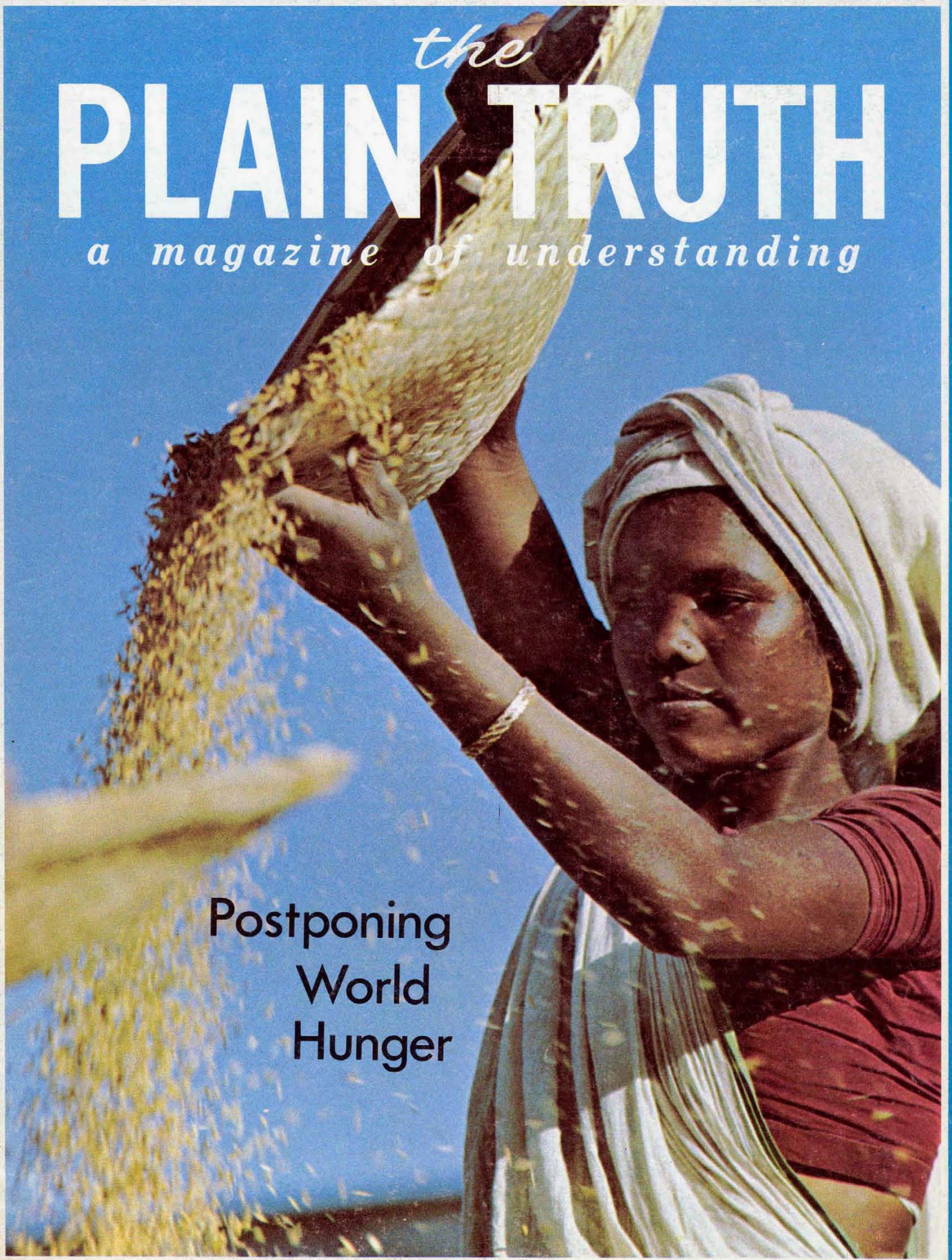


the
PLAIN TRUTH
a magazine of understanding

Postponing
World
Hunger



What Our Readers Say

General Comments

May I request another copy of *Managing Your Personal Finances*? I had a much used copy which I loaned to a fellow staff member when he was in need of resource material on budgeting. He used the booklet as he presented a short course session on family budgeting in the northern sandhills area of our state. Someone must have been impressed by the material or had a very great need in their financial management because the booklet was "lifted" during a coffee break!

Mrs. Ruth C.,
North Platte, Nebraska

I am pleased with the depth and scope of the studies that have gone into each of your articles. You have fresh vision and a clear outlook. Your publication is neither hackneyed nor snobbish. No doubt, its policy is not dictated by any interested group outside its own editorial competence. It is very refreshing to go through.

V. R.,
Coimbatore, India

A copy of your booklet titled *Crime Can Be Stopped — Here's How* was given to me by the Omaha, Nebraska Police Department. I would like to express my opinion that it is one of the finest up-to-date, down-to-earth booklets that I have read on the terrifying rise in our crime wave. This booklet should be read by every household. My congratulations! If it is possible, I would like to request 20 copies so that I might pass them out to our Operating Committee, so that it might help me in our newly acquired security department. Thank you in advance.

The Coca-Cola Company
Foods Division
Al Cooper, Manager of Security
Houston, Texas

I have read your magazine for about 2 years. My brother and I share a subscription. Every time he starts reading *The PLAIN TRUTH*, I want to read it myself, thus causing an argument between us. I know that it is stupid to have an argument over a magazine, but I must admit that *The PLAIN TRUTH* is not an ordinary magazine.

George S.,
St. Mary's North,
New South Wales

● *Don't get so heated up! You can win this fight for the price of a postage stamp. Simply request a subscription in your own name.*

I have always been told that you cannot get something for nothing. After reading your magazine and booklets, I am convinced that this "wise"

statement is false and merely reflects the attitude of our society. I cannot thank you enough for sending me such priceless knowledge which I treasure more than material possessions.

V. B.,
Fitzroy, South Africa

This letter is to thank you for sending me regular copies of your magazine. I find it most interesting because you touch on many matters and say many things that have too long remained unsaid. Although I do not always agree with the opinions expressed in your articles, at least they make me think about subjects that I normally would not.

Gutta G.,
Brussels, Belgium

I do not agree with your political philosophy as expressed in *The PLAIN TRUTH*, but I do find the articles of an apolitical nature excellent and of great importance to those of us who really care about humanity. Keep up the good work! A little less conservative politics would make your magazine one of the finest. Needless to say, I am a Liberal Democrat.

Bob M.,
Chula Vista, California

Heroin

I recently had occasion to read your article on heroin addiction in the February, 1972 edition of *The PLAIN TRUTH*. Since I am deeply concerned and involved in this area, I would be very obliged if you could send me several reprints of this article. I would like to compliment you on the content since it is without doubt one of the best that I have read of recent vintage.

Marwin K.,
Counselor
School Board of Broward County,
Florida

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Personal from



Tensions Between Nations Tightening. Personal Meetings With Leaders of Several Nations

IN THIS MOST RECENT trip around the world I had important personal meetings with heads of state and other leaders of the governments of Korea, Japan, India, Ceylon, Israel and Belgium. Instead of gains for PEACE, I find danger signals are threatening all around the world.

Tensions are tightening between certain key nations. Anti-America feeling is now gaining new momentum in new and unexpected places around the world.

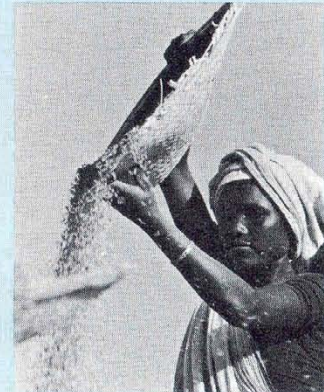
On this trip, as on previous round-the-world trips the past three years, I have discussed their problems with the leaders of several governments. The problems these heads of state face leave me appalled. They seem beyond human ability to solve. And we simply have not much more time to find THE WAY to world PEACE! Any one of a number of leaders of nations could, in an emotional moment of supreme crisis, lose his head and set off the NUCLEAR World War III that could erase all humanity from this earth!

In the May number I told our readers of important meetings in Korea and Japan — especially the historic meeting with Prime Minister Eisaku Sato, and meetings with eight of the possibly ten most powerful men in the Japanese government. From Tokyo we flew on to New Delhi, capital of India. In New Delhi, it was nice to meet again with Dr. Nagendra Singh and his wife. We have been guests in their home a number of times, and in addition have met Dr. Singh in Geneva when he was attending a United Nations meeting there as India's representative. Also we met them in New York and flew them as our guests to California. They were house-guests at my home in Pasadena, and

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Ernst Herb — Plain Truth

ABOUT OUR COVER

Indian peasant woman winnows her rice harvest in the wind. New methods of production and harvest are replacing ancient farm practices of the "Third World." New strains of wheat and rice developed by the "green revolution" have increased yields threefold in many areas. For the first time, once starving nations are becoming agriculturally self-sufficient. India and Pakistan are notable examples. Even with bumper crops from these "miracle" grains, feeding the world is still a giant problem. More food does not necessarily mean better nutrition. In some instances protein intake has actually decreased due to the low protein content of the new grains. Distribution of giant harvests is another problem which overloads already limited transportation systems.





The TRUTH About Ireland

Blood first flowed on the pages of Anglo-Irish history 800 years ago. The contestants in Northern Ireland today could be writing the last chapter of the violent volume.

by Gene H. Hogberg

"IRELAND is a fatal disease — fatal to Englishmen and doubly fatal to Irishmen."

The strange political malady afflicting the two peoples is as virulent today as when Irish author George Moore uttered these fateful words 84 years ago. Worse yet, the protracted violence in Northern Ireland indicates that the disease may be reaching its terminal stage, unless drastic measures are taken.

Stop-gap Measure

When the British government assumed direct rule over its strife-torn province in March of this year, most observers believed that, at best, London had only bought some precious time in order to cool the blistering passions of Ulster's battling Protestant and Roman Catholic factions.

But time has never really been on the side of peace in the Emerald Isle.

Here, time, history and the present are rolled into a curious whole.

In Ireland, writes Richard Rose in *Government Without Consensus*, "the troubles of the past are relived as contemporary affairs."

The Battle of the Boyne, that epic battle which sealed Protestant control in Ulster in 1690, is as seemingly real to Protestants in Northern Ireland as the latest bomb blast in Belfast. Wall slogans in Protestant sections of Belfast intone: "Remember 1690." It's as if Boyne's victor, William of Orange — lovingly revered as "King Billy" — were alive and ruling from Stormont Castle today.

For many native Catholic Irish on both sides of the border, the "Easter Uprising" in 1916, which led to ultimate independence for at least part of Ireland, is as dynamic an event — relived constantly in folk ballads — as the latest troubles in Londonderry's

Bogside ghetto. Street names in Dublin comprise a virtual register of fallen martyrs who succumbed in the endlessly recurring struggles for Irish freedom. To the English, of course, the names smack of nothing but rebellion.

Papal Grant

In order to understand the grave crisis in Northern Ireland today, one must understand the key events in Ireland's living history.

How and when did the English become involved in what they monotonously call the "Irish problem"? Equally important, how did Northern Ireland come to be inhabited by the majority Protestant Scotch-Irish or Ulster Scots, a people whose characteristics, names, history, and religion are radically different from the majority of those living in southern Ireland?

The trouble began in A. D. 1155 when Pope Adrian IV granted the English King Henry II lordship of Ireland and authorized him to invade the country for the purpose of "reforming evil manners, planting virtue and increasing the Christian religion." For a while Henry did nothing concerning his papal concession.

Adrian, ironically, was the only English pope in history, having been born Nicholas Breakspear in Hertfordshire. Adrian wanted a tighter control over the "saintly eccentricities" of the Irish Church. Catholicism had been introduced into Ireland in A. D. 432 but had progressively developed some non-Roman patterns and traditions.

England's Henry crossed over to Ireland in 1171 with 240 ships and 4,000 troops and conquered the southeastern portion of the island to prevent a possible rival Norman state from arising across the Irish Channel.

In 1172 the native Irish kings recognized Henry as Lord of Ireland, thus beginning 800 years of English attempts to establish authority in Ireland. But the English conquerors were never able to secure full support and

compliance throughout the whole island.

War and killing became almost continuous in succeeding decades and centuries. Laws were subsequently introduced in attempts to secure English predominance. The statutes of Kilkenny of 1366 outlawed intermarriage between Anglo-Norman settlers and the native Irish.

The "Plantation"

British monarchs of the Protestant faith finally decided that the way to solve the "Irish Problem" was to devastate Ireland and drive the native Irish leaders out of their homelands — especially in the North — and then "plant" a contingent of staunch, loyal Protestants from Scotland and England.

Queen Elizabeth I (1558-1603) initiated the plantation program. For over a decade she was opposed by Hugh O'Neill and Red Hugh O'Donnell who were aided by the Spanish. In 1603, after the Battle of Kinsale, they abandoned their cause and fled to the Continent.

Elizabeth's successor, Protestant James I, took away much of the better land from the Irish earls in 1608, especially in the North, and leased large tracts to Protestants from England and the Scottish lowlands. The land was divided among Scottish and English Protestants, most of whom had to promise to take no Irish and no Catholics as tenants. They advertised in England and Scotland for subtenants. In the next 30 years about 20,000 English and 100,000 Scots were successfully settled in Ulster.

The Ulster "plantation" occurred at roughly the same time as the beginnings of colonization in America. Jamestown, Virginia was chartered by James I in 1607, the year before the Ulster "plantation."

Writes author Richard Rose:

"The argument for introducing colonists into Ulster was far more immediate than that for introducing them into Virginia or Pennsylvania. Ireland was of great strategic importance. In



the hands of a Continental enemy it could isolate England both from Europe and America. The point had occurred to the Spaniards at the time of the Armada, and was later noted
(Continued on page 6)



Keystone

"Lack of parental control is a major factor here. A chap in the Community Relations Commission told me that one of his field workers was sent to a family somewhere down in a Catholic area. The parents were listening attentively to him while he was explaining the need for good community relations and having people love each other. Their young boy aged about fifteen came in through one door to

go out the front door, and the mother said: 'If you're going out to throw stones, get out of your best suit!' It doesn't seem to ever occur to a parent here that they should actually stop their children from going out and throwing stones or worse." — interview with member of British Army General Staff in Belfast.

"Why Did Others Have to Disturb Us?"

A PLAIN TRUTH correspondent on the scene in Northern Ireland details a little-reported aspect of the tragedy in Ulster, that of intimidation.

"Please, mister, tell the world the truth of what is really happening over here," pleaded the middle-aged woman.

She was a Roman Catholic who was talking to me while I photographed some burned-out houses in the Ardoyne district of Belfast.

With tears in her eyes, she poured out her heart, telling how some of her best friends had lost their homes. And she was talking about Protestants as well as Catholics! She described one Protestant neighbor as "a good Christian woman who wouldn't harm a soul."

One of the biggest problems for the authorities to combat is intimidation. A department has been set up to deal with this, with special telephone numbers for people to ring, yet many citizens of both communities have been too fearful of reprisals to make use of this service.

During a two-day strike called by Protestant leaders, many people told of having to stop work because of threatening telephone calls.

Earlier, the Catholic-dominated Civil Rights Association called for a "rent and rates" strike in protest against the government. This has been very effective in Catholic areas. Again, some people have been intimidated into support of the C. R. A. cause against their will. Some people send their money to the local council by post because of the fear of being seen visiting the office or having the rent collector call. One collector told me that many said, "Yes, I want to pay, but I dare not." Others said, "Here's the money, but don't mark

my rent card, so when I'm 'checked on' they will not know I paid."

Some people would be willing to inform on I. R. A. terrorists, but fear of being shot holds them back.

The use of intimidation is just another proof that many do not support violence or even the claims of their own group.

Over the years before the present troubles began, great efforts had been made to integrate the two sides in housing and communal life. Most new estates, and many old ones, were "mixed." People got along well together. They lived together; their children played together, with the main distinctions being in separate schooling and, of course, separate churches.

Even today there are still areas of Belfast, such as Ligoniel and Whitehouse, and towns and villages, such as Kircubbin, Co. Down, where Protestants and Catholics live together happily. Anyone trying to cause division is ignored, or perhaps told to leave.

Numbers of people with moderate views are becoming hardened. Even in some of the integrated firms, the workers now sit at opposite ends of the canteen at mealtimes. However, the majority of the people in Northern Ireland still wish to have no part in the troubles. A small minority started it all and have kept the flames alive. The real troubles only come from the "hard-core" areas. A Catholic man told me, "A number of Catholics would acknowledge the Union Jack tomorrow if they were allowed to."

Most I have talked to, both Catholics and Protestants alike, say, "We were all doing well and learning to live with each other. Why did others have to disturb us?"

(Continued from page 4)
by French and German enemies"
(*Governing Without Consensus*,
p. 78).

"The Curse of Cromwell"

Displaced from large areas of land by the plantation settlers, the Irish Catholics rebelled in 1641, unleashing the "Great Massacre of Ulster." The best estimate from historians is that approximately 4,000 Protestants were slain in the uprising, while an additional 7,000 or 8,000 lost their lives due to cold and hunger.

The rebellion provoked the vengeful wrath of Oliver Cromwell who had come to power in England and abolished the monarchy. In 1649, Cromwell unleashed a reign of terror upon Ireland, totally destroying the towns of Drogheda and Wexford and slaughtering the Irish without mercy. He confiscated nine tenths of Ireland and distributed it among English Protestant settlers.

After Cromwell's wars, only some half million Irish were still alive. Yet an Irish nation still existed — separate in mind and more hostile in spirit than before: "The indiscriminate inhumanity with which [Cromwell's] revenge was exacted . . . became indelibly impressed upon the folk memory of the Irish" (Adrian Clarke, *Course of Irish History*, p. 202).

Decisive Battles

Soon after the death of Cromwell, the British government collapsed and the Stuart line was restored to the British throne in 1660 in the person of Charles II. His son was a Catholic, James II, who was deposed in 1688 in the "Glorious Revolution" at which time the Protestant William of Orange ("the Dutchman") assumed the British throne.

In an attempt to regain his throne, Catholic James II fomented rebellion in Ireland against Protestant King William. James' following was especially strong in the north of Ireland. James passed the *Decree of Attainder* in which over 3,000 Protestants were

sentenced to death. Many of these condemned Protestants fled to the walled city of Londonderry (Derry) for refuge in 1689. They were besieged there by Catholic forces under James for 15 weeks, but were able to hold out until William of Orange could send relief.

The Siege of Derry was lifted when the British ship *Mountjoy* arrived with provisions for the city's starving inhabitants. The Protestants achieved final victory in 1690 at the *Battle of the Boyne*, the most important battle ever fought in Ireland. Defeated, James fled to France.

Generations of Protestant Ulster-Scots have never forgotten the slaughter which their forefathers received at the hands of the Catholic Irish. What Cromwell was to the Catholics, James II was to Ulster Protestants.

The Boyne victory firmly established Protestant ascendancy in Ireland. But ruling a largely hostile and subject race proved much more difficult than gaining a decisive military victory.

Control of the new Irish Parliament established in Dublin was placed in Protestant hands, with the ultimate authority residing with the Crown in London.

Various penal laws were passed by the Dublin Parliament to ensure the continued supremacy of the Protestant minority. These laws were very harsh and greatly restricted Irish freedom. Catholics were forbidden to purchase or hold land on long lease. Catholic landowners were forbidden to hand their property down intact to one son, but instead were forced to divide the land among their progeny. This broke down the larger Catholic estates.

A Catholic could not wear a sword or possess a horse worth more than £5. All teachers and schoolmasters were required to be of the Protestant faith. Catholics could not establish their own schools or send their children abroad to be educated. Catholics were not permitted to marry Protestants. Catholic priests were to be branded on the cheek with a red-hot

iron if they failed to register their names and their parishes. Because the priests suffered the same deprivations as their people, the Irish peasantry became even more attached to the Catholic Church and the parish priest. Catholics were excluded from political life, being denied the franchise.

In the economic sphere, the selling of Irish goods — except for linen — was prohibited in Britain and on the Continent.

By 1700, the native Irish had been reduced to serfdom. They owned only one seventh of their own soil. Much of the rest was in the hands of absentee landlords.

Pitt's Plan

At the turn of the 18th century, William Pitt (the Younger), the famous British Prime Minister, wrestled with the continuing "Irish Problem."

Pitt believed that the only solution to the Irish problem was political union between Great Britain and Ireland. This would mean, of course, giving full political rights to the Catholics.

So on January 1, 1801, the *Act of Union* brought Ireland into union with the rest of Great Britain.

The Great Famine

No Irish issue has provoked so much anger or so embittered relations between English and Irish as the Great Potato Famine. It is an indisputable fact that during this period huge quantities of food of all types were exported from Ireland to England while the people of Ireland were dying of starvation due to the failure of what was almost their sole source of food — the potato.

The exported food was grown and shipped to pay rent to the absentee landlords. To not pay the rent meant eviction — and eviction was tantamount to a death sentence from starvation.

There were extenuating circumstances, however, which temper the tendency to accuse the British of heartlessness. Distributing famine relief

food, which eventually came in great quantities, especially from Britain, was extremely difficult in primitive Ireland. And cooking any food other than the potato had become virtually a lost art. Bread grains were scarcely ever used. Even ovens were virtually nonexistent. For this the Irish had no one to blame but themselves.

"Ulster Will Fight"

In 1886, Liberal Prime Minister Gladstone became convinced that Irish home rule was the only solution. Lord Randolph Churchill, Sir Winston's father, led the opposition in Ulster to Gladstone's proposal. He declared in Belfast: "Ulster will fight! Ulster will be right!" This became the slogan of the opposition. Gladstone's bill was ultimately defeated, and the Irish question remained unsolved.

Anti-British feelings finally boiled over in 1916 with the "Easter Rebellion" against British rule. The Sinn Fein nationalist movement spearheaded the uprising which was timed to take advantage of Britain's deep involvement on the Continent during the world war. British authorities dealt swiftly with those who took part in the rebellion. The uprising was crushed and its leaders executed. About 3,000 Irish nationalists perished.

The British government, feeling very much in the middle of a mess, had nearly as much trouble with the Ulster Protestants who began to train a militia to preserve English rule. Their fears of Irish home rule created a new slogan: "We will fight to remain British if we have to fight the British."

In 1920, war broke out between Catholic forces — now known as the Irish Republican Army (I. R. A.) — and the British. After two years of fighting, a compromise was reached that established the Irish Free State but left Ulster in the United Kingdom. Even after the treaty, civil war continued to wrack Ireland until 1923.

The independent southern regime in Dublin acquired dominion status with the British Commonwealth. But

the required oath of allegiance to the Royal Crown remained a grievous sore-spot to many Irish Republicans. Finally, in 1949, the Irish government made the final break, reforming itself as the Republic of Ireland.

Successive leaders in the South have steadfastly refused to accept the partition of Ireland.

Article 2 of the Constitution of the Republic of Ireland states: "The national territory consists of the whole territory of Ireland, its islands and the territorial seas."

The Republic of Ireland's External Affairs Minister, Dr. Patrick Hillery, speaking of the six counties of Ulster, declared in 1969: "We regard it as our territory. We regard them as our people. Our constitution recognizes a 32-county Ireland, and until reunification we only have a state of 26 counties."

A Protestant Government

The government in the North, granted its own parliament at Stormont Castle, was determined, by every manipulation possible, to keep rulership firmly in the hands of the two-thirds Protestant majority.

King George V opened the first Northern Irish Parliament on June 22, 1920, with an appeal for moderation and fairness:

"I appeal, to all Irishmen to pause, to stretch out the hand of forbearance and conciliation, to forgive and forget. . ."

But reality was quite different. The province's first Prime Minister, Lord Craigavon, spoke of the Stormont regime as "a Protestant government" and called it "a Protestant Parliament for a Protestant people." Catholics inside the new "Protestant state" foresaw a rather bleak future. They were expected to comply with the new government laws, but their loyal support was neither sought nor obtained.

Catholics were excluded by gerrymandering tactics from letting their voice be heard in the Stormont government in proportion to their numbers. Shut off also from equal job

opportunities and newer housing facilities as they came along, the Catholic minority settled back, sullen, into their crowded urban ghettos. Thus the seeds of Ulster's present plight were sown.

The reaping began in 1968 with the initiation of a civil rights movement spearheaded by the Northern Ireland Civil Rights Association.

Initial Catholic attempts to win equal rights through peaceful demonstrations rapidly degenerated into brutal riots when Protestants tried to break up the marches and rallies. In August 1969, ten months of tension erupted into a weekend of horror in which eight people were killed and more than 200 wounded in Belfast and Londonderry. Within hours, the first combat contingent of British troops was rushed to Ulster to restore order and keep the two communities apart. Initially, the troops were greeted as saviors by the Catholics and scorned as invaders by the Protestants.

But the protector image didn't last long. The British Tommies came to be regarded by Catholics as preservers of the despised Stormont regime. Much of the credit for the image switch must go to the provocations of the Irish Republican Army which had not been heard from much since the collapse of its futile 1952-56 campaign of terror. Though split into 2 rival camps — the Marxist-oriented "officials" and the terrorist "Provisionals" — the I. R. A. bounded back with renewed vigor. The rest of the tragical tale — the bombing, the sniping, the indiscriminate maiming of both the Protestant and Catholic population, the threat of a massive Protestant backlash against the I. R. A. which would mean open civil war — all this is current history.

The question now is: Can civil war be prevented? Is there a solution to the crisis in Ireland?

Endless Proposals — No Solutions

Endless proposals have been advanced for solving the 800-year-old "Irish problem." But each "solution"

only presents new problems. Here briefly are some of the proposed "solutions."

(1) A United Ireland. This is always the first "solution" advanced. But it is also the most unlikely, given the uncompromising nature of many of Northern Ireland's Protestants, who are quick to point out that they would be in a three-to-one minority in a unified Irish state. Their treatment of Catholics in the North, they secretly fear, might come back to haunt them in a united state.

So far, the southern Irish government has shown little willingness to alter those parts of its constitution considered to be most offensive to the Protestants — proscriptions against contraception and divorce and the privileged position enjoyed by the Catholic Church. It is painfully obvious the Unionists in the North would fight to the bitter end to prevent annexation by the South.

(2) The creation of a new, more proportional and representative government in Northern Ireland. Protestants, especially hard-core Unionist Party members, would likely be reluctant to "share" such a government with a Catholic minority pushing hard for social reforms. It is now doubtful whether the Catholic population could place its confidence in another government in which they would play a minority role.

(3) Cede the largely Catholic areas in North Ireland to the Republic. If Londonderry, Strabane and the Newry district were ceded to the Republic, the worst security problems would be over. Protestants, however, would generally view such a move as the first step in the dismantling of their state. On the other hand, staunch Republicans, especially the I. R. A. would never be satisfied. Their pressure for a totally unified Irish nation would not cease.

(4) An enlarged Ulster. A rather strange proposal at first glance, this plan would provide for a better balance between Catholics and Protestants, with nearly half of Northern



Patrolling British soldier stops to talk to elderly woman in polarized Londonderry. "The antagonisms dividing people here [in Ulster] have become so compelling that the political and psychological middle ground of moderation has virtually crumbled away." — report of an American journalist from Northern Ireland.

Camera Press Ltd.

Ireland's population drawn from each group. The new Ulster would be governed as a condominium by Great Britain and the Irish Republic with the populace perhaps granted dual citizenship or choice of citizenship.

Apart from constitutional complexities, there are two principal obstacles to this plan. First the Irish Republic again would not be disposed to ceding territory and might do so only if this were to be an interim solution, leading to an eventual united Ireland. And secondly, the Unionists would not agree to be separated, even in a half-way sense, from the United Kingdom.

(5) A suddenly announced British pullout. By this method, the British Government would declare that its troops will be withdrawn by a given date. It means telling the Dublin Government and the Unionists that they have six, twelve, or whatever number of set months in which to agree. If there is no agreement, they would be left to fight it out — or to bring in the United Nations or anyone else they care to find as peacekeepers.

The chief objection is that they will not agree and civil war would be inevitable.

Britain tried a similar plan once before — with disastrous results. In 1947, the British gave Hindu and Moslem leaders 72 days to come up with a plan on how to divide British India among the two rival religious factions. Millions were slaughtered in the chaotic mass migration of peoples to and from India and the new nation of Pakistan.

Another objection is that it would mean for the British Government a direct breach of all previous promises to protect Northern Ireland and to let its people freely decide their own future by majority decisions.

Clearly, the crisis in Northern Ireland must rank with the continuing Jew-Arab struggle as the world's most nearly insoluble problem.

The utter frustration of trying to discover the formula for peace in Northern Ireland led one Catholic to remark to an American journalist:

"I'm a congenital optimist; but it's awfully hard to maintain even congenital optimism nowadays."

The Real Solution

Despite the seeming impasse in Ireland today, there is a way in which both communities could live together in harmony. It is not impossible to reach a settlement. But for each side to stubbornly insist upon having its own way politically, economically and even religiously is to invite the ultimate calamity — outright civil war.

The present Irish crisis is, in the final analysis, a religious question. To hide from this fact is foolish. The way to peace is contained in the very Book — the Bible — which both religious camps interpret via stiffly sectarian viewpoints. While both sides stoutly defend their own respective Biblical interpretations, the clear injunction to "love thy neighbor as thyself" goes largely ignored. Most don't even know what true brotherly love is. As has been often said about Northern Ireland: "There is too much religion but not enough Christianity."

What's needed is a change in the human heart. And until *all* participants are willing to make that change there will be no solutions.

In mid-March, Protestants and Roman Catholics, as well as members of three political parties, gathered at London's Westminster Cathedral to pray at an "ecumenical service for intercession for Northern Ireland." But the bombings and the killings continue unabated. This ought to tell us something. Could it be that God was not listening?

What, then, is the real solution?

All previous "solutions" were not really solutions at all. They were merely attempts by political means to deal with the *effects* of the age-old problem, rather than a bold determined effort to come to grips with the *cause*.

It is time for all Irishmen in Ulster who claim they are still on the side of peace to boldly stand up and be

counted as men of peace. This, according to public opinion polls, still includes the vast majority on both sides. What, then, should be done?

First, in the immediate crisis in Ulster, this all too silent majority must cease being cowed and intimidated by militant minorities on either side. Remember, "a soft answer turneth away wrath" (Proverbs 15:1). Compromise with the evildoers will only invite ultimate civil war. If the militant minorities know for certain that they cannot count on the tacit support of their own group, their program of violence will soon cease. God will divide and confound the enemies of peace if enough men are willing to follow the way to peace.

The future of Northern Ireland, in fact, all of Ireland, now depends on whether those in the majority are willing to obey God's injunction to seek peace — or whether they will compromise with men of violence in order to momentarily save their own skins. But "He that findeth his life [by compromise now] shall lose it . . ." in consequent future bloodshed (Matthew 10:39). This is a basic Biblical principle the silent majority should seriously consider.

Hitler and his notorious henchmen, it should be remembered, came to power in Germany as a minority movement, employing the tactics of terror and intimidation! The German people simply allowed themselves to be swayed and intimidated.

Secondly, there must be a massive repentance and moral re-education program to root out every aspect of prejudice. It is a tragedy when children 3 and 4 years of age spew out the vilest of racial and religious slurs, without even knowing who is a "Protestant" or a "Catholic." A big brunt of the re-education effort must be borne by parents on both sides of the sectarian line. Prejudice is conceived in the home and nourished in the community — in its schools, places of business, social activities, and even, unfortunately, in its churches. Are parents as well as community and re-

ligious leaders on both sides willing to undertake this imperative program to tear down the partition of prejudice?

Parental responsibility goes one step further. Parents must cease giving up their children to the mobs, as all too many now do. The Bible, which both sides of the sectarian Ulster dispute claim as the source of their religious beliefs, exhorts: "My son, if sinners entice thee, consent thou not. . . . For their feet run to evil, and make haste to shed blood" (Proverbs 1:10, 16).

It's up to parents at all times to know where their children are and to exhort them to stay away from mob action.

Once the central issue of prejudice and group hatred is repented of, it will be easier to advance to secondary matters such as civil rights and equal economic opportunities. To deal with the latter while not solving the former is futile.

Finally, Catholics and Protestants, in the South as well as in the North, must look into the Book that they both claim to be the source of their respective beliefs in order to see whether their cherished traditions are what that Book really says.

The Bible contains instructions on how to live. Christianity, remember, is a way of life. The Bible, too, explains the real meaning behind today's world problems. (The first trial lesson of the *Ambassador College Correspondence Course* deals with this very subject. Why not enroll for a free trial lesson now and come to understand what life is all about?)

The people of Northern Ireland still have the opportunity to take these positive steps toward peace in their war-torn land. But time is very short. And the alternative to building peace is a calamitous civil war, which need not occur! ■

"I think it is horrifying when people before the age of puberty have murdered somebody" — British Army official in Northern Ireland.

Foson Picton, Black Star



advance news

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

● **Top European Assesses U. S.**

"The United States is on the downward path and it will be extremely difficult to save them from total collapse."

This is the startling assessment of Dutch-born Dr. Sicco Mansholt, the new President of the European Economic Community's Executive Commission. Dr. Mansholt, 63, made the statement in a letter addressed on February 9 to outgoing Commission Chief, Italy's Franco Maria Malfatti. The outspoken Mansholt is considered a "strong man" of the Common Market because of his sense of mission for Europe in the modern world.

In the same letter, Mansholt observed that "it is becoming increasingly evident that national governments are no longer capable of ensuring the stable expansion of their economies." He went on to discuss the "even more serious" threats of overpopulation, industrialization and pollution, citing an elaborate study entitled *The Limits to Growth* prepared by the System Dynamics Group of the Massachusetts Institute of Technology.

Mansholt asserted that the strengthening of EEC institutions would enable it to conduct an effective policy in these vital areas. "If Europe follows a well-defined policy, it will be in a better position to impose a policy on the rest of the world as well, on the United States and Japan in particular," he stated. Mansholt added that if Europe did not follow a definite policy, the cause would be lost since "the United States does not possess the necessary political strength to guide the world towards the solution of this major problem." Then came the brutally frank analysis that the United States is headed for "total collapse." Mansholt's conclusion: "Europe has a mission to accomplish!"

Mansholt called for a "strictly planned economy" and a "non-pollution system of production," and urged a major research effort toward orienting the economy to the "well-being" and the "happiness of our people," instead of toward the pursuit of maximum growth and the greatest gross national product possible.

At a news conference on March 27, Mansholt declared that whether other nations de-emphasize economic growth or not, Europe must set the example. He called GNP "the Devil" and said that Europe must produce guidelines for

the future to "overcome this diabolical growth" and concentrate on the "Gross National Happiness" of its people.

Mansholt's outspoken criticism of the United States caused not a few ripples in Brussels, EEC headquarters. His associates explain that total frankness is part of Mansholt's character. Said one: "He has no secrets, but is completely open minded."

● **Argentina—Looking to Peron Again?**

Against a backdrop of political crisis, economic chaos, labor unrest, and mounting anti-government terrorism, the way is being cleared for the return of former Argentine Dictator Juan Domingo Peron, 76, to his native country after nearly 17 years of exile.

Peron was ousted in a military coup in September 1955, after nearly a decade of iron-fisted rule. Though Peron had spent his country into bankruptcy (from which it has never recovered), his extravagant social programs left an indelible mark on the hearts of the Argentine masses.

Throughout his years of exile, Peron influenced political events in Argentina by sending statements to his followers from his residence in Madrid. Peron, who created powerful labor unions during his 10-year rule, remains the hero of the Argentine working class — the "shirtless ones" as he calls them. Today, Peronism maintains its sway over a third or more of all Argentine voters — the largest single voting bloc in the country. It is believed that Peron and his *Justicialista* Party would easily win any election in Argentina.

Early in 1971, Argentine President Lt. Gen. Alejandro Lanusse lifted a ban on political parties, permitting Peronist groups to participate on equal terms with other parties. Later, all criminal charges against Peron were dropped. On April 7 of this year, the last legal obstacle to Peron's return was removed when federal courts dismissed a long-standing treason charge against him.

The Argentine government has given Peron the green light to return, apparently believing that in the midst of political and economic crisis, it is better to go Peronist than Communist like Chile. Elections have been called for March 1973 to end nearly 7 years of military rule.

THREE STEPS to Family Financial SUCCESS

by John E. Portune

HAVE YOU ever wondered why so many capable and intelligent families that have a good sense of personal responsibility hang on the edge of financial disaster?

Monetary problems, it seems, plague just about every other family you know. Financial experts tell us that arguments and worries over making ends meet are often the cause of divorce and parent-child troubles.

Is yours one of those bewildered families that is missing the "good life" despite an adequate income? Do you wonder how you can get out of debt? Are monetary problems the big worry in your life? They used to be for me.

But now I've discovered the three major causes of most family financial difficulties. Understand them, correct them, and your money troubles can be a thing of the past.

Problem One — No Real Budget

Family financial consultants do not say that most families get into financial difficulty because of too little income.

They say *poor management* of income is the problem.

Armed with this information, I interviewed people on the street about their personal budgets. I was in for a surprise.

I had expected a good proportion to say they didn't budget their incomes. But without exception, everyone I talked to said that he did indeed budget.

But what I soon learned by deeper questioning was that the average man or woman does not even know what budgeting is.

As an illustration, one lady, after liberally praising the value of her own budget, told me how she did it. "I keep it in my head. I'd probably do better if I wrote it down and planned better."

Most people, while they may have convinced themselves that they budget, only go through a monthly wrestling match with their bills. They may spend a lot of time and effort at it, but they are not budgeting.

Proper budgeting, as I have learned after many years of monthly bill

juggling, is a systematic, well-documented process that eliminates the monthly nightmare of trying to figure out where you're going to get enough money to pay all your bills. Few people know how successfully it works.

An Ancient Principle

I actually stumbled onto the real technique of budgeting in, of all places, the Bible. I knew that many famous men had frequently sought for practical guidance in its pages, but I never realized how clearly the concept of how to handle one's regular income is described in an ancient Hebrew custom.

According to Israel's statutory laws, the people were directed to set aside, apart from their regular offerings to God, a fixed percentage of their regular income for personal use at annual religious occasions. However, they were not to take this amount solely from whatever was on hand when it was needed. They were to set aside a fixed percentage of their income as it came in. This method (of setting

aside a fixed percentage for future obligations) is, however, not how most of us go about our money matters. Instead, the technique most of us use today appears to be to pay whatever bills that have come in since the last check with whatever money is on hand. To me, this is not budgeting. The fixed percentage method is! Here is how it works:

I first make up a *basic spending schedule* when I set up my budget or whenever a required change takes place in my income or outgo.

To do this:

1. I list all expected expenses for the next year. Last year's bills are a good guide to help make estimates. I guess if I have to, but I don't miss anything! Missed items, unless minor, will break the budget when they are due.

2. I then calculate what the yearly amounts represent on the basis of each pay period. If you are paid monthly, divide by 12; if weekly, divide by 52, etc. Write these figures beside the yearly amount.

This now provides a *basic spending schedule* of how to handle each check or pay packet as it comes in. To pay a \$200 per month rent bill from a weekly pay period, for example, set aside \$50 from each paycheck. (In England the figures might be £10 per week for a £40 monthly rent.) If you handle all expenses in this manner, you should spend all paychecks almost identically.

No longer do I have the agony of matching each bill to a specific pay check, month after month. Frankly, it is ridiculous to make each pay period a brand new mathematical battle scene when you spend quite consistently, viewed over the period of a year.

Just follow my *basic spending schedule* each time and the bill juggling will automatically take care of itself.

Keeping Records

There are a few records that you will have to keep, however. There aren't many, and they are not difficult.

I use double- or triple-entry ledger paper from the local stationery shop. You might prefer one of the many commercially prepared budget record books. Even an ordinary notebook with ruled vertical lines is completely satisfactory.

I designate one page for each broad category of yearly expense. About a dozen categories are enough. If you have too many categories, the amount of record keeping becomes excessive and budgeting will become burdensome.

Each page is like an ordinary check-book register. On it, I show deposits and withdrawals. The deposits are made according to the *basic spending schedule*, as calculated above. The withdrawals take place when the bills come in.

The money itself can be kept in a lump sum, either as cash or in a bank account. Many will find both methods useful. For small cash items like pocket money, allowances, bus fares, lunch money, etc., it is best to keep the funds at home in individual envelopes, one for each category. For normal pay-by-mail bills, it might be best for safety reasons to keep the money in the bank.

Once established, the method of budgeting just described provides two substantial benefits that lead to the fundamental solution of most people's budget inadequacies. First, it takes away the bookkeeping brainwork. This alone is enough to keep many from even trying to budget. Second, it exerts a powerful brake on irresponsible spending. Before I began to budget in this way, I used to have cash in my pocket but never knew what I should spend it for. I knew it was probably committed to bills that would arrive within a few days, but I would often forget and spend it on something I could not really afford to purchase.

But now, by quick reference to my little budget book, I can immediately tell what money is free and what isn't. This in itself is an enjoyable benefit. Now, when I indulge in a

little pleasure spending, I know that I am not spending money that is needed elsewhere.

Try this system. It really works!

Problem Two — Misuse of Credit

Prior to World War II, the use of credit by the average family was very limited and poorly accepted. To mortgage one's home was an indication of serious financial difficulty akin to going to the poorhouse.

It was possible, at the time, to buy a car "on time," and small loans from the bank did exist. But the volume was small. The world of credit buying had not come into its own.

Since that time, the spread of credit has been phenomenal, not just in the U. S., but worldwide. Today the wonderful world of instant spending is one of society's most basic features.

But what about using credit? Should you plunge into credit buying like most of your neighbors? Or would it be a mistake? Lack of understanding in this area may be your big problem.

Credit — Good or Bad

It would be foolish for anyone to say that credit, of itself, is entirely wrong. On the business level especially, the proper use of credit has significantly facilitated the flow of goods and services. On the personal level also, much could be said of the potential benefits for the consumer. Credit cards, for example, eliminate the nuisance and some of the dangers of carrying cash. Long-term, low-interest loans make available larger items such as homes or cars that many people would otherwise be unable to buy for many years.

Yet clearly, many young families seem to suffer from numerous credit pitfalls. Charles Neal, Director of Financial Counseling for the American Institute of Family Relations points out why:

"The cause in almost every case [of personal bankruptcy] was OVER-USE OF CREDIT — in other words,

impatience to have all the goodies of life" (*Sense With Dollars*, Doubleday and Company, 1968, p. 1).

Credit buying, and particularly the use of a credit card, creates an illusion of prosperity. The small size of the individual installment, its delayed arrival at the end of the month, and the lack of cash at the time of purchase SEEM to make the "goodies of life" suddenly within reach.

As one young serviceman commented, "Sometimes when you save and wait too long, the good things you want to get might pass you by."

Yet it is just this kind of reasoning that has caused millions of families with otherwise adequate incomes to spend a paycheck before they even receive it.

Credit can have its place in any family, if that family knows how to use it properly.

A Guide to Credit

The average money manager first needs to realize that expenses are of two types. Rex Wilder, in the *Mac-Millan Guide to Family Finances*, identifies them as wants and needs.

A *need* he defines as "a desire of great urgency, very often a biological necessity" (such as food and shelter). A *want* he views as "a desire of little urgency, set in motion by no basic necessity." Credit can be cautiously applied to needs, but should rarely be used for wants.

Most families in trouble have used too much credit on wants rather than

on what they really needed. Until they accumulate savings, they should adopt a policy of buying *wants* strictly on a cash basis. Here's why:

First of all, if you save up and pay cash for the luxuries of life rather than buying them on credit, you will immediately save on heavy interest charges. Most of the large department store chains make more profit on credit than they do on the actual sale of goods.

Saving cash for luxuries exerts a remarkably stabilizing influence on your family's monetary policy. By the time you have saved the needed cash, there will be little doubt in your mind whether you can afford the item or if in fact you still really want it.

Yes, I certainly understand that

Modern Money Paradox

IN THE UNITED STATES alone, consumer debt exceeds one hundred thousand million dollars. That is about \$500 for every man, woman and child. The picture isn't much different for other prosperous nations of the world either.

Mortgage debt is three times greater than the consumer debt. One recent estimate showed that, if every person owed an equal amount on all consumer and mortgage debt in the U.S., the average family of four would have a total debt approaching \$11,000.

In this light, the trend in personal bankruptcies is not surprising. In 1950, personal bankruptcies averaged 27 on a scale of 100,000. By 1960 it had jumped to 87, an increase of over three times. But by 1970 it had again escalated to 161.

Compared to twenty years ago, the average family lives in affluence, but we have not all become wealthy. Far from it. But as a society, the Western world overflows with the trappings of prosperity.

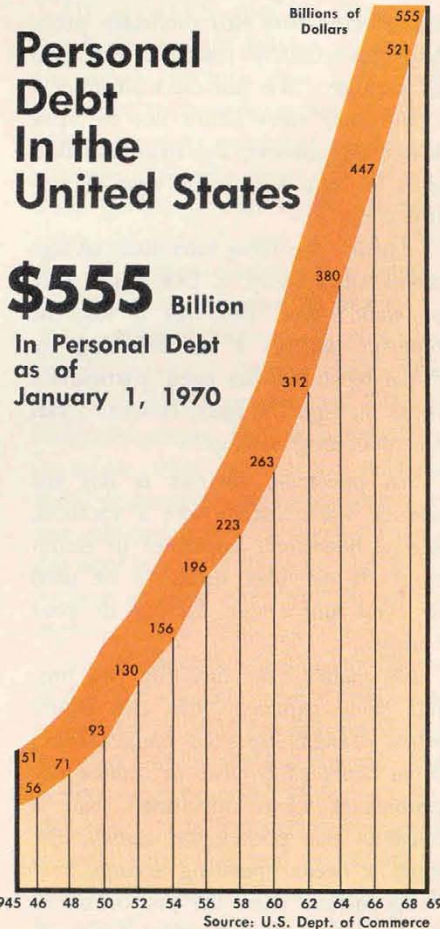
In little more than ten years,

median income has risen 75%. There has been a parallel rise in the cost of living. But accurate statistics show that the median paycheck still packs at least one third more buying power than it did in 1960.

About 80% of all American families have at least one automobile. One in three has more than one. Two out of three families own their own home. One home in eleven is equipped with a swimming pool. Four out of five families have at least a black-and-white television, and one in four owns a color set.

On top of this, Americans spent more than 80 billion dollars in one recent year on pleasure alone. That's the substantial total of \$400 for every single individual in the country. In Europe, the trend is little different.

Also, approximately 28 million Americans own stock in corporations. So it seems very hard to understand why so many people are saying that the "good life" that money ought to be bringing is eluding them.



such a "spartan" approach may not always be necessary if an individual has character. But if your family is in financial trouble, the cash basis and savings approach might be the turning point from financial disaster to financial security for your family. If you practice this method for the next few years, you will have learned to safeguard yourself against trouble with credit.

Remember, the wise family can learn to live *with* credit, but it should never live *by* it!

Incidentally, one should be especially cautious about buying day-to-day consumer items like food on credit.

Problem Three — Savings

Income statistics show that family savings have been rising over the last decade or two. It is also an interesting statistical fact that the families with savings are not the ones experiencing financial difficulties.

Almost every family I have ever encountered that had monetary problems immediately reacts to the idea of savings: "We just can't afford it!"

But they can't afford not to! The lower the income, the more essential it is to have the correct type of savings.

Already we have seen that savings rather than credit is best for luxury or want items. But this is not the type of savings I am referring to. What most families need, particularly those on tight budgets, is what I call an "operating savings."

An operating savings is *not* for specific future needs like a vacation, a new household appliance or retirement. It provides funds to be used to meet unforeseen factors in your budget.

No matter how carefully you project your expenses into the future when drawing up your budget, there come times of trouble or unique opportunities when unplanned cash is needed. The poorer the family, the more it needs operating savings.

As income rises, the proportion of yearly income kept aside for such

needs can be reduced. But for the median income family, it should be *several percent of what is earned in a year*. If large corporations with millions of dollars of assets see the need to have operating savings, certainly a family having a modest income should see the need.

When I first recognized the need for this sort of "financial buffer" as a basic law of financial stability, it took me several months to acquire the needed money by adding it to my budget on a regular-amount-per-check basis. Now, whenever my operating savings reaches the necessary level, I drop it from my budget until I am required to draw on it again.

At first, you will probably consider this area as being far less important than budgeting and the proper use of credit. But it is just as important. Go to work on that operating savings. Then maintain it, and don't touch it except for genuine emergencies. You'll be surprised how much further it will make the rest of your money go.

The Bigger Law

There is another principle governing the success or failure of your financial matters that is more important than the three I have already mentioned. It too comes from one of the least recognized sources of financial information — the Bible.

Many businessmen have regularly searched the pages of the Bible for guidance in their daily affairs. Like them, I have a deep and abiding respect for the Bible's many practical words of advice, especially to the money handler.

Consider, for example, the Biblical principle of operating savings: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6).

A deeper and more profound monetary concept is contained in the words of Jesus Christ: "It is more blessed to give than to receive" (Acts 20:35).

Admittedly, it is not easy when you are short on cash yourself to decide to devote a portion of what you have for the welfare of others. Have you ever considered this as a policy for your family budget — always remembering, of course, the limits of your financial resources?

Once a person can admit to himself that he does not actually need all that he earns, and once he begins to use some of his resources to help others, he discovers he has begun to lose much of his selfish attitude. This principle of concern for others exerts a far greater stabilizing influence on a person than the three points mentioned in this article. The book of Proverbs expresses the principle in this way, "It is possible to give away and become richer! It is also possible to hold on too tightly and lose everything. Yes, the liberal man shall be rich! By watering others, he waters himself" (Prov. 11:24, 25, *The Living Bible*). Thousands have had their lives vastly changed for the better by the Biblical principle of tithing.

In summary, here are the three keys to financial stability:

1. Write out a yearly budget that enables each check to be spent almost identically.
2. Avoid credit buying for everything but unavoidable needs. Save cash for luxuries.
3. Set aside an "operating savings" for emergencies.

And most important of all, examine your own attitude. Is it selfish? Or is it generous? Is it concerned for the welfare of others, or only for SELF? Herein lies the real key to financial happiness! ■

NEXT MONTH we will explore additional principles of financial success and sound money management. In the meantime, write for a free copy of the booklets *Managing Your Personal Finances* and *Ending Your Financial Worries*. See addresses inside front cover.

DOES GOD EXIST ?

Can the existence of God be scientifically proved? Where did the first LIFE come from? Can we know whether God possesses MIND power?

by Herbert W. Armstrong

LET'S FACE this question: Is it rational to believe in God? Is God merely a myth — an invention of an ignorant, superstitious past? Many today assume this.

I Questioned God's Existence

With me — and I hope with the reader — there was the desire to KNOW! I wanted to be SURE! I *questioned* the existence of God! Also I questioned the opposing doctrine of evolution. I did not seek to DISPROVE either. But I did research and carefully examine *the evidences* on both sides of this two-sided question. For this question is the very *starting place* for the acquisition of *all* knowledge. It is the FOUNDATION for UNDERSTANDING!

In my lengthy research into this question, starting 46 years ago, I emptied my mind of prejudice. I sought the TRUTH, whether it was what I wanted to believe or not.

There are the two possibilities of origin — special creation by a Creator, God, or the theory of evolution. It has become intellectually fashionable to accept the evolutionary doctrine. It has won popular acceptance in science and

higher education. Even many professing Christian denominations have accepted it, if only passively.

Yet, though in the minority, there still remain scientists, educators, and fundamentalist religious groups, as well as those in Judaism, who cling to belief in the existence of God.

Don't Assume — KNOW!

Many of these, however, especially among the more or less religious individuals, have merely *assumed* the existence of God. Why? Simply because they were taught it from childhood. It has been believed in the circles in which they have lived or associated. But few of these have looked for proof!

Of course, on the other hand, perhaps a vast majority who accept evolution, at least passively, were simply swept into that acceptance in a college or university. It has become the scholarly "IN" thing. The opposite belief, special creation, has not been taught. They have probably not examined it. Too frequently proponents utilize the psychological ploy that it is a badge of scholarly status to accept evolution, and a stamp of ignorance or

intellectual inferiority to doubt the hypothesis.

All of which goes to show that people in general believe what they do, simply because they have been taught it, or because it has been accepted in their particular social environment. People want to *belong!* They go along with their particular group. In general, they believe what they have taken carelessly for granted — *without examination or proof!*

Of course I know well, too, that people generally believe *only* what they are *willing* TO ACCEPT. In most instances people feel no compulsion to *refuse* what is accepted in their social or geographical environment. As one philosopher said, most died-in-the-wool evolutionists accept the theory *because of their reluctance or unwillingness to believe in God.*

As the book professing to be the Word of God says: "the carnal mind is enmity [hostile] against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). All the facts, positive evidences, rational reasonings and proofs in the world will never induce such a one to accept that against which he is

prejudiced. For prejudice is a barrier to the entrance of truth into any mind.

I Found PROOF!

I was forced, on examination of the facts, to realize the weakness in the proof offered for evolution. I had to realize that evolution is purely theory — a belief — a faith, though its zealous proponents push it onto the world *as if* it were proven fact!

I found PROOF of the existence of the Creator, God. I also found PROOF that the book called the Holy Bible is, in fact, the very inspired revelation from that all-intelligent, all-knowing God of the vital, necessary, basic knowledge and instruction, without which man is unable to solve his problems, prevent his evils, or live in PEACE, happiness, universal prosperity and abundant well-being here on earth. Man is the crowning product of his Maker. The Bible is our Maker's INSTRUCTION MANUAL He sent along with His product. The companion booklet to this one, *The Proof of the Bible*, will be sent free on request.

Which God!

An atheist wrote me: "We have the history of many religions and many gods. Which one of these gods do you claim for *your* God — and *how do you know* that He exists?"

That's a fair question. It deserves an answer!

Yes, my friend, I have a God.

The gods of some nations have been carved by men's hands out of wood, stone, or other physical materials. The gods of some religions and individuals have been carved out of human imaginations and faulty human reasonings. Some have worshipped the sun or other inanimate objects of nature. All these gods are merely the *created* — most of them formed and fashioned by *man*, therefore inferior to man.

But He who did the *creating* — He who brought everything that exists into existence, including all else falsely called God — He who created all matter, force and energy, who created

all natural laws and set them in motion, who created LIFE and endowed some of it with intelligence — He is GOD! He is superior to all else that is called "God." He, alone, is GOD!

CREATION IS THE PROOF OF GOD!

But during the past two centuries especially, there has developed among God-rejecting men in the Occidental world the mental disease of theophobia. Two hundred years ago it appeared under the popular catch-phrases "deism" and "rationalism." Then it masqueraded itself under the appealing name "higher criticism." This pseudo-scholarship employed, as it advanced, such attractive titles as "progress," "development," and "evolution." It has appealed to the intellectual vanity of a world groping in spiritual darkness in an era of widespread diffusion of knowledge.

Creation Without a Creator?

The theory of evolution provided the atheist an explanation of a creation without a Creator.

But this misguided "rationalism" failed utterly to account for the *origins* of things and of life; and today the more candid among geologists and biologists confess that they do not know *how* life could have evolved from inanimate matter, through the simple life forms to the complex, interdependent species we see about us, finally to man. Lamarck's theory of "use and disuse," Darwin's "natural selection," and other theories in their original forms, have now fallen by the wayside, and "mutations" explain only the presence of varieties less fit to survive.

Now suppose we confine ourselves to *facts*!

What, then, has science actually determined?

Discovery and study of radioactivity during the past century has indicated that *there has been no past eternity of matter!* Radioactivity is a process of disintegration. In 1898 Mme. Curie discovered the element radium. It was discovered that radium, and the other

radioactive elements as we know now, are continually giving off radiations.

Has Matter Always Existed?

So notice carefully what this FACT of science means:

Uranium is a radioactive element heavier than radium. It has an atomic weight of 238.5. In decomposing, it gives off a helium atom, weight 4, repeated three times, and then the substance left is radium, atomic weight about 226.4. Radium, then, is simply uranium after it has lost three helium atoms. Then the disintegration continues in radium. And the final product of this process of radioactive disintegration is the element lead! Now of course this process requires great periods of time. The calculated half-life of radium is 1590 years — uranium much longer.

I have seen the results of this disintegration of radium myself, in the darkroom of an X-ray laboratory. A tiny portion of radium was placed near a small fluorescent screen at the far end of a hollow tube. I looked into this tube through a magnifying glass at the other end. Under this magnification what I saw appeared as a large, vast, dark sky, with thousands of shooting stars falling toward me from all directions. Actually what I saw striking the screen were the emanations of tiny particles being emitted by the radium, greatly magnified.

When Matter Did Not Exist

The uranium in existence today has not been in existence long enough to have run its course and disintegrated into lead. To have ALWAYS existed, without any definite time of *starting* in the past, this radioactive element long ago would have run its course. All radioactive elements would have long ago disintegrated into stable end products. Since these elements exist only for a definite span of years, and all the uranium, radium, thorium in the world today have not yet existed that many years, there was a time, prior to the duration of this span in

the past, when these elements DID NOT EXIST!

Here we have definite scientific evidence that MATTER HAS NOT ALWAYS EXISTED. Here we have specific elements which once, long ago, did not yet exist. Then there came a time when these elements CAME INTO EXISTENCE.

Evolution usually postulates that things have always come about GRADUALLY, through the slow-moving natural processes of the present. Try to imagine, if you can, *something* coming into existence out of *nothing* GRADUALLY! Can your mind entertain the idea?

I think not. No, I think if you will think reasonably you will recognize the need for a special and necessarily instantaneous CREATION. And SOME POWER or SOMEONE had of necessity to do the creating. There is a cause for every effect. And in accepting that inevitable FACT, *proved* by the findings of science, of the existence of that GREAT FIRST CAUSE, *you have accepted the FACT of the existence and preexistence of the Creator — GOD!*

Where Did LIFE Come From?

But how about the presence of *life*? How did life get here? Science has learned many things about that, too.

The wisest of the ancients did not know what science makes available today. Thus it is demonstrated today — despite all the speculations of the agnostic or the investigations of microbiologists — that LIFE COMES ONLY FROM LIFE, and that each *kind* reproduces *only after its kind* (Genesis 1:25).

The works of Tyndall and Louis Pasteur, in the field of bacteria and protozoa, demonstrated scientifically once and for all in these more minute fields what Redi first demonstrated with larger organisms.

All the advances of recent medical and surgical science in the treatment and prevention of germ diseases are based upon this great truth of the law of Biogenesis — that LIFE can come only from preexisting LIFE.

No fact of science stands more conclusively proved today. Life CANNOT come from dead matter. There is not one shred of truth from science to account for the presence of life upon the earth by any means other than a special creation by the great original first Cause — God — Who is life and the fountain source of all life! It is now absolutely certain, according to all that can be KNOWN from microbiology — according to all that is rational — that it required A REAL CREATION to produce life from the not living — organic from inorganic matter.

Life Only FROM Life

One cannot rationally deny the existence of *my* GOD, unless he can demonstrate the origin of LIFE without a Creator who, Himself, *is* Life! The Creator, therefore, begins to be revealed, by science and by reason, as a LIVING God — a God in whom is LIFE, and who alone has *imparted* life to all that have it!

I could go further, and show you that what science has discovered about the origin of laws also proves conclusively that “the works were finished from the foundation of the world” (Hebrews 4:3), that the material creation is a *completed work*, which *is not now going on!*

Next, then, let's examine whether the great FIRST CAUSE is a Being of intelligence, or merely a blind, dumb, unintelligent FORCE.

Is Anything Superior to Your Mind?

Look about you. You admit that the transmission of knowledge to your mind is limited to the channels of your five senses.

So now I ask you, do you know of anything that is superior to *your mind*?

Look at the planets coursing through the sky. Behold, in all its splendor, the entire cosmic universe, with its stars, its nebulae and galaxies.

Yet they are inanimate. They have no mind, no intelligence. They cannot do what *you* can do — think, reason,

plan, and carry out plans according to private volition and will.

The human mind can know, think, reason, plan, and carry out its plans to execution. It can invent and produce instruments by which it may acquire knowledge of the vast universe, or of the minutest entity. By developing spacecraft and computers, man is able to send astronauts to the moon and bring them back alive.

But there remains one thing no man ever has been able to do. He cannot build, make, produce, or create anything that is superior to himself!

A man can take existing materials and out of them build a house. An automobile is almost a living thing, but the intelligence and powers required to invent and produce it are superior to the thing produced.

The Supreme Intelligence

To suggest to *you* that anything you could invent, make, build, or bring into being could be superior in intelligence and ability to *you* and *your mind* would certainly insult your intelligence!

Now let me ask you candidly, *do you honestly believe that any power or force of less intelligence than your mind produced YOU?*

If you do not believe in my God, then you have only the alternative of believing that something *less* than your intelligence produced YOU — that dumb, purposeless UNINTELLIGENCE brought into being your intelligence! The only rational possibility is to acknowledge that the very presence of the human mind is PROOF that the great First Cause is also the SUPREME INTELLIGENCE, infinitely superior to the abilities of mortal man!

Suppose YOU Were Creator?

Suppose that you could add to your powers of reasoning, planning, and designing, the actual CREATIVE power, so that you could project your will anywhere to produce and bring into being whatever your mind should plan and desire. Then, suppose you undertook the designing, creating, fashion-

ing, shaping, and setting in motion of a limitless cosmic universe — with planets and stars and nebulae and galaxies in all their splendor, each of these vast units being of such intricate and complex construction as the existing universe. On one of these planets you would plan and produce all the forms of life that exist on this planet — and I do not mean reproduce, for there would be no present universe to copy. There would be worlds within a world, down to the minutest infinitesimal particles of matter we cannot even see by the aid of the most powerful microscopes.

Do you think your mind would be equal to the task?

Just stop and think.

Is it rational, then, to believe that any power or force lacking even human intelligence could have planned, designed, created, formed, fashioned, shaped, put together and set in motion the awesome universe we behold?

The First Great Cause who *created matter*, then, stands revealed as the SUPREME INTELLIGENCE and ARCHITECT OF THE UNIVERSE!

The Miracle of Living Food

But again I say, look about you! Here are human beings on this earth, composed mainly of certain, specific elements of matter — living, organic matter. These elements of life must be supplied and replenished through food, water, and air.

No man with all his ingenuity and science and laboratory facilities CAN PRODUCE FOOD! That is, he cannot take plain inorganic matter and turn it into the *living* substance properly called food. But some Power, Force, Intelligence, or Being did in some way, at some time, start the process going — a process far too wonderful for any man to devise or produce.

And so it is that out of the ground grows grass, and green leafy vegetables, and all other vegetables, and vines, and trees yielding fruit — each with its seed in itself, each through this seed reproducing *after its kind* — and it is very good!

But when a marvelous little grain of wheat is planted in the ground, a plant develops and sprouts above the ground, and in some manner too wonderful for any human mind to understand or imitate, the elements drunk in through the roots from the ground and synthesized from sunlight are utilized by the life germ in the seed of wheat, and new grains of wheat appear.

During this process, the inorganic minerals dissolved in the ground, drunk into the roots and carried up into the new grain of wheat, have been actually converted by photosynthesis into organic matter which can be assimilated as food.

And this same marvelous process takes place in the growth out of the ground of all grains, vegetables, fruits and foods. When we eat animal meat we are merely consuming, second-hand, the vegetation which the animal ate.

MAN, with all his technology and laboratory facilities, with all his inventive genius, lacks the intelligence and the powers to produce a grain of wheat, or to convert inorganic matter into living food. Then is it rational to say that forces or powers exist, of NO intelligence, which have been able to produce *this* living miracle of food? Did not a far GREATER intelligence than man design, create, and supply man with all of this?

Man's Intelligence Versus God's

But now let's COMPARE the wisdom and intelligence of man with that of God who brought these marvels into being, and keeps them functioning.

The grain of wheat GOD causes to grow out of the ground is a perfect food. But, like other perfect gifts from God, man fails to value the priceless perfection of the all-wise God, and, undertaking to improve on God's handiwork, perverts, pollutes, and defiles it! Every bit of God's perfection man's hand has ever touched, it would seem, he has besmirched, spoiled and polluted!

And the poor, defenseless grain of

wheat is no exception! Into flour mills of human devising go the millions of bushels of healthful wheat. And there the supposedly intelligent human takes it apart, removes the alkaline-reacting mineral elements, and turns out for human consumption sacks of white flour composed largely of the acid-reacting carbohydrate elements — with poison bleach added!

Out of this, the human population makes healthless bread, biscuits, doughnuts, pastries, puddings, macaroni, spaghetti, gravies, etc., etc., often mixing flour with "refined" sugar and greases or fats — a combination guaranteed to wreck any organism in time! Yes, the sugar refiners do the same thing to sugar; and nearly all foods on the market for human consumption today have gone through man's factories and suffered from man's processes until they have been devitalized, depleted of their health-giving nutrients, and turned from foods into slow-acting poisons! And these foodless foods with which man has tampered in lust for profits have produced in human bodies a whole series of diseases of which our forefathers of a few generations ago had never heard! There is a reason why the history of degenerative diseases has paralleled the rise of modern technology!

Cause of Diseases

Today human beings drop dead before their time with heart failure; others die with cancer; the population suffers rheumatism, arthritis, diabetes, kidney diseases, anemia, colds, fevers, pneumonia, and thousands of other diseases. We respond to the toothbrush and toothpaste ads and frantically brush our teeth, but our teeth keep decaying, and we lose them beginning at an early age because of a lack of calcium and other elements in our diet.

It would seem man is not very intelligent after all!

Then, too, the God who created this earth and all vegetation told us to let our land lie idle every seventh

year. But man is too greedy to do that. And so our land is worn out and depleted, and natural good foods such as carrots, beets, and turnips are lacking in the necessary mineral elements and vitamins! And drug companies get rich selling vitamin pills!

Whose intelligence is higher — that of the GOD who provided every perfect need for every living thing or that of greedy, gullible, God-rejecting humans who in the interest of bigger profits and more luxuries for themselves have **ROBBED** the very foods which God created and gave us, of their health- and body-building values?

“There Was No Watchmaker”

A number of years ago I needed an accurate watch with a very plain dial for timing broadcasts. The only kind that filled the need was a railroad watch. I have one — the very finest railroad watch made, a 23-jewel watch.

But it does not keep perfect time. Once or twice a week I have to adjust it a second or two, if I want to be sure it is accurate to the second. I used to set it by the master clock of my city, or any city, which is always found at the Western Union. But even this clock did not keep perfect time. Once or twice a week it had to be adjusted a second or two by the master clock of the nation, at the Naval Observatory, Washington, D. C. But this great master clock of the United States is not perfect, either. Occasional corrections must be introduced.

Yes, it is corrected by the **MASTER CLOCK OF THE UNIVERSE** — in the skies. There in the heavens is the great Master Clock — its hands the heavenly bodies coursing through the skies!

Now you, sir! If I show you my fine precision 23-jewel railroad watch and tell you that it was not made in a factory — in fact, it was not designed, planned, put together, by a watchmaker — that it just sort of **HAPPENED** — that the iron ores just

brought themselves up out of the ground, refined themselves, formed and shaped themselves into the delicate little wheels and other pieces; the silicon and oxygen just came of its own accord out of the earth and turned itself into the glass crystal; the gold case just refined itself, shaped itself; the cogs and scores of little parts just assembled themselves together in that case, wound themselves up, and started themselves to running and keeping almost perfect time — well, if I should try to tell you anything like that, you’d tell me I’m crazy or a fool, would you not?

each star and planet in its own exact place, and started the myriad heavenly bodies coursing through space, each in its prescribed orbit, in its orderly precision. No, it just fashioned itself, put itself together, wound itself up, and started itself running. There was no intelligence — no planning — **NO GOD!**”

Do you say that to me?

If you can, I answer that I do not respect your intelligence. And the God I acknowledge replies to you, “None but the **FOOL** has said in his heart, ‘There is no God!’” (See Psalm 14:1; 53:1.)



Bulova Watch Photo

The giant universe is more intricate than the finest and most delicate watch — yet, like the watch, the universe will eventually slow down and finally come to a complete stop.

Certainly! You *know* that the presence of that watch is **RATIONAL AND POSITIVE PROOF** of the existence of a watchmaker, or watchmakers, who thought it all out, planned it, formed it, shaped it, put it together, and started it running.

Master Clock of the Universe

But then you, Mr. Skeptic — you look up into the great vast sky at that **MASTER CLOCK** of the universe, the watch by which we must constantly reset all our imperfect man-made watches — and you tell me, “That all just **HAPPENED!** There was no Great Watchmaker! No Master *mind* thought out and *planned* that vast universe, brought it into being, set

If you can look about you and observe how intelligently **PLANNED** and executed is everything in nature and in plant and animal life — everything we see except the bungling, botching, polluting of God’s beautiful handiwork by the clumsy hand of God-ignoring-and-rejecting **MAN** — and then say you doubt the existence of an All-wise, All-knowing, All-powerful Creator **GOD**, then I do not have much faith either in your thinking processes or your sincerity as a seeker of the **TRUTH!** ■

The World Tomorrow

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CKY — Winnipeg, Man. — 580 kc., 5:30 a.m. Mon.-Sat., 7 a.m. Sun.

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

— Okinawa —

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

Can We Learn to Feed the World in Time?

Worldwide famine is being temporarily arrested. This is largely because of what is called the "green revolution" in agriculture. Has this revolution bought us enough time to learn how to free the world from hunger?

by Jerry Gentry

IMPENDING worldwide disaster from starvation has been temporarily averted. Man has through newly developed agricultural technology purchased a few short years in which he hopes to learn how permanently to feed the world.

But the question arises, will we learn in time? Are scientists directing their research into the right areas? To fail is to invite worldwide disaster. To succeed — that would be like living in a whole new world — a Utopia, if you please!

Food for Everyone?

To a starving Pakistani, today's "green revolution" may mean his only link with life. His three-acre plot now produces two or three times as much grain.

For the first time in his life he has, temporarily, enough food for his family and a small "cash crop" as well.

The American or European housewife may know as little as the Pakistani about the "green revolution" itself. Yet, she too may unknowingly depend upon it.

What do Pakistani farmers and American or European housewives have in common? Basically, it is the need for food.

Supplying this fundamental human need for food is what the "green revolution" is all about.

How a Few Precious Additional Years Were Bought

The world's present reprieve from disaster by starvation had its inception some two decades ago in Mexico and the Philippines. There, researchers discovered and developed high-yield strains of wheat and rice.

Dr. Norman Borlaug, famed Nobel Peace Prize winner and acclaimed "father of the green revolution," developed, through genetic manipulation, strains of high-yield "dwarf" wheat. The price paid for these high-yield varieties is increased demand for artificial fertilizer, pesticides, irrigation and machinery.

These new "miracle" crops have given man a few extra years to try to discover the fundamental laws of agriculture so that he can ultimately cut back on the growing use of artificial fertilizers, pesticides and heavy machinery. Dr. Borlaug's work continues at the International Maize and Wheat Improvement Center at Sonora, Mexico. Others are feverishly working elsewhere.

High-yield grains have made a sig-

nificant but temporary contribution toward feeding the world in a number of ways:

Starvation is temporarily warded off. In Dr. Borlaug's words, "The green revolution has won a temporary success in man's war against hunger and deprivation: it has bought us some time... perhaps two or three decades" (*Ecology Today*, May, 1971).

Underdeveloped nations, especially those in Asia, are becoming agriculturally self-sufficient. Pakistan and India are notable examples.

Former subsistence farmers are brought into the economic system. For the first time, they sell their grain for money to buy other necessities. Local and national economies are boosted.

The "green revolution" is no permanent panacea to the world's food problems. On the contrary, a new set of agricultural problems have arisen. Some of these are very serious.

New Science Generates New Problems

By far the most fundamental of these new problems lies in the nature of the crops themselves.

At the annual meeting of the American Society of Agronomy, Jack R. Harlan, University of Illinois Agronomist, issued a warning about the possibility of sudden and unexpected large-scale crop failures.

The narrow genetic base of many

major crops results in greater vulnerability to mutant strains of disease.

All crops are, of course, susceptible to disease. However, only certain strains of a given disease will attack a given variety of crop. The danger arises when all plants over a widespread area have identical parentage, and are therefore *all* subject to the *same* mutant strain of a disease.

A sobering example is the 1970 corn blight which destroyed 15 percent of the United States corn crop. That variety of corn called Texas Male Sterile or "T" Cytoplasm was susceptible to a specific disease called Race "T" of Southern Corn Leaf Blight.

Even though the crop was not a total loss that year, the damage was heavy. Seed companies quickly developed other varieties of corn for the following year. These were not susceptible to the Race "T" strain, but had other susceptibilities.

Some scientists predict a possibly disastrous end, due to the philosophy behind the development of these new crops. Listen to this warning!

"Hardy, high-yield varieties of major food crops, carefully cross-bred and highly selected, are the success

story of modern plant genetics but they may carry the seed of their own destruction," states *Scientific American*, June 1971.

The U. S. National Research Council has established a "Committee on the Genetic Vulnerability of Major Crops" in an effort to study the problem and offer means of preventing outbreaks of disease.

Harlan, mentioned earlier, believes that major crops of the world such as wheat, rice, sorghum, soybeans and corn may be endangered.

The limitations of these "miracle" crops are known to their developers, if not to farmers who plant them. The success of many high-yield varieties is known to be a temporary success, at best.

"One seed variety is likely to last only for a few years and must be replaced by new varieties as new diseases evolve," states *UNESCO Courier*, May, 1970.

Other difficulties, too, enter in.

High-yield crops are bred to *require* heavy applications of fertilizer, pesticides and usually irrigation. Some "dwarf" wheat varieties will absorb three or four times as much fertilizer

as previous varieties of wheat will.

However, the resultant increase in grain bulk does not mean that previously starving people are increasing their *protein* intake, which is the primary missing ingredient in their diet. That's the warning of Martin J. Forman, Director of the Office of Nutrition for the Agency for International Development, in *Chemical and Engineering News*, September 27, 1971. Why? What have the men in plant genetic manipulation overlooked? Simply this. The new "miracle" strains are often deficient in protein content. It is as if nature were compensating for the increased quantity of crop yield forced from the soil.

What the Green Revolution Cannot Do

A multitude of social problems lie outside "green revolution" technology. Yet they directly affect the feeding of the world.

Japanese women work a rice paddy. New "green revolution" developed strains of rice have boosted yields threefold in some areas. However, nutritional levels of new strains are usually lower.

Wren Barbe



Dr. Addeke Boerma, Director General of the United Nations Food and Agriculture Organization, emphasizes that "malnutrition is mainly a problem of poverty. It will not be solved without looking at *social conditions*."

One of these conditions is war, the great disrupter of agriculture. Soldiers battling enemy troops have little time to avoid fields of "miracle" wheat. Killing the enemy and winning the war usually takes precedence over saving a paddy of rice, whatever its yield. Lasting peace, then, is a prerequisite for continual food production.

Gradual urbanization is another drawback to feeding people in underdeveloped nations. Proper food distribution is badly needed, but cannot be implemented in those countries where people move to cities at three times the rate of overall population growth. Food distribution which is already inadequate breaks down further.

When faced with this monumental problem of feeding the world's population, one could easily fall into despair. Yet despair will not solve the problem! What is needed is a whole new approach to the world prob-

lem of agriculture and nutrition.

A fundamental approach is to begin where the "green revolution" began — with the growing of crops. This is, of course, to take a fundamental look at agriculture itself.

The word agriculture means, literally, field (Latin *ager*) cultivation (Latin *cultura*). As a science, agriculture (or field cultivation) has not reached perfection. A fundamental set of agricultural principles is needed. It's time we considered how to avoid the faults and dangers inherent in "green revolution" technology. These principles must involve, first of all, a true understanding of *biological laws*.

Getting at the Root of the Problem

We must remember, even during the rush to stave off famine by developing high-yield grains and powerful fertilizers, pesticides and machinery, that agriculture is still basically a *biological process*, not a technological one.

High production may stem from technology. But the plants themselves stem from the soil, from a living substance. This apparent oversimplifica-

tion is nevertheless a profound truth.

Plants depend on the delicate, highly interrelated life support systems found in biological communities. These have not yet been fully understood by man. Agriculture, as practiced, is still often focused on an *artificial* plant and/or animal community.

Man must work within and not violate these fundamental biological laws. It means the recognition and application of the biological facts of life. Tenets which don't fit biological principles are ultimately self-destructive.

Diversity — the Key to Stability

"Diversity provides stability in biological systems, a resistance to biological and environmental catastrophes or upsets," writes Dr. Richard J. Vogl, Professor of Botany at California State College, Los Angeles. By contrast, "monocultures lead to ecological complications" (*Ecology Today*, May, 1971).

Monocultures are single crops planted over large acreages, the opposite of diversity. Monoculture is the basis of





Left: Agricultural training program in India teaches students plant genetics.

Right: Peasant woman winnows her rice crop by ancient hand and wind methods.

Ernst Herb — Plain Truth

modern agriculture. Corn, wheat, cotton, soybeans and just about every commercial crop is grown in this manner. Monocultures promote high yields, bumper crops and profits. In a competitive economy, farmers are indeed pressured to cut costs and increase production beyond the capacity of natural biological systems. This is especially true where farmers have moved beyond the subsistence level and into a market economy. Here, profits reign and biological laws usually take a back seat to forced production.

The system of monoculture certainly cannot be thrown out of agriculture overnight. Yet there are ways to lessen the impact of its side effects.

One such way is discussed by Gordon Harrison, Director of Ford Foundation's Resources and Environment Program.

It involves an agricultural project at Cañete Valley, Peru. The story from his book, *Earthkeeping*, was reprinted in the November 6, 1971 issue of *Saturday Review*.

Cotton has been the basic staple crop in Cañete since the 1920's, and is grown by irrigation. For years, arsenic compounds were used to kill pests. Later, DDT was substituted. Insect pests, predictably, built up resistance to continued pesticide applications. Cotton production fell off disastrously. Farmers were forced to look to other means of pest control if they were to continue farming in Cañete Valley.

Immediately, new measures were adopted. Crop raising was tailored to meet the specific biological needs of Cañete Valley. Better schedules of planting and watering, spacing and weeding began to make a difference. DDT was banned altogether. Selective poisons were substituted. Today, production has risen to an all-time high.

Although this example is not perfect, it does illustrate a first step in the right direction. It recognizes the biological nature of agriculture and makes a step toward working with, not against, biological systems. Even though the example has to do with fiber production (cotton), the same principles hold true for food production.

"In pest control the winning tactic is to see the pest for what he is, a sign of an already disturbed system, and then set about closing out his opportunities by restoring stability. . . . The object is not a farm free of pests, but one in which the resident pests are under control. . . . Bollworms, lygus bugs, and the rest still eat cotton plants in Cañete but not enough to matter. Bugs get some; people get more. That is not necessarily equity; but it is good sense," writes Harrison in the above-mentioned book (p. 227).

These principles are not new to students of agriculture, even though they are not widely practiced. Their origins, however, are seldom discussed because they are little known. Ironically,

respect for biological systems has its roots in a much forgotten book of a long forgotten age.

Dr. Rene Dubos of Rockefeller University traces respect for biological laws to Biblical statements recorded in the book of Genesis.

"The second chapter of Genesis states that man, after he had been placed in the Garden of Eden, was instructed by God to dress it and to keep it — a statement which has *ecological implications*. To dress and keep the land means that man must be concerned with what happens to it" (*A Theology of the Earth*, Smithsonian Institution, p. 6).

Respect for what happens to land means respect for the cyclical processes which make it productive. These natural, cyclical processes are biological laws. They form a model for man's agriculture. Continued agricultural productivity of any piece of ground must be firmly rooted in proper care for the land itself, not merely care for the production and the profits it may yield.

Biological laws are indeed the foundation of lasting agriculture. Through understanding and implementation of these laws, a big step toward feeding the world can be made. Social and economic demands must be scaled down to fit the biological laws governing agriculture. Then, land will produce continually in sustained yield. Only then can the world be fed and sustained permanently.

Since probably 90 percent of our readers do not earn a living by agriculture, the pages of *The PLAIN TRUTH* are not the proper medium for detailing the biological laws of agriculture. But you can learn about them by reading our free booklet, *World Crisis in Agriculture*. ■



How to Build LEADERSHIP

Why do so few know the real secrets to leadership? Why do so many lack a deep sense of fulfillment in their jobs and in day-to-day life?

by Roderick C. Meredith

GET OUT of your rut and LIVE!
Get out of your rut and *lead*
and *accomplish!*

Needed: Right Kind of Leaders

There are two kinds of "leaders." One is the kind who uses "authority" and compels grudging obedience by his followers. The other kind inspires, persuades, and sets an example.

The authoritarian-type leader generally considers only himself and the grandeur he hopes to produce in his empire, nation or business. He does not give proper consideration to the legitimate needs, wishes and aspirations of his followers. But the right kind of leader leads in order to SERVE.

Which kind will *you* be?

Jesus Christ, who brought a message about world government, showed that the greatest leader will be the *servant* of those whom he heads. He described how the leaders of the Gentiles — the strutting dictators and czars — "exercise dominion" over their followers and strut about to "exercise authority" over them. "But," He said, "It shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief

among you, let him be your SERVANT" (Matthew 20:26-27).

The Desire to SERVE Comes First

All too often, men desire positions of leadership and responsibility primarily for the sake of exalting self — not for service. This is a great mistake, and often leads to grievous harm and unhappiness not only for the individuals involved but for many others. Jesus said: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

If one humbles himself to serve his fellowman, he may find that, in due time, he has become a leader because of his desire and ability to help.

One of my friends of college days voluntarily took upon himself the lowly task of emptying the garbage from the dormitory kitchen. Even in his senior year, as a student instructor, he continued this practice until it was noticed by the college president who thought it better that some other regular student be given this responsibility. This individual was trying to serve — and now, interestingly enough, has a far greater opportunity

to serve as dean of the college!
What is the point?

The point is that he was alert enough to see a genuine need and to try to fill that need — even though it was a lowly job of service. His initiative and imagination displayed itself in far more important and interesting ways than this specific illustration outlines, but the important fact here is that he was willing to exercise his initiative and use it to serve in this lowly capacity — not just to exalt the self! "He that humbles himself *shall be EXALTED.*"

This spirit of *humility* — this desire to *serve* — and the spirit of selfless dedication to a cause is the foundational approach to all true leadership. The man who is willing to *sacrifice himself* to the task at hand is the one whose followers will be most inspired and who will most quickly tend to emulate their leader. For he is leading by sacrifice and service. He is leading by EXAMPLE.

Importance of Vision, Imagination, and a Goal

Every great leader must possess at least a certain degree of imagination and *vision*. He must be able to think

ahead — to visualize and plan on beyond the immediate present.

He must also have a GOAL. If his goal is practical and right, if he has the foresight to realistically create plans and programs leading to that goal — he will certainly command the respect of others and be a true leader.

The veritable modern “father” of West Germany, the late Chancellor Konrad Adenauer, asked: “What makes a statesman great?” Then he answered: “He needs first of all a clear conception of what is possible. Then he needs a clear conception of what he wants. Finally, a great leader must have the power of his convictions, a *moral driving force*. Churchill radiated it. He had fire and daring from the days of his adventurous youth.”

A Leader Must LEAD and DECIDE

A certain amount of speed and decisiveness is found in the makeup of every great leader. For a leader has got to be ahead of those who are following him. He must be alert, charting the course ahead — and able to *decide quickly* the right course of action when problems come up. This requires a degree of mental toughness and courage which many just do not have.

But these are qualities of Christ Himself, and they may be acquired — to a degree at least — by any Christian who asks Almighty God for them in prayer and seeks to build, use and exercise these qualities.

When Jesus found God’s Temple being turned into a house of merchandise at the Passover season, He did not go off to meditate, call a committee meeting, or ponder what to do. He took decisive action. As the Son of God, He had the right to clean out that temple — and He did! He courageously and vigorously strode through the temple courts, overturned the tables of the money changers and ordered the money changers out. He then made a whip of cords and drove the cattle out.

A leader with this type of decisiveness and courage will bounce back from defeat or adversity. He will NOT be a “quitter.” Even though his course of action may sometimes be unpopular, a true leader will have the spiritual and mental resources to see it through and not be deterred by criticism or adversity.

Comradeship and Delegation

A leader must know how to work with other people. He must command their admiration and respect — their trust, loyalty and responsiveness. Also, he must be able to so prod and organize them that they achieve their maximum potential under his guidance.

Genuine friendliness and outgoing concern for others are two hallmarks of a great leader. He has time for a smile, a friendly chat, and shows sincere interest in the lives, hopes and dreams of those under his charge. He builds a sense of comradeship with those under him, so that they feel free to share their ideas and suggestions with him.

A leader does *not* live in a remote ivory tower. He doesn’t hesitate to call conferences and meetings at which his assistants and subordinates can have an opportunity to share their views regarding problems that face their nation or organization.

A top leader is always able to *communicate*. He has trained himself to think clearly, and therefore he is able to express himself with clarity and persuasiveness to his subordinates. In this way, they can accurately grasp his ideas, goals, and also his specific instructions without wandering about in hopeless confusion — as actually happens from time to time in many great organizations. Because of his ability and *willingness* to communicate, he is able to create a *unity of purpose* among his subordinates and achieve vigorous action out of this otherwise dissimilar group.

In most cases, a leader should accept the responsibility for the mistakes of

the subordinates he himself has selected. In like manner, he should, when possible, give them public credit for their triumph. In all of this, he will win their confidence by the continual example of *fairness and honesty* in all of his dealings with those under him.

A leader must be willing to *delegate authority* to others or he will find himself running a one-man army, a one-man store or a one-man enterprise. He must have the discernment and insight to select as his administrators men and women of ability, honesty and balance.

Indeed, an executive’s ability to do this very thing and to *train* the newcomers, *organize* those functioning under him and *inspire* them to accomplishment is one of the greatest tests he must face.

Character and Integrity

If a leader’s motives are continually being called in question by his followers, he is *through* as a leader. He must consistently set an example of fairness, integrity and high moral character if his group or enterprise is worth “leading” in the first place.

Self-discipline is an absolute must for a man of leadership. The minute he allows his morals to begin to erode, the minute he begins letting down, hitting the bottle, engaging in unethical conduct — that minute may well be the point at which his leadership begins to erode and thus be the turning point in his entire future. Very few men indeed can have a feeling of faithfulness and loyalty to an example of instability, dishonesty, weakness, or debauchery.

A true Christian leader — the kind that will last — is one who adheres scrupulously to the principles of the Ten Commandments. He will be thinking far more about what is “right” than what is expedient. His personal integrity will be above question to everyone who really knows him, and his sense of faithfulness and loyalty will permeate his institution. It is here that in a very real and im-

mediate sense righteousness pays off. There can be no substitute for Christian character.

WHERE and HOW to Lead

In exercising these principles of service and leadership, you will find many opportunities to use them. First of all, you can begin right in your own family; for, as explained previously, your family is "a miniature kingdom."

In describing the qualifications of an elder or minister, God says: "For if a man know not how to RULE his own house, how shall he take care of the church of God?" (I Timothy 3:5.) The place to begin is at home.

All husbands should, in humility and love, serve, inspire and lead their families. They serve them by providing for, protecting and guiding them as a unit through the rough spots of life. Yet, in this very service, they must lead. They must exercise the very qualities outlined in this article.

And, very important, learn to *build leadership* into your sons! For they certainly *should be* the leaders in the World Tomorrow!

Apply the principles of this article on your job, in your business or on your farm. Learn to think ahead and employ right imagination and vision, decisiveness and courage. Learn to get those under you organized — and develop a proper method of delegating responsibility to others, yet being faithful and fair to them as you want them to be to you.

A gloomy warning on the declining state of American leadership was issued by former Secretary of Health, Education and Welfare John W. Gardner. He said that unless the present trend is reversed, "We are in danger of falling under the leadership of men who lack the confidence to lead. And we are in danger of destroying the effectiveness of those who have a natural gift for leadership."

This society has lost its way. It has no GOAL. It substitutes committee meetings, discussions and public opinion polls for leadership.

But happily a *new age* is about to be ushered in under the guidance of the living Christ.

We call it the "World Tomorrow."

Born to Rule

Perhaps you never realized that man was created with powers far transcending the animal realm.

Read it, in your own Bible: "Let us [God is speaking] make man in our image, after our likeness: and let them have DOMINION over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth..." (Gen. 1:26).

Why have so few understood what the Bible says? Notice what Jesus told His disciples: "I appoint unto you a *kingdom*, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones *judging* [or RULING] the twelve tribes of Israel" (Luke 22:29-30).

Again, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall RULE them with a rod of iron..." (Revelation 2:26-27).

We human beings are put on this earth to learn lessons in preparation for ruling this earth — and ultimately the entire universe — with and under God! That's one big reason why there are trials and tests, heartaches and headaches, and lessons which are learned through human suffering. Even Jesus learned "... by the things which he suffered" (Hebrews 5:8). That's how He became a leader.

But, even here, many elderly people and women often ask: "But why should I want to domineer over others or give people orders? Why should I be interested in this idea of being a ruler in God's Government?"

Why, indeed?

Have you ever wanted to give real and lasting help to the starving people of India and China? Have you ever wanted to really and permanently help the lonely, pitiful, lost-looking orphan

children around the world? Have you ever genuinely wanted to quickly help the blind, deaf and crippled?

Why You Should Want to Rule In Tomorrow's World

As a *servant* and a *leader* in God's Kingdom, you will have that very kind of opportunity!

We will have a genuine opportunity to supernaturally help the sick, the starving, the orphaned, the crippled, the blind, and the maimed! This kind of leadership — the type that will bring tears of thankfulness and joy to the faces of millions — is something we all ought to fervently desire. It is the real reason for the Christian life and our calling now.

Does it sound strange to your ears that we can be made leaders in a coming world-ruling government? This is the constant subject of the announcement brought by Jesus Christ of the world-ruling government or Kingdom of God. Those who overcome will be made kings and priests and rule over the nations. And our children who live on through the tumultuous days ahead may well become the human leaders in the World Tomorrow — IF we have trained, guided and inspired them to prepare now.

So, most of all, prepare for that day. It is coming sooner than you think! Try to help and serve others with the knowledge that you have. Develop and USE these qualities of leadership in your everyday life.

Christian leadership based on SERVICE is the best possible preparation for your job as a king under Jesus Christ in the World Tomorrow!

For at least a glimpse into the wonderful opportunities for service we will have in God's Kingdom, write immediately for our free booklet, *The Wonderful World Tomorrow — What It Will Be Like!* Be sure you read it carefully and study it with the thought in mind of your part and your leadership in God's Government to serve others. ■

SO YOU'RE A HOUSEWIFE

WHAT is the *new image* that women need? Is the portrait of the satisfied woman to be painted apart from the *role* of "Occupation: Housewife"?

Is the entire family structure, the traditional husband-wife relationship, even society itself, in need of a revolutionary change?

Are mothers unhappy because of the role they are forced to play? Or is it because they do not *properly* know how to fulfill the role?

Looking for a New Image

The most recent crusade is to "liberate" women from real and/or imagined repressions. The idea has spread worldwide in the last few years.

One popular women's lib ad, for example, tells how a new cigarette supposedly "freed" women from a stifling life-style. In the printed version of the ad, two photographs are placed side by side. The first shows a woman being mishandled and screaming, "Someday we'll be able to vote, wear our own kind of bathing suit, even have our own cigarette." In the adjoining photograph stands the liberated woman. This emancipated woman is provocative, independent and sexily attired in the latest fashions. She has finally gotten her cigarette. "Baby," the advertiser tells her, "you've *really* come a long way."

But where was she going? The

"A trapped and boring life" — "an unfulfilling life with no identity." These phrases often describe the housewife's role. What's the solution? Scrap the housewife's role? Make the role itself more meaningful?

by Paul W. Kroll

photographed by Mike Hendrickson

advertiser didn't answer that question.

Today's woman can vote, wear her own style bathing suit, and puff on her own kind of cigarette. Yet, she is still dissatisfied. Few women have really been able to achieve the truly good life. The question of how to find a life of success, enrichment and purpose is the crux of woman's dilemma!

Why the Unhappy Housewife?

Many housewives, of course, do find great satisfaction from being wives, mothers and homemakers.

But the divorce statistics show all is not well on the home front. Piled on top of this mountain of misery are the millions of homes where the

couples are staying together for reasons other than the fact that they are happy together. There are squabbles, improper relationships between husbands and wives, and a feeling that marriage just isn't what it ought to be.

Some authorities and laymen alike have even asked themselves whether marriage as an institution ought to be phased out. There is an expression that says, "Why ruin a happy relationship by getting married?"

If a large percentage of marriages are unhappy, it is quite plain that a large percentage of all housewives are unhappy. They see life passing by without so much as a wave to come join the fun.

The tragic circumstances of housewives who feel cheated in marriage is *not* a recent phenomenon. Twelve years ago *Redbook* magazine published an article entitled "Why Young Mothers Feel Trapped." The editors were shocked with a deluge of 24,000 replies from mothers who felt confined and unhappy in marriage.

But why the feeling of imprisonment? If homemaking appears to be a trap, *what are the causes*, the influences, the teachings, and the situations which make it so? What is the way which guarantees women the ultimate in self-fulfillment and purpose?

Betty Friedan, a women's liberation leader in America, had one observation. "I have suggested that the real



Responsibilities of searching out bargains, and spending the family budget wisely.

Increasingly, the center of society has moved away from the home. The wife has willingly been stripped of many of her responsibilities. The average wife can toss two-minute oats on the breakfast table (who eats breakfast at home?), open a can of soup for lunch (who eats lunch at home?), and pop a TV dinner into her push-button range (as each family member eats alone before the television set). There is no fuss, no mess—but no real achievement either. Food is rarely produced at home. Even farmers buy their food at the friendly supermarkets.

In the not-too-distant past, an important part of the children's education was administered at home. The three R's might have been taught at the country schoolhouse, but discipline and moral responsibility were usually under the tutelage of mother. It was said that the hand that rocked the cradle ruled the world. Today, mothers have very little positive influence on their children. Their offspring are being educated by television, the movies and the peer group.

Except for the omnipresent television set, the home has even lost its recreational function. Television is about the only home recreation which will fit into tiny and often drab apartments that millions of people are forced to live in.

Let us not, however, entertain any romantic notions of the past glories of women. In heavy-handed historical eras, such as the Victorian Age, women were often regarded as mere chattel, to please the whims of men. Or they were dressed up as semi-human mannequins, window dressing for the great glory of the male species. Or they were "sex objects" from the point of view that they were merely to bear children while husbands enjoyed the bliss of sexual intercourse. What society must ultimately admit is that in *no human-devised society have women ever had a clear conception of*

cause of . . . women's frustration was the emptiness of the housewife's role."

In many ways, her assessment is grounded in fact. The important work of society is taking place outside the home. Today, home is little different from the lobby of an office. Family members stop in briefly, only to move on to other areas: the school, the factory, the office, the movies, the restaurant, the ballgame.

There was a time when large numbers of husbands worked at home on the farm or at least in the adjoining village. Often, people had small family businesses where all the members could participate. Don't confuse these statements as a clarion call for the "ma and pa" shop as opposed to the local supermarket. It is merely a fact of the change in our society. In the past, work was often the occasion of social gatherings. When autumn arrived, the entire community moved from farm to farm to bring in the harvest.

The home was the mainstream of society in a basically agrarian society. In the Biblical sense, man and wife

were truly one flesh. It was often difficult to say this pertained to job and that to home. If Mother churned the butter and Dad planted the garden, both provided the necessities of life. When the self-contained, traditional home was fractured, women were profoundly shaken.

Today: the Fractured Home

Today's husband is probably off on a business trip. Or he may be forced to commute long distances to work. He sees little of his family. The husband seldom discusses his work with his wife, and he certainly is not interested in her routine day at home. Communications become strained; there is little sharing of ideas, hopes and dreams.

One hundred years ago, women usually had children to teach, food to prepare, a garden to tend, clothing to make, and a husband to take care of. Every member of the family was a part of the team; husband, wife and children were all critically important to the survival of the family unit.

their great role in life. Women have seldom, as a group, known who they were, what they were, and how to find expression and fulfillment.

But Was It Christian?

There is no society which is exempt from guilt. This includes nations who thought they were adhering to the so-called Christian ethic. Perhaps without realizing it, they misinterpreted what their claimed guidebook, the Bible, said about women. This misinterpretation was often used by both ministers and lay people as a weapon to keep women psychologically "in their place," though not by everyone at all times, of course. But there was an underlying strain of thought which infected the minds of men and society in regard to the treatment of women.

Kate Millett, another leading figure in the Women's Liberation movement, alludes to this thought pattern in her book, *Sexual Politics*. She condemns a number of social practices as being discriminatory toward women. Included on her list is the Christian *misinterpretation* of Adam and Eve in the Garden of Eden.

"The two leading myths of Western Culture," says Millett, "are the classical tale of Pandora's box and the Biblical story of the Fall... [they] condemn the female through her sexuality and explain her position as her well-deserved punishment for the primal sin under whose unfortunate consequences the race yet labors...."

"This mythical version of the female as the cause of human suffering, knowledge, and sin is still the foundation of sexual attitudes, for it represents the most crucial argument of the patriarchal tradition in the West..." (pp. 51-52).

Millett, of course, has her own misconceptions about what the account *does* say.

Paradoxically, in this and other Biblical accounts are found the basic

At the market, she teaches her children the important needs of living.





keys which *do* reveal how women can find accomplishment and success. Therefore, it is important that we briefly examine this often overlooked record.

The Creator, in this account, is quoted as saying, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth . . . And God saw everything that he had made, and, behold, it was very good" (Genesis 1:27, 28, 31).

Sex of itself is not evil, but neither is it the invention of human beings, as Millett claims. This account tells us the Creator invented sexuality. The man and the woman were two distinct members of the same kind — the HUMAN kind. They were slightly different expressions of the same entity.

That the woman was tempted first is indeed a fact of the Creation account. But the man also ate of the forbidden fruit. In any case, the ultimate blame

The father contributes to his family's happiness and well-being by providing the means for togetherness.

is put neither on the woman nor the man but on the *serpent*. He is the ultimate guilty party.

The account of Adam and Eve is not the only one to contain information basic to an understanding of a woman's role in society. The entire Bible purports to be a guidebook for living life to the full. When you purchase an automobile or electrical appliance, the manufacturer sends with it an instruction book. The instruction book explains the purpose of the mechanism, what it is expected to do, and how it is to be operated.

The human individual—mind and body — is the most wonderful mechanism in existence. The Bible is an Instruction Book sent along by the divine Maker with His product, the human being.

It instructs in the proper operation of the human mechanism so that men

and women can accomplish a divinely intended purpose. Part of that purpose is to find the proper life role for the woman — a life role that will be chock full of the kind of satisfactions that she needs and seeks.

This instruction book we call the Bible defines a woman's purpose in life and explains how she can be truly happy. Let's briefly analyze one of its chapters which explains this subject. It's Proverbs 31.

The Effective Housewife

The chapter begins (Moffatt version), "Sayings that Lemuel king of Massa learned from his mother." Here was a king who had an intelligent mother. She had no Victorian prudery, no sense of false shame, and instructed him on the most personal matters.

"Son of mine, heed what I say, listen, O son of my prayers, and obey." This wise mother continues, "Waste not your strength on women . . . It is not for kings to be quaffing wine, nor for princes to be swilling liquor . . . Do justice to a widow, and let orphans

have their rights; decide cases fairly” (verses 2-9).

Perhaps the most important point to grasp here is the relationship between mother and son. (The same would apply to mother and daughter.) This mother is talking to her teen-age son, as indicated by the subjects she is discussing. The boy, and later the king, obviously holds his mother in great esteem and honor.

This kind of relationship does not spring up full-blown, from nothing. It is built up, brick by brick from infancy. It is a bridge built by respect and mutual understanding. The supporting beams come from reading to children as they grow up and talking to them about their moral and social responsibilities to society, themselves, and God. It entails helping them with all their problems from tying a shoelace to giving advice concerning the special person in their lives. It is a relationship of kindness and help established in infancy and carried to adulthood. That means taking children shopping, to the zoo, to the barber shop, having them help with chores.

Since the first six to eight years of a child's life are some of the most crucial, the mother's role is extremely vital.

A housewife's relationship with her children is of utmost importance. It should be part of the fulfillment she finds in her role as mother and wife. But it is merely one aspect of a full and demanding life. Proverbs 31 continues with other points of the housewife's role.

Verses 10 and 11 read: “A rare find is an able wife — she is worth far more than rubies! Her husband may depend on her, and never lose by that.” Employers pay high salaries to workers who think and act. They depend on them to do what they are told — but also to think for themselves. So ought a husband to be able to depend on his wife.

Being a wife is more than just washing dishes and dusting. A wife must be intelligent, energetic — capable of running the family if some tragedy

were to strike her husband. She must not try to wear the husband's pants but must be capable of stepping into his shoes if the situation arises.

The wife described in Proverbs “brings him PROFIT and no loss, from first to last. She looks out wool and flax, and works it up with a WILL. She is like the merchant ships, fetching food-stuffs from afar” (verses 12-14).

The ABLE wife is a *skillful manager of the home* — her first duty. In today's parlance, fetching food from afar might mean seeking out REAL bargains, doing her share to help the family's financial situation. And the able wife works hard: “She rises before dawn to feed her household, handing her maids their rations” (verse 15). Today's household maids are often electrical appliances.

An Intelligent Partner

Proverbs also discusses the wife's ability in secondary areas. “She pur-

chases land prudently; with her earnings she plants a vineyard” (verse 16). In verse 24, the account reads, “She makes linen yarn and sells it; she supplies girdles to the traders.” Here is a woman with business acumen. She can, if necessary, do quite well in the business world. But she applies her talent and ability to the home sphere first!

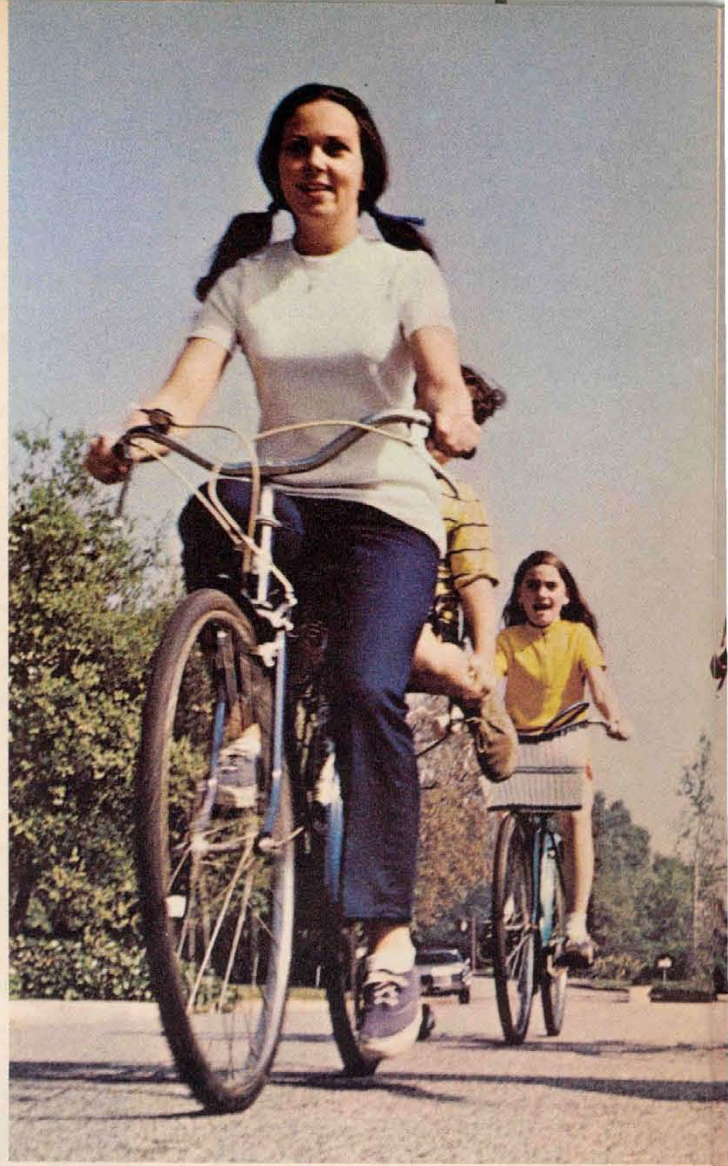
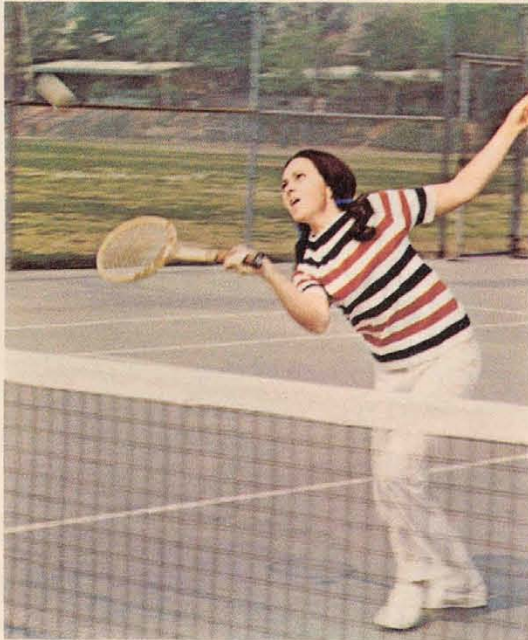
There are many projects — depending on talents and time — that women can work on at home to either stretch or supplement the family income, all based on the above principles. Hours at home should be well spent. A wife can save many dollars of the family budget by wise mealtime planning, selective shopping, sewing, mending, gardening. Some might develop a part-time job in the home to supplement family income.

But any discussion of what the wife can do to supplement the family income should be tempered with the



A haircut can be fun — especially when mother is there to lend moral support.

The modern woman must keep fit — and set the example by taking time out of her busy schedule to do it.



following thought: A married woman's responsibility — especially one who has little children — is first and foremost to be a homemaker, NOT to be a breadwinner.

The wife of Proverbs 31 was not the wife of a poor man unable to support his family. The wife in this case had maids and other servants. The husband was respected and successful. Today's successful wife has many "maids" — in fact one automatic dishwasher has the brand name "Kitchenmaid."

Proverbs more firmly underscores the tragedy of our times — husbands unable to support their families. This is a reflection on their own ability as breadwinners and on the society which spawns this kind of financial difficulty.

Many couples have gotten married

long before they were capable of rearing and supporting a family.

In many cases families do have grave financial problems. There are multitudes of cases where the husband is NOT providing for the family. He may have died without providing for the needs of his widow. Or he may have deserted the family. There may be a divorce situation in which the husband is not even fulfilling his legal responsibility to support his family. In some instances illegitimate babies are involved. Situations such as these often make it necessary for the woman to work. These are not wholesome situations. But in today's society, there may be no other suitable recourse.

Therefore, it is possible that a woman may NOT be able to properly fulfill her role in this aspect of her

life. However, there ARE other areas in which she is not at the mercy of circumstances. One of these concerns the proper development of her mind.

Needed: Right Education

Proverbs 31 shows that a woman is to have developed a keen intellectual and social ability: "She talks shrewd sense, and offers kindly counsel" (verse 26). Throughout this chapter there is a definite emphasis on mind, on purpose and on hard work.

The Proverbs say of a happily married woman: "Her sons congratulate her, and thus her husband praises her: 'Many a woman does nobly, but you far outdo them all!' Charms may wane and beauty wither, keep your praise for a wife with brains; give her due credit for her deeds, praise her in public for her services" (verses 28-31).



Verse 30 is more correctly rendered in the King James Version, "A woman that feareth the Lord, she shall be praised."

The Husband's Responsibility

Often, a wife's unhappiness can be laid directly on her HUSBAND'S shoulders. If all husbands truly loved their wives, we would not have 90 percent of all marriages being miserable to some degree!

Almost 2,000 years ago, the Apostle Paul laid down a basic, cardinal principle for husbands to follow: "Let every one of you in particular so love his wife even as himself; and the wife see

that she reverence her husband" (Ephesians 5:33).

What wife would be unhappy with that kind of husband? With a husband that loved his wife as himself, would there be any lack of "rights," consideration, or fulfillment for her? Certainly not. And since so many housewives are unhappy, we can draw another conclusion: Too many husbands are not loving their wives as themselves.

A wife's main purpose and place is in the home. "She keeps an eye upon her household; she never eats the bread of idleness" (Prov. 31:27, Moffatt). But her husband's place may well be OUTSIDE the home. "Her husband is known in the gates, when he sitteth among the elders of the land" (Prov. 31:23, King James Version).

A woman's place is, basically, in

the home. It is a place of the highest importance. It is the chief place for her to find fulfillment in life.

If we have mainly dealt with a woman's position in relationship to her children and home, it is not to overlook the relationship of a wife to her husband. It is here that she can find tremendous happiness and satisfaction.

Back in the Genesis account, the Creator God says, "It is not good for man to be alone; I will make a helper to suit him" (Gen. 2:18, Moffatt). The man needs the woman. That is why, as the account tells us, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24).

A man needs a woman to share his life. Woman was created specifically to help man fulfill this void in his life. She shares in everything he does: from success on the job to a quiet evening dinner with candles and champagne; from the birth of their baby to some tragedy that may strike family or friends.

A man may succeed in his work and rise to the top of his occupational ladder. He may be financially and socially secure. The home may be full of laughter and memorable experiences. Yet, there must be more. There must be a purpose in life. Why are we here? Are humans merely to procreate the species? Is life merely a continuing strand of generations? Or is there more to life — a supreme purpose for this enigmatic creature we call the human being?

The Spiritual Meaning of Marriage

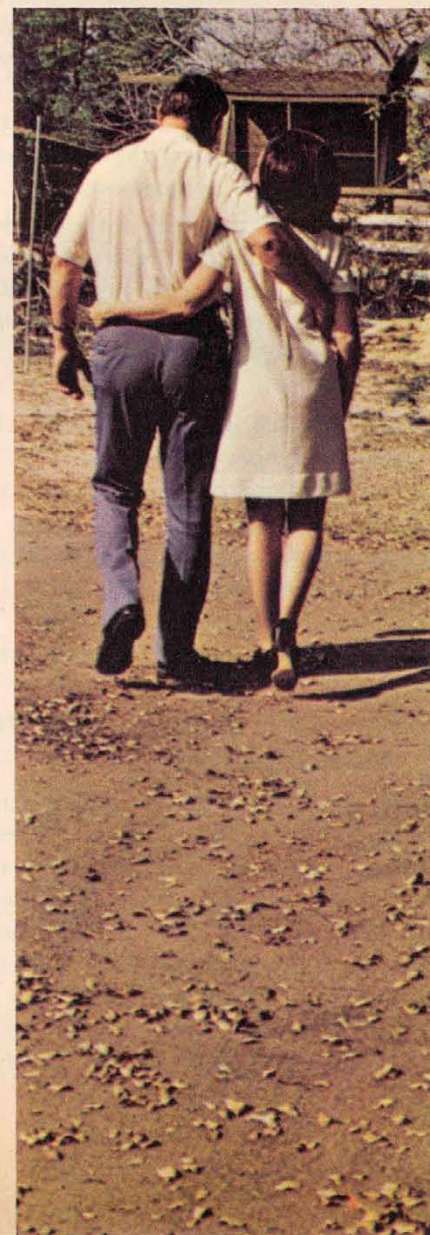
There is a purpose for living that transcends human life. In fact, the marriage state and family life are symbolic of this great purpose.

God is a Family, a creative Family. This divine Family rules the entire creation. In creating Man, God is, in fact, reproducing His own kind. Human mortals who overcome the pulls of their human nature are

promised an inheritance in the Family or Kingdom of God. And that inheritance involves a marriage! Those who inherit the Kingdom of God are to share, collectively, in a marriage relationship with Jesus Christ the Husband (Rev. 2:26-27; 3:21; 19:7-9; I Cor. 6:2-3).

Thus marriage and family life are spiritually God-plane relationships. They reveal man's potential for being born into the divine Family, the Kingdom of God.

You need to understand the full spiritual meaning of marriage. You can, if you write for our free booklet, *Why Marriage — Soon Obsolete?* Also, request a copy of *The Seven Laws of Success* for a more successful relationship here and now. See inside front cover for address nearest you. ■



what you can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

● Jet Lag

It only takes 10½ hours to fly from Los Angeles to London by jet, but it may take days to adjust to the time difference. To find out just what effect this sudden change in time difference has on modern travelers, a study was made of business men who flew from east to west across several time zones.

According to the study, the average person became so muddled upon arriving at his destination that he could not accurately and consistently add up simple columns of figures. It was discovered that his attention span was short and that he obviously lacked the ability to concentrate. This study revealed a disruption of several body rhythms, including the natural 24-hour cycles of temperature, heart-beat, blood pressure, and urine secretion. It took from three to five days before the body's internal rhythms adjusted to the new environment.

Because of the need for clear thinking and sound judgment in conducting important business matters, executives and business men should allow at least a day and a half adjustment time following long air flights.

All travelers making long overseas flights might follow these suggestions:

1. Get sufficient sleep prior to leaving and avoid frantic, last-minute preparations.
2. Get a maximum of rest and eat a minimum of food while in flight.
3. Avoid heavy eating and drinking while adjusting to your new environment upon arrival.
4. Allow time for readjustment — take moderate exercise and a warm bath to induce sleep.

● Dressing and Keeping Your Vegetable Garden

If you have been following the instructions in this series on vegetable gardening, your vegetable garden should be sprouting. Now, care should be taken to cultivate, mulch, and water your garden properly.

CULTIVATING — Hoeing or cultivating too deeply, too often, or too close to the plants causes unnecessary loss of moisture and destroys many plant roots. Avoid doing this.

MULCHING — After the plants are well established, it is wise to mulch your garden. Simply spread a two- to

four-inch layer of fresh or dry grass clippings, straw, hay, etc. between the rows and around the plants. This will help control weeds, save labor, and conserve moisture. A mulch also encourages earthworm activity, helping create a balanced soil for future crop excellence.

WATERING — Keep in mind that too much moisture can contribute to unwanted fungus growth and retard root development because the roots will not have to search for moisture. A plant does not necessarily need water simply because the soil's surface looks dry. A lack of moisture is often indicated when plants begin to show a dark bluish-green color, beginning signs of wilting, or both. If water is needed, a good gentle soaking once a week does much more good than daily wetting the ground. But avoid applying water directly on plant foliage during the heat of the day. This may encourage burning rather than cooling.

● Can Your Child Hear?

Research shows that a child must begin to hear sounds by the time he is three months old if his speech development is to proceed normally. Unfortunately, many hearing defects in children are not discovered for several months or even several years. Some children have even been diagnosed as retarded, when actually they were hard of hearing.

Dr. Malcolm H. Schvey, assistant clinical professor of otolaryngology at Columbia University, advises parents to watch for the following signs to help detect a hearing defect:

** "No response to soft sounds, such as the ticking of a watch.

** "No 'startle response.' Babies in particular are startled easily, sometimes even by the click of a light switch.

** "No movement by the baby, at eight to 12 months, toward the source of a whispered voice, sounds such as a rattle or a spoon banging against a metal cup, or the crinkling of paper at only three feet behind him.

** "No sign of being disturbed or awakened by loud noises.

** "No response when called.

** "No use or understanding of words at two years or an overreliance on gestures, vision or touch to establish need" ("Why Early Detection of Hearing Problems Is Important to Children," *Good Housekeeping*, Nov. 1971).

Why the vast difference between animal brain and

HUMAN MIND?

PART V

by Robert L. Kuhn

IN JANUARY and February, we demonstrated that the human *mind* is ENORMOUSLY superior to the output of animal brain.

Then, in the March-April and May issues, we demonstrated that the human *brain* is just BARELY superior to animal brain — and that a *non-physical component* is absolutely essential to transform the human brain into the human mind.

Now, in June, we find out what it all means and begin to answer the ultimate question: What is Man?

IS MAN wholly physical — merely an animal?

Or is he something more — with a non-physical component?

The question is vital. Because if man is wholly physical, then humanity must find physical solutions for its physical problems — before it's too late. (But physical solutions are *not* working — and it's almost too late.)

If, on the other hand, man is *not*

wholly physical, if man *does* have a non-physical component, then humanity must find non-physical solutions for its non-physical problems. And — be it noted — many of his supposed physical problems would then be, in reality, non-physical problems. (Remember, *physical solutions* will never solve *non-physical problems* — no matter how much money and intelligence are allocated and expended.)

What are we? Everything revolves around this pivotal question.

In this series on the difference between animal brain and human mind, we have *not* been dealing with “some interesting problems in psychology and physiology.” We have been confronting the fundamental question of human existence!

“Mind-Body Problem”

Many readers will recognize that we seek to solve one of the most basic philosophical problems of all human thought. Throughout its tortuous his-

tory, the “mind-body problem” — as it has come to be known — has had two traditionally accepted solutions:

- (1) *the Dogma of Materialism,*
- (2) *the Doctrine of the Immortality of the Soul.*

And no two theories could represent more opposite schools of thought — even though both are staunchly supported throughout the entire educated world. In the historic struggle between evolutionary science and traditional religion, the materialism-immortal soul controversy remains the classic confrontation.

Everybody has his or her opinion. And you have yours. But millions of people, including thousands of scholars, fervently support the position *opposite* to yours. You think *they're* irrational. They think *you're* irrational. Somebody must be wrong someplace.

Why Should WE Know?

We hear it. It's an honest question that deserves a straightforward

answer: "How can Ambassador College and *The PLAIN TRUTH* magazine claim the right — have the audacity — to really answer the ultimate questions of *mind* and *man* when thousands of scholars and thinkers have been unable to find these answers throughout centuries of search?"

First, a tangential reply: If our generation does NOT find these ultimate answers, no other generation will ever get the chance.

Now to the logical reply: Our age has witnessed a gigantic explosion of technical information. In addition, the stifling shackles of tradition have been broken. We now have full freedom for truly original thought. It is within this context that we seek to solve the mind-body problem — the ultimate question of human existence.

It can be solved by combining and interrelating the newly discovered physical facts of contemporary brain research with the recently uncovered non-physical truths of the Bible.

Contemporary brain research and the Bible have at least one thing in common: their primary interest is man — from the neck up. But from there on, the two fields are as radically different as is possible within the scope of human knowledge. This is why a cross-pollination between the two at Ambassador College has proved so fruitful.

It has only been in the last few years that such a mating between the neurological sciences and Biblical theology could yield any viable offspring. Only recently have the multiple academic disciplines composing brain research acquired the full range of information necessary to properly evaluate the human brain. And perhaps of even more importance, only recently has a simple understanding of what the Bible actually *says* been possible through the establishment of a college free from the repressive dogmas and stagnating myths of traditional religions — so necessary if Biblical theology is to properly evaluate the human mind.

Brain research for the human brain.

Biblical theology for the human mind.

Don't pre-judge the marriage.
Put it to the test.

Review and Overview

In the first two articles, we saw how the activities of the human mind are *immeasurably* more advanced than the activities of animal brain.

In the third and fourth articles we saw how, by contrast, the anatomy, physiology and biochemistry of the human brain are just barely more complex than the anatomy, physiology and biochemistry of the whale, dolphin and ape brains.

How can this seeming contradiction be explained? Only by the realization that the human mind does in fact contain a *non-physical* component!

There are just no alternative explanations! If the human brain exhibited a credible physiological explanation — a structure, function or mechanism not seen in animal brain — wouldn't materialistic scientists have immediately publicized the data in order to support their contention that human beings are 100% physical? But they have not — because they cannot.

Of course, evolutionary theorists have long enjoyed pointing out the overt similarities between human and ape brains in order to corroborate their belief that both evolved from the same primeval source. It is supremely ironic that what they have actually stumbled upon is the most significant scientific observation in history — *irrefutably attesting to the necessary existence of a non-physical component in the human mind*. Without this non-physical factor, man could be nothing more than a "super ape" (or "super dolphin"), more intelligent than a normal chimp (or dolphin) to the *same limited* degree that a chimp (or dolphin) is more intelligent than a cat.

I believe that there is a fundamental mystery in my existence, transcending any biological account of the develop-

(Continued on page 42)

Answers to

IN OUR previous articles, we have demonstrated that a non-physical component must exist in the human mind. But materialism's assertion that the human mind can be fully explained by the human *brain alone* — without any non-physical component involved — can be made a very complex philosophical case.

Some of the materialist's arguments are somewhat reasonable, others rather abstruse, still others rather ridiculous. But all should be answered. At a future date, we will publish a detailed analysis of both materialism's arguments and our counterarguments. For the present, the following summary will suffice.

Argument One: An objection to our employing the intrinsic cortex/total cortex ratio as the critical factor which determines the level of higher mental activity.

Counterargument: This ratio is not "ours" — it is the one used by most experts. Furthermore, we have referred to over *twenty other criteria* — all yielding the same conclusion.

Argument Two: An objection to our employing any known criteria to determine the level of higher mental activity.

Counterargument: Modern-day research is aware of all the basic anatomical structures, physiological functions and biochemical mechanisms which make the brain work. Nothing "radically new" can ever be suddenly discovered in the human brain which is not also present in chimp and dolphin brains.

Argument Three: So we know all the relevant criteria of brain function — but perhaps we do not yet know *enough* about them.

Counterargument: Granted, much needs to be learned. But the electron microscope has enabled neuroanatomists to look at brain details of one millionth of an inch and the

Materialism's Objections

oscilloscope has enabled neurophysiologists to record electrical charges of one millionth of a volt. And there are absolutely no fundamental differences between human brain and animal brain.

Argument Four: An objection to our use of *linear* representations — in light of the *non-linear* relationships expected from complex systems.

Counterargument: All linear representations were only intended to *qualitatively present* the case — not to *quantitatively prove* it. The point, however, was not the exact relationship between the various mammals — but rather the relative position of man. Only man breaks the curve — only man deviates from the trajectories set by the mammals when mental activity is compared with brain.

Argument Five: An analogy to the critical mass needed for atomic fission in which a precise amount and ratio of U^{235} transforms a few seemingly inert pounds of uranium into an atomic explosion. In the analogy, the materialist presumes that only in man is the amount and ratio of intrinsic cerebral cortex sufficiently large to reach “critical mass” — and therefore only in man does the resultant *psychological* explosion of self-consciousness and creative intellect occur.

Argument Six: The “little-difference-can-go-a-long-way theory” — or, in a shorter form, the “threshold theory.” (Arguments Five and Six, together as a tag-team, form materialism's most popular objection to a non-physical mind component.)

Counterargument: Having been conceived by circular reasoning, Arguments Five and Six cannot be rigorously refuted. (This is hardly surprising, since they were designed for this very purpose.) But we *can* demonstrate enormous differences in brain sizes (and therefore amounts

of cerebral cortices) — the human brain can vary from 32 to 65 ounces, the ape cranial capacity from 4 to 39 cubic inches, the cetacean (dolphin-whale) brain, from under 1 to over 19 pounds — *all without any resultant differences in thinking and behavior.*

Then there are the tragically deformed microcephalic humans — with brains as small as 10 ounces — who still manifest clear signs of being humans, signs absent from the much larger ape or cetacean brains.

But the thrust of our counterargument must simply be to point out the motivation and methodology by which materialism's arguments were devised. Observe *circular reasoning* in action: First, the materialist examines the human brain in order to catalogue its distinguishing characteristics. Next, he assumes that these (very minor) differences would, *by themselves*, cause the totality of human thought — “if” found in any animal. He then “discovers” that only the human brain has these very minor differences. Completing his circle, the beleaguered materialist therefore concludes that “it is to be expected that only human beings should show the highest mental activities.” Circular reasoning in the raw! What the materialist has not at all proved is that very minor physiological differences can account for the great gap between the output of animal brain and the human mind.

Argument Seven: A specific application of the theory of Emergent Evolution.

Counterargument: Emergent Evolution relies on “physical mysticism” to replace a non-physical mind component. (Why haven't the brains of whale and ape “emerged”?)

Argument Eight: An objection to our use of the scientific method to reach a conclusion which goes beyond science.

Counterargument: The scientific method is simply a system of logically analyzing the proper data. And the existence of non-physical reality does not go beyond science — it is rather the conclusion toward which science is pointing.

Argument Nine: An objection to our solving the problems which arise from a purely physical explanation of the human mind by introducing other problems which arise from the postulation of a non-physical explanation for the human mind.

Counterargument: We grant that the introduction of a non-physical mind component raises many new questions. But so did the atomic theory and the wild idea that the earth was not the center of the universe. New truth expands horizons.

Argument Ten: A plea of “temporary ignorance” for man's present understanding of what constitutes “the physical.”

Counterargument: Here a “new physical component” is being conveniently substituted for the Biblical “non-physical component.” Yet modern physics understands so much about the nature of mass and energy that it seems impossible to sufficiently expand the boundaries of “the physical.” Nonetheless, it is logically impossible to refute an argument which states that “an alternative solution will be found in the future!”

So we ask: What empirical observation, experimental result or theoretical deduction could conceivably prove the materialist wrong in *any* of his arguments? None! The materialist has long labored to develop his “disproof-proof” system of assumptions — resembling, by the way, paranoid obsessions — which can disguise all disparities and conceal all disruptions generated by the real existence of a non-physical component in the human mind. ■

(Continued from page 40)

ment of my body (including my brain) with its genetic inheritance and its evolutionary origin... but this theory [evolution] fails completely to provide me with an explanation of my origin as the person I experience myself to be with my self-awareness and unique personality. (Sir John Eccles, *The Human Mind*)

The human brain cannot possibly account for the human mind. A non-physical component is needed. There is no other way.

Are There "Immortal Souls"?

Materialism is wrong. But does that magically cause immortal souls to exist? That would be faulty logic. Just because Russian Communism is wrong, must German Nazism have been right? (Far right, yes — politically! Absolutely right, no!)

The world has arbitrarily established materialism and the immortality of the soul as the basic alternatives to answer the question: "What is man?" So cowed men have dutifully accepted one side or the other — and then firmly dedicated themselves to wipe out the "lunacy" of the opposing side. It is an interesting spectacle — much like the public games in ancient Rome — it amuses the people and dulls their minds.

But could it be possible that *both* choices are wrong? (See the accompanying boxes.) Could both the dogma of materialism and the doctrine of immortal souls be bedfellows in a diabolically deceptive plot — a plot designed to keep man bickering about nothing, argumentatively off balance, and apart from the truth?

Could there be a *third* dimension to the mind-body problem?

Non-Physical Reality

Human beings are creatures of extremes. And so when modern man disposed of immortal souls, he quite predictably jumped to the opposite extreme and denied everything non-physical. But again — that's faulty logic.

Biblical history abounds with occurrences and prophecies which defy

an entirely physical explanation: the plagues on Egypt; Ezekiel's clear, in-advance description of the specific manner of Tyre's destruction; Daniel's astoundingly intricate, prophetic delineation of the successive histories of the Babylonian, Persian, Macedonian, and Roman empires — and on and on.

Non-physical reality can also be substantiated by the thousands of people who have reported all sorts of supernatural phenomena — happenings which defy the physical laws of space, time, mass and energy — telepathy, clairvoyance, psychokinesis, miraculous healings, etc. Surely many of these tales are pure fabrications, woven by kooks, fakes, crackpots and charlatans; many others can be classified as illusions, hallucinations, self-deceptions and coincidences.

But are they *all*? It seems rationally implausible. Remember, we don't need a "democratic" decision, where more than 50% of all supernatural phenomena must be valid to prove the existence of any non-physical reality. If only *one* event could not be totally accounted for by physical means, our point would be fully made!

Then there are the rigorously scientific studies of Dr. J. B. Rhine and his colleagues in extrasensory perception (ESP). Statistical reliability, experimental honesty and psychological rigor are the touchstones of these pioneering investigations. Of course, there are some ESP researchers — notably the Russians — whose ideological bias necessitates a physical explanation for psychic phenomena. However, Dr. Rhine has shown that ESP operates at the same level of significance when the parameters of mass, space and time are greatly varied. And since mass, space and time are the boundary characteristics of the physical world — and since ESP is completely independent of all three — Dr. Rhine concludes:

There simply is no explanation based on physical principles that will do... no hypothesis which could explain ESP phenomena as a whole on a physical basis has been offered... [and] the most devoted physicalist finds himself

in the sloughs of insuperable intellectual difficulty.

The Spirit in Man

The non-physical is real. It exists. And the human brain must have a non-physical component to transform it into the human mind.

But what *IS* this "non-physical mind-component"? It is *not* the fabled immortal soul. But what is it? How does it work? What happens to it when you die?

To avoid needless speculation, we will label this non-physical mind component "*the spirit in man*" — using the word "spirit" in a non-restrictive sense, only meaning something different from the physical, without any other connotation implied.

The spirit in man, then, is that essence which imparts human mind power to physical brain tissue. It is the means by which man exercises his promised "dominion" over all other creatures (Gen. 1:26).

The spirit in man is *not* a soul; *it has absolutely no consciousness apart from the brain*. Job speaks of such a spirit: "... it is a spirit in man... that giveth them understanding." (Job 32:8, Jewish Pub. Soc.) Paul asks, "What human being can understand the thoughts of a man except [by means of] the spirit of man which is in him" (I Cor. 2:11, Moffatt and KJV). This simply states that self-consciousness — the awareness of thoughts, not just the thoughts themselves — is generated by the spirit in man.

Zechariah shows that the Eternal God of Israel "formeth the spirit of man within him" (Zech. 12:1). No immortal soul here — the "spirit of man" and the "him" are separate entities, with the former located "*within*" the latter. Paul confirms that this "spirit of man" is "*in him*" (I Cor. 2:11). This does *not* say that man *is* a spirit, but rather that this "spirit" is *located in the man*. If a man swallows a marble, that marble would be in him. Does that make the man a marble? Perhaps the man has "lost his

marbles," but he is surely not a marble himself.

If we are not careful, we can very quickly begin to think that the spirit in man possesses conscious sensation, thought and awareness *independent* from the brain. This is wholly wrong! The spirit in man, of itself, *cannot* sense, *cannot* think, *cannot* reason, *cannot* know. The *brain* performs these tasks. But to engender the exquisite qualities which constitute the *human mind*, the spirit in man must be added.

How? What and where is the "interface" between the spirit in man and the human brain — that is, how does the non-physical spirit in man link up with and interact with the physical brain? This question of the interface or common boundary between the spirit in man and the human brain is most fundamental. But at present, we cannot even postulate — much less isolate — the specific mechanisms by which the spirit in man imparts human mind power to cerebro-cortical nerve cells. But we can empirically evaluate the results of this union and then reason inductively.

Perhaps an analogy will help.

An Analogy

We can liken the spirit in man to a blank recording tape and the human brain to a tape recorder — neither one able to generate the human mind without the other.

The tape recorder houses *all* the required machinery and wirings for its particular operation — which is sound reproduction. Likewise, the human brain contains *all* the necessary structures and circuits for its manifold responsibilities — which are sensation, memory, emotion, creativity, etc.

Now, just as the tape recorder produces nothing without the recording tape running through it, the human brain is severely limited without the spirit in man joined to it.¹

The recording tape imparts the capacity of auditory reproduction *to* the tape recorder, while at the same time, the tape itself is recording and storing the magnetic stamp impress *from* the

The Fallacy of an Immortal Soul

WHERE did immortal souls come from? Much to the chagrin of contemporary Christianity, quite the *opposite* is propounded by the Bible. In Genesis 2:7, "man *became* [was *not* inherently] a living soul." Ezekiel *twice* emphasized that "the soul that sinneth, it shall die" (Ezek. 18:4, 20). Jesus plainly stated that both the body and *soul can be destroyed in hell* (Matt. 10:28). John agreed: "... no murderer has eternal life abiding in him"! (I John 3:15.) And Paul concurred: "... the wages of sin is death" (Rom. 6:23).

"But," traditional religionists retort, "death means a conscious eternal life in hell" — whether that be a literal place or just a state of mind. Apparently they have not read — or choose to overrule — the Psalmist, who said of man, "He returneth to his earth; in that very day *his thoughts perish*" (Psalm 146:4). Solomon is also ignored — he proclaimed "*the dead know not any thing*" (Eccl. 9:5).

Are we dealing with a problem of translation? Not so. The English word "soul" is the King James translation of the Hebrew word *nephesb* or the Greek word *psuche*. Both literally mean "breath" — and both refer to *every* breath-bearing being, *animal* as well as human.¹

The Biblical *soul* is just the physical life of man and beast — man and beast *alike*. Solomon makes this obvious: "For man's fate is a beast's fate, one fate befalls them both; as the one dies so the other dies, the same breath is in them all" (Eccl. 3:19, Moffatt).

Nephesb is also used to represent "dead bodies" — "dead nepheses" or "dead souls"! (Lev. 21:1, 11;

Num. 6:6, 11, etc.) And so, ironically enough, *the Biblical "soul" is actually the "body" — and it dies all over.*

David was a man after God's own heart (Acts 13:22) — he is to be the eternal king over Israel (Ezek. 37:24). If anybody deserved to have an immortal soul in heaven — if that's where immortal souls are supposed to go — David certainly should have had one there. However, Peter tells quite a different story in Acts 2:29 and 34: "David . . . is both *dead* and *buried* . . . *not* ascended



Gustave Doré

Dante's version of Hell.

into the heavens." This was *after* the resurrection of Christ — and over 1,000 years after David had died.

The expression "immortal soul" *never* appears in the Bible — neither is there any allusion to it. True enough, a "resurrection from the dead" is frequently mentioned — but a "resurrection," *by definition*, necessitates utterly *dead* individuals, with no room for conscious immortal souls flitting around someplace.

¹ *Nephesb* refers to animals in Genesis 1:20, 21, 24; 2:19; etc. — where it is translated "creature" to avoid doctrinal contradictions — and also in Genesis 1:30; 9:4; Leviticus 11:10, 46, etc. *Psuche* refers to animals in Revelation 8:9 and 16:3. *Nephesb* and *psuche* — the "souls" of the Bible — mean *animal life* as well as human life! No immortal souls here.

The Pagan Origin of Immortal Souls

SINCE immortal souls didn't come from the Bible, where did our Judeo-Christian religions find them? The *Jewish Encyclopedia* freely admits that:

The belief that the soul continues its existence after the dissolution of the body is . . . speculation . . . nowhere expressly taught in Holy Scripture . . . The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended.

Plato is also the authoritative source for the "Christian fathers" (e.g., Origen, Tertullian) who, two centuries after the death of their supposed founder, first introduced immortal souls into a rapidly paganized Christianity.

Most have assumed that the doctrines of traditional Christianity have come from the Bible. Well, compare present-day teachings on the immortality of the soul with what Plato wrote in the *Phaedo*:

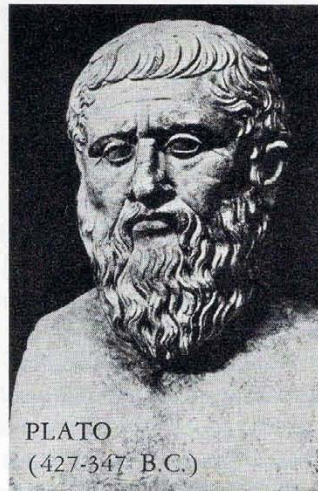
... the soul is shown to be immortal, and since immortal, indestructible. ... Do we believe there is any such thing as death? To be sure. And is this anything but the separation of the soul and body? And being dead is the attainment of this separation, when the soul exists in herself and separate from the body, and the body is parted from the soul. *That is death. ... Death is merely the separation of soul and body.*

It is interesting that materialism and immortal soulism *both* received their first detailed explanation in ancient Greek philosophy — and this occurred at approximately the same time in history.

Materialism — the pre-Socratic philosophers, in and prior to the 5th century B.C. (chiefly Democritus), and the Stoics and Epicureans in the early 4th and 3rd centuries.

Immortal Soulism — Orphic mysteries in the 6th century B.C., Pindar in the 5th, and Plato in the 4th.

Plato argued the first comprehensive case for immortal souls, while just a very few years later, Epicurus'



Scripta Mathematica

chief objective was to abolish Plato's dualism between mind and matter.

Of course, neither philosophy originated in Greece. Both can be traced back to Egypt. (As a matter of fact, the first record of the soul being immortal goes clear back to the Garden of Eden, where "the serpent said unto the woman, "Ye shall not surely die" — Gen. 3:4.) Nevertheless, the first in-depth discourse — available to modern man — on either materialism or immortal souls came from Greece:

These "coincidences" of time and place of origin and exposition for both materialism and immortal soulism suggest that we may not be dealing with sworn enemies after all — but rather, figuratively speaking, with partners who feign mutual antagonism and mortal competition, partners who are actually working hand-in-hand, *deceiving the entire world.*

tape recorder. Analogously, the spirit in man imparts the capacity of creative intellect and self-conscious personality to the brain, while at the same time, the spirit in man itself is recording and storing the stamp impress *from* the brain.²

At death, the spirit in man "tape" is complete — it contains, at that time, every nuance of life, thought, personality and character which made us just exactly the singular individual who we were. The "tape" can then be "filed" — until needed again for reactivation, an event called the "*resurrection*" in Biblical terminology. Solomon, whose writings decimate the immortal soul fantasy, alludes to this "filing": "Then [at death] shall the dust [the human being] return to the earth as it was, and the spirit [the spirit-in-man tape] shall return unto God who gave it" (Eccl. 12:7).

Again, don't make the mistake of attributing consciousness to this filed-away "tape" — it is no more the former living individual than a boxed piece of magnetic recording tape *is* the peaceful third movement of Beethoven's Ninth Symphony. In order to reconstitute those serene musical vibrations from the magnetic recording tape, the tape must be reinserted into a tape recorder. Similarly, in order to reconstitute the specific person's conscious awareness from the "spirit-in-man tape," the spirit in man must be reinserted into a brain. Therefore a reorganized brain and body (whether spiritual or physical) are necessary adjuncts to the spirit-in-man tape in order to reactivate — or *resurrect* — the original individual.³

Importance for Now

We are no longer harassed by the dogma of materialism. And we are no longer harnessed by the doctrine of immortal souls. We are armed with the sure knowledge of the *Biblical spirit in man.*

And it is in the arena of *human survival* that the spirit in man takes on monumental significance because the mere *existence* of a spiritual com-

ponent in the human mind unveils the fundamental CAUSE underlying all of mankind's troubles.

Consider what the spirit in man signifies — that the human mind operates with a *spiritual* dimension. *And that means SPIRITUAL PROBLEMS.* The spirit in man adds *spiritual problems* to the physical human brain! (The human mind and its resultant spiritual problems are as directly related as are animal brain and its resultant animal instinct. And so while the animal brain maintains perfect harmony in nature, the human mind is about to utterly destroy the earth!)

That's the crux of the matter — that's why mankind is planning its own extinction. Human beings have spiritual problems. But only PHYSICAL SOLUTIONS! And physical solutions just will not solve spiritual problems. Ever!

We can run the gamut from one extreme physical solution to the other — without changing the futility of using physical solutions to solve spiritual problems one whit. We can choose any variation from capitalism to socialism, conservatism to liberalism, isolationism to internationalism, monarchy to anarchy, self-help to government handout, tariffs to foreign aid, segregation to integration — and the end result will always be the same: miserable people and a humanity headed for self-destruction.

Physical solutions cannot solve spiritual problems. This is why the spirit in man must become the focal point of all human knowledge, because it enables us to understand — for the first time — that all man's physical difficulties are *caused* by deep-seated *spiritual* complications. No amount of *physical* measures — no matter how intricate or expensive — will ever improve the overall welfare and happiness of the human race. If we ever hope to solve our physical problems and have an abundantly happy world, our SPIRITUAL problems must be solved *first*.

The spirit in man is the key to man. It suddenly reorients us. It points us

in the proper direction. It tells us where we must look if we are ever to have a peaceful planet.

Spiritual solutions are needed to solve spiritual problems. If this one fundamental point were understood, man would be forced to realize that the structure of his entire society — from the government of nations to the behavior of children — must be radically revised before people can at last be joyfully busy with peace and progress.

We desperately need *spiritual* solutions for our spiritual problems. That's what the existence of the spirit in man must teach us. ■

1 The analogy breaks down a bit here. A tape recorder cannot produce sound *at all* without recording tape, while the human brain *could* function without the spirit in man.

2 Again, this analogy breaks down a bit. Whereas only the magnetic recording tape records the sound impulses in our analogy, both the physical brain *and* the spirit in man could record the memory impulses in the human mind.

3 In a second analogy, we can liken the spirit in man to a chemical catalyst and the physical human brain to chemicals which can undergo a specific reaction. The catalyst is inert of itself — but when put into an environment with the appropriate chemical reactants, the catalyst will immediately accelerate whatever chemical reactions are presently occurring.

The analogy to the spirit in man is direct. The spirit in man greatly magnifies and accelerates the normal functions of the physical (animal) brain such as thinking, behavior, intelligence, consciousness, etc. In addition, the spirit in man generates and precipitates a whole variety of radically new mental functions.

Of course, this analogy is also incomplete. Whereas the chemical catalyst is not appreciably changed as it performs its duties in a test tube, the spirit in man is markedly altered as it performs its duties in the human mind — so much altered that the spirit in man becomes a complete template for resurrecting the entire human being, even after thousands of years.

Personal from



(Continued from page 1)

also at Mr. and Mrs. Rader's home in Beverly Hills. Dr. Singh is Executive Secretary to President V. V. Giri, and is probably the leading advocate in the world for "world peace through international law." Dr. Singh also has addressed our Ambassador College student bodies at all three campuses.

Once again we were dinner guests

at the residence of Dr. and Mrs. Singh, where I met, among other guests, U.S. Ambassador Kenneth Keating, former U.S. Senator from New York. I had wanted to meet him for some time, but he had always been away when I was in New Delhi. On a previous visit, his top assistant had come, but this was my first meeting with the Ambassador. He said he had heard a lot about me, and had wanted to meet me for some time. Ambassador Keating is a distinguished-appearing man. He has one thing in common with me — white hair.

He was quite interested in our work for world peace. We arranged for Mr. Rader to visit him the following day at the U.S. Embassy, to brief him on it in depth.

I have previously reported in my *Personal* article in *The PLAIN TRUTH* my meeting with the Indian Prime Minister, Mrs. Indira Gandhi, in December 1970. That *Personal* article covered Mrs. Gandhi's concern with the situation in East Pakistan, and the flood of refugees that then were flooding across the border into India. The situation even then was worsening, and threatened dire consequences. In this world, there is nothing but TROUBLE — evils on every side — violence, wars and threats of wars.

In my *Personal* in the January 1972 *PLAIN TRUTH*, I covered my visit to the United Nations in New York, and meetings with President Malik of the Assembly, and with the Deputy Secretary of the Security Council. That was last December. Both of these men expressed great concern that war seemed imminent between India and Pakistan. Here, again, is an illustration of the futility of the United Nations as a means of enforcing world peace.

Of course that war has happened and is ended, with victory for India.

Since, and stemming from that war, relations, unfortunately, have become very strained between India and the United States. At Dr. Singh's dinner we discussed this strained relationship.

Ambassador Keating told me that

the India-U. S. relationship had become so impaired that his own personal mail is being opened and examined! I will just interject here, that if such a thing had occurred in the early part of this century when President Roosevelt was President of the U. S., such a thing would not have been tolerated. The U. S. would have taken prompt and decisive action!

Ambassador Keating's private plane is grounded, and he is refused permission to use it, except to fly out of the country. What a response *that* would have met from "Teddy" Roosevelt!

The way governments in this world operate there can never be world peace until a STRONGER FORCE — that "unseen Strong Hand from Somewhere" — intervenes and rules ALL NATIONS in TOTAL POWER!

At this same dinner we met the Ambassador from Chile. He insisted on our visiting his country, and on arranging a meeting with President Allende of Chile. He has been much in the news, as the first self-avowed Marxist to win a free democratic election in the Western hemisphere.

The next day, at 5:15 p.m., I met for the fourth time with President V. V. Giri of India, in his giant colonial palace, formerly occupied by the British Governor-General when India was ruled from London.

President Giri had a few days before addressed the Indian Parliament on its opening. He, too, commented on the strained relations between India and the U. S.

He said, "There was great disappointment in our country at the lack of sympathy displayed by the Government of the United States of America towards the struggle of the people of Bangladesh (East Pakistan) . . . Public opinion in the United States has expressed this sympathy in abundant measure and has been critical of the policies of the erstwhile military regime of Pakistan. This gives us hope that our relations with the United States of America, *based on mutual respect and understanding*, will not be allowed to deteriorate."

In regard to President Nixon's visit to Peking he said, "We hope that this will lead to a true relaxation of tensions, and not a sharpening of divisions."

When I last saw President Giri, our meeting was at Madras at the governor's mansion. He was leaving the following morning on a state visit to Singapore. After our meeting at Madras, we had flown back to New Delhi, and we, also, were flying next morning to Singapore. We had King Leopold of Belgium with us on that trip — as far as Singapore. Mr. Giri told us about his state visit to Singapore last autumn, and his impending state visit to Thailand.

He had previously been informed that the Prime Minister of Ceylon had invited us to visit her country. He urged us to accept the invitation, and reminded us that he had served from 1947 through 1951 as India's High Commissioner to Ceylon.

He said that I was one working constantly for world peace and better understanding between nations and peoples, and wished me continued health and vigor to continue this important Work.

The following day we were guests again of Dr. Singh. This time he had also invited the ambassadors from Argentina and from Sudan (in Africa). Both ambassadors were eager to have me visit their respective countries.

Also present was the very dynamic personality, Dr. Karni Singh, the Maharajah of Bikiner. I had met him before. He had shown us a large book with pictures of his large and grandiose palace. Dr. Karni Singh (and there appear to be as many Singhs in India as Smiths or Joneses in the United States) is a conservative member of Parliament and one of the important leaders of the party in opposition to Mrs. Gandhi. He expressed his feelings openly. India, he contends, by reason of Mrs. Gandhi's policies, has fallen into the vise of the Brezhnev doctrine — in essence, that any nation accepting aid from Russia will not be able to extricate itself from the

Soviet's sphere of influence at a later time. He referred to the experiences of Czechoslovakia and Hungary.

I had hoped to have another meeting with Mrs. Gandhi later that day. But she advised that it would be better — especially since I had seen Ambassador Keating — to see her on our next visit, when, hopefully, relations between the United States and India would be improved.

High Commissioner Dias from Ceylon had heard about our worldwide activities through Dr. Singh, and met with Mr. Rader and Mr. Gotoh shortly after we arrived in New Delhi. He wanted his Prime Minister to meet me. He contacted her by telephone, and an invitation was extended from her office to our party, to visit Ceylon.

Some years ago I had broadcasted for two years on Radio Ceylon — then one of the most powerful radio stations in the world. We received a good response, not only from Ceylon and India, but from Burma, Malaysia, Singapore, and points on the east coast of Africa. Consequently the invitation to visit Ceylon, which I had never before done, appealed to me.

The Ceylonese High Commissioner at New Delhi held the same rank as an ambassador. We invited him to fly to Ceylon with us. We flew to the capital of Ceylon, Colombo, on Thursday, March 23. We were welcomed at the airport by the Chief of Protocol. Our meeting with the Prime Minister was set for 4:30 Friday afternoon. At 3:30 that afternoon we were escorted by the Chief of Protocol to the palace of the Governor-General (who is appointed by Queen Elizabeth of England, because Ceylon, though independent, is still a Commonwealth nation). There we signed the official guest book, as a preliminary to our invitation to dinner at the palace, named Queen's House, with the Governor-General and his wife on Saturday evening.

At 4:30 Friday afternoon, High Commissioner Dias met us at the hotel and we were driven to the official residence of the Prime Minister, Mrs.

Bandaranaike. There we were shown into a very large living room, leading to a beautiful garden outside, at the rear of the residence. There we were introduced to the Prime Minister, a gracious and attractive lady, dressed in traditional Ceylonese robes.

I presented her with an American work of art, a beautiful object of Steuben crystal, which she accepted on behalf of her people. I mentioned, as I shook hands with her, that now I had met all three of the women Prime Ministers in the world. The other two are Mrs. Gandhi of India, and Mrs. Meir of Israel.

I mentioned that at luncheon at the hotel that day, I had asked the members of our party, including some of the crew, if they could tell me how many women Prime Ministers there are in the world. No one was sure, but one pilot guessed three.

So that our readers may know better what I say to heads of state in these meetings, I will here report more than I usually do in reporting on such high level meetings.

Mrs. Bandaranaike asked me to tell her about Ambassador College and our worldwide program of education. I described our three campuses, the character of our students, how upwards of 50% are transfers from many big-name universities from all over the world, how we have no protests or violence, and about our extension program worldwide — our publications, broadcasts and telecasts.

Tea and pastries were served, and she continued to ask questions. She was quite interested in what I had to say about the world situation, the real CAUSE of the world's mounting evils, and the only WAY that can ever be the CAUSE of world peace.

I mentioned the fact that we simply don't have much time to find that way — unless there is supernatural intervention — when any one of several heads of state could, in a rash moment in a heated crisis, plunge the world into the NUCLEAR World War III that could erase all human life from the earth. I mentioned how even the most

unselfish public-minded statesmen have been helpless to resolve the major problems facing mankind today — and I told her how fortunate I felt, in my position, not to be burdened with the immense and complicated political problems of world statesmen, held in the clutch of this world's system — but how I am free to talk with statesmen about their problems, and to tell the millions in all nations THE WAY that can, and will, bring us world peace. I said that, if I were in President Nixon's place in the White House, I felt sure I could do no better than he — for I would be hamstrung in the web of this world's system. I told her I felt I could never accomplish as much, with my hands on the throttle of great political power, as I am free to do where I am.

I told her of our 6 to 8 million readers of *The PLAIN TRUTH*, in five languages, on all continents, and our privilege of reaching many more millions with the TRUTH, worldwide. As she kept asking questions, I explained how my travel time is utilized — writing while flying in our plane, writing in hotels, making radio broadcasts, visiting people, meeting world leaders, studying local conditions all over the world — and the only "sightseeing" I had time or inclination for is what is required to gain an intelligent feel for the peoples and their environments around the world.

I mentioned the book I am presently writing on a parallel to H. G. Wells's *Outline of History*, including a section on the difference between animal brain and human mind — and the basis for that wide gulf between the two. These subjects interested her very much, and she requested a copy when it is published.

I also had opportunity to explain the two broad ways of life, which I simplify as the "GET" way and the "GIVE" way.

The Prime Minister said she hoped I would be able to make some contribution to the development of her country, in a manner consistent with our activities.

I asked the Prime Minister her impressions concerning President Nixon's visit to Red China. She said she felt that tensions had relaxed in the Far East and Southeastern Asia as a result. She mentioned how she, herself, had helped bring about the end of the conflict between India and China in 1962. Then I asked her about the India-Pakistan conflict. She said she regretted very much that hostilities had broken out, because war is not the way to settle complicated problems between nations. And of course any conflict so close to Ceylon is a threat to Ceylonese security.

I asked her whether she thought India was being drawn into the Russian Communist orbit.

She smiled. "We are watching," she replied.

She then explained how Ceylon is politically independent, but *not* economically independent. She discussed the immense problems of trade, unemployment, lack of sufficient exports, bad export prices in a buyers' market — all the great problems confronting a developing nation with its needs for capital, technological know-how, and *time*.

She talked of the great problems of revamping the educational system in Ceylon to better train people for technological and agricultural production. She lamented that they have the same problem I have found almost everywhere — too many students going to the university, too few jobs for the graduates, and no feeling for the "dignity of work."

Then she told us of the terrible insurrection of April last year. The government, she said, "escaped by the skin of its teeth." This insurrection was an armed revolt of the nation's youth. All classes participated from ages 14 through 25. They were seeking power — a take-over of the government by kids too young to know how to handle such power. They were well organized. The government was caught unprepared and under-equipped. Fifteen hundred people were

killed. Property damage amounted to \$400,000,000. Fourteen thousand students are still interned. Hopefully they will be rehabilitated and returned to society.

The Prime Minister emphasized, however, that this insurrection was unlike student riots in the United States and France. These students were armed, organized as an army, seeking political power, trying to seize the government, or destroy it and "the establishment."

We discussed the problems of young people, and the "generation gap." She spoke of the frustrations of youth, and their intolerance and impatience. I agreed, telling her that the world needs a knowledge of the TRUE VALUES, and how we are teaching those values worldwide, along with tolerance and patience, and other fundamental truths.

She was sorry we were not going to be able to remain long enough to get over the country. "Colombo, the capital," she said, "is not Ceylon. And Ceylon is not Colombo." She had wanted to have dinner with us on Sunday night, but we were scheduled to be in Israel Sunday night, and had to fly out Sunday morning.

The Prime Minister thanked us for coming, and asked us to come again, and plan for enough time to get around the country, and "see Ceylon."

Our Israeli friends had planned a banquet in Jerusalem for Sunday night. Actually our plans had been to fly from New Delhi to Israel on Friday, March 24. But when the invitation came from the head of the government of Ceylon to visit that country we had decided we should not pass it up.

However, on Saturday night, March 25, we were driven, with the High Commissioner who had flown with us from New Delhi, to the "Queen's House" — the palace of Governor-General Gopallawa — where we were guests at dinner with the Governor-General and his wife.

I had mentioned earlier that on this trip my elder daughter and Mrs. Rader were accompanying us. The ladies did not go with us for these

meetings — only Mr. Rader and Mr. Gotoh. But, for dinners, banquets or afternoon teas, which seem to come up on such trips, we need to have them along. Of course they accompanied us to the Governor-General's palace. The only other guests were the Governor-General's chief aide, Lt. Col. S. L. Wegodapole, and his wife. It was a beautiful palace, built more than 400 years ago by the Dutch, who ruled Ceylon before the British took it over.

This was, of course, merely a social evening (to extend to me this special honor), but it was enjoyable, with a delicious dinner, and a gracious host and hostess.

We had to be up early Sunday morning. Our crew always leaves the hotels an hour to an hour-and-a-half before we passengers do, to give them time to ready the plane, file flight plans, and the things they have to do.

On this particular Sunday morning we had to rise very early and have our luggage ready for the crew to take with them by 5:30 a.m. We had a long day's flight ahead.

We took the High Commissioner from New Delhi with us, stopping at Bombay to let him off. He planned to remain in Bombay a couple days, then fly to New Delhi. Then we had to make one fuel stop at Teheran, Iran (Persia).

I do a great deal of my writing at altitudes up to 41,000 feet, while flying — and also in hotels. We arrived in Israel quite a while before dark, but had been able to have the banquet postponed, because we were simply too tired after the long flight to attend. And due to the time differential, it was 3½ hours later for us. We had been able to communicate beforehand regarding our Sunday evening arrival, instead of the preceding Friday.

Because it was Passover season, with a great influx of Jewish visitors, even the Minister of Tourism was unable to get us hotel reservations closer than Haifa. At Lod International Airport, near Tel Aviv, we were met by Mr. and Mrs. Charles F. Hunting, our Vice President for Financial Affairs in

Europe and the Middle East, stationed at Bricket Wood, England; and also by Mr. Richard Frankel, our office manager at Jerusalem, and his wife.

On Tuesday, March 28, we three men — Mr. Gotoh had returned to Pasadena — drove to Jerusalem. We were joined by Minister of Tourism Moshe Kol, who accompanied us to the Foreign Ministry office, for the meeting with Foreign Minister Abba Eban.

We were warmly greeted by Mr. Eban. Although I have now become well acquainted with many of the top officials of both the Government and the Hebrew University in Israel, this was my first meeting with the Foreign Minister. Of course he knew quite a little about Ambassador College, because of our joint participation with Hebrew University in the great archaeological project adjoining the temple mount, and also our participation in the ICCY (International Cultural Center for Youth).

Minister Kol introduced us as frequent visitors to Israel, and having had meetings with President Shazar and Prime Minister Golda Meir, besides many other leaders.

I might mention here, as a human-interest digression that the Foreign Minister has been noted for a somewhat "starched" image — of being quite proper in his grooming. The average man near the top in either the university or the government in Israel is quite informal in his attire. For instance on one occasion I was with a man quite prominent at the university, in his office, as we were leaving there for a reception for me at the official residence of President Shazar. This particular official, halfway down the corridor of his office building, suddenly exclaimed,

"Oh, wait a minute! We're going into the presence of the President. I must run back and put on a jacket." He returned wearing a sport jacket, but still with open shirt collar and no necktie. That little incident is typical in Jerusalem.

I was somewhat surprised, however, having heard of the Foreign Minister's penchant for correct attire, to see him wearing a blue blazer with gold buttons, and slacks. However, he *was* wearing a necktie! Perhaps the Foreign Minister is unbending a little, and conforming somewhat the customary informality in Israel.

Mr. Eban said he was already well aware of our activities worldwide, and that he had been looking forward to meeting us for some time. Minister Kol mentioned that Ambassador College was affiliated with the Worldwide Church of God. Then the Foreign Minister asked if I would tell him something about the Church.

I explained that Ambassador College is a separate corporation, but affiliated with the Worldwide Church of God, and that it was in many respects unlike any other church. It is unique in that its members believe Christianity is definitely A WAY OF LIFE, and not merely "a faith," or doctrine. I emphasized that this church does not proselyte, or even indirectly seek to take members from any other church or religion. The Foreign Minister nodded, and added that Judaism also does not proselyte.

I mentioned that President Shazar, at a reception for us in his official residence, had said that he knew all about the Worldwide Church of God, and that he welcomed it in Israel.

I then described the Ambassador College Extension Program of education worldwide, our radio and television operations, our three major printing plants at Pasadena; Radlet, England; and North Sydney, Australia, our publications, and the 6 or 7 million readership worldwide of *The PLAIN TRUTH*.

At that point I asked the Foreign Minister if he would give us his scenario of conditions in the Middle East, and how he views them for 1972 and 1973.

He explained particularly and with an abundance of style his view of what we had entitled for our television series *The Middle East in Crisis*.

Peace, he said, was definitely in the air. After almost five years, the Arabs now recognize that they must take a hard look at their situation. Having exhausted all other efforts, they may now have to resort to peace.

He explained that the Arabs had heretofore relied on recovering the territories lost during the Six-Day War, by certain external pressures, brought to bear on Israel in addition to the unsuccessful war of attrition. By external pressures, he meant military, economic, and political pressures.

For example, four-power pressure from the United States, France, England, and Russia, or two-power pressure from Russia and the United States, or pressure from the United Nations, whether it be the Security Council resolutions or the General Assembly resolutions. There were economic pressures as well — that is, the Arab boycotts of nations dealing with or recognizing Israel. There were threats to deny planes to Israel and further shipments of armaments and, in fact, there was a failure of France to honor its obligations for the delivery of aircraft already paid for.

Israel, he said, has withstood the pressures, and now the Arabs must resort to direct negotiations with Israel or face the possibility of another five years passing without an improvement of their position — and they need look only to Europe for evidence of how time makes permanent what was once temporary — for example, the division of Germany, the Berlin Wall, the "Iron Curtain," etc.

Israel welcomes the possibility of a breakthrough by negotiation with its neighbors. The possibility of a settlement with Jordan is real, he said, and economic developments in the West Bank area during the last five years have resulted in one real economic unit already. In fact, there is a definite trend to *normal relations* for the first time since the establishment of the State of Israel.

The Foreign Minister admitted that normal relations would be more difficult on the south with Egypt because

of the large desert area separating the peoples of the two countries, but the reopening of the Suez Canal would be a factor in normalization of relations between the two nations.

Israel, he continued, doesn't want to incorporate all the occupied territories, because to do so would mean absorbing a very large Arab population, and this would pose a great danger to the Jewishness of the state.

I then asked the Foreign Minister whether he thought the social problems within the State of Israel would be aggravated as peace became a reality — and how Israel would cope with these social problems.

He readily admitted that peace would certainly intensify the social problems, but he said that they would have to be resolved, because Israel would not fold up under internal pressures any more than under external pressures.

He emphasized some problems we have encountered throughout the world and which we now foresee for the United States — namely, that there are too few people willing to work at employment beneath their dignity, education or training. Also the definite possibility that there could be too few jobs for those with higher educations. He commented that it is a pity that a college-educated individual could not have a feeling of fulfillment working in a blue-collar occupation. He wondered why it was seemingly impossible for a blue-collar worker to be university educated.

He feared that in Israel there could develop an undesirable division of labor by class and race — the Arabs doing the undesirable, menial, blue-collar work and having as a consequence an inferior social position, and the Israelis doing the better-paying, more desirable positions and having a more enviable social status. I then described our pioneering in helping Ambassador College students to recapture the true values and our early recognition of the missing dimension in education. ■

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★ THREE STEPS TO FAMILY FINANCIAL SUCCESS

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★ DOES GOD EXIST?

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