due to tough scars, called "tracks." So they shoot a needle into every conceivable part of the body, including eyeballs and genitals.

VII. Heroin Is a Communist Conspiracy to weaken our troops and our country. True, recently released documents reveal that Chinese Prime Minister Chou En-lai said in 1965 that China planned to spread opium addiction among American forces in Vietnam. Chou said he would use the finest of opium, and that it would cause a speeded withdrawal of troops from Asia and seriously affect the U. S. populace.

But soldiers were not *force-fed* heroin; rather, they bought, begged, borrowed, and stole for their drugs. Opium usage in Vietnam may in part represent a "conspiracy," but the breeding grounds of discontent made the victims all too willing.

VIII. Heroin Withdrawal is Dangerous. Popular movies and books have portrayed the addicts' withdrawal as a life-and-death struggle against excruciating pain. Actually, if such severely painful withdrawal occurs, it is more or less a self-fulfilling prophecy. That is, the addict thinks he will suffer, therefore he does, psychosomatically.

Most addicts will honestly tell you that "kicking" is no worse than a severe bout with the flu — nose running, some vomiting, sore joints, weakness, and congestion. Addicts will also say *methadone* withdrawal (a medical substitute for heroin), barbiturate withdrawal and even cigarettes are harder to overcome than heroin.

Solution Through Lifestyle — SYNANON

Synanon, located in Santa Monica, California, and seven other North American cities, is the origin of the "lifestyle" drug cure. Such lifestyle changes have proven to be the only workable solution to heroin addiction through a change of environment, and a change in personal character.

Founded in 1958 by ex-alcoholic Chuck Dederich, Synanon grew from half a dozen former alcoholics and "dope fiends" to a community of nearly 2,000 men, women and children.

Until a couple of years ago, all but 10% of Synanon's members were ex-heroin addicts or ex-alcoholics. Since then, the number of "lifestylers" (people who join Synanon to participate in its program, not to get help) has increased to about 20 percent of the total. "Dope fiends" (so-called by themselves) are still the main beneficiaries, though. Synanon draws hundreds of addicts monthly, and hopes to double its permanent ex-addict population each year.

What is the result of Synanon's program?

Synanon has the largest number of ex-drug addicts living voluntarily "clean" in the world. Over 90 percent of those people who complete the Synanon program *never return to drugs!* Better yet, those same 90% grow in job skills, personality, and happiness toward making a positive contribution to society. In Federal drug clinics, the percentage is reversed — 90% *do* return to drugs!

But Synanon is not a "half-way" house for helping addicts back to their feet — and back to the street. It is a "full-way" house. Those addicts who desert Synanon — especially before 2½ years — usually return to drugs and an addict lifestyle. Synanon attempts to keep all reformed addicts and alcoholics within the new lifestyle — as leaders, examples, and even directors.

Eventually, Synanon wants to rebuild an agrarian society for ex-dope fiends. They recognize the basic evils of the city, where most addicts learned their deadly habit. In To-

males Bay, California, Dederich and his "brain trust" are presently preparing a model community and ranch to provide a more perfect society for Synanists.

In the meantime, most Synanon lifestylers and dope fiends operate in a city within a city. Chapters in Detroit, New York, Los Angeles, Oakland and San Diego operate within a few miles of the heroin pushers. But in most cases, group pressure from their own Synanon mini-society keeps them away from "the street."

The Synanon lifestyle cure has been attempted by many offshoot groups, with excellent success.

Synanon has proved that the only solution to drugs is the creation of a new society and new types of citizens. They have seen outside society and its governments fail them, so the Synanon addicts *themselves* are solving addiction.

This magazine does not necessarily endorse all aspects of Synanon's approach. But we recognize *why* Synanon has been successful in helping individuals to overcome heroin.

Simply put, Synanon's methods bring individuals into obedience to basic laws that govern human success. Synanon has pointed out the basic character weaknesses in human beings which cause undisciplined and immoral behavior. And they have pointed the individual toward certain laws of behavior which guarantee a large measure of success and happiness in life. In fact, there is more real success in the lives of Synanon's ex-dope addicts and ex-alcoholics than there is in the lives of many of the "Establishment's" richest — but most miserable — people.

If you would like an in-depth understanding of the basic laws which guarantee *complete* success in life, please write for our free booklet, *The Seven Laws of Success*. This booklet graphically explains these principles — seven of them — and shows their important interconnection in *your life*. Write to the address nearest you for your free copy. See staff box, inside front cover.



Kilburn — Ambassador College

• ENTERING SYNANON

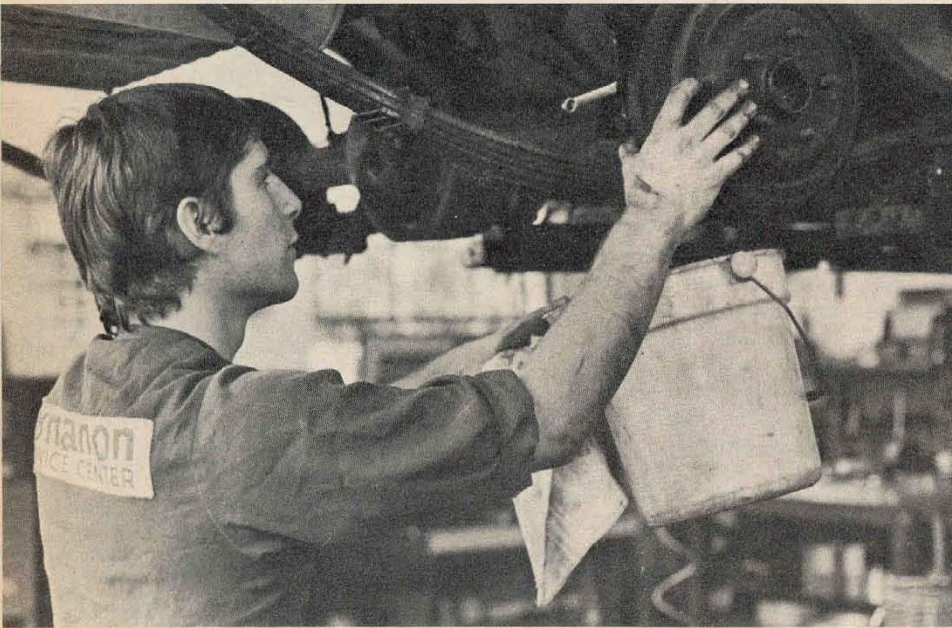
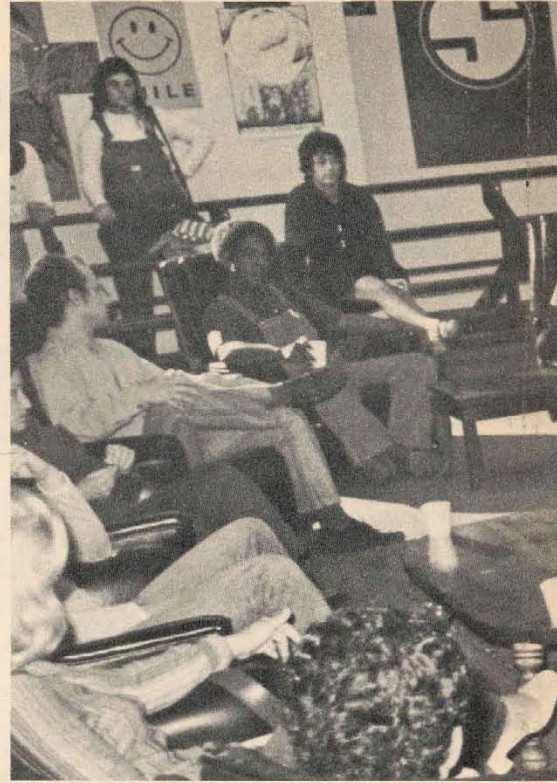
The dope addict enters Synanon in the throes of heroin withdrawal. Synanon administrators are ex-"dope-fiends," so they understand the addict's discomfort but they don't coddle him. Addicts "kick" publicly on the couches in the main foyer, receiving 24-hour help and encouragement from the "Owl Watch."

• CREATIVE LEISURE

The average Synanon resident lives by the "cubic day." This represents one week of at least 10-hours-a-day work, followed by a week of "creative leisure," in which artists paint, writers write, musicians compose or practice, teachers teach, and others simply read books, listen to Synanon tapes (below), start a seminar or play spontaneous Synanon games (pictured right).

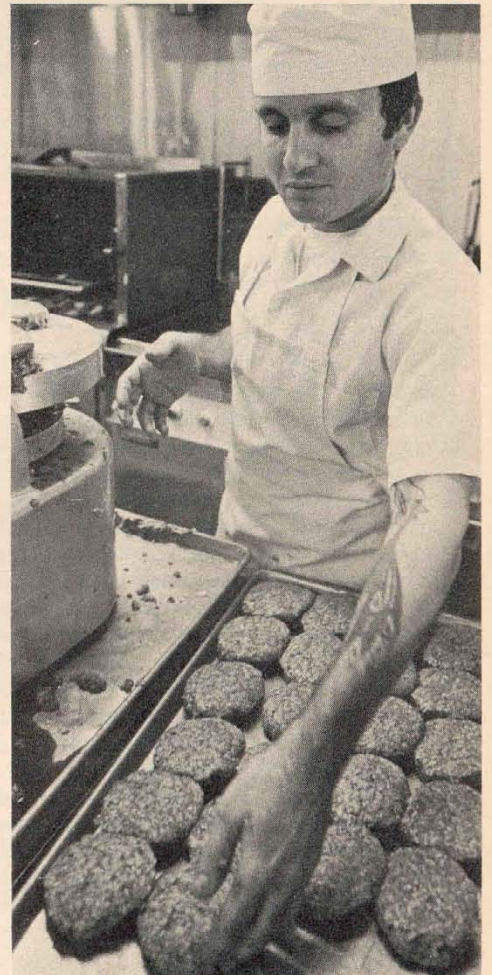


Photographed by
John Kilburn,
Ambassador College



• WORK

Synanon is no welfare state. Work in Synanon Industries alone provides \$3 million in funds to support the ex-addict's spartan, but sufficient, lifestyle. The work varies from self-supporting Synanon industries (mainly the selling of specialty advertising) or Synanon-run gas stations, to manual labor for newer members in Synanon's main buildings. In return for their work, ex-addicts receive all basic necessities, such as clothes, meals, rooms, medical and dental care, and books.





"It's not enough for a person to just 'not use' drugs. Once you stop using, you've got to start doing something."



• THE GAME

Synanon attacks the psychological addiction to drugs through "the Game" (above). The Synanon "Game" is essentially uninhibited conversation (Synanon took its name from an addict's garbled pronunciation of "symposium and seminar"). Addicts recognize the "dope-fiend personality" in themselves, so they get these personality weaknesses out into the open in the "Game." The Children of Synanon members enter a well-equipped, highly successful experimental school at the age of six months and continue through high school (left).

How to Bail Out The Twentieth Century

We have discovered how to prevent heart attacks but not war. We can send astronauts to the moon and bring them back, but we can't bring our armies home. Is there a way to begin all over and make the Twentieth Century the First Century of the New World Tomorrow?

by Paul Kroll

IN 1968, A LEADING American publication asked five cartoonists to comment on how to save the 20th century from its great problems.

The author of Pogo came up with a unique answer. His cartoon story was cast in the guise of a new motion picture production. The title was: *How to Bail Out the 20th Century*. On the set, the directors discuss the picture's approach.

Pogo asks, "Y-gonna show how to save what's left of this noble ex-spear-mint?" The director advises, "We go back! Start over in 1900." Another character chimes in by saying, "We knock off World War I."

The Place to Begin

"But," retorts Pogo, "ya also must get rid of the reasons for World War I... better start the century in 1850." The actors, directors and producers keep going further and further back through

history. But each problem has a cause still further back in the reaches of history.

Finally, the director summons Pogo to sit on a rock with Miss Hepzibah. He tells Snively the snake to get in front of them with a temptation apple. The director darts behind the camera and shouts, "Roll 'em. My angle is the 20th century begins in the Garden of E..." But before he can finish the word "Eden," Miss Hepzibah, alias Eve, takes an umbrella to the snake's head and demolishes the apple.

"Cut! Cut! That ain't in the script," shouts the director. "Keep it in!" his assistant vociferously interrupts, "That's the bran' new head-start angle you been after."

Pogo's creator had hit upon a most profound insight into the WHY'S of today's chaotic world. Simply stated: *We need to start all over from scratch!*

We stand in the 20th century, at the end of six thousand years of recorded history, with two alternatives. Either a new era of solutions will be ushered in, or we face the ultimate apocalyptic nightmare. We must have answers as never before, solutions to the world's problems: war . . . famine . . . family chaos . . . disease . . . insurrection . . . crime . . . poverty . . . economic woes . . . urban chaos . . . emotional problems.

But before you get turned off about "another one of those doomsday approach articles," read on. There will be no cataloging of the obvious here. However, we will refer to the irony

behind the problems of our day and explain why we need a fresh "Garden of Eden" beginning.

A Generation That Understands

You and I live in an aware generation. We are all too conscious of the perplexities plaguing our world. An incessant barrage of bad news bombards our senses through television, newspapers, magazines.

Even our music reflects the yearning we have for a Garden of Eden, unspoiled by the serpent's temptation. Listen to the words of one popular song:

"He ain't heavy . . . he's my brother . . . his welfare is my concern. No burden is he to bear, we'll get there. If I'm laden at all, I'm laden with sadness that everyone's heart isn't filled with the gladness of love for one another."

Drive down the street and look at the car bumpers coming towards you. You may well see a "Make Love Not War" sticker. Now someone had a point there. If we say love is an outgoing concern, a love-thy-neighbor-as-thyself concept, then we certainly do need to make love and not war.

But how? Perhaps a fresh start would put us on the right path. "If only I could live my life over again, I'd do such and such," we often muse. We yearn for a fresh start, to get to some unspoiled beginning and have at it all over again. Perhaps without realizing it, this desire has made America a nation of crusaders.



A Nation of Evangelists

Many are beating a path back to nature, rejecting the evil in everything from mass technology to food additives. Meanwhile, on the health scene, a natural food and supplement pandemic is causing a revolution in eating habits among large numbers of people.

Ralph Nader has become *the* evangelist of the consumer, with his one-man attack on the goodies of life, from unsafe automobiles to improperly inspected meat.

We have other crusaders. Dr. Barry Commoner has been dubbed the Jeremiah of the environmental movement. He and other scientists such as Dr. Paul Ehrlich are roaming the countryside with apocalyptic messages of environmental disaster. In agriculture, such men as Dr. Norman Borlaug have announced a war on hunger. His "Green Revolution" has been instrumental in temporarily rolling back the tides of starvation.

In 1971, world leaders embarked on a veritable foray of diplomacy, seeking pacts and understandings to stop the threat of war. West German Chancellor Willy Brandt received the Nobel Peace Prize for his efforts in this direction.

The President of the United States became a crusader, launching America on a New Economic Plan. Mr. Nixon even threw out a 20-odd year foreign policy approach by making overtures to Communist China — all in the interest of world peace. Meanwhile, Britain cast

aside centuries of isolationist-like tradition to officially join the European Economic Community.

And Now — A Back to Jesus Movement

On the religious scene, a new Jesus Generation is marching in a twentieth century moral crusade. Whether or not it will only be a passing fad or become an institution, only time can tell. Large numbers of teen-agers and young people have been disillusioned with sex, drugs and the other trappings of a hippie philosophy which sprang full blown, with the help of the news media, a few years ago. The new Jesus Generation says, "Christ is the answer." They often reject what they consider moribund establishment religion.

All these bear testimony to our thrashing around trying to find our course — to search for moral guidelines, to find new meaning in life, to prevent war.

The Threat of War

This latter problem — threat of war — is perhaps the most overriding concern of the average person. In year-after-year surveys which the Gallup Poll has made since 1936, here is what those surveyed said was the top problem of the year: In 1971, the economy and Vietnam; in 1970-1965, Vietnam; in 1964, Vietnam and race relations; in 1963, keeping peace and race relations; in 1962-1959, keeping peace; in 1958, unemployment and keeping peace; in 1957, segregation; in 1956-1953,

keeping peace — and so on it went.

We exist in a war-weary world, but war it seems, just won't go away. We exist in a world of social dilemmas; but the dilemmas become increasingly traumatic.

We wind down the Vietnam conflict; another erupts between India and Pakistan. We see fewer American cities wracked with race riots; but an escalation of conflict occurs in Northern Ireland. President Nixon takes measures to straighten out the American economy; Europe begins to experience economic woes. America harvests a bumper corn crop; Afghanistan is in the worst famine of its 52-year history. We pop supplements, but every year heart disease puts 7,500,000 Americans and 190,000 Britons into an early grave.

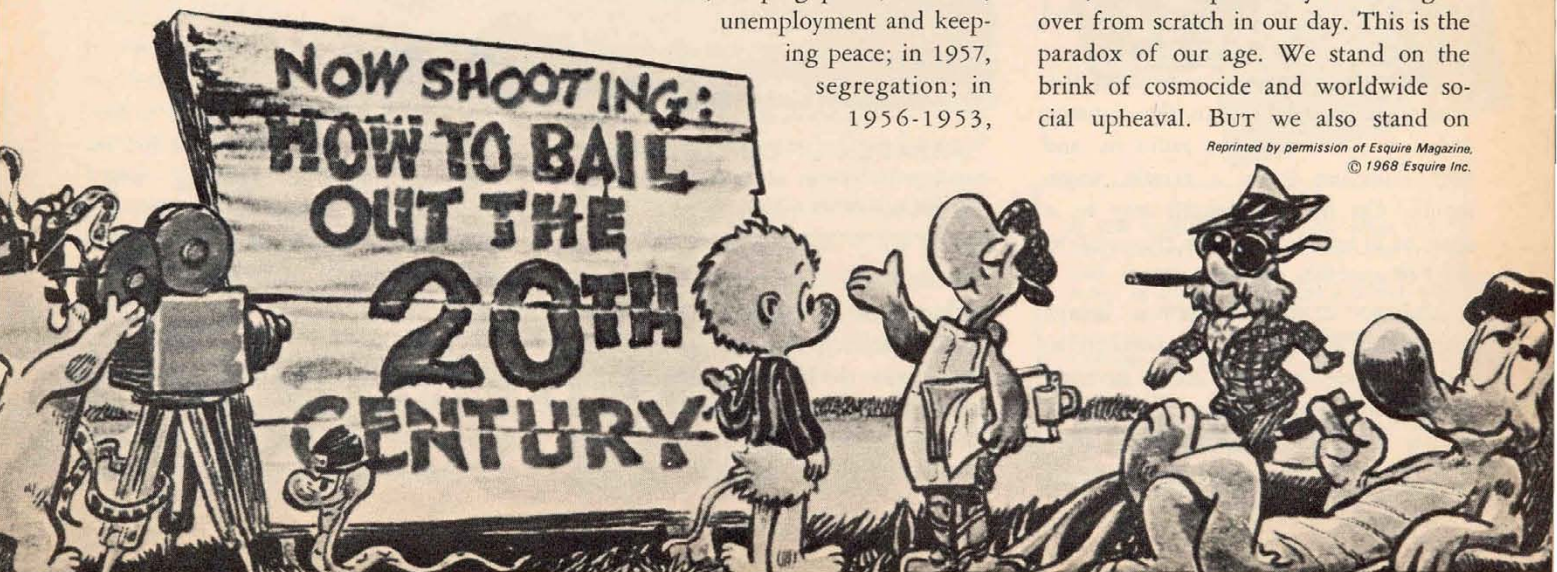
Can We Begin Again?

There are long-standing animosities between nations; deeply rooted cultural habits; complex and intricate social problems. The root causes of some of these difficulties are hundreds, thousands of years old — as Pogo and the "Bail Out" cast found out.

Yet we must find the exit to the problem maze that confuses and befuddles us. We must hack through to the causes, to a "let's begin all over again" guiding set of principles.

Although humanity has always been faced with war, famine, excesses of religion, illiteracy, sickness and social problems, it has the possibility of starting all over from scratch in our day. This is the paradox of our age. We stand on the brink of cosmocide and worldwide social upheaval. BUT we also stand on

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the threshold of a new world — of new solutions to age-old dilemmas.

Let's take a brief look at this new Garden of Eden opportunity open in our time.

Science, for example, has made great progress in discovering the knowledge of how to solve many problems. But man has all-too-often not recognized or applied right knowledge. Where he has applied it, a dramatic reversal has often occurred.

In the area of health, sanitation regulations have wiped out many diseases. Today, we know more about the cause of heart disease than ever before. If an individual follows the advice of getting proper exercise, eating a balanced diet and following a sane lifestyle, he can avoid heart disease.

Gains in Our Social World

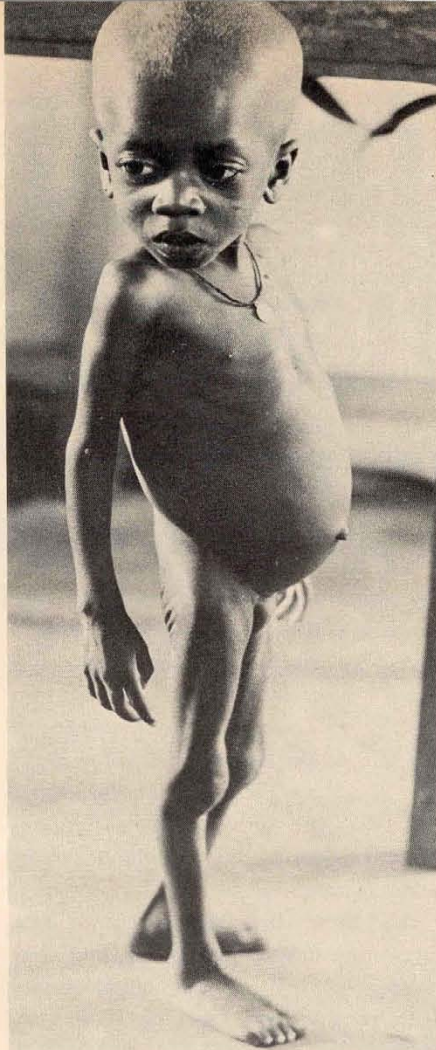
In the social field, many breakthroughs in understanding have occurred. We know, for example, a good bit about why marriages fail. Through intensive practical and theoretical study, the causes of a number of social dilemmas are available in journals, consulting agencies and mass magazines.

The individual can find help in learning how to cope with neuroses; how to develop skills leading to productive employment; how to solve personal financial problems. There are even societies devoted to studying the causes of war and the ways to peace. The United Nations, weak as it is, at least affords an opportunity for statesmen to come together and air their grievances.

We lack only one unifying factor to put all the pieces together. Only one input needs to be plugged in to send the solution throughout our world.

Perhaps we can best understand this dimension by alluding to the common radio. We can turn the radio on and tune ourselves in to a certain wavelength. On the wavelength may be a song or a broadcast which causes us to react in a certain manner.

And so it is that human beings throughout their lives are tuned in to certain wavelengths in their environment. The output of these wavelengths shapes and molds the hearers' thinking. Most human minds are cluttered



Top, Wide World; Bottom, Ambassador College

PARADOX OF OUR CENTURY — some live in abundance, while others live in squalor.

with distorted information and wrong thinking as a result of this input. Nations and groups of people also wrestle with the historical input in their social world. This often enslaves them.

That is why we need a new, fresh start — to begin again without pre-

conceived ideas, hatreds, cultural patterns. We need to recapture true values by attuning ourselves to a new knowledge station. The point is basic, but it needs further clarification.

On Stage: Dr. Jekyll and Mr. Hyde

Let's understand how humanity has been swayed by the broadcasting of its environment. We can do this by imagining the life history of two human beings.

Both knew nothing at birth. Both were sweet and innocent babies. One of these babies grew up to be a responsible member of his society, not perfect, but what one might call a decent human being.

The other learned to fear, and to hate. By age 16 he was a totally turned-off individual. He lashed out at nation, society, symbols of authority. By age 20 he had committed his first murder. He was a hardened criminal, with no hope of being rehabilitated. What made the two babies become Dr. Jekyll and Mr. Hyde counterparts? Merely the sum total of experiences which entered their

minds. In the case of the criminal, the knowledge input twisted the mind into ugly distortion.

Nations are merely the sum total of individuals. And tragically, nations often display a Hyde-like attitude. A baby born in mainland China knows nothing at birth. But it is taught to hate Americans. A generation of Americans were themselves taught to hate

Japanese. Each was a victim of his environment, of the teaching which reached his mind from birth. Each was an intellectual and emotional slave. But each assumed he possessed right knowledge.

Presently, on American television, is one of the most talked-about programs to ever air. It's called "All in the Family." Archie Bunker, the lead player, is cast in the role of a sort of Estab-

ishment bigot. But Archie is not really a bigot. He is merely ignorant; he does not know what he does not know. So is this true of most of humanity — and it lies at the cause of war, poverty, race bigotry, religious ignorance, social strife.

We, of course, must not excuse the frailty of the human mind. A common cliché clearly points out that we are, after all, our own worst enemy: "We have met the enemy and he is us."

We may know intellectually why marriages fail and what it takes to make them successful. But knowledge of itself is not sufficient. There must be will and desire to change, to use that knowledge. That is a function of the human mind.

What We Don't Know

But let's put this obvious point aside and concentrate on our environmental input. There is so much wrong "knowledge" in this world that it clouds what is right and good. Whole nations are enslaved by religious and social taboos, or by economic systems that have obviously gaping flaws.

This has clouded and distorted true knowledge, causing individuals and nations to accept and follow what can only lead to further human woe. Hitler's Germany is perhaps the most poignant example.

We still have nation-states that are swayed by the feelings of nationalism. This spirit of nationalism fills the air waves of a nation, molding the thinking of its citizens to the point of sometimes driving them to the madness of war with their neighbors. This is not inborn but learned behavior — and it is dangerous behavior.

Today we stand near the three-quarter mark of the 20th century. The grave imperfections in our world environment and in the thinking of man threaten to usher in cosmocide. On the other hand, incredible outpourings of knowledge could help map out the roads we must take to avert ultimate horror.

In fact, the very existence of the ultimate annihilation threat is forcing humanity to the knowledge that we MUST live in peace or die in war.

What is our course to peace? We

must begin afresh. We must put aside the selfish concepts of nationalism or social bigotry. We must institute in their place a Garden of Eden simplicity — to unshackle our minds from the chains of 6,000 years of human history, a history that has built a house of fears, hatreds, misknowledge. We need to recapture the way that will lead us to world peace and social harmony.

This means rejecting all that is false and literally starting all over again. We must bridge the generation gap, the religious gap, the political gap. We must reject the wrong attitudes that divide us. That is how the Twentieth Century can be bailed out. We either accomplish these aims or our survivors will have the opportunity to start anew in a world which has been pushed over the precipice to utter destruction.

Needed: A New Spirit

But how can we accomplish the mind-cleansing that humanity needs, given the realities of our world today? Who is going to slip into the minds, so to speak, of the nearly four billion human beings and re-program them? We must admit that in the current configuration of today's world, the answer to the question: How to bail out the Twentieth Century? must remain, by human standards, Mission: Impossible and Solution: Unknown. No human possesses the power to propel us from here to Pogo's Garden of Eden.

But there is hope if we are willing to accept a new and unique solution to the problem.

This article has stressed the need for a mind-scrubbing, an opportunity to toss in the cards and deal a new hand. But to deal a new hand with the same old cards is not enough. We can put together only so many card configurations from the same deck. All the existing configurations in the form of religious, social and political systems have been tried and found wanting. We need a new deck of cards which do not yet exist.

In Pogo's Garden of Eden, the God of Adam and Eve is pictured as a Great Educator. In teaching the couple, this Educator told them not to eat of the tree of the knowledge of good and evil.

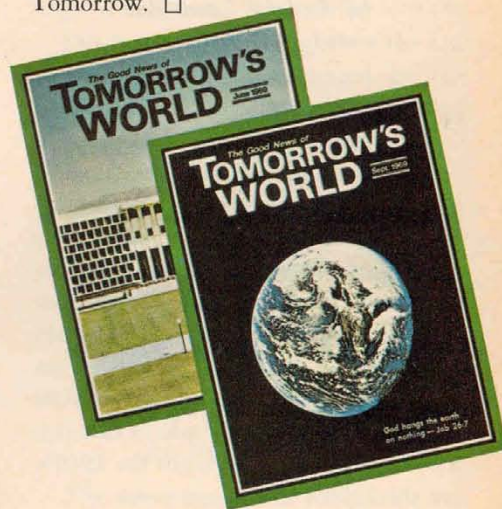
But Adam and Eve ate of that tree.

Man has also been eating of this forbidden tree, living with imperfect knowledge — a combination of good and bad guidance. Today, although we have much understanding of world and social issues, full understanding resides in no man or nation. There are only bits and pieces scattered over the world floor.

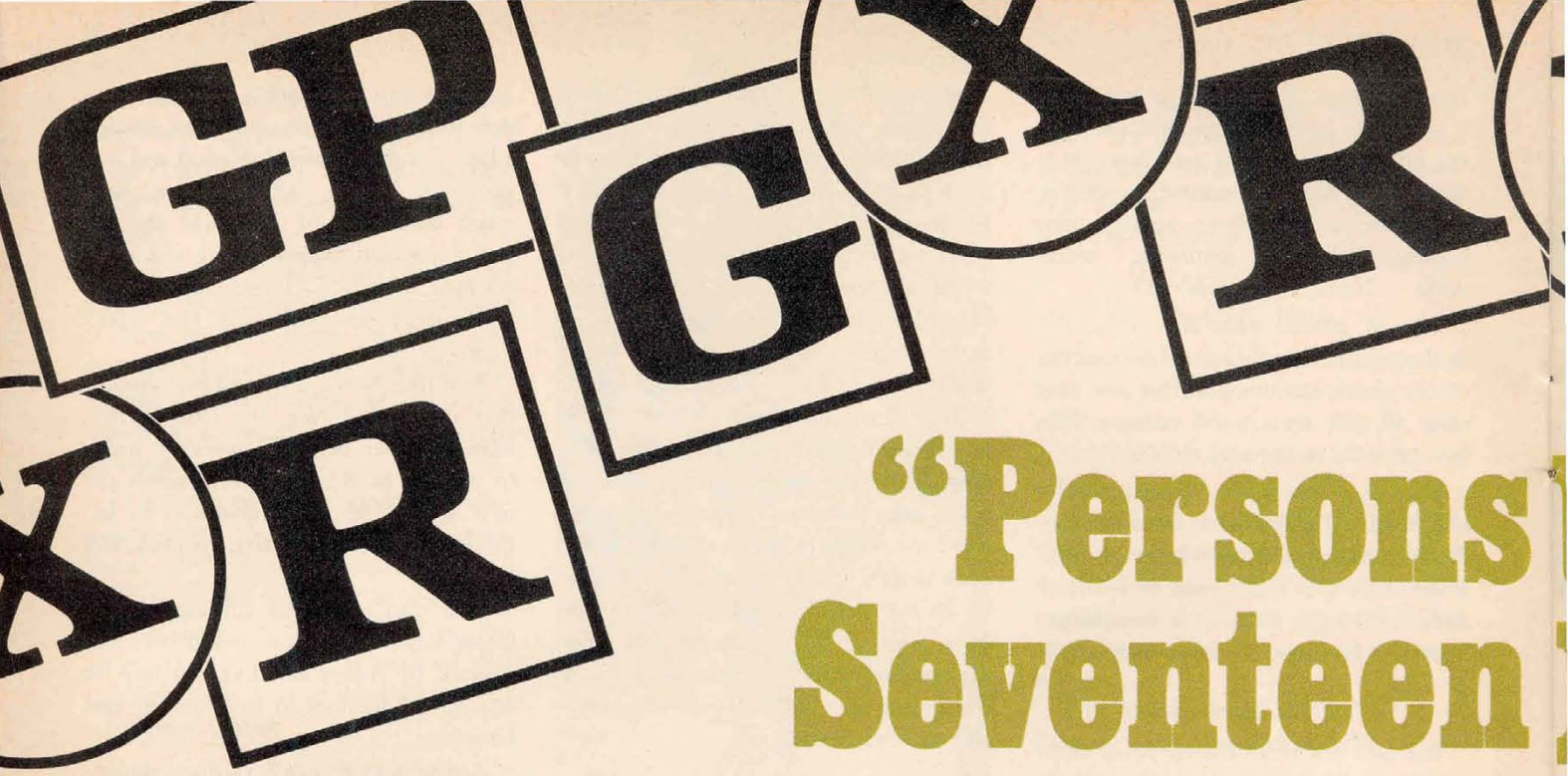
And like Adam, mankind has rejected that other vital tree, the tree of life. Man as never before desperately needs to partake of this tree. Man needs the new spirit, the new dimension to his thinking which the tree symbolically provides.

And man needs the guidance of the Great Educator (whose instruction was rejected by Adam and Eve) in how to acquire the wisdom to rule himself and humanity.

Armed with this new spiritual dimension of mind, and led by the wise and just leadership of the Great Educator, man can return to an Eden-like condition. But this time the return will be with a greater understanding of his responsibility so that he can, if he so chooses, remain untempted by the serpent's guile. Only then will man be able to bail out the Twentieth Century and usher in a wonderful World Tomorrow. □



If you would like to know what the 21st Century will really be like — and it may surprise you — then write in for a FREE year's subscription to TOMORROW'S WORLD magazine, published by Ambassador College. In the April number will be an article entitled, "THE 21st CENTURY — What It Will Be Like." See staff box, inside front cover, for address nearest you.



“Persons Seventeen”

Movie codes in the 1930's were based on the Ten Commandments. Since the new rating system evolved in 1968, there has been no guide for movie content — only a warning rating.

by Donald Schroeder
and Neil J. Colton

“**S**OPHISTICATED SEX . . . drinking scenes . . . divorce, seduction, the use of drugs were presented in film after film as symbols of the fashionable life.” The same movie critics said the film medium was portraying “false sex standards, incitement to sexual emotion, glorification of crime and criminals, and debasing brutality.”

This may sound like an indictment of today's films, but the decade of this criticism was not the 1970's nor the 1960's, but the 1920's.

The Morality Pendulum

Today's pell-mell rush to the obscene and brutal is not an unprecedented trend in American movies, though today the execution of this trend is a science in itself. The pendulum swung greatly in that direction during the Great Jazz and Flapper Era after World War I. It was an age of new ideas about freedom

and sex. It had its short skirts, Charleston, drugs and speakeasies.

From the beginning of silent flicks at the turn of the century to today's multi-million dollar spectaculars, there have been attempts to exploit and captivate audiences with baser attractions. With the ebb and flow of public morality came waves of criticism and attempts at movie content regulations.

Early in the century, public alarm caused state and local laws to be passed censoring or outlawing certain films exploiting violence or lewd behavior in movie arcades or nickelodeons. There was a confusing lack of uniformity and effectiveness. Many movie-makers, sensing the strong probability of government interference and control, decided they had better devise some means of regulating themselves. In 1927, because of the added introduction of sound in movies, a list of “Don'ts” and “Be Carefuls” was subscribed to voluntarily by some of the bigger movie producers, but it was tacitly ignored.

Then in 1929 the Great Depression struck.

The Foundation of the 1930 Code

Jack Vizzard, in his book, *See No Evil*, describes a mood of guilt felt by many — as if the American nation was being punished by a Supreme Power for its excesses.

The forces of religious influence had already proven they could pack a terrific wallop and make a film a financial disaster by boycott.

This led producers to the unifying principles upon which to write a set of guidelines for movie productions. “Creating a systematic code did not involve matters of theology, concerning which there are differences among religions of the world. . . . The moral principles observed in drafting the Code were based on the *Ten Commandments*. For that reason, the Code . . . was universally accepted by all members of the Western Religions” (*The Hay's Office*, by Raymond Moley, p. 71).

Even this code was slow to take effect, until 1934, when the Catholic Legion of Decency was formed to review and rate films and present the threat of boycott by its massive church membership.

The Code, of course, never really became effective because individuals differed in their idea as to what constituted a breaking of the Ten Commandments.

The Code did give movie censors a powerful influence through a production seal. Without the seal, the majority of movie theaters (most of which at the time were owned by movie companies) would not show the film. A penalty of \$25,000 was levied on any subscribing member who tried



The 1968 guide to motion picture viewing. G: All ages admitted, general audiences. GP: All ages admitted, parental guidance suggested. R: Restricted, under 17 requires accompanying parent or adult guardian, proof of age required. X: No one under 17 admitted, proof of age required.

Under Not Admitted"

to show a film without the seal.

Scenes violating the Code either had to be cut or altered to get a seal of approval. As always, there was pressure by movie makers to stretch the Code out of its original intent. But as a whole, the early administrators were men of principle and character. Most held to the line of the Code.

Then post-World War II prosperity hit with its resulting craze for pleasure and escapism. Church attendance statistics mushroomed in a world overshadowed by the new threat of the Bomb. But a growing spirit of indifference crept over vast segments of the Christian-professing society. Religion was increasingly criticized for its growing irrelevancy, vagueness and lack of influence on society.

Many producers, trying to get around the Code guidelines, began employing the reasoning that if two people "loved" each other outside of wedlock, it was not *adultery* (one of the Ten Commandments), but something else.

The Code Becomes Meaningless

By the Sixties, television had weaned away vast segments of the movie audience. Producers found themselves beset with financial problems. Court rulings on freedom of sexual expression in literature increased strong pressures to allow complete freedom of film content.

Then foreign sexploitation films hit the nation in independent theaters and people flocked to them to taste the Forbidden Fruit. (Ironically, the European countries which produced these films had devised means of keeping their young children away from these clearly unsuitable films, while the same films were fully exposed to American children from coast to coast.)

U.S. movie makers of the early 1960's crash-produced more explicit films and got a special S.M.A. (Suggested for Mature Audiences) label so they could be shown. Soon S.M.A. ratings were so prolific, the Code was becoming rapidly circumvented.

Revisions in the Code were made periodically. In 1956, prohibitions against narcotics, prostitution and miscegenation were rescinded. Five years later the Code was amended again to allow homosexuality and other sexual aberrations to be portrayed, provided they were "treated with care, discretion, and restraint." In 1966, the Code was simplified to ten brief paragraphs (see *Censorship of the Movies*, by Richard S. Randall, pp. 201-2). This revision permitted a further relaxation of two prohibitions of the older code — nudity and profanity.

New movies with more explicit themes won further concessions from beleaguered movie censors. Concessions,

like eating potato chips, grew to be addictive. Once producers started with one breakthrough they couldn't stop. The cracks in the moral dam became wider and wider. Even the religious censorship boards were giving more liberalized ratings to movies formerly censored outright. Growing numbers of church members were no longer paying strict attention to church rating systems.

The inevitable came. In 1968 the old censorship code was scrapped by the Code leadership. Movie makers could now produce anything they wanted. Responsibility was passed to the public for what they wanted to see. In the Code's place, in November, 1968, came the subjective rating system we have today. Its purpose was to provide a cautionary guideline for parents about movie content that might be harmful to children.

An Imperfect Code

The administrators of the present rating system, the Code and Rating Administration (CARA) of the Motion Picture Association of America (MPAA) will be the first to admit the present system is far from perfect or satisfactory to everyone.

According to Dr. Aaron Stern, head of the CARA since July 1971, "The Code attempts to describe movies according to the values and beliefs of



Max Sennett



Paramount Productions, Inc.



© Feiner/Roach

FROM A DEGREE OF CONTROL . . .

1. The 1910's — Silent Slapstick — the Keystone Kops. 2. The 1920's — Sublimated Sex; postwar romance and permissiveness. 3. The 1930's — Laurel and Hardy — humor to escape the pangs of depression. 4. The 1940's — "Gone With the Wind" — prudery exhibited by the national flap caused by the word "damn." 5. The 1950's — "The Moon is Blue" — was suggested for mature audiences only due to the use of words such as virgin, seduce, and pregnant. 6. The 1960's — The first half of the decade was an extension of the 1950's desire for simplicity in a spectacle — with Mary Poppins.

. . . "TO ANYTHING GOES"

7. "Lolita" (1962) — Adultery and illicit love introduced. 8. "Who's Afraid of Virginia Woolf?" (1966) — First use of profanity and blatant cursing in a major movie. 9. "Bonnie and Clyde" (1967) — First use of graphic violence and slow-motion killing. 10. "The Fox" (1968) — Lesbianism introduced into the movies. 11. "Midnight Cowboy" (1969) — First "X"-rated film to win the Best Picture Oscar, featured male prostitution. 12. CLOCKWORK ORANGE (1971) — The "ultimate" combination: ultra-violence, perverted sex, and demonism. What next?

MGM/Seven Arts, Prod.

this country. We don't lead the country, we reflect it."

What the movies are *reflecting* about American tastes, then, is the real problem. While only 20 or 30 movies out of the 1500 rated have come under severe criticism for their ratings, scenes generally more common to the "R" movies have been creeping into general audience ("G" and "GP") films, if handled less explicitly or with what the committee considered better taste. Movie-goers gradually accepted these formerly taboo scenes, and now no longer find them particularly offensive.

What most Americans may have considered "shocking" just three years ago is now accepted with not so much as a blush or a blink. Since our moral standards change gradually, we don't realize how much difference a few years have made. In 1965 a swear word was considered shocking, but in 1970, an X-rated movie (*Midnight Cowboy*) was awarded the "Best Picture of the Year" Oscar.

Warner Bros.

Violence and the Bizarre

Last fall, a "GP" rated movie called *Willard* was outgrossing *Love Story* by leaps and bounds in some areas. *Willard* is a rather bizarre account of a frustrated young man who trains an army of rats to attack and tear apart his overbearing boss. The rats comply with voracious fury. Meanwhile, young impressionables are heartily cheering the rats onward from the balcony.

Another GP-rated film opens with a lone woman in an isolated house who is brutally raped by a stranger with a stocking over his face. The rape scene is filled with the woman's screams as the intruder rips off her clothes. Meanwhile the children "unaccompanied by parent or guardian" passively absorb the violence.

There are no absolutely clear definitions for movie raters about what is *always* right or *always* wrong in films.

Warner Bros.





MGM



United Artists, Corp.



Walt Disney Prod.

Movie ratings today follow subjective classifications, rather than the specific guidelines as in the older code. There are no clear boundary lines between each rating gradation.

There is now *no formal set of restrictions on movie content*. Almost *anything* can be shown in a theatre today — the only stipulation is to protect those under 17 from those “anythings.” Any major restraints — or lack of them — are now largely governed by the economic considerations of the movie-makers themselves.

In spite of the restriction on audience admission, legitimate producers usually submit to the current classifications. In general, movie producers try to earn the “GP” or “R” rating, while including as many borderline “special attraction” scenes as possible as a form of audience “insurance” for their own investments. Such borderline films as these must

take more caution in presenting scenes of sex, violence, or deviant behavior. But what is “too much” explicit sex, violence, or bad language, will always be subject to argument and debate. “R”- and “X”-rated films have smaller audiences, but are still more profitable than “G” movies because of their relatively smaller budgets and higher profit ratios.

A Guide for Parents

Much of the confusion in the rating system stems from the double standard accepted generally by the bulk of the populace and movie-makers. It is expressed in the belief that adults should have the freedom to see whatever they want, but that younger children should have supervision and guidance when films containing sexually explicit scenes

or deviant behavior are involved.

Dr. Stern points out that the ratings do not represent a judgment of the moral or social values of movies. What is “undesirable” for either children or adults is subject to vast differences of opinion and interpretation. Various social authorities claim there is no absolute proof of harm for either children or adults, while others claim nearly all movies are harmful to nearly all people. The ratings are a feeble attempt by the movie industry to claim some “moral” responsibility, yet the ratings permit complete freedom for movie producers.

The MPAA knows all parents will not agree with the rating given a film “because parents are human and have their own ideas about what is ‘right’ for



Claridge Pictures, Inc.



United Artists



Warner Bros.

The Old Movie Code: Based on the TEN COMMANDMENTS

FOLLOWING are excerpts taken from the Motion Picture Production Code adopted by The Association of Motion Picture Producers, Inc. (California), and The Motion Picture Association of America, Inc. (New York), in March, 1930.

Mankind has always recognized the importance of entertainment and its value in rebuilding the bodies and souls of human beings. But it has always recognized that entertainment can be of a character either HELPFUL or HARMFUL to the human race, and in consequence has clearly distinguished between:

- a. Entertainment which tends to improve the race, or at least to recreate and rebuild human beings with the realities of life; and
- b. Entertainment which tends to degrade human beings, or to lower their standards of life and living.

Hence the MORAL IMPORTANCE of entertainment is something which has been universally recognized. It enters intimately into the lives of men and women and affects them closely; it occupies their minds and affections during leisure hours; and ultimately touches the whole of their lives. A man may be judged by his standard of entertainment as easily as by the standard of his work.

So correct entertainment raises the whole standard of a nation.

Wrong entertainment lowers the whole living conditions and moral ideals of a race. . . .

The motion picture, because of its importance as entertainment and because of the trust placed in it by the peoples of the world, has special MORAL OBLIGATIONS. . . .

• No picture shall be produced which will lower the moral standards of those who see it. Hence the sympathy of the audience should never be thrown to the side of crime, wrong-doing, evil or sin. . . .

• Correct standards of life shall, as far as possible, be presented.

A wide knowledge of life and of living is made possible through the film. When right standards are consistently presented, the motion picture exercises the most powerful influences. It builds character, develops right ideals, inculcates correct principles, and all this in attractive story form.

If motion pictures consistently hold up for admiration high types of characters and present stories that will affect lives for the better, they can become the most powerful natural force for the improvement of mankind.

Law, natural or human, shall not be ridiculed, nor shall sympathy be created for its violation. . . .

• CRIMES AGAINST THE LAW

These shall never be presented in such a way as to throw sympathy with the crime as against law and justice or to inspire others with a desire for imitation. . . .

• SEX

The sanctity of the institution of marriage and the home shall be upheld. . . .

(Following sections prescribed principles to judge matters concerning: III. vulgarity, IV. obscenity, V. profanity, VI. costume, VII. dances, VIII. religion, IX. bedroom scenes, X. the flag, and special regulations on history, prominent people, brutality, etc.)

"Because the rating board is composed of human beings operating in a dimly, gauzily marked, subjective area where there are no immutable formulas and where opinions vary widely, they will make errors from time to time. But then who among us is so divinely gifted that he is possessed of that ultimate wisdom that reveals what is truly right and plainly wrong? We do the best we can, knowing we will err, and understanding that one parent will find our judgments accurate and another will declare them to be a false promise."

Valenti clearly points out the reason why the present Code is as it is. Movie-makers and movie-goers alike have accepted *no* clearly defined guide as to what is right and wrong.

What Guide Can We Use?

What can we use as a standard to give us this "ultimate wisdom" to help us decide what constitutes a constructive movie? In the 1930's the Code at least claimed to follow the Ten Commandments. We ask: Why not follow that code today?

Is there anyone who disagrees with: "Thou shalt not kill" or "Thou shalt not steal" or "Thou shalt not covet thy neighbor's house, nor thy neighbor's wife"? Is anyone against the ninth commandment: "Thou shalt not bear false witness against thy neighbor"?

Perhaps we can best understand the importance of these laws if we apply them to ourselves. We do not want our neighbor to covet our property or wife; we do not want to be lied to; we do not want to have our property stolen; we do not want our families murdered.

Can anyone question the wisdom of these laws which, if kept, would so carefully protect us?

Let's take the Ten Commandments one step further. If it is good NOT to kill, steal, hate, commit adultery, is it healthy for humans to vicariously experience these acts through motion pictures? If it is wrong for children to see the contents of an "R" or "X" movie, is it not wrong for an *adult* to see the same?

In an age with no moral guides, with confusion as to what is or is not harmful, we need some standard to guide us. Using the Ten Commandments as a guide for our movie viewing once again would put us back on the road to sanity in motion pictures. □

their children." Another MPAA publication explains further, "These ratings are applied for a public with a broad spectrum of attitudes, beliefs and hang-ups. It would be impossible for any system, however well-administered, to please everyone . . . and be correct for children."

Jack Valenti, president of the MPAA, made the following statement concerning the underlying philosophy of the present rating system:

"The voluntary film rating system has but one objective: to *inform parents about the contents of a movie*. No more, or less. The rating board makes no attempt to define what pictures will be harmful to children, because we don't know and neither does anyone in the social or medical sciences know with certainty. There is simply no verifiable scientific evidence that gives proof of such harm. Thus, the ratings, in the absence of substantive proof of harm, try to tell parents about the content of a film, and the parents then must make the decisions about the youngster's movie-going. . . .

what you can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

● Recognizing a Potential School Dropout

The proverbial school "dropout" can be easily identified and treated as early as the kindergarten level, and definitely by the third grade in most cases.

This finding, by Dr. Early C. Kelly, Professor of Education at Wayne State University (Michigan), was accompanied by a description of the five most common signs of a potential dropout. In the "classic case," the child is:

1. Behind the class in academic achievement.
2. Slow to recognize abstract concepts.
3. Over-age for his grade, that is, past age 8 by the third grade.
4. From a "culturally deprived" home.
5. Out of school an excessive amount of time. This is not just due to truancy, but also due to excessive illness, embarrassment, lack of suitable clothing, or parents who openly berate school, or don't care.

If your child falls into any or all of these five categories, there are positive steps you can take which will prevent such a tragedy from occurring. The major key is sincere parental concern, encouragement and support of school teachings.

A parent should begin by making every possible effort to increase his own educational level if it is deficient. This positive example should then be supplemented by the reading of more books, magazines, and newspapers and discussing them with your children.

Encourage your child to ask questions — and answer them! This helps your child to grasp abstract concepts, learn relevant facts, and build a better vocabulary. Answers such as "Go away, I'm busy," or "Be quiet," will keep a child on the road toward dropping out.

If a parent has done everything possible and the child is still falling behind, curricular adjustment at school may help. Talk to the child's teacher for advice. But remember, curriculum changes do not fully "compensate for environmental restrictions in infancy and early childhood." Much of the cause and prevention of dropouts lies solely with the parents.

● Teen-agers and Smoking

In the last five years, millions of adults have quit smoking. In 1966, 52 percent of the adult population smoked cigarettes, according to the National Clearinghouse for Smoking and Health, but by the end of 1970, the percentage of adult smokers had dipped significantly to 42 percent.

Yet teen-age smoking rose dramatically during the same period.

Nine out of ten teen-agers will readily admit that smoking is hazardous to health, but surveys show that they think smoking is only hazardous sometime in the vague future, but not today. They feel they can smoke during the fun years of youth, then quit later before health dangers set in.

This kind of reasoning is faulty and dangerous. The greatest health risk among smokers today is among those who started young, but couldn't quit. Habits of youth are strong and are often more deeply entrenched than habits begun later in life.

"Kicking" a firmly-entrenched habit formed in youth can become a major ordeal. Ex-drug addicts at Synanon, a rehabilitation center based in Santa Monica, California, have openly admitted that giving up *smoking* was even harder than giving up heroin, barbiturates, methadone or alcohol.

"I've never seen such human torture or experienced such anguish as I saw this year watching people give up smoking," said Synanon founder and president, Charles Dederich. "In my opinion it causes a deeper dependency on a gut level for more people than any other drug." Many youths take up smoking, along with liquor, because it is one of the "legal drugs," unlike marijuana or the harder drugs. Obviously this is dangerous thinking.

If you smoke, should you switch to cigars and pipes?

The Surgeon General of the United States warned that pipe and cigar smokers are 3 to 7 times more likely to develop cancer of the throat than those who avoid smoking of any kind. Pipe smokers are particularly susceptible to lip cancer, he reported.

The conclusions are obvious. If you are a young person who is toying with the idea of smoking, don't! If you have already started, write for our free booklet, *You Can Quit Smoking!* It gives positive advice on how you can quit smoking.

● Plant a Vegetable Garden Now?

Perhaps a vegetable garden in your back yard is the furthest thing from your mind right now. But now is the time to be reading about successful gardens, planning your garden and placing seed orders. Now is the time to lay down a step-by-step guide for the next six months of planting, tending, cultivating, and harvesting of delicious vegetables for your family and friends.

The reasons why you will find a vegetable garden of value are many:

1. *Taste and Nutrition.* Freshly picked, ripe and ready-to-eat, home-grown vegetables can be much more tasty and nutritious than market produce, which is usually picked un-

ripe, sprayed, processed, and unnaturally ripened. Many children (and adults) don't care to eat vegetables because they haven't tasted the delicious fresh garden variety.

2. *Budget Gourmet Foods.* Many tasty, nutritious vegetables and herbs are hard to come by in the market, yet are easily grown at home — shallots, marjoram, finger-length carrots, and many others.

3. *Savings.* Besides your own hard labor and the cost of tools, a year's supply of vegetables for your entire family and friends will cost around \$5 in seed and \$1 in fertilizer. One man fed his family, completely filled a 14-cu. ft. freezer, besides loading a shelf with jars of homemade pickles, for only \$6.55 in seed. For less than a dollar for seed and fertilizer, the same man grew 30 large, tasty muskmellons, that would cost from 75¢ to \$1.50 *each* (up to \$45 total) on the market.

4. *Family togetherness.* Rather than being a tedious chore, the work becomes the most enjoyable part of a vegetable garden. It brings the family together in a project, it provides a relaxing change of pace for Dad each night after work and before sunset, and it's a tremendous teaching tool for the children.

Next month, this column will discuss the proper location and preparation for your garden plot. Future columns will carry you through to harvest time and preparation for *next* winter.

● Be Careful With Hexachlorophene Products

The Food and Drug Administration says hospital nurseries and mothers, who for 22 years have been bathing new-born babies with hexachlorophene skin cleaners, should switch back to plain old soap and water.

The FDA announced last December 6 that new studies indicate the chemical hexachlorophene enters the bloodstream of infants, and has been shown to cause brain damage in laboratory animals. Other studies question its effectiveness as a germ fighter, the agency said. Companies have been given six months to prove its effectiveness as a germ killer.

The long-range effect of the hundreds of other hexachlorophene products, including the relatively new feminine hygiene deodorant sprays, remains in doubt. Some physicians claim the sprays cause skin irritation. "Further studies will be necessary to determine the ultimate usefulness of hexachlorophene preparations," the FDA told doctors.

In the meantime, until such studies are made, and until the six months period of grace elapses in June, you would be wise to steer clear of hexachlorophene products.

Check the contents label of any such cleaning, bathing, or deodorizing product for hexachlorophene. As the FDA said, why not use "good old soap and water"?

● Automobiles and Emotions Don't Mix

The "nut behind the wheel" is still the main cause of automobile accidents. Despite all noble efforts at driver education, safer roads, and better cars, the *human being* is still finding a way to kill himself and others with his automobile.

The latest evidence of human-caused accidents is reported by the fall 1971 *Family Safety* magazine. Their article, entitled "Hang On to Your Emotions," revealed that emotional stress was prevalent in 80 percent of all accident fatalities studied. "More than half of those killed," the article continued, "had had a serious interpersonal conflict in the 24 hours immediately prior to the accident."

The typical stress-induced accident develops from a family argument. The future accident victim escapes the violent family squabble by angrily screeching his "car-bomb" out of the driveway toward "nowhere in particular." The fatality-to-be then drives too fast, runs stop signs or red lights, and generally uses the automobile to express his feelings of rage and rejection.

An obvious warning would be: DON'T drive your car while angry. Don't argue heatedly with your family; solve your conflicts by reasoned communication. Otherwise, take a *WALK*, not a drive. If arguing while driving, pull over to a safe parking spot and talk it out. Don't allow children to argue or fight in your car.

● Should You Buy a Small Car?

Most small-car buyers consider only the *economic* factor when purchasing an automobile. Others think of the benefits in terms of more parking spaces or less pollution. Very few, however, consider the all-important factor of collision safety.

A collision between a small foreign car and a standardized American car is two or three times more likely to kill or injure those in the smaller car. The ratio increases four to six times when one considers the larger cars like the Lincoln, Cadillac, or Imperial.

The following figures, released in 1970 by the U. S. Department of Transportation, show the percentage of drivers killed or seriously injured per 100 collisions in various brands of automobiles.

Compacts: Austin Healey (12%), Triumph (11.8%), Renault, MG, and Volkswagen (10%). Compare these percentages with those of the larger models. Station wagons (4%), Cadillac (3.3%), Imperial, Chrysler and Buick (3.9%), middle-range cars (4½%), and the "low-cost-three" (5½%).

Another study examined over 270,000 traffic accidents in one state between 1966 and 1968. Again, the driver who was most likely to die or be injured was the driver of a popular import family bus. American-built compact cars, in the Transportation Department study cited above, were found to be much safer: Dodge (4%), Ford (6%), Plymouth (6.6%), Chevrolet (7.6%), and American (8.2%).

These safety factors are certainly as important (or more so) than the economic considerations when buying an automobile. Of course, those with limited driving needs should not necessarily invest in a large car, and those with limited finances may have no choice.

People who already own compact cars or intend to buy a smaller car should be particularly cautious while driving. Take no unnecessary chances, and above all, observe traffic safety laws and rules.

TELEVISION LOG

Garner Ted Armstrong

NEW STATIONS:

KMIR-TV — Palm Springs, Calif. — Channel 26, 5 p.m. Sat.

— U. S. STATIONS —

KFDA-TV — Amarillo, Tex., — Channel 10, 1:30 p.m. Sat.
KERO-TV — Bakersfield, Calif. — Channel 23, 5:30 p.m. Sun.
KVOS-TV — Bellingham, Wash. — Channel 12, 3:30 p.m. Sat.
WGR-TV — Buffalo, N. Y. — Channel 2, 12 noon Sun.
WCCB-TV — Charlotte, N. C. — Channel 18, 12:30 p.m. Sun.
KFDW-TV — Clovis, N. Mex. — Channel 12, 1:30 p.m. Sun.
KDIN-TV — Des Moines, Ia. — Channel 11, 12 noon Mon.-Thur., 7:30 p.m. Fri.
KJEO — Fresno, Calif. — Channel 47, 10:30 p.m. Sat.
WNCT-TV — Greenville, N.C. — Channel 9, 10:30 p.m. Sun.
KHBV — Henderson, Nev. — Channel 5, 6:30 p.m. Sun.
KHAW-TV — Hilo, Hawaii — Channel 11, 1:30 p.m. Sun.
KHON-TV — Honolulu, Hawaii — Channel 2, 12 noon Sun.
KIIN-TV — Iowa City — Channel 12, 12 noon Mon.-Thur., 7:30 p.m. Fri.
WJHL-TV — Johnson City, Tenn. — Channel 11, 10:30 p.m. Tues.
KTLA — Los Angeles — Channel 5, 10:30 p.m. Sun.
KWHY-TV — Los Angeles — Channel 22, 8 p.m. Sat.
KSEL-TV — Lubbock, Texas — Channel 28, 12 noon Sun.
KMID-TV — Midland, Texas — Channel 2, 4:30 p.m. Sat.
WTCN-TV — Minneapolis — Channel 11, 9 p.m. Sun.
WSIX-TV — Nashville, Tenn. — Channel 8, 7:30 a.m. Sun.
WDSU-TV — New Orleans, La. — Channel 6, 4 p.m. Sun.
KCND-TV — Pembina, N. Dak. — Channel 12, 5 p.m. Sun.
WPTZ-TV — Plattsburg, N.Y. — Channel 5, 1:30 p.m. Sun.
KOIN-TV — Portland, Ore. — Channel 6, 3:30 p.m. Sun.
WAVY-TV — Portsmouth, Va. — Channel 10, 12:30 p.m. Sun.

KSL-TV — Salt Lake City — Channel 5, 1:30 p.m. Sat.

KFDO-TV — Sayre, Okla. — Channel 8, 1:30 p.m. Sun.

WSBT-TV — South Bend, Ind. — Channel 22, 3:30 p.m. Sat.

KHQ-TV — Spokane, Wash. — Channel 6, 9:30 a.m. Sun.

CJCB-TV — Sydney, N.S. — Channel 4, 6:30 p.m. Sat.

KTNT-TV — Tacoma, Wash. — Channel 11, 10:30 p.m. Sun.

WCTV — Tallahassee, Fla. — Channel 6, 11:45 a.m. Sun.

KTAL-TV — Texarkana-Shreveport — Channel 6, 1 p.m. Sat.

KGUN-TV — Tucson, Ariz. — Channel 9, 12:30 p.m. Sun.

KLTV — Tyler, Texas — Channel 7, 5 p.m. Mon., 10:30 p.m. Sun.

KAIL-TV — Wailuku, Hawaii — Channel 7, 1:30 p.m. Sun.

WMAL-TV — Washington, D.C. — Channel 7, 2 p.m. Sun.

KARD-TV — Wichita, Kans. — Channel 3, 3:30 p.m. Sat.

WBRE-TV — Wilkes-Barre, Pa. — Channel 28, 6 p.m. Sat.

— CANADIAN STATIONS —

KVOS-TV — Bellingham, Wash. — Channel 12, 3:30 p.m. Sat.

WGR-TV — Buffalo, N.Y. — Channel 2, 12 Noon Sun.

CJSS-TV — Cornwall, Ont. — Channel 8, 9:30 a.m. Sun.

CKSO-TV — Elliot Lake, Ont. — Channel 3, 1 p.m. Sat.

CHCH-TV — Hamilton, Ont. — Channel 11, 11:30 a.m. Sun.

CKWS-TV — Kingston, Ont. — Channel 11, 12 noon Sat.

CFCF-TV — Montreal, Que. — Channel 12, 3 p.m. Sun.

CJOH-TV — Ottawa, Ont. — Channel 13, 11:30 a.m. Sun.

CJTV-TV — Port Renfrew, B. C. — Channel 11, 11:30 a.m. Sat.

KCND-TV — Pembina, N. D. — Channel 12, 5 p.m. Sun.

CKMI-TV — Quebec City, Que. — Channel 5, 7:30 p.m. Tues.

CKCK-TV — Regina, Sask. — Channel 2, 12 noon Sun.

KHQ-TV — Spokane, Wash. — Channel 6, 10 a.m. Sun.

CKSO-TV — Sudbury, Ont. — Channel 5, 10:30 a.m. Sun.

CKUP-TV — Ucluelet, B.C. — Channel 6, 11:30 a.m. Sat.

CKLW-TV — Windsor, Ont. — Channel 9, 1 p.m. Sun.

CJAY-TV — Winnipeg, Man. — Channel 7, 4 p.m. Sun.

CFQC-TV NETWORK — 12 noon Sun.
 Saskatoon, Sask. — Channel 8.
 Stranraer, Sask. — Channel 3.

CFCN-TV NETWORK — 3 p.m. Sun.

Calgary, Alta. — Channel 4.
 Hand Hills, Alta. — Channel 12.
 Banff, Alta. — Channel 8.
 Brooks, Alta. — Channel 9.
 Lake Louise, Alta. — Channel 6.
 Lethbridge, Alta. — Channel 13.
 Drumheller, Alta. — Channel 10.
 Kimberley, B. C. — Channel 3.
 Columbia Valley, B. C. — Channel 6.
 Jubilee Mt., B. C. — Channel 8.

CFRN-TV NETWORK — 10 a.m. Sun.

Whitecourt, Alta. — Channel 12.
 Ashmont, Alta. — Channel 12.

CHAN-TV NETWORK — 10:30 a.m. Sun.

Bowen Island, B.C. — Channel 3.
 Brackendale, B.C. — Channel 3.
 Burnaby, B.C. — Channel 8.
 Chilliwack, B.C. — Channel 11.
 Courtenay, B.C. — Channel 13.
 Squamish, B.C. — Channel 7.
 Vancouver, B.C. — Channel 8.
 Kamloops, B.C. — Channel 6.
 Vernon, B.C. — Channel 12.
 Kelowna, B.C. — Channel 5.
 Penticton, B.C. — Channel 10.

CHEK-TV NETWORK — 10:30 a.m. Sun.

Holberg, B.C. — Channel 4.
 Kokish, B.C. — Channel 9.
 Newcastle Ridge, B.C. — Channel 7.
 Nimpkish, B.C. — Channel 6.
 Port Alice, B.C. — Channel 2.
 Port Hardy, B.C. — Channel 3.
 Sointula, B.C. — Channel 5.
 Vancouver, B.C. — Channel 6.
 Victoria, B.C. — Channel 6.
 Woss, B.C. — Channel 3.

CHSJ-TV NETWORK — 2:30 p.m. Sat.

Saint John/Fredericton, N.B. — Channel 4.
 Edmundston, N.B. — Channel 6.
 Moncton, N.B. — Channel 7.

CJCH-TV NETWORK — 12 noon Sun.

Annapolis Valley, N.S. — Channel 10.
 Caledonia, N.S. — Channel 6.

CJON-TV NETWORK — 1 p.m. Sun.

St. John's Nfld. — Channel 6.
 Argentia, Nfld. — Channel 3.
 Bona Vista, Nfld. — Channel 6.
 Central, Nfld. — Channel 4.
 St. Albans, Nfld. — Channel 13.
 Grand Bank, Nfld. — Channel 10.
 Corner Brook, Nfld. — Channel 10.

CKBI-TV NETWORK — 4 p.m. Sat.

Prince Albert, Sask. — Channel 5.
 Alticane, Sask. — Channel 10.
 North Battleford, Sask. — Channel 7.
 Nipawin, Sask. — Channel 2.
 Greenwater, Sask. — Channel 4.
 Big River, Sask. — Channel 9.

RADIO LOG

The WORLD TOMORROW

— heard daily on more than 300 stations worldwide. A thought-provoking broadcast bringing you the real meaning of today's world news — with advance news of the WORLD TOMORROW!

U. S. STATIONS

— East —

REGIONAL STATIONS

- WOR** — New York — 710 kc., 11:30 p.m. Sun.
WHN — New York — 1050 kc., 11:30 p.m. Sun.
WHAM — Rochester, N. Y. — 1180 kc., 11:30 p.m. Mon.-Fri., 10 a.m. Sun.
WWVA — Wheeling, W. Va. — 1170 kc., 98.7 FM, 5 a.m. and 8:30 p.m. Mon.-Fri., 10:30 a.m., 8:30 & 11:30 p.m. Sun.
WRKO — Boston — 680 kc., 6:30 a.m. Sun. (WROR 98.5 FM, 6:30 a.m. Sun.)
WBAL — Baltimore — 1090 kc., 8:30 a.m. Sun.
WRVA — Richmond, Va. — 1140 kc., 10 p.m. daily.
WPTF — Raleigh, N. C. — 680 kc., 1:30 & 10:30 p.m. Mon.-Sat., 9:30 a.m. Sun.
WBT — Charlotte, N. C. — 1110 kc., 11:05 p.m. Sun.

LOCAL-AREA STATIONS

- WOKO** — Albany, N. Y. — 1460 kc., 6:30 p.m. daily.
WSAN — Allentown, Pa. — 1470 kc., 8:30 a.m. Mon.-Sat., 8:30 p.m. Sun.
WGLI — Babylon, N. Y. — 1290 kc., 6 p.m. daily.
WBMD — Baltimore — 750 kc., 12:30 p.m. daily.
WLBZ — Bangor, Me. — 620 kc., 6:30 p.m. Mon.-Sat., 7:30 p.m. Sun.
WRYT — Boston — 950 kc., 6 a.m. Mon.-Fri., 12:30 p.m. Mon.-Sat., 12 noon Sun.
WZAP — Bristol, Va. — 690 kc., 12:30 p.m. daily.
WWOL — Buffalo, N. Y. — 1120 kc., 4:05 p.m. Sat., 10 a.m. Sun.
WCHS — Charleston, W. Va. — 580 kc., 7:00 p.m. daily.
WACE — Chicopee, Mass. — 730 kc., 12 noon daily.

*Asterisk indicates new station.

- WFNC** — Fayetteville, N. C. — 940 kc., 98.1 FM, 1 p.m. daily.
WHP — Harrisburg, Pa. — 580 kc., 7:30 p.m. daily.
WMCS — Machias, Maine — 1400 kc., 8 a.m. Sun.
WFEA — Manchester, N. H. — 1370 kc., 5:30 a.m. Mon.-Sat., 7 a.m. Sun.
WPAQ — Mount Airy, N. C. — 740 kc., 6:05 p.m. Sun.-Fri., 4:05 p.m. Sat.
WVOX — New Rochelle, N. Y. — 1460 kc., 93.5 FM, 6:30 a.m. Mon.-Sat., 8 a.m. Sun.
WEVD — New York — 1330 kc., 97.9 FM, 10 p.m. daily.
WMCA — New York — 570 kc., 1 p.m. Mon.-Sat.
WBNX — New York — 1380 kc., 9:15 a.m. Sun. (in Spanish).
WHLR — Niagara Falls, N. Y. — 1270 kc., 98.5 FM, 12:30 p.m. Mon.-Sat., 1:30 p.m. Sun.
WRCP — Philadelphia — 1540 kc., 12 noon Mon.-Sat., 3:30 p.m. Sun.
WPIT — Pittsburgh — 730 kc., 101.5 FM, 12 noon Mon.-Fri., 1:30 p.m. Sat., 11 a.m. Sun.
WEDO — Pittsburgh — 810 kc., 7:30 a.m. Mon.-Sat.
WCSH — Portland, Me. — 970 kc., 6:30 p.m. Mon.-Fri., 7:30 p.m. Sat., Sun.
WJAR — Providence, R. I. — 920 kc., 8:30 p.m. daily.
WTVR — Richmond, Va. — 1380 kc., 7 p.m. daily.
WWNH — Rochester, N. H. — 930 kc., 9 p.m. Mon.-Sat., 9 a.m. Sun.
WSCR — Scranton, Pa. — 1320 kc., 6:30 p.m. Mon.-Sat., 12:30 p.m. Sun.
WIBX — Utica, N. Y. — 950 kc., 6:30 p.m. Mon.-Sat., 8:30 p.m. Sun.
WDEV — Waterbury, Vt. — 550 kc., 6:30 p.m. Mon.-Sat., 8 p.m. Sun.
WBRE — Wilkes-Barre, Pa. — 1340 kc., 98.5 FM, 12:30 p.m. daily.

— Central —

REGIONAL STATIONS

- WCKY** — Cincinnati — 1530 kc., 5 a.m. Mon.-Fri., 5:30 a.m. Sat., 12 midnight Tues.-Sun., 7, 9:30 p.m. Sun.
WLW — Cincinnati — 700 kc., 7 a.m. and 11 p.m. Sun.
WJJD — Chicago — 1160 kc., 11 a.m. Sun.
WISN — Milwaukee, Wis. — 1130 kc., 10 p.m. Mon.-Fri., 9 a.m. & 10:30 p.m. Sun., 97.3 FM, 11 p.m. daily.
KSTP — Minneapolis-St. Paul — 1500 kc., 5 a.m. Mon.-Sat., 11:30 p.m. Sun.
KXEL — Waterloo — 1540 kc., 9:30 p.m. Mon.-Sat., 8 p.m. Sun., 105.7 FM, 11:30 a.m. Sun.
KRVN — Lexington, Nebr. — 880 kc., 2 p.m. Mon.-Fri., after game Sat., 10:30 a.m. Sun.
KXEN — St. Louis — 1010 kc., 7:15 a.m. & 12 noon Mon.-Sat., 10:30 a.m. & 4 p.m. Sun.

LOCAL-AREA STATIONS

- WSLR** — Akron, Ohio — 1350 kc., 8 p.m. daily.

- WBCK** — Battle Creek, Mich. — 930 kc., 7 p.m. Mon.-Fri., 12:30 p.m. Sat., Sun.
WBCM — Bay City, Mich. — 1440 kc., 6:30 p.m. daily.
KFVS — Cape Girardeau, Mo. — 960 kc., 7 a.m. Mon.-Sat., 9:15 a.m. & 7:30 p.m. Sun.
WMT — Cedar Rapids — 600 kc., 11:30 a.m. Sun.
WEAW — Chicago — 1330 kc., 8 a.m. & 12:15 p.m. Mon.-Sat., 9:30 a.m. Sun. (105.1 FM, 7 a.m. Mon.-Sat., 8 p.m. Sun.)
WCLU — Cincinnati — 1320 kc., 12 noon daily & 7 a.m. Sun.
WERE — Cleveland — 1300 kc., 10:30 p.m. daily.
KGGF — Coffeyville, Kans. — 690 kc., 6 p.m. daily.
KXXX — Colby, Kans. — 790 kc., 8:30 a.m. Mon.-Sat., 11:30 a.m. Sun.
WBNS — Columbus, Ohio — 1460 kc., 8:30 p.m. daily.
WITY — Danville, Ill. — 980 kc., 7 p.m. daily.
WOC — Davenport, Ia. — 1420 kc., 103.7 FM, 10 p.m. daily.
KWKY — Des Moines, Iowa — 1150 kc., 12:30 p.m., 9:30 p.m. daily.
WEBC — Duluth, Minn. — 560 kc., 6:30 p.m. daily.
WDBC — Escanaba, Mich. — 680 kc., 6 a.m. Mon.-Sat., 10:30 a.m. Sun.
WGBF — Evansville, Ind. — 1280 kc., 6:05 p.m. Mon.-Sat., 9:30 a.m. Sun.
KFGO — Fargo, N. Dak. — 790 kc., 7 p.m. Mon.-Fri., 7:10 p.m. Sat. & Sun.
WKMF — Flint, Mich. — 1470 kc., 7 p.m. & 2:30 a.m. daily.
KUPK — Garden City, Kans. — 1050 kc., 97.3 FM, 12:30 p.m. Mon.-Sat., 12:30 p.m. Sun.
WWCA — Gary, Ind. — 1270 kc., 7 p.m. Mon.-Sat., 4 p.m. Sun.
KMMJ — Grand Island, Nebr. — 750 kc., 4 p.m. daily.
WNFL — Green Bay — 1440 kc., 6:30 p.m. Mon.-Sat., 5 p.m. Sun.
WJOB — Hammond, Ind. — 1230 kc., 6:30 p.m. daily.
WIBC — Indianapolis — 1070 kc., 10:30 p.m. Sun.
WJPD — Ishpeming, Mich. — 1240 kc., 6:30 p.m. daily.
KLIK — Jefferson City, Mo. — 950 kc., 1 p.m. daily.
WJOL — Joliet, Ill. — 1340 kc., 9:30 p.m. daily.
KUDL — Kansas City, Mo. — 1380 kc., 5:40 a.m. Mon.-Sat., 1 a.m. & 8:30 a.m. Sun.
KMBZ — Kansas City, Mo. — 980 kc., 10:05 p.m. daily.
WAKO — Lawrenceville, Ill. — 103.1 FM, 9 p.m. Sun.
WIBA — Madison, Wis. — 1310 kc., 7:05 p.m. Mon.-Fri., 6:05 p.m. Sat., Sun.

(Continued on next page)

WBRJ — Marietta, Ohio — 910 kc., 12:30 p.m. daily.
KGLO — Mason City, Ia. — 1300 kc., 6:30 p.m. Mon.-Sat., 7:30 p.m. Sun.
WYLO — Milwaukee, Wis. — 540 kc., 8:30 a.m. Mon.-Sat., 10 a.m. Sun.
KQRS — Minneapolis — 1440 kc., 8:30 p.m. daily.
KBEA — Mission, Kans. — 1480 kc., 7 p.m. daily.
KLNG — Omaha, Nebr. — 1490 kc., 7:30 p.m. daily.
WXCL — Peoria, Ill. — 1350 kc., 7:05 p.m. daily.
KFEQ — St. Joseph, Mo. — 680 kc., 7 p.m. daily.
KSOO — Sioux Falls, S. Dak. — 1140 kc., 6:45 p.m. daily.
WSBT — South Bend — 960 kc., 9:06 p.m. Mon.-Sat., 9 p.m. Sun.
WCOW — Sparta, Wis. — 1290 kc., 6:30 a.m. Mon.-Sat., 10 a.m. Sun.
KWTO — Springfield, Mo. — 560 kc., 6:30 p.m. daily.
WSPD — Toledo, Ohio — 1370 kc., 7 p.m. daily.
WIBW — Topeka, Kans. — 580 kc., 9:30 p.m. Mon.-Sat., 9 a.m. Sun.
KCII — Washington, Iowa — 1380 kc., 10 a.m. Sun.
WSAU — Wausau, Wis. — 550 kc., 7 p.m. daily.
KFH — Wichita, Kans. — 1330 kc., 7 p.m. Mon.-Sat., 9:30 a.m. Sun.
WNAX — Yankton, S. Dak. — 570 kc., 7:30 p.m. daily.
WFMJ — Youngstown, Ohio — 1390 kc., 6:30 p.m. Mon.-Fri., 11:30 a.m. Sat., Sun.

— South —

REGIONAL STATIONS

WLAC — Nashville — 1510 kc., 5 a.m. Mon.-Sat., 7 p.m. daily, 6:30 a.m. Sun.
WSM — Nashville — 650 kc., 9 p.m. Sun.
KRLD — Dallas — 1080 kc., 5 a.m. & 11 p.m. daily, (92.5 FM 5 a.m. daily).
KTRH — Houston — 740 kc., 7:30 p.m. Sun.-Fri.
WOAI — San Antonio — 1200 kc., 5 a.m. Mon.-Sat., 10:05 p.m. Sun.
KWKH — Shreveport — 1130 kc., 1 p.m. & 9:30 p.m. Mon.-Fri., 11:30 a.m. & 11:30 p.m. Sat., 10:30 a.m. & 9:30 p.m. Sun.
WNOE — New Orleans — 1060 kc., 9:30 a.m. Sun.
WWL — New Orleans — 870 kc., 8:30 p.m. Mon.-Sat.
KAAY — Little Rock — 1090 kc., 5:15 a.m., 7:30 p.m. Mon.-Sat., 9:30 a.m., 7:30 p.m. Sun.
WGUN — Atlanta — 1010 kc., 11 a.m. Mon.-Sat., 4 p.m. Sun.
WAPI — Birmingham — 1070 kc., 8:30 a.m. Sun.
WMOO — Mobile — 1550 kc., 7 a.m. Mon.-Sat., 10:30 a.m. Sun.
WINQ — Tampa — 1010 kc., 7 a.m. daily.
KRMG — Tulsa — 740 kc., 10 a.m. Sun.
XEG — Monterrey, México — 1050 kc., 8:30 p.m. daily (CST)
XESM — México, D. F. — 1470 kc., 9 a.m. Sun.

LOCAL-AREA STATIONS

KNIT — Abilene, Tex. — 1280 kc., 8:15 p.m. Mon.-Sat., 8 a.m. Sun.
KGNC — Amarillo — 710 kc., 7 p.m. daily.
KTBC — Austin — 590 kc., 5:30 a.m. Mon.-Sat., 9:30 a.m. Sun.
KLVI — Beaumont, Tex. — 560 kc., 6:30 p.m. daily.
WBRC — Birmingham — 960 kc., 7:30 p.m. daily.
WFVL — Camden, Tenn. — 1220 kc., 2 p.m. Sun.
KMIL — Cameron, Tex. — 1330 kc., 12:30 p.m. Mon.-Sat., 8:45 a.m. Sun.
WCSC — Charleston, S. C. — 1390 kc., 7:15 p.m. Mon.-Sat., 6:30 p.m. Sun.
WDEF — Chattanooga — 1370 kc., 92.3 FM, 7:30 p.m. daily.
KCTX — Childress, Tex. — 1510 kc., 11:30 a.m. Mon.-Fri., 12:15 p.m. Sat., 2 p.m. Sun.
KCTA — Corpus Christi, Tex. — 1030 kc., 12:30 p.m. Mon.-Fri., 4:30 p.m. Sat., 2 p.m. Sun.
WFAA — Dallas — 570 kc., 11:30 p.m. Mon.-Sat.
WAAX — Gadsden, Ala. — 570 kc., 12:30 p.m. Mon.-Sat., 12 noon Sun.
KEES — Gladewater, Tex. — 1430 kc., 12 noon daily.
KBHS — Hot Springs, Ark. — 590 kc., 12:30 p.m., 96.7 FM, 6:30 p.m. daily.
WBIX — Jacksonville, Fla. — 1010 kc., 12:30 p.m. daily.
WKSC — Kershaw, S. C. — 1300 kc., 1:15 p.m. Sun.
WFIV — Kissimmee, Fla. — 1080 kc., 7:30 a.m. Mon.-Sat., 12:30 p.m. Sun.
WKXV — Knoxville — 900 kc., 12 noon daily.
WLAP — Lexington, Ky. — 630 kc., 7 p.m. Mon.-Sat., 10:30 a.m. Sun.
KFYO — Lubbock, Tex. — 790 kc., 11:30 a.m. Mon.-Sat., 4:30 p.m. Sun.
KWAM — Memphis — 990 kc., 11 a.m. Mon.-Sat., 10 a.m. Sun.
WHBQ — Memphis — 560 kc., 9 a.m. Sun.
WGBS — Miami — 710 kc., 9 a.m. Sun.
WFAB — Miami — 990 kc., 9 a.m. Sun. (in Spanish).
KWEL — Midland, Tex. — 1600 kc., 5:15 p.m. daily.
WCOV — Montgomery — 1170 kc., 6:30 p.m. daily.
WVOG — New Orleans, La. — 600 kc., 12:15 p.m. Mon.-Fri., 12 noon Sat., 1:30 p.m. Sun.
KBYE — Oklahoma City — 890 kc., 12:30 p.m. Mon.-Sat., 10:30 a.m. Sun.
WKYX — Paducah, Ky. — 570 kc., 12:30 p.m. daily.
KGRO — Pampa, Tex., 1230 kc., 7 p.m. daily.
KTLU — Rusk, Tex. — 1580 kc., 1 p.m. Sun.
KMAC — San Antonio — 630 kc., 7:15 a.m. Mon.-Sat., 9 a.m. Sun.
WEAS — Savannah, Ga. — 900 kc., 12 noon daily.
WMEN — Tallahassee — 1330 kc., 8:30 a.m. Mon.-Sat., 10:30 a.m. Sun.
WFLA — Tampa — 970 kc., 7:05 p.m. daily.

KFMJ — Tulsa — 1050 kc., 12 noon daily.
KTBB — Tyler, Tex. — 600 kc., 12 noon daily.
KWFT — Wichita Falls, Tex. — 620 kc., 8:30 a.m. Mon.-Sat., 4:30 p.m. Sun.
KSIW — Woodward, Okla. — 1450 kc., 1 p.m. daily.

— Mountain States —
 REGIONAL STATIONS

KOA — Denver — 850 kc., 9:30 a.m. Sun.
KSWs — Roswell, N. Mex. — 1020 kc., 6:30 a.m. daily.
KSL — Salt Lake City — 1160 kc., 5:30 a.m., 11:15 p.m. daily.
XELO — Ciudad Juárez, México — 800 kc., 8 p.m. daily. (MST)

LOCAL-AREA STATIONS

KGGM — Albuquerque — 610 kc., 6:30 p.m. daily.
KIDO — Boise, Idaho — 630 kc., 7:05 p.m. daily.
KTWO — Casper, Wyo. — 1030 kc., 6:05 p.m. daily.
KLZ — Denver — 560 kc., 106.7 FM, 7:15 p.m. daily.
KCLS — Flagstaff, Ariz. — 600 kc., 12:30 p.m. daily.
KREX — Grand Junction, Colo. — 1100 kc., 8 p.m. daily.
KMON — Great Falls, Mont. — 560 kc., 6:30 p.m. Mon.-Sat., 8 p.m. Sun.
KOFI — Kalispell, Mont. — 1180 kc., 6:30 p.m. daily.
KASA — Phoenix — 1540 kc., 12:30 p.m. daily.
KSEI — Pocatello, Idaho — 930 kc., 8 p.m. daily.
KBET — Reno — 1340 kc., 6:30 p.m. daily.
KMOR — Salt Lake City — 1230 kc., 12:15 p.m. daily.
KTUC — Tucson — 1400 kc., 8 p.m. daily.
KTFI — Twin Falls, Idaho — 1270 kc., 7:05 p.m. daily.

— West Coast —
 REGIONAL STATIONS

KIRO — Seattle — 710 kc., 10:30 p.m. Mon.-Fri., 5:30 a.m. Mon.-Sat.
KRAK — Sacramento — 1140 kc., 9 p.m. daily.
KFAX — San Francisco — 1100 kc., 12:30 p.m. Mon.-Sat., 10:30 a.m. Sun.
KGBS — Los Angeles — 1020 kc., 97.0 FM, 6 a.m. Mon.-Sat., 10 a.m. Sun.
KFI — Los Angeles — 640 kc., 9 p.m. Sun.

LOCAL-AREA STATIONS

KARI — Bellingham, Wash. — 550 kc., 6:30 p.m. daily.
KICO — Calexico, Calif. — 1490 kc., 7:15 a.m. Sun.
KCHJ — Delano, Calif. — 1010 kc., 7:30 a.m. daily.

(Continued on next page)

KFRE — Fresno — 940 kc., 9 p.m. Mon.-Sat., 10 a.m. Sun.
CKGF — Grand Forks, B. C. — 1340 kc., 7:30 p.m. daily.
KAGO — Klamath Falls, Ore. — 1150 kc., 6:30 p.m. daily.
KKLM — La Mesa, Calif., — 91.5 FM, 10 a.m., 6 p.m., 10:30 p.m. daily.
KFOX — Long Beach — 1280 kc., 9 p.m. Mon.-Sat., 9:30 p.m. Sun.
KLAC — Los Angeles — 570 kc., 8:30 a.m. Sun.
KYJC — Medford, Ore. — 1230 kc., 6:30 p.m. daily.
KONA — Pasco, Wash. — 610 kc., 7 p.m. daily.
KEX — Portland — 1190 kc., 9 a.m. Sun.
KLIQ — Portland — 1290 kc., 92.3 FM, 7:30 a.m. Mon.-Sat., 1 p.m. Sun.
KWJJ — Portland — 1080 kc., 8 p.m. Mon.-Sat., 10 p.m. Sun.
KGAY — Salem, Ore. — 1430 kc., 6:30 a.m. Mon.-Sat., 9 a.m. Sun.
KTOM — Salinas, Calif. — 1380 kc., 7 p.m. daily.
KACE — San Bernardino-Riverside — 1570 kc., 9:30 a.m. Sun.
KCKC — San Bernardino — 1350 kc., 11 p.m. daily.
KMEN — San Bernardino — 1290 kc., 6 a.m. Sun.
KOGO — San Diego — 600 kc., 8:30 p.m. Sun.
KKHI — San Francisco — 1550 kc., 6 a.m. Mon.-Sat., 8 a.m. Sun.
KFRC — San Francisco — 610 kc., 106.1 FM, 7 a.m. Sun.
KVEC — San Luis Obispo, Calif. — 920 kc., 7 p.m. daily.
KBLE — Seattle — 1050 kc., 12 noon daily.
KTW — Seattle — 1250 kc., 102.5 FM, 7:15 a.m. Mon.-Sat., 10 a.m. Sun.
KVI — Seattle — 570 kc., 8 a.m. Sun.
KHQ — Spokane — 590 kc., 7:05 p.m. daily.
KMO — Tacoma, Wash. — 1360 kc., 8:30 p.m. daily.
KGRB — W. Covina, Calif. — 900 kc., 12 noon Mon.-Sat., 9 a.m. Sun.
KMWX — Yakima, Wash. — 1460 kc., 6:30 p.m. daily.

— Alaska & Hawaii —

KFQD — Anchorage, Alaska — 750 kc., 7:30 p.m. daily.
KFRB — Fairbanks — 900 kc., 6 p.m. daily.
KNDI — Honolulu, Hawaii — 1270 kc., 6 a.m., 6 p.m. daily.
KORL — Honolulu, Hawaii — 650 kc., 7 p.m. daily.

CANADA

CJNR — Blind River, Ont. — 730 kc., 6:30 p.m. daily.
CKPC — Brantford, Ont. — 1380 kc., 6:30 p.m. daily.
CFCN — Calgary, Alta. — 1060 kc., 9 p.m. Sun.-Fri., 8:30 p.m. Sat.
CFCW — Camrose, Alta. — 790 kc., 8:30 p.m. Mon.-Sat., 2:30 p.m. Sun.

CKDM — Dauphin, Man. — 730 kc., 6:30 p.m. daily.
CKNR — Elliot Lake, Ont. — 1340 kc., 6:30 p.m. daily.
CKGF — Grand Forks, B. C. — 1340 kc., 7:30 p.m. daily.
CJCH — Halifax, N. S. — 920 kc., 10:25 p.m. Mon.-Sat., 10 p.m. Sun.
CFJC — Kamloops, B. C. — 910 kc., 10:30 p.m. daily.
CKOV — Kelowna, B. C. — 630 kc., 10:30 p.m. Mon.-Fri., 7:30 p.m. Sat., Sun.
CKWS — Kingston, Ont. — 960 kc., 8:30 p.m. Mon.-Fri., 9:30 p.m. Sun.
CKTK — Kitimat, B. C. — 1230 kc., 7:30 p.m. daily.
CHYR — Leamington, Ont. — 5:30 a.m. daily at 730 kc., 6:30 p.m. daily at 710 kc.
CFMB — Montreal, Que. — 1410 kc., 6:30 a.m. Mon.-Sat., 1:30 p.m. Sun.
CFCH — North Bay, Ont. — 600 kc., 8:30 p.m. Mon.-Fri., 7 a.m. Sun.
CKOO — Osoyoos, B. C. — 1240 kc., 7:30 p.m. daily.
CKOY — Ottawa, Ont. — 1310 kc., 5:30 a.m. Mon.-Sat.
CKYL — Peace River, Alta. — 610 kc., 6 a.m. Mon.-Sat., 7:30 p.m. Sun.
CKOK — Penticton, B. C. — 800 kc., 7:30 p.m. daily.
CHEX — Peterborough, Ont. — 980 kc., 8:30 p.m. Mon.-Fri., 10:30 p.m. Sat.
CKBI — Prince Albert, Sask. — 900 kc., 7:30 p.m. Mon.-Fri., 8 p.m. Sat., 2 p.m. Sun.
CHTK — Prince Rupert, B. C. — 560 kc., 7:30 p.m. daily.
CKRM — Regina, Sask. — 980 kc., 8:30 p.m. daily.
CFBC — St. John, N. B. — 930 kc., 98.9 FM, 8:30 p.m. daily.
VOCM — St. John's, Nfld. — 590 kc., 6:30 p.m. daily.
CHLO — St. Thomas, Ont. — 1570 kc., 6 a.m. Mon.-Sat., 2:30 p.m. Sun.
CFQC — Saskatoon, Sask. — 600 kc., 8:30 p.m. daily.
CKCY — Sault Ste. Marie, Ont. — 920 kc., 6:30 p.m. daily.
CJET — Smiths Falls, Ont. — 630 kc., 7:30 p.m. Mon.-Thurs. & Sat., 8 p.m. Fri., 10:30 a.m. Sun.
CFTK — Terrace, B. C. — 590 kc., 7:30 p.m. daily.
CJLX — Thunder Bay, Ont. — 800 kc., 7:30 p.m. Mon.-Sat., 6:25 p.m. Sun.
CJIB — Vernon, B. C. — 940 kc., 10:30 p.m. Mon.-Fri., 7:30 p.m. Sat., Sun.
CJVI — Victoria, B. C. — 900 kc., 8:30 p.m. Sun.-Fri.
CKY — Winnipeg, Man. — 580 kc., 5:30 a.m. Mon.-Sat., 7 a.m. Sun.
CJGX — Yorkton, Sask. — 940 kc., 6:30 p.m. daily.

In French —

CKBL — Matane, Que. — 1250 kc., 10:45 a.m. Sat., Sun.
CFMB — Montreal — 1410 kc., 5 p.m. Sat., Sun.
CJSA — Ste. Agathe des Monts, Que. — 1230 kc., 6:30 p.m. Mon., Wed., Fri.

In Italian —

CFMB — Montreal — 1410 kc., 8:15 p.m. Sat.
CHIN — Toronto — 1540 kc., 4:15 p.m. Sat.

EUROPE

In English —

MANX RADIO — 188 m. (1594 kc.) medium wave, 10:30 a.m., 7:30 p.m. Mon.-Sat., 2:45, 7:45 p.m. Sun.; 89 & 91 mc. VHF 7:30 p.m. Mon.-Sat., 7:45 p.m. Sun.

In Spanish —

RADIO CLUB PORTUGAL — Porto, Portugal — 383M, 782 kc., 10:30 p.m. Sat.
CASCASA RADIO MIRAMAR — Barcelona, Spain — 6:45 a.m. Mon., 12 midnight Fri. & Sat.

ASIA

— Guam —

RADIO GUAM — KUAM — 610 kc., 6 p.m. Sun.

— Okinawa —

RADIO OKINAWA — KSBK — 880 kc., 12:06 p.m. Sun.

CARIBBEAN AND LATIN AMERICA

In English —

RADIO BARBADOS — Pine Hill, Barbados — 900 kc., 9:30 a.m. Mon.-Fri., 11 a.m. Sat. 10:30 a.m. Sun.
BARBADOS REDIFFUSION — Bridgetown, Barbados — 10:20 a.m. Mon.-Fri., 9:30 a.m. Sat. & Sun.
ZFB 1 — RADIO BERMUDA — 960 kc., 1:30 p.m. daily.
GUYANA BROADCASTING SERVICE — Georgetown — 560 kc., 11 p.m. daily (except 10:05 p.m. Wed & Sat.).
JAMAICA BROADCASTING — Kingston — 560 kc., 12 midnight daily.
Mandeville — 620 kc., 12 midnight daily.
Montego Bay — 700 kc., 12 midnight daily.
Port Maria (Port Galina) — 750 kc., 12 midnight daily.
RADIO GUARDIAN — Trinidad — 10 p.m. Mon.-Sat., 6:15 p.m. Sun.
RADIO ANTILLES — Montserrat, W. I. — 930 kc., 6:30 p.m. daily.

In French —

4VBM — Port-au-Prince, Haiti — 1430 kc., 7:45 p.m. Wed.
4VGM — Port-au-Prince, Haiti — 6165 kc., 7:45 p.m. Wed.
RADIO ANTILLES — Montserrat, W. I. — 930 kc., 8:45 p.m. Mon., Thurs., Sat.
RADIO CARAIBES — St. Lucia, W. I. — 840 kc., 6:30 a.m. Mon.-Fri.

For a complete worldwide Radio Log write the Editor.

Why the vast difference between animal brain and HUMAN MIND?

by Robert L. Kuhn

PART II

In the January issue, and now in February, we analyze the similarities and differences between the *mental activities* of humans and animals. We ask: Does human *thought* differ from animal *brain* in *kind* (qualitatively) or in *degree* (quantitatively)?

In the March and April issues, we will analyze the similarities and differences between the *physiological brains* of humans and animals. We will ask: Does the *human brain* differ from *animal brain* in *kind* (qualitatively) or only in *degree* (quantitatively)?

Finally, in May, we will correlate the two — mental activities and physiological brains — and begin to answer the ultimate question: What is man?

WHAT IS MAN? What is the human mind? What is the relationship between man's mental activity and his physical brain?

Is "mind" the same as "brain" — or is it something more?

We began last month by asking these all-important questions.

This month we continue our investigation of human beings and animals. We do this on two levels: 1) *mental activity*, and 2) *physiological brain*.

In these first two articles, we focus on the materialist's primary point: that the human "mind" is *not really* different from the output of animal brain.

In the *previous* article, we discussed those mental characteristics which the materialist uses to show that humans *cannot* be differentiated from animals.

In *this* article, we show how humans *can* be differentiated from animals — that indeed the human mind *is* unequivocally and irrevocably distinct from animal brain. We will answer the following question: *What mental characteristics clearly differentiate the output*

of the human mind from the output of animal brain? And we will demonstrate that these characteristics, as described in the following sections, are utterly unique to human beings and are not found in *any* animal.

We must now define and examine in detail *each* mental characteristic. We must demonstrate *why* the human mind exhibits each one of them and *why* the animal brain does *not*.

Some of the areas will overlap. Don't let that bother you. Consider each as a distinctly individual expression of the *uniqueness* of the human mind. But don't just passively agree. *Think* about it. This is serious business.

The human mind is far superior to animal brain.

But this will not be easy to prove. Because all of these mental characteristics are subject to as many interpretations as there are minds to read them. Why? Part of the difficulty is *semantics*: What do these often-repeated and much-abused words really mean? The other part of the problem

is preconceived ideas: What is the particular bias of the individual evaluator?

We are interested in *truth*. And, in truth, *man is NOT an animal*.

But *prove* it.

1. AESTHETICS

Expression of Humor

Laughter is uniquely human. Comedy has no equivalent in the animal kingdom. This is openly admitted by many evolutionary psychologists. Darwin reasoned that the smile had evolved from the animal *snarl*, ignoring the opposing meanings.

What is humor? How can it be defined? It is difficult to put into words. Yet nothing is more easily understood by every human being.

Humor necessitates the comprehension of an odd or *incongruous* situation. When we laugh, we are comparing what *did* happen with what normally *would have* happened under similar circumstances. To impute the sense of *incongruity* to such an occurrence, we must be sufficiently detached from the situation. Animals often react to unexpected events — such as a cat playing with a ball of string — and although that may be funny to the human observer, it is surely not funny to the animal. (The kitten is actually practicing catching prey. It sharpens its reflexes and perfects its skill for the unexpected twists and darts of the mouse it will later catch.)

Animal brain does not become detached enough to reflect upon any unexpected event as incongruous, and therefore cannot appreciate humor. (The laughing hyena is *not* really laughing.)

Appreciation of Beauty

Beauty, to be beauty, must be appraised on its own merits — not for any possible relationship to a future reward. A beautiful sunset, woman, painting or sonata may well be associated with sensual satisfaction — but that association is not necessary. Beauty can exist irrespective of any functional value.

Beauty cannot be beauty in its true human sense if there is some other “payoff” which is making it “beautiful.” The animal considers only the potential fulfillment of its basic drives



Wide World

THE AGONY AND THE ECSTASY — Two beauty contestants here reflect two all-too-human reactions: the pain of defeat and the exhilaration of victory.

and needs — food for its hunger, water for its thirst, etc. “Beauty” in an object or goal contributes nothing to the appeal.

The appreciation of beauty requires quiet, perceptive contemplation. Aesthetic pleasure *more* than supersedes sensory stimulation, it demands the *inhibition* of such extraneous stimuli. Could any animal ever ignore drive-satisfying stimuli — food, water, sex — to focus on a beautiful sunset?

Beauty is a whole, more than the sum of its parts — an organic unity derived from underlying order and harmony. It is an abstract integration which is privately perceived and subconsciously blended within the individual psyche. Beauty is recognized only by man.

Feeling of Ecstasy

Is the ecstasy experienced from listening to the last movement of Mahler’s Second or Beethoven’s Ninth Symphony just the evolutionary advancement of the basic animal desire to satisfy the self, or to be a bit more technical, “the sophisticated enhancement of animal drive reduction”? This is what some skeptics think.

What about the ecstatic reaction experienced by millions when the New York Mets won the 1969 World Series? Was that simply the “enjoyment” of gratifying a physical urge? Hardly.

The most “ecstasy-like” reaction in an animal occurs when a male gets excited as he senses a female in heat.

But any comparison to human ecstasy is absurd. Ecstasy, by definition, must *transcend* specific sensations and satisfactions. It is, rather, the instantaneous emotion of supreme exultation.

2. SELF-AWARENESS

Self-Consciousness

The *self-consciousness* of man may not at first seem to be very different from the *consciousness* of animals. But the difference between the *self-consciousness* of man and the *consciousness* of animals is perhaps *the most crucial* distinction between the human mind and animal brain.

We all know what consciousness involves — thought, planning, decision, action, reaction, feedback, new thought, etc. — and indeed *animals are conscious*. But *self-consciousness* is one extra step — the critical jump.

Self-consciousness is the conscious awareness of the process of being conscious.

It demands the innate ability to observe our own minds in action. It requires the awareness of “I.”

Who but man can step back and become a spectator, an inquisitor, a critic or an admirer of his own thought patterns? Who but man can watch the spectacle of his *own self* go through the machinations and manipulations of mental deliberation?

The noted psychiatrist, Erich Fromm, put it this way:

Man has intelligence, like other animals, which permits him to use thought processes for the attainment of immediate, practical aims; but man has another mental quality which the animal lacks. He is aware of himself, of his past and of his future, which is death; of his smallness and powerlessness; he is aware of others as others — as friends, enemies, or as strangers. Man transcends all other life because he is, for the first time, life aware of itself. Man is in nature, subject to its dictates and accidents, yet he transcends nature because he lacks the unawareness which makes the animal a part of nature — as one with it.

The self-conscious human mind constantly monitors itself in action — and at any moment, for any reason (even for “no” reason), it can stop or alter the action which would have been predetermined by the animal brain in the same exact circumstances. Perhaps the closest way to approximate how an animal “feels” when carrying out its thoughts and actions is the way a sleep-deprived, drugged or hypnotized human would feel when carrying out some simple physical task at the command of another person.

We continue with Theodosius Dobzhansky, a famous biologist:

Self-awareness, or conscious awareness, or mind, is by far the most important of the characteristics which make man human, and yet it also is by far the most difficult one to study scientifically. The anthropologist D. Bidney (1953) gave the best statement known to me of what this characteristic is all about, and it is best to quote him directly: “Man is a self-reflecting animal in that he alone has the ability to objectify himself, to stand apart from himself, as it were, and to consider the kind of being he is and what it is that he wants to do and to become. Other animals may be conscious of their affects and the objects perceived; *man alone is capable of reflection of self-consciousness*, of thinking of himself as an object. . . .”

The majority view is, however, that “mind” is a four-letter word which should not be uttered among well-bred scientists. This is, however, too easy a solution, which fails to solve problems too obtrusive to be ignored. No matter how eloquently somebody may argue that my self-awareness is just an illusion, I know, with an assurance greater than I have about anything else in the world, that my self-awareness is the most compelling of all realities.

Awareness of Death

Man knows that he is going to die. You know it. And I know it. That’s rather remarkable all by itself.

Death seems illogical and absurd to a rational, vibrant human being. Yet every man knows, as sure as he knows anything, that his scant few decades of self-conscious life will be followed by a cessation of that life.

Death! This stark reality is what a man realizes throughout his life — while animals remain blissfully ignorant. The difference is fundamental.

For Dobzhansky this distinction is made manifest by the way in which animals care for their dead: They don’t!

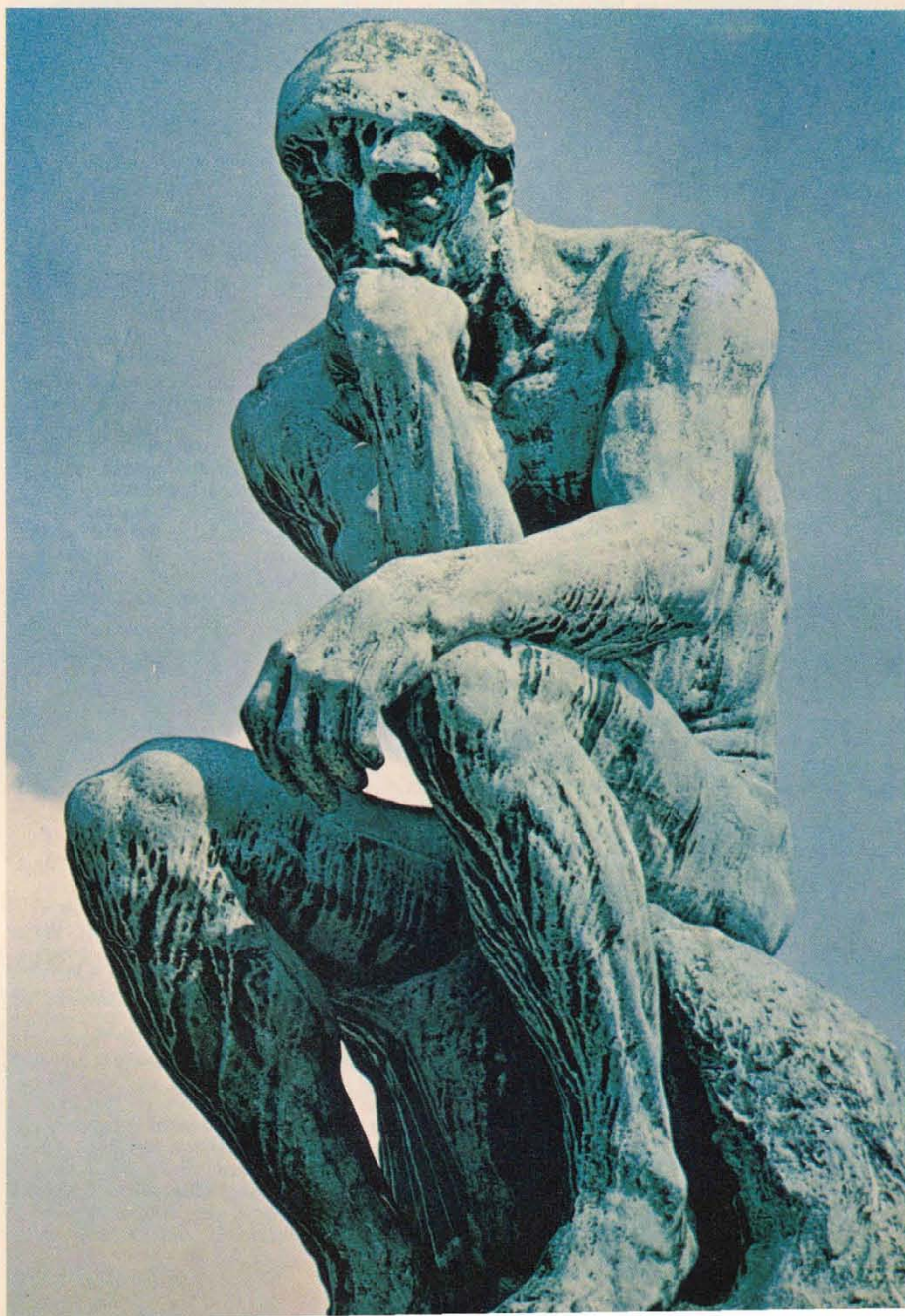
Burial of the dead is a cultural universal in mankind. The burial rituals vary widely, from interment to cremation or exposure to predators or birds of prey. No known human group does, however, simply throw out its dead without any ritual or

ceremony. *In stark contrast, no animal practices burial of dead individuals of its own species.* Ants throw the dead out of their nests together with other rubbish. Female monkeys may stubbornly carry their dead and even decomposed infants. Some animals practice cannibalism and necrophagia. None of these forms of behavior suggest burials. . . . The contrast between the human concern for the dead, and the unconcern shown by animals, is, however, *so glaring* that an explanation is called for. The explanation that suggests itself is that man, and man alone, knows that death is inevitable. . . .

Thinking in Time

As he is climbing a tree, a chimp probably “knows” that he will soon pick a banana, and that immediately thereafter he will peel it, bite it, chew it, swallow it and satisfy his hunger.

Hendrickson — Ambassador College



The chimp is thinking some minutes into the future.

But how long can an animal think into the future? Do animals think ahead to their future migrations or hibernations — or do they only react to the stimuli at the appointed time?

In either event, animal brain is still limited — it *thinks in the sphere (domain) of time only in relation to itself.*

The uniquely unrestrained human mind is totally different. It can envision the absolute certainty of an *eternity of time* — both before and after its own particular existence. This ultimate awareness may express itself in an awareness of death. But it is not limited to an involvement of the self. Economists and sociologists are visualizing the 21st century. Astronomers have calculated the number of billions of years it would take for the sun to become cold.

As the eminent ethnologist, W. H. Thorpe, states, "Man has a language which can denote and specify the past and the future far beyond his own life span." It was Dostoevski who wrote: "Man needs the unfathomable and the infinite just as much as he does the small planet which he inhabits." And what animal could ever comprehend enough about the concept of past and future epochs of time to wonder what the 17th-century philosopher, Blaise Pascal, wondered:

When I consider the short duration of my life, swallowed up in the eternity before and after, the little space which I fill and even can see, engulfed in the infinite immensity of spaces of which I am ignorant and which know me not, I am frightened and am astonished at being here rather than there; for there is no reason why here rather than there, why now rather than then. Who has put me here? By whose order and direction have this place and time been allotted to me?

Here, then, is the human mind — racing through the endless corridors of time before and beyond its own life span, wondering, speculating, searching.

3. THINKING AND COMMUNICATION

Abstract Thinking

Thorpe expressed it well:

What are the features in which man differs from the animals? . . . man can internalize relations perceived in the

external world to a vastly greater extent than the animals. In other words, man can manipulate completely abstract symbols to an extent far beyond that possible in the animal world; it's on this ability mathematics is based. I do not believe that animals will ever be able to do mathematics . . .

As far as we know for certain, no animal language, however much information is conveyed, involves the learned realization of completely general abstractions.

Connections Between Words

The great linguist, Eric H. Lenneberg, shows that humans not only understand the symbolic meaning of sounds — which animals may also do — but humans also construct and identify *the relationships between* these symbolic sounds. In other words, humans understand *sentence structure* — *syntax* — the *connection* between words.

The acquisition of words by themselves does not create the *human* language. A real language must select from the myriad computations that the human mind performs when interacting with its surroundings. Lenneberg concludes that "Whether the brain of a chimpanzee has the same or similar properties must yet be demonstrated. It is possible *but not probable.*" Suzanne Langer asked:

If we find no prototype of speech in the highest animals, and man will not say even the first word by instinct, then how did all his tribes acquire their various languages? Who began the art which now we all have to learn? And why is it not restricted to the cultured races, but possessed by every primitive family, from darkest Africa to the loneliness of the polar ice?

What about the "languages" of animals? Ernan McMullin, Chairman of the Department of Philosophy at Notre Dame, explains why they must be sharply distinguished from the languages of human beings:

In recent times, much has been made of the "languages" of honey-bees, ants, dolphins and other highly-organized animals. But several features of the "languages" mark them off sharply from the languages of man. First, they are species-specific, inherited not learnt. Their use is instinctive, not reflective. Honey-bees of one species will not be able to "follow" the language of another species, nor can they learn it. Genetic differences can even arise within species due to geographic separation; an Italian honey-bee cannot follow the cues given by a hive of German cousins. Once an Italian honey-bee, always an Italian honey-bee! The individual can in no way

modify or unlearn its "language" because of its being (so far as we can tell) entirely genetically determined, entirely instinctive in origin. Second, all of the signs used are *signals*, strictly speaking, that is, they elicit immediate action. There is no reason to attribute to them a propositional character. They are not being used to make statements about the sugar-source, but rather to serve as stimulus for an instinctive response on the part of other bees that will send them to the right place. Third, these languages are entirely limited to a single type of situation, one that is of biological significance to the species, food gathering, for example, or courtship.

Animal languages stagnate. Human languages adapt. McMullin stresses the difference:

Man does not inherit a language; he has no endowment of language-signs . . . Thus, human languages have to be learnt . . . To the child, they come extra-ordinarily easily and quickly; for the adult, it may require a great effort to acquire a new language. But just because they are not programmed into the human brain, man's languages possess a feature that more than compensates for the effort it takes to learn them. They are capable of being modified at will, to respond to new kinds of situations. There is a creative element here, an implicit demand on human creativity that is seldom recognized.

Is the spoken human language unique? Dobzhansky says yes — but then leaves us hanging as to a *reason why*:

The fascinating work of C. Hayes, who attempted to bring up a chimpanzee child by treating it as if it were a human child, is relevant here. The ape has learnt all manner of things which no other ape in the world ever did, excepting that it was unable to learn to speak. And yet its vocal capacities seemed adequate to produce all the sounds of which human language is composed.

Many social scientists are perplexed by the singular existence of the human language. S. L. Washburn, for one, cannot understand why *many* animals haven't "developed" this capacity.

But all the animals make sounds and it would seem to be so advantageous to develop a language, so it seems to me very surprising that language also has apparently only developed once . . . What human language does in its simplest form is to name something in the environment. This is precisely what monkeys' sounds and gestures do not do. They mean warning of a predator, but they can't say "lion," they can't say "hyena," they can't say "leopard." This would seem to be of supreme adaptive value. This is why I think it's so surprising that this didn't happen more often because what the animals, in fact, have

to do is quite different with these different forms of predators.

Historical Communication

Historical communication has bestowed upon man the capacity to pass on to the next generation the amplified mistakes of all past generations. Animals are severely limited in communicating from one generation to the next (because they do not have a symbolic language). However, whatever they do transmit is (at least "thought" to be) beneficial to the individual offspring (as well as to the species itself).

Man is different. He has the remarkable talent for endowing succeeding generations with the lessons of history — though generally colored with irrational bigotries and prejudices.

What living creature besides man knowingly builds upon the proven error of his predecessors, and then strives to make things worse, so that as a result, he can take pleasure in passing the whole mess on to his descendants?

Culture

The development of culture is the outgrowth of language and historical communication. The changing culture of human society is dramatically different from the stagnancy of animal society.

Not even the cleverest ape can equal a human child as an acceptor of culture... This capacity is not present in any non-human form of life, certainly on earth and almost certainly in the Cosmos. It is the basis of the uniqueness of men, and also the bond between all men, no matter how much they may differ among themselves in other respects. (Theodosius Dobzhansky)

4. FAMILY AND SOCIETY

Control of Emotion

For a human society to exist, man must exercise control over his biological emotions — and cooperate with his fellows.

... if one watches free-ranging monkeys or uses Dr. Goodall's excellent data on chimpanzees, one notes that these big male chimpanzees just go into uncontrollable rages. This is characteristic of many monkeys, too. A group of apes or monkeys doesn't sit around as people sit around for any substantial period of time. Somebody would get mad at somebody and things would go wham-o. Rage is a chemical matter, a matter of the brain, etc. as well as being triggered socially; our brains are vastly more in control of the rage reactions than is

the case in the nonhuman primates. Certainly this is related to the ability to cooperate and to plan. These abilities also, of course, are uniquely human. (S. L. Washburn)

Remember, it's *not* that human beings do not go into rages. It's just that humans can control the impulse. (If they want to.)

Family Life

Animals raise their offspring according to preset patterns — every animal, in every location, in every "family," in



Watson Ambassador College

every generation, *is*, has been, and will ever be, raised exactly the same, like the similarity of bottles of Coke coming off the assembly line.

Humans have had *real* families — as old as history itself. And humans rear their children as *they themselves* determine, and every child is utterly unique.

5. SEARCH FOR MEANING

Aspiration to Higher Levels

Many human beings are never satisfied. Some people are always striving and struggling to increase their influence over their surroundings. Whether we refer to awareness, wisdom, understanding, knowledge, influence, money, possessions, power, prestige, status, looks, sexual attraction, etc., human beings continuously aspire to augment their present level of achievement. (This does not mean that every human being will do so — but every human being does have the potential and option of doing so.)

Animals, on the other hand, strive and struggle to fulfill their basic physiological needs and drives — and that's it — that's all they want. (And this *does* mean *every* animal — animals have no option and no choice.)

I do believe that *the quality of the human spirit which is always aspiring to higher levels* and which, at its highest, expresses the ineluctable obligation to seek and know, to comprehend evermore perfectly, absolute values, *is something which far transcends anything we have reason to believe exists in the animals. Here,*

in my view, there is a dividing line indeed. (W. H. Thorpe)

Meaning in the Universe

Man's quest extends far beyond his own minuscule environment of satisfying his bodily and mental needs. Man's mind is his vehicle — and he travels every order of magnitude from the sub-atomic distances of angstroms (one ten-millionth of a millimeter) and times of nanoseconds (a billionth of a second) to the astronomical distances of light years (estimated at six trillion miles) and the cosmological times of billions of years.

What marks man off is his reach outwards to the universe as a whole, through symbolic structures of language, myth, and science. There is no evidence whatever of anything even remotely similar to this in the case of any other terrestrial being. (McMullin)

Meaning in Human Life

"The ultimate questions which man asks about himself are partly answered by the very fact of their being asked."

This statement from the chapter

"Man" in *THE GREAT IDEAS — A Synopticon of Great Books of the Western World* says it all in one short sentence. Because the ultimate question "Is the human mind unique?" is answered "unequivocally yes" by the simple fact that the question is posed at all!

Man's search for meaning operates on a wholly different order of magnitude from the compulsive drives of animals. The questions "Is there an ultimate meaning in life?," "Where is humanity going?," "Why was I born?," "What's it all about?" have inflamed every generation of human beings from time immemorial. The desire to understand "the purpose of it all" gnaws at the innermost being of every thinking person throughout his or her life.

And there is absolutely no equivalent in all of the animal kingdom. An animal can see no more than specific bits and isolated pieces of its life at any one time. In momentous contrast, a human being can not only visualize the entire scope of his own life, but he can also comprehend the whole expanse of all human life as one unified concept.

No animal asks questions about the meaning or purpose of life, because animal life cannot be doubted, it can only be embraced and enjoyed. Man is unique, certainly on earth and probably in the Cosmos, who asks such questions. (Dobzhansky)

It does not matter for the purposes of this article what answers the individual human being gives himself in response to his own crying need to attain some meaning for his own personal life. By the simple fact that this need to know exists, man has already demonstrated the transcendent uniqueness of the human mind: its knowledge and ignorance, its awareness and loneliness, its grandeur and wretchedness. "Man knows that he is wretched. He is therefore wretched, because he is so; but he is really greater because he knows it." (Pascal)

Victor Frankl developed an entire school of psychotherapy around man's search for meaning. And he refutes the claim of those who say that man's search for meaning is just a "secondary rationalization" of the instinctual drives of animals.

Man's search for meaning is a primary force in his life and not a "secondary rationalization" of instinc-

tual drives [as it would be in animals] ... There are some authors who contend that meanings and values are "nothing but defense mechanisms, reaction formations and sublimations" [again as in animals]. But as for myself, I would not be willing to live merely for the sake of my "defense mechanisms," nor would I be ready to die merely for the sake of my "reaction formations." Man, however, is able to live and even die for the sake of his ideals and values!

6. BASIC TRAITS AND NEEDS

Malleability

In contrast to animals, who are restricted by specific geographical, physiological and psychological circumstances, human beings are almost infinitely *adaptable*.

It is true indeed, that man, in contrast to the animal, shows an almost *infinite malleability*; just as he can eat almost anything, live under practically any kind of climate and adjust himself to it, there is hardly any psychic condition which he cannot endure, and under which he cannot carry on. He can live free, and as a slave. Rich and in luxury, and under conditions of half-starvation. He can live as a warrior, and peaceably; as an exploiter and robber, and as a member of a co-operating and loving fellowship. (Erich Fromm)

Out of Harmony With Nature

All animals contribute to the balance of nature. Only man, among all the creatures on earth, *disrupts* the balance of nature. The proof? Pollution and pesticides: the crisis in ecology.

Need to Work and Trade

Man rises above the animal kingdom because he *produces*. No matter how primitive the technology, all human beings *work* — every society molds and permanently changes its environment.

What animal could be called a "craftsman" — with, to quote C. W. Mills, "no ulterior motive in work other than the product being made and the process of its creation?"

Once man completes his own work, he *trades* for the products of his fellow man's work. No animal does this. The great economist and social thinker, Adam Smith, analyzed it thus:

... the propensity to truck, barter, and exchange one thing for another ... is common to all men, and to be found in no other race of animals, which seem to know neither this nor any other species of contracts... Nobody ever saw a dog make a fair and deliberate exchange of one bone for another with another dog.

Able to Be Bored

Human beings can become *bored*. Animals cannot. No animal could realize that "I'm bored." The difference is fundamental.

Animals are content when their basic bodily needs are satisfied. Few men are really content under similar circumstances. Human beings demand *variety* in their lives — *change* creates *interest*. *Animals*, on the other hand, *avoid* variety in their lives — change creates *anxiety*. (Animals, of course, do experience *variation* in their lives — but it's a *planned* variation within very structured boundaries.)

7. HIGHEST CAPACITIES AND CAPABILITIES

Moral Sense

Animals will do anything if it will benefit themselves. Humans, in contradistinction, can act in accord with a higher sense of what (they at least "think") is "Right" and "Good."

We are not presently concerned whether there is, or is not, an "Absolute Right" and/or an "Ultimate Good." Our point is that man "thinks" there is — and therefore tries, or pretends to try, to live in harmony with it. Animals don't try and don't pretend to try — they live by taking the path of least resistance.

Character

Character is totally unknown to animals. Only man can appreciate the concept of character — judgment and self-discipline — the capacity to make and stick to a difficult decision in the face of personal hardship.

What animal has ever envisioned, or will ever envision, the broad range of human characteristics from boorish to charming, vulgar to gracious, sneaky to upright, sadistic to compassionate, perverse to noble?

Free Will

Free will demands the absence of predetermined actions. Animals exhibit stereotyped instincts which operate by means of genetically preprogrammed pathways. Human beings can consciously make *any* decision at any time — even irrational ones.

What animal has ever committed suicide with even a partial realization of

what it meant? Animals have been known to sacrifice their lives for their young or to run off cliffs en masse, but these events did not involve a cognizant decision to forever cease to exist.

At the other end of the freewill spectrum is the capability for *self-control* — self-control for its *own* sake, without any other related reward being considered.

Among the uniquely human phenomena are suicide and self-sacrifice. Objectively self-sacrificial behavior is certainly not very rare among animals. For example, ants are ever ready to act as “heroes” in defense of their nests. This is, however, something quite different from human behaviors to which similar names are applied: man can choose to renounce and forfeit his life for some “cause,” or not to do so. An ant, a bird, or a monkey defending its progeny or its nest has no such freedom of choice. In other words, human altruism and self-sacrifice are products of human self-awareness, while similarly named (or, rather, mis-named) behaviors of animals are reactions to certain release stimuli. (Theodosius Dobzhansky)

Free will is a unique, human-level experience.

Capacity for Wisdom

Do animals have wisdom? The materialist would answer “yes” — and then offer the following experiment as his proof. “Animals can be conditioned to choose quinine (an unpleasant stimulus) instead of sugar water (a pleasant stimulus) after learning to associate the sugar water with a painful shock (an unpleasant reward) and the quinine with a sexually receptive female (a most pleasant reward).”

And that, to the materialist, is supposed to be rudimentary “wisdom.” But it’s actually the involuntary transference of drive-satisfying stimuli to other stimuli. Nothing more. There is no discernment of what is “Right” or “Good” or “Fair” — that capacity belongs exclusively to man.

Wisdom implicitly requires the consideration of *other people’s welfare* in the decision — without *any* surreptitious plan or ulterior motive for “kick-back welfare” to “the self.” Animals can *only* consider (what they do not even know as) “the self.” They are not concerned with any other animal’s welfare — except as it would produce a directly beneficial result for themselves. So — do animals have wisdom? No!

Obsession for Worship

The *worship* of a “higher reality” has characterized every human society. This worship has, more often than not, been irrational. But that’s irrelevant for the present purpose. It is likewise irrelevant whether the *desire* to worship has been due to heredity or environment.

The point is that animals *don’t* worship. And man does. Every known human society has been characterized by some form of worship directed toward

Higher Purposes

The word “purpose” allows for many interpretations. Animals have “purpose” in that they search for food, desire to mate, avoid bodily pain, protect their young and strive for every creature comfort. These same “purposes” in life epitomize the struggles of the human race.

But, in man, these need not be so. Animals have no choice. Human beings do.



Saritka Solomon

Man aspires to reach the stars, but will he take with him the wisdom and self-control that are needed to govern such a vast domain?

a “higher” level of existence. This does not mean that every human being in each society has “believed.” As far as the individual is concerned, the choice is open. But no choice is open for animals. Animals don’t worship.

Now an animal *does* exhibit a fervent respect for a group leader or will permanently follow its mother (the “imprinting phenomenon”). But in all cases, there exists a *tangible* object which draws the animal’s subservience.

Man, though often *using* tangible objects, looks to a higher source of power which defies investigation by the physical senses. Whether or not this “higher reality” — this non-tangible object of worship — *really* exists is presently inconsequential. It *does exist* in the human mind — and it *does not exist* in the animal brain.

Ultimate Capacity for Love

Love, properly defined, is a selfless, outgoing concern for others. Human beings have the potential — though rarely expressed — of attaining it: mercy without self-gain, compassion without guile, charity without self-righteousness.

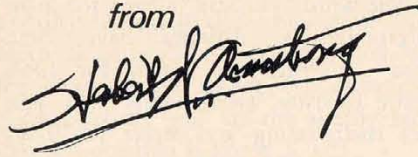
Animals are surely attracted to “things,” but this attraction is simply a self-centered craving for, and association with, their compulsive needs such as maternal instinct, sex, food, attention, etc. This is the direct *opposite* of outgoing love.

The fact that man can even comprehend the *possibility* of selfless love is remarkable in itself — and unequivocally sets us apart from the animal kingdom. □

(To be continued)

Personal

from



(Continued from page one)

of the WAY to PEACE not only between nations, but between groups and individuals. I wanted a medium to SPEAK OUT on these BASICS of life — on the purpose and real meaning of life. I wanted to show the laws and causes that lead to SUCCESS with happiness and true abundance.

For years I had pioneered in surveys to learn the thinking, attitudes, and ideas of people in all classes and at all levels. I was well aware of the unrest, the unhappiness in the world, the accelerating plunge into immorality, the beginning of the breakup of happy home and family life, the evils in this sick, sick world. I had studied and researched these conditions, I had learned the CAUSES.

And, I had back of me years of training and experience in the field of magazines and newspapers.

How To Begin?

I knew well there was a real tragic NEED for such a voice in this wilderness of misknowledge, unawareness of CAUSES — a voice unafraid to SPEAK OUT with an impact — not *against* people or groups, but with a positive voice for the COMMON GOOD — pointing THE WAY! And I wanted it to be a human-interest, family magazine, explaining life, its purpose, and what it's all about — and HOW life can be made happier! I knew well that this magazine would not make over this world — but it would help THOUSANDS.

Yes, but HOW could I get it started?

How get it published?

How gain subscribers?

HOW, on the "GIVING" principle, without anything to sell — for this non-competitive "GIVING" principle, I knew, was the only possible CAUSE that would produce the peace, happiness, abundance everyone desires!

How would I surround myself with an experienced, competent editorial staff with the knowledge of world condi-

tions, of human nature — and themselves possessing the UNDERSTANDING of the causes of evils in the world, and also understanding of the causes of happiness and peace and the desirable things we all want — but so few know THE WAY to acquire?

Just how would *you* go about starting such a magazine? And I wanted it to be a quality, high-character magazine!

Impractical idealism, you say? Altruistic wishful thinking?

Well it has been achieved!

But not immediately.

In that first flush of exciting and impulsive urge, back in 1927, I drew up a rough draft of a "dummy" magazine, portraying my concept. I even turned this over to a professional letter artist, who designed for me a professionally laid-out "dummy" PLAIN TRUTH.

I have written this history before. In the 28th anniversary number, February 1962, one decade ago, in this *Personal* page, I announced one more leap ahead. With that issue we added 8 more pages, going from 32 pages to 40 — plus cover. The *Personal* explained that this step forward had come "after 28 years of hardship, struggle, opposition, hard work and perseverance." That latest expansion brought to me, and to Mrs. Armstrong, who had labored those years by my side, "a very rewarding sense of satisfaction." And I mentioned how Mrs. Armstrong had "shared those years of hardship and diligent industry as my constant loyal helper."

That *Personal* explained that *The PLAIN TRUTH* had been stepped up to a 40-page magazine with the June 1961 issue.

Reaching One Million Circulation

Next, I have before me the *Personal* talk five years later — in the July 1967 number. We had reached a *grand plateau in number of subscribers*. The dream of MASS circulation had been reached — ONE MILLION SUBSCRIBERS — 1,000,000 copies monthly! By that time it had gone to full-color production — a *quality magazine* in every respect. And it was printed on three continents — on our own giant magazine presses!

But it didn't start out with any fan-

fare. It didn't start at all for seven years — and then the most humble "magazine" possible, with only some 250 copies!

As I have said above, the vision of one day publishing *The PLAIN TRUTH* came in 1927. There was no way to start it then. But the idea had germinated in my mind, and never left me. I had then begun working up a dummy copy of this "dream magazine," which I had produced by a professional letter-artist. I even worked out captions of articles — wrote two or three — unpublished then.

There was NO WAY to get it started — then. But there is the old saying, "where there's a will, there's a WAY!" I had the idea — the vision and the will. But THE WAY took more time — seven years!

I had learned the CAUSE of all the evils besetting this sick world. There are just two broad WAYS of life. I like to put it very simply: The way in vogue the past 6,000 years or so I call the way of "GET" — of human nature. It is the SELF-centered way. It is the way of concern solely for SELF, including, often, whatever is associated as a *part* of self or self-interest — which might include one's family, his club, social or religious group, his sports team, his country. It is the way of competition, getting the best of the other fellow, acquiring, accumulating, taking from others, lack of concern for the good or welfare of others, and a natural spirit of jealousy, envy, and at times hatred.

The other way travels in the opposite direction. You may call it the God-centered way — or the LOVE-centered way. Love in its true sense is not self-lust, but an outgoing concern for the good and welfare of others equal to one's self-concern. It is the way of helping, serving, sharing, cooperating — the attitude of patience, tolerance.

In the summer of 1933, I had held a series of lectures in and near Eugene, Oregon, on the laws of success in life, explaining this philosophy, or WAY of life. I had been invited to speak a few times on the local radio station, KORE. The response had been enthusiastic. Frank Hill, owner of Radio KORE, suggested I work out a weekly half-hour radio program. He actually volunteered

to contribute, by way of reducing the cost of time on his station below that of his own cost of operation — at \$2.50 per half hour. A dozen or so of others who had attended the lectures agreed to contribute small amounts regularly to get the program on the air.

That was the start of today's world-wide WORLD TOMORROW program, on some 500 stations around the world, seven days a week on most stations.

The program went on the air the first week in January, 1934.

PLAIN TRUTH Begins Publication

At last, the way had opened to start publication of *The PLAIN TRUTH*. But, as I said, there was emphatically no fanfare! There was still no money. I borrowed a typewriter. I bought a few mimeograph stencils of the local mimeograph agent. I cut the headlines of a mimeographed "magazine" by hand, cut the stencils on the typewriter. I borrowed the use of one of the agent's mimeographs. I had also purchased a few sheets of very inexpensive paper — less costly than regular mimeograph paper. Through the month of January, 1934, I worked on VOLUME I, Number 1 of *The PLAIN TRUTH*. I think there were printed something like 250 copies. On the radio program I had been offering to send *The PLAIN TRUTH*, free — no subscription price.

Perhaps no publication ever made so humble a beginning! But the broadcast gave me a way, at last, to acquire subscribers. But always the policy has been — each must subscribe *for himself*.

The PLAIN TRUTH survived. There were months when I could not get it out. Later we had even skipped two whole years. But the tiny "magazine" survived.

In 1947 Ambassador College was founded in Pasadena, California. It has been our means of training our own editorial staff. Continually, as the magazine struggled upward, it has been constantly improved, enlarged, expanded.

Today we offer no apologies for *The PLAIN TRUTH*. It became a respectable, real magazine in due time. It grew, and grew, and GREW!

Today its circulation is 2,100,000. We think it is the finest magazine in the

world today, and at least hundreds of thousands of subscribers agree.

The entire story of its incredible, tiny beginning and growth will be told in the revised edition of my autobiography, on which I am now working whenever I can find a few extra moments. I hope to publish a revised edition of Volume 1, which we published and offered gratis to subscribers in 1967, together with Volume 2, bringing it up to the present date — COMPLETE — I hope, in one enlarged volume.

This will not be offered in a special semiannual letter. It will have to contain more than 1,000 pages. And, frankly, I simply do not feel we can afford to offer it in a manner that would bring in from a half-million to a million requests. For we WILL NOT make any charge for it, and we WILL NOT ask for contributions, even though, if sent voluntarily, they are gratefully welcomed. But for those who feel they might be benefitted by reading of these unusual life experiences, I do not want to withhold it from a single one. It may be three months — six months — even more, before it can be ready — but I am working on it. I'll announce it to our readership when completed.

Next month I hope to take you behind the scenes and show you the highly trained organization serving you by editing and publishing and mailing out *The PLAIN TRUTH*. I think it will be an eye-opener. □

What Our READERS SAY

(Continued from inside front cover)

home and still continue to marvel at how a proper diet and regular exercise can bring about weight loss without diet pills or medication of any kind. Our obese society surely needs to be re-educated on the laws of good nutrition."

Hannah B.,
Edmonton, Alberta

"At long last, your article on 'Weight Control' in the November issue of *The PLAIN TRUTH*, has stimulated me to write. After 20 years of private practice, I can recall saying thousands of times: 'Weight loss is but a matter of debt and any diet that is effective must create a debt of less calories eaten than used.' Thousands of cases of empirical proof in our Clinic bare up these facts as your article so clearly states. You are unique in your dedication to publishing the true

facts, and for the enlightened force that has produced *The PLAIN TRUTH* publication."

Dr. John C. B.,
Montpelier, Ohio

Telling It Like It Is

"I had the opportunity to read the articles in your October PLAIN TRUTH. They were very interesting, informative and thought provoking. The article on the Gulf Area (The Persian Gulf) is an exact description of the situation as it now is in Kuwait."

M. T.,
Kuwait

"Your article on the Middle East in the November issue of *The PLAIN TRUTH* was indeed most timely. You were a step ahead of the press and furnished your readers with valuable information before radio and television sounded forth the news."

William K.,
Rockport, Mass.

"International politics has always been of interest to me and I think your analysis of the Rhodesia question [September issue] and other world events, was the best that I have ever seen."

Preston D.,
Loveland, Colorado

Yugoslavia

"Concerning 'Tito's Yugoslavia' in the November issue of *The PLAIN TRUTH*. You do not mention the forced conversion to Catholicism of Serbian Orthodox people. Nor do you mention the massacres, murders, atrocities committed against the Serbs by the Ustache. Even Hitler and Mussolini were forced to step in and stop the murder of Serbs unwilling to give up their faith."

Mary M.,
Lawrence, Mass.

"Your November article makes Tito look like an angel of God while in reality he and his followers are the worst butchers in Balkan history. Why doesn't *The PLAIN TRUTH* print the plain truth about Tito and how he and his forces of evil butchered hundreds of thousands of Croats and Slovenians, including a great number of innocent women and children, during and after World War II. The article states that some Croats went so far as to side with the Nazis who set up a puppet state of Croatia during the war, and that they were led by a group of local fascists called the Ustache. While in reality and according to reliable sources, a great majority of the Croatian people supported the independent state of Croatia which was founded on April 10, 1941."

Joseph H.,
Cleveland, Ohio

Mysticism and the Occult

"Thank you for the article 'The New Fad: Mysticism and the Occult.' It surely hit the right spot in our family. At a book fair last week I found the selection of books sickening. When I commented on the poor selection, the librarian replied: 'It's what the kids and the parents want!' The sell-out books were the mysteries, chillers, and others that were definitely odd."

Anne B.,
Vienna, Virginia

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★ THERE'S A NEW EUROPE COMING

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★ PROGRAM FOR FAILURE: TEEN-AGE MARRIAGE

Why do half of all teen-age marriages end in divorce within five years? This article gives seven basic reasons that often contribute to the high failure rate among teen-age marriages. See page 9.

★ THE VATICAN LOOKS TOWARD EASTERN EUROPE

Communism and Catholicism have often been cast in the role of deadly enemies. But the barriers may be torn down in the future. Signs of thaw and its significance are plainly evident on both sides. See page 13.

★ THE HEROIN ADDICT CAN BE CURED

The tragedy of drug addiction CAN be solved. Thousands of former heroin addicts are turning to a better "high" — through a new lifestyle. See page 18.

★ HOW TO BAIL OUT THE TWENTIETH CENTURY

We have discovered how to prevent heart attacks but not war. We can send astronauts to the moon and bring them back, but we can't bring our armies home. Is there a way to begin all over and make the Twentieth Century the First Century of the New World Tomorrow? See page 26.

★ "PERSONS UNDER SEVENTEEN NOT ADMITTED"

Movie codes in the 1930's were based on the Ten Commandments. Since the new rating system evolved in 1968, there has been no guide for movie content — only a warning rating. See page 30.

★ WHY THE VAST DIFFERENCE BETWEEN ANIMAL BRAIN AND THE HUMAN MIND?

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