

See page 2
THE MIDEAST IN 1976

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PORNOGOPIA

The Facts About Blue Films and Smut



plain truth

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Campaigning Begins For 1976 German Elections 3

Currently it's neck-and-neck in Germany's "three-legged-race" set-up for her elections

Worldwatch 7

"America's self-criticism and self-destructive tendencies are running mad, with no countervailing force in sight"

Pornocopia 8

The defiling wave of pornography threatens to infest our minds as well as our High Street

Tiede Herrema's 36 Day Nightmare 14

An inspiring story with a message of hope for anyone facing similar personal adversity

The Missing Dimension in Sex — Part VII 17

This final article reveals the necessity for sex in the fulfilling of God's master-plan for man

Plain Truth Proclaims — Good News Beyond the Bad 24

Plain Truth's involvement with the short and long term answers to our continuing problems

Bridging National Differences 29

Columnist Stanley Rader discusses Japan's burgeoning political influence on future East-West relations

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Is a man truly educated unless he knows what he *is*? And unless he knows *why* he is, whether there is any purpose or meaning to life and what that is? And unless he knows *where* he is going in the end? And unless he knows the *true* values from the false and THE WAY to such desired conditions as peace, happiness, prosperity, and the enjoyable, pleasant, and *interesting* life?

If I were a young man or young woman considering further education, I'm very sure — knowing what I know now — that I would want to know *which* college or university teaches these things. I'm sure I'd attend the school of higher learning which would teach me not merely how to earn a living — pardon me, I mean an existence — but the one which would teach me *how to live*.

What Is Life?

Did you ever wonder why it is that nearly everybody wants to live a life that is pleasing, enjoyable, interesting — without boredom, aches, pains, suffering, or unpleasant environments or circumstances? Nearly everyone experiences a hunger for something that will really SATISFY — and yet, somehow, it is never to be found except at brief intervals that never seem to last.

When this work was only about two years under way — or three — in Eugene, Oregon, and I was giving public lectures about six nights a week, broadcasting every Sunday, editing and mimeographing *Plain Truth*, and counselling with scores of people, I found the need of something relaxing. My wife and I found a total change, mentally, in attending occasional basketball games.

Even today I still find an occasional change of pace by attending a game. But what about the thousands who attend basketball games and soccer or rugby matches every week to be thrilled by scintillating play? Are these fans enjoying life? If you ask them, at the moment, the answer might be, "You bet!" Are they bored? Do they feel a sort of mental, emotional, or spiritual hun-

(Continued on page 28)

Personal from...



EDUCATION FOR LIFE!



REALIZING AMBASSADOR has something more to offer than just how to earn a living, students from many countries and backgrounds come to recapture the true values expounded at our two campuses.

THE MIDEAST IN 1976

MORE OF THE SAME?

by Keith Stump

Since earliest antiquity, the Middle East has been the continuous scenario for countless wars, repeated invasions, and frequent domination by assorted foreign powers. Those throughout history who have made their homes on this strategic land bridge — lying astride the traditional routes of trade and communication between three continents — have done so with the certain knowledge that one day they would have to be forced to fight to defend them.

The current conflict between Jew and Arab in the Middle East is actually a relatively recent phenomenon. Civilizations of the distant past fought there even before Jews and Arabs — both the progeny of the patriarch Abraham — existed as a people. Later, Assyrians and Babylonians invaded the land, carrying the people of Israel into captivity. Subsequently, the Romans, Seljuk Turks, Crusaders, and Ottomans — among others — waged war on the coveted soil, occupying it for varying lengths of time. Napoleon's armies swept across its deserts. And early in this century, Arab and British forces mutually engaged in ousting the occupying Turks.

It was really not until the end of the quarter-century-long British mandate over Palestine in 1948 that the national armies of Israel and the Arab states first clashed in the area — each claiming the land as its own based on their own understanding of history and religion.

Three subsequent wars — in 1956, 1967, and 1973 — ravaged the area without settling the territorial dispute. The one-time land of milk and

honey remains, lamentably, a land of blood.

Moreover, the new factor of oil — of little importance until recent decades — has focused the concern of the entire world onto the conflict, which in times past might have otherwise been viewed as of only regional significance. Now the literal survival of many nations — especially those of Western Europe — rests on who controls the region. So the outsiders watch with concern, wondering when and if the estranged children of Abraham will

**The new factor of oil —
of little importance
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has focused the concern
of the entire world
onto the conflict.**

again set to the shedding of one another's blood.

War in '76?

Will war again flare up in the Middle East this year? In a sense, the war has never stopped. Guerilla raids, air strikes, and terrorist bombings are daily reminders of the unsettled Arab-Israeli dispute. Whether a fifth full-scale conflict may erupt is an impossible question to answer with any degree of certainty. The volatile Middle East defies prediction.

There are factors, however, which provide a few indications, but they can be no more than that.

Firstly, continuing rivalry in the Arab world may prevent, at least temporarily, a resumption of the Arab-Israeli conflict.

For over nine months, a bitter civil war has been under way in Lebanon between Moslem leftists and right-wing Christian Falangists, claiming thousands of lives. Besides disrupting that once serene, commercially energetic nation, the fighting has caused Syria and Egypt to feud, each accusing the other of interfering in the conflict. Syria and Iraq, which have been making separate initiatives toward ending the Lebanese conflict, have also been involved in wrangling over each other's moves.

The Syria-Egypt quarrel over Lebanon comes on top of already strained relations. The two countries have been engaged in bitter polemics because of Syria's opposition to the controversial Sinai disengagement accord reached last summer between Egypt and Israel. Syria, the Palestine Liberation Organisation (PLO) and other radical Arab states have labelled the accord a "sellout," branding Egypt a "traitor to the Arab cause." Syria feels the accord has taken Egypt "out of the battle," leaving Syria largely isolated in her confrontation with Israel.

Consequently, Syria — skeptical about the prospects for further Middle East diplomacy — is pushing for the formation of a "northern front" with Iraq, Jordan, the PLO, and eventually even Lebanon, which

would be able to wage war, if necessary, without Egypt's participation. If bickering with Iraq can be overcome, such a coalition may eventually be possible.

Many observers feel that economically troubled Egypt, on the other hand, will want to spend this year concentrating on the exploitation of the Sinai oil fields returned to her as part of the accord with Israel, rather than on waging a war she can ill afford.

The Palestinian question is of course another important consideration. The grievances of millions of displaced Palestinians will have to ultimately be reckoned with, or war will be inevitable. Yet Israeli Prime Minister Rabin steadfastly declines to deal with the Palestinians — especially the PLO — or to entertain the idea of a possible Palestinian state on the West Bank of the Jordan. There is, however, apparently some division in his cabinet on these issues, with a few officials said to be leaning toward some accommodation with the Palestinians.

The presidential election in the United States this autumn is also a factor in the war-or-peace equation. Washington would unquestionably prefer a 'tranquil' Middle East during the campaign months and will undoubtedly exert its influence accordingly.

And finally, the Kremlin too would undoubtedly prefer a "no-war, no-peace" situation this year, thinking it wise to avoid potential causes of friction with the U.S. in major world arenas in a year when the Soviet Union has arranged the importing of large quantities of American grain.

Amid all the continuing uncertainties of the complex Middle East situation, one thing is sure. Events there, as *Plain Truth* has predicted for over 40 years, will ultimately bring the world to a supreme crisis at the close of this age of human experience. *Plain Truth* plans to continue to bring in-depth articles on the many aspects of this vital topic. □



WEST GERMAN chancellor candidates, Kohl (left) and Schmidt.

CAMPAIGNING BEGINS FOR 1976 GERMAN ELECTIONS

West Germans, like Americans, are beginning to turn their attention to their coming autumn elections.

But unlike the still-confused American campaign, the battle lines in West Germany are clear-cut and well defined. The contending parties have already put their internal party squabbles behind them and have settled upon their candidates for Chancellor in the October federal election.

The decks have thus been cleared for a vigorous national campaign which is already moving into full swing.

Surface Unity

At its biannual congress in the industrial city of Mannheim in November, the ruling Social Democratic Party (SPD) patched up, for the most part, a three-way ideological split in the party to achieve at least a surface show of unity. The SPD is headed by former Chancellor Willy Brandt (party chairman) and current Chancellor Helmut Schmidt (vice-chairman).

The split had involved the radical leftist faction of the party (the

"Young Socialists" or "Jusos"), the moderates, and the party's "right wing."

A consensus was finally achieved, however, and Brandt and Schmidt were overwhelmingly reelected to their party offices.

Schmidt, the incumbent chancellor who succeeded to the office in May 1974 after the resignation of Brandt in the wake of an espionage scandal, was predictably named as the party's chancellor in the coming election.

A Deadlock in the Bundestag?

Political observers hold out little possibility of the SPD's gaining an absolute majority in the Bundestag (the lower house of parliament) in the fall election. Recent public opinion polls indicate that only an estimated 41% of the vote will go to the SPD.

To retain power, therefore, the SPD will have to maintain its coalition alliance with the small liberal Free Democratic Party (FDP), with which it has been in partnership since 1969.

The FDP, headed by Chairman Hans Dietrich Genscher (also for-

eign minister in the Schmidt cabinet), will command about 9% of the electorate, according to current estimates. The socialist-liberal coalition, therefore, is expected to pull in roughly 50% of the ballots.

Though the two coalition partners have had their share of disagreements, little chance is seen of an actual breakup at this time. (Prior to 1969 the FDP had been allied with the SPD's rival, the conservative Christian Democratic Union.)

The opposition CDU, headed by Chairman Helmut Kohl (governor of the Rhineland-Palatinate state), along with its Bavarian sister party the Christian Social Union (CSU), also commands a combined 50% of the electorate, according to polls.

A close battle between the two coalitions is thus indicated for the autumn election.

Strauss Backs Off

The CDU/CSU alliance, like the SPD/FDP coalition, has not been without its personal and ideological feuds.

The junior partner of the coalition, the CSU headed by fiery ultra-conservative Franz Josef Strauss, has its membership almost entirely in the state of Bavaria. The CSU runs its candidates exclusively in that state, though Dr. Strauss has sympathizers throughout the rest of the nation.

The CDU runs in the other nine West German states and in West Berlin. Thus there is no actual competition between the two coalition partners, and they are looked upon as being one party in national influence.

Some conservatives, however, had begun to fear last year that Strauss might "go national," that is, expand his right-wing Bavarian state party into a full-fledged national party, with himself as the candidate for chancellor.

An opinion poll in June had indicated that if the CSU carried on an independent national campaign, the two conservative parties might receive 3% to 6% more votes than



BAVARIA'S STRAUSS backed out of chancellor derby.

under the current "electorate-sharing" setup.

The poll added to already strained relations between the two sister parties which had developed in 1972 when the CDU lost the federal election, while at the same time the CSU did exceptionally well in regional polling. The CSU, led by the aggressive Strauss, has also harbored serious doubts about CDU chief Kohl, whom it sees as being somewhat weak and vacillating.

Nevertheless, Strauss and his CSU decided to back off late last year and pledged to support Kohl in the interests of the "common cause." The CSU stated that the CDU, as the bigger member of the "union," had the right to designate the coalition's candidate for chancellor. A CSU memorandum added, however, that "the CSU still holds to its opinion that its own chairman [Strauss] is the most suitable candidate."

In lieu of the top office, Dr. Strauss will undoubtedly be awarded an important cabinet post should the conservative coalition succeed in gaining power.

If the CDU does not succeed this autumn, many feel the CSU might then make the break and finally "go national" in an attempt to gain a nationwide following and win the

chancellorship on its own in the next election.

Strauss has frequently been pictured as having an eye on the chancellor's office, but it is doubted whether he has the national appeal to ever realize his ambitious dream.

It has been suggested that the only way he may ever attain the office is by Kohl's winning the national election and then leaving office in midterm, as three of the five postwar chancellors have done for one reason or another. Strauss would then move into the position in the same manner as did Schmidt following Brandt's surprise resignation in 1974.

"Security Risk"

Because of the conservatives' suspicion of détente with the Soviet bloc, Willy Brandt in early campaigning openly called the conservative CDU/CSU a "security risk" to West Germany, implying that the conservatives might start a war with the communist bloc if the CDU/CSU coalition ever comes to power in Bonn.

Brandt, who became West Germany's first Socialist chancellor in 1969, was the driving force behind the nation's policy of *Ostpolitik*, or reconciliation with the East.

CDU-chief Kohl termed Brandt's remark "a reminder of Weimar" (the short-lived German parliamentary democracy preceding the Nazi era) and has demanded that Brandt take it back. This Brandt has refused to do. In the meantime Schmidt has seconded the original "security risk" accusation.

Despite the current numerical equality of the two opposing coalitions in the opinion polls, it is generally felt that the SPD has the advantage due to the popular personalities of Brandt and Schmidt. Other observers, however, feel that the conservatives might surprise everyone by squeaking through with a bare majority at the polls.

Should the CDU/CSU union succeed in its bid for power, West Germany may be in for substantial changes in both domestic and foreign affairs. □

THE VATICAN'S NEW ACTIVISM

Pope Paul VI has recently launched major diplomatic offensives in two critical areas of the world, the Middle East and Europe.

The Vatican Secretariat for non-Christians has come out strongly for a Middle East peace settlement which includes "recognition of the rights of Palestinians and a special status for Christian holy places in Israel and the Israeli-occupied west bank of the Jordan." At the same time the Vatican is pressuring the Israeli government to release Archbishop Hilarion Capucci who is now serving a 12-year sentence for his part in gun running for Arab guerrillas.

The Secretariat's pronouncement, the Capucci affair, and a whole string of Vatican pronouncements over the past five years which show strong sympathy with Third World causes seem to imply an increasing papal preference for coming down on the Arab side of the Middle East equation. The effects remain to be seen, though it seems likely that the Vatican will benefit from the increasing diplomatic isolation of Israel.

Pope Paul has also initiated several peace moves in Lebanon. On November 10 he dispatched his personal envoy, Cardinal Paoli Bertoli, to conduct talks with warring Christian and Moslem leaders. Cardinal Bertoli personally bore a letter from the pope to Lebanon's President Suleiman Franjeh to convey the pontiff's "sympathy and readiness to make every effort to restore peace between the conflicting parties." While the Vatican efforts in Lebanon have met with little success thus

far, the significant fact is the pope's growing willingness to personally become involved in the Middle East dispute.

Meanwhile in Europe, the Catholic Church has launched its biggest offensive against Communism since Pius XII excommunicated Communist voters in 1949. The Italian bishops' conference recently dropped the bombshell statement that "one cannot be simultaneously a Christian and a Marxist." Coming as it does after years of "dialogue" between Catholics and Marxists in order to establish some sort of common ground, the declaration underscores the Vatican's fear that Italy might come under Communist domination.

Pope Paul personally approved the change in policy which reflects his growing concern that the Communists may win the municipal elections in Rome next spring. The Communists already control or share in the control of every major Italian city except Rome and Palermo. With the Communists winning more than a third of the votes in the regional elections last June, the Vatican is now taking the specter of a Communist-dominated Italy very seriously.

Many observers believe that in spite of the church's diplomatic efforts to reach an accommodation with the communist regimes of Eastern Europe, the Vatican is not about to accept communist governments ruling in the West and will therefore use its leverage to prevent them from coming to power.

This fear has sparked the recent papal push for the unification of

Western Europe. (See *Plain Truth*, December 22, 1975.) In a speech before more than 80 bishops, cardinals, and prelates, Pope Paul called for a reawakening of "Europe's Christian soul, where its unity is rooted."

The pontiff's call for European union coincides with signs of a growing theological conservatism. In the last several months the pope has reaffirmed the full scope of his authority over the Catholic Church, reiterated the official church dogma against artificial birth control, and condemned "doctrinal disputes" in proposing renewed evangelization efforts. There are even some small indications of an increasing militancy toward non-Catholic religions.

In a 13,000-word apostolic exhortation given in December, the pope termed non-Christian religions "incomplete" and said the church should intensify its efforts to convert those who embraced such faiths. The pope did not specify any non-Christian faith, but his statement appeared to be all-encompassing, including Judaism and Islam. He conveyed his church's "respect and esteem" for non-Christian religions but said they had not succeeded in establishing "an authentic and living relationship" with God.

In mid-October the pontiff made a rare but critical reference to the Reformation, stating that it had held back European unity.

This sudden flurry of activity on the part of the Vatican, both in diplomacy and theology, seems to indicate that the Roman Catholic Church is gearing up to play an expanded role in world affairs. □

Europe with One Voice

GROWING SOLIDARITY IN THE E.E.C.

by Ray Kosanke

BRUSSELS: The European Community is increasingly speaking on the international scene with one voice. Some examples are:

- In the U.N. the E.E.C. has adopted a common stand on major issues.
 - At the 27-nation north-south dialogue begun this past December in Paris, the nine have been represented by a single spokesman. As a reflection of its ever-increasing importance, the E.E.C. has two co-chairmanships on the four committees created to work throughout the year. No other nation or group of nations was granted more than one chairmanship.
 - The nine Community nations jointly signed the final act of the European security conference in Helsinki last August when Italy's Prime Minister Moro signed it as President of the European Council.
 - During several sessions of the Euro-Arab dialogue held last year, a single European delegation was present as a joint community-cooperation exercise.
 - After the Dublin Community summit last March the nine offered their united services toward helping achieve a peaceful resolution of the Cyprus problem. The Common Market has association agreements with the three countries concerned — Greece, Turkey, and Cyprus.
 - The Community last year established a new European unit of account based on a composite "basket" of the nine Community currencies. The members further agreed to introduce a uniform passport in 1978, in addition to holding Europe-wide elections in the spring of 1978 to elect representatives to the European parliament.
- As much cohesion as these moves show, there are yet major changes

needed before the Community can achieve its professed goal — a European union by 1980.

Gaston Thorn, premier and foreign minister of Luxembourg, who is also the current president of the E.E.C. Council of Ministers stated, "It's impossible to continue on present lines."

In addition to needed procedural

changes, there are other areas that need alteration and, in some cases, bold new initiatives if Europe is to consolidate its growing strength in world affairs. These other areas include the need for common policies in defense, foreign affairs, and energy, to mention the most important.

Yet for all the petty squabbles that surface from month to month among the member states, the words written by Anthony Sampson several years ago in his book, *The New Europeans*, hold equally true today: "The Common Market remains a new kind of forum where national rivalries take for granted a common objective. . . . The new machinery is still working, still influencing people and bringing them together." □

Zionism and Mr. Koh

by Norman Cousins

The other night, I sat around a large table and listened to a group of U.N. ambassadors attempting to justify the position of their countries at the United Nations.

One of them was a young man — he must have been in his early 30s — who belied the notion that the Third World nations have nothing to contribute to world order and/or intend only to use the forums of the United Nations as an amplifying system for propaganda against the United States and the West in general.

The young man was P. T. Koh, head of the Singapore mission to the United Nations. What impressed me most of all about Koh was that he has the eloquence, logic, and common sense we have a right to expect of the people whose job it is to maintain world peace.

Before Koh spoke, the conversation at the table sounded like an extension of the debates in the General Assembly. The ambassadors were trying to justify the positions of their governments.

Ambassador Koh began by saying he hoped the day would come when the delegates to the United Nations would consider global issues according to what was best for the world rather than just for their own countries. He pointed to the General Assembly resolution equating Zionism with racism as an example of narrow national self-interest leading to an act of prejudice and injustice. He went around the entire table, examining each country's actions at the United Nations.

He addressed himself to the ambassador from Cyprus, an elder statesman who over the years has been an eloquent advocate of a strengthened United Nations with the capacity to enforce law on the basis of justice on a world scale.

Ambassador Koh said he knew the ambassador from Cyprus was aware how historically absurd it was to say that Zionism was a form of racism. But he also knew that Cyprus needed support for its own U.N. resolution condemning Turkey for aggression. And there were more than two dozen Arab or Muslim states whose votes were essential for that purpose.

Then the Singapore ambassador addressed himself to the entire group. He said he had been told by
(Continued on page 28)



Worldwatch

by Gene H. Hogberg

"Is America Going Mad?"

To friends and enemies alike, the United States is taking on the image of a shackled giant. In this case, the Lilliputians tying down Gulliver are not foreigners, but Americans themselves — especially key figures in Congress along with members of the press who in their post-Watergate quest for a totally open society no longer feel there is any such thing as a legitimate state secret.

The issue came to a head with the assassination in Greece of Richard Welch, a CIA agent attached to the U.S. embassy in Athens. Angry U.S. intelligence chiefs blamed the lethal blowing of Welch's cover on a variety of sources — continued Congressional probing of CIA operations, a recent flurry of spy-ferreting books by ex-CIA agents, and a quarterly exposé magazine called *Counterspy*, which had identified the whereabouts of Welch and over 200 other agents in recent issues.

No one — not even former CIA directors — denies the agency has, on occasion, overstepped its authority. That should not be surprising given the fact that in this imperfect and ideologically competitive world, over 40 nations, large and small, are engaged in clandestine operations.

But the juicy front-page headline news of specific CIA covert activities, such as involvement in the Allende overthrow in Chile, have led many Americans to believe the CIA is nothing but a Frankenstein monster, running amuck without any control. Nothing is further from the truth. No national intelligence organization is subject to more supervision than the CIA. Moreover, proven instances of improper activities are few. But the chasing after every spicy rumor to fill newspaper headlines and the lead story of the nightly news telecasts takes precedence over the facts.

The upshot is a severe hampering of American intelligence officials in performing their main — but largely unheralded — function: the nonpublicized gathering, assimilation, and evaluation of information necessary for the security of the nation. Recently retired CIA Director William E. Colby

complained last year that "the almost hysterical excitement that surrounds any news story mentioning the CIA, or referring even to a perfectly legitimate activity of the CIA, has raised the question whether secret intelligence operations can be conducted by the United States."

He also stated that morale in the agency was low, agents overseas were worried about exposure, and "a number of intelligence services abroad with which the CIA works have expressed concern over its situation and over the fate of sensitive information they provide to us."

A big question now is whether the U.S. will be able to continue to obtain critical intelligence from communist defectors or underground Soviet informants — if they can no longer trust the CIA or its Congressional watchdogs to keep a secret. This factor can be illustrated by the case, 13 years ago, of Col. Oleg Penkovsky, who sat at the very nerve center of the Soviet military establishment. Without the detailed intelligence he provided, President John F. Kennedy would have been in a very poor position to deal with the 1962 Cuban missile crisis.

According to former CIA director John A. McCone, the United States would hardly be safe without an effective intelligence establishment. "Without the intelligence itself and the sophisticated estimate," he wrote in a special article for the Jan. 10, 1976 *TV Guide*, "the head of a government would be groping toward a decision." Mr. McCone, in turn, reiterated an observation by historian Sherman Kent, who once said: "Strategic intelligence is the thing that gets the shield to the proper place at the right time. It is also the thing that stands ready to guide the sword."

London's *Daily Telegraph*, in an editorial titled "Is America Going Mad?" views the deteriorating U.S. scene this way: "The United States should know that her European cousins and allies are appalled and disgusted by the present open disarray of her public life. The self-criticism and self-destructive tendencies are running mad, with no countervailing force in sight. She has no foreign policy any more, because Congress will not allow it. Her intelligence arm, the CIA, is being gutted and rendered inoperative, the names of its staff being published so that they can be murdered. Her President and Secretary of State are being hounded, not for what they do but simply because they are people there, to be pulled down for the fun of it." The editorial concluded by pleading: "Please America, for God's sake pull yourself together."



Peter Truitt

PORNOCOPIA

The Threat to Our
Society's Social and Moral Structure

by Gordon Muir

Britain, the United States, Europe and Australia are awash with pornography on a scale never before equalled by any previous culture. As one writer put it, there has been in Western society, "an escalation in what you are permitted to see in the ordinary normal way of things unparalleled in history." Gradually over the last few decades the commercial potential of merchandising the female body — and now also, the male — has been realized and acted on. It has meant chiselling away long-standing obscenity laws, but this has been largely achieved now by commercial pressure groups, with the co-operation of some intellectual "authorities" in government and the professions.

"Pornocopia"

As a result porn today is a multi-million pound business. An outshoot of the "19-sixties", the porn boom has moved from the back streets to the respectable bookstalls, from the "voyeur" film clubs to the local cinemas. The import and export trade in porn in Britain and Europe was estimated two years ago to be £50 million per year. That figure is probably meaningless. It all depends what you call porn. But even if the definition of smut is limited to the ultra-obscene "hard" porn, the turnover is probably at least twice that today.

A recent cover count at a London street vendor's pitch revealed 95% of the display to be porno-journalism with a 15 yard expanse of raw flesh depicted in an incredible assortment of poses. Credit must surely be due for the ingenuity of providing some kind of variety in the circumstances.

In Britain much of the porn used to be imported from the United States and Denmark. Now more is home produced — which might be cheery news for the economists. Even in the blue movie area, more and more amateur photographers are having a go at their own productions. It is easy money for "instant" actors such as students and housewives.

Cinematoporn

The world of pornography is no place for the squeamish or those who still think in terms of values. Society has changed. Historian and columnist Max Lerner has said: "We are in a late sensate period. The emphasis in our society today is on the senses and the release of the sensual. All the old codes have been broken down."

If you are old-fashioned enough to like family films you probably gave up going to the local cinema long ago. In Britain in 1974 a record 266 "X" certificate films were passed for viewing — more than all the other categories put together. According to Australian writer-director, Terry Bourke, actors and actresses who "aren't prepared to get their gear off" aren't going to be asked to star in films. Donald Zec of the *Sunday Mirror* describes Bourke's latest film "Plugg," as having "probably the greatest assemblage of full frontal displays ever nuzzled together in one film." Zec continues: "For the film shot in Perth in the style of a Keystone Cops without clothes on, Bourke persuaded 14 actresses and 12 actors to romp naked throughout the production." In the same article Zec concludes: "this tough and resourceful country (Australia) has bulldozed the brickwork of prudery and sexual taboos into the ground." So likewise has every nation boasting Western culture.

In the U.S.A. the blue movies business is reported to have reached the ultimate in sadistic pornography. Films, believed to originate in Latin America — and made by hiring young women willing to "perform" for the money, but unaware of the final outcome — show depraved acts of sexual debauchery which end in the horrifying scene of the bewildered girls actually being murdered by their partners.

And porn presses on relentlessly under the pressure of commercial necessity. Even at the more mundane level of your daily newspaper you may have been subtly introduced to a regular nude spot where once the main attraction was

a weather map. You can be sure the circulation manager knows what he's doing — it's good for sales. And one by one the ramparts of "respectability" are being scaled.

The Roots of Permissiveness

To what can we ascribe the flood of porn, smut, filth — call it what you will depending on your point of view — that has swept over the sluice gates of convention?

Undoubtedly the permissive seventies are experiencing the full brunt of reaction to repressive Victorian prudery. As our Editor-in-Chief has previously pointed out, "the commonly accepted Victorian attitude was 'keep our children innocent and pure through ignorance until marriage — and then instinct will tell them what to do.'"

Sex was viewed as indecent, degrading, shameful and sinful — even in marriage, except for procreation. The dissemination of knowledge about sex was forcibly withheld from the public. Parents taught their children nothing, they knew nothing, and besides it would have been too embarrassing.

If we trace this prudishness back into history we find it is rooted in the early development of orthodox Christianity. Among the early Catholic Church fathers, St. Augustine of Hippo was perhaps the most responsible for foisting on the church such an oppressive approach — but not until he had sown his own wild oats in an orgy of promiscuity. His teaching of "No sex please, we're Christians" (except of course for procreation in marriage — and even that's nasty) was expounded by succeeding influential leaders in the church and soon became doctrine. It stuck through the Middle Ages and lingers on today. In effect the church had "excommunicated" sex from anything to do with love and it became a dirty word.

Peregrine Worsthorne points out that it is this type of extremism that provoked counter-extremism from the sensualists. He adds: "the cavalier dismissive attitude of the church to all the blessings that sex can procure for man and the cav-

alier dismissive attitude of the sensualists to all the curses that [the wrong use of] sex can procure for man were rooted in the superficial attitude to the subject — the church was prepared to risk seeing it twisted and tortured into the stunted shapes of a puritanical nightmare. And [now] the sensualists are prepared to risk seeing it travestied into the leering face of uncontrolled concupiscence.” Worsthorne claims that today the real threat to sex is from the pornographers: “It is the pornographers who treat it with contempt.”

Where the church fathers taught that love should be sexless, the message of pornography is that sex should be loveless.

David Boadella, discussing the effect of the commercial exploitation of sex, points out that it is no more than a “mass conditioning [which] amounts to a progressive prostitution of culture and involves a hidden control over people’s feelings that is *more insidious than the old repressive system.*”

“Therapeutic” Pornography

Society has been in reaction against prudery. It is a reaction which, even if not initiated by *avant-garde* libertines, has certainly been used to advantage and accelerated by them. The process has been helped along by the “generation gap” and by big business. A further catalyst has been the contribution of various intellectuals who belong to the small band of academic ignoramus endemic in the universities and certain professions. One result is that pornography has spread like a cultural bubonic plague.

But is there really a case against pornography or is it truly a sign of advance toward a freer and better society? Are the sex magnates like Heffner doing society a favour as well as lining their pockets? Some intellectual pornophiles feel they can make out a case that porn is actually therapeutic — thus we have “pornotherapy”. Danish pornocrat Leo Madsen was able to use this justification in planning what must have been the ultimate porno-spec-

tacle — a special line featuring cripples in order that the disabled could identify with the fantasies!

It has been said that there is no more certain and revealing guide to the sexual preoccupation of an age or race than the pornography it consumes, and in recent months the case against pornography has become stronger than ever. The arguments for stricter control are much clearer. Pornography stands indicted as a blight on society. The role of porn in promiscuity alone is indisputable, and of the fruits one of the most disturbing is a growing V.D. scourge, the full implications of which few as yet realize.

The Case Against Pornography

Advocates of pornography are immediately faced with certain contradictions. If there is no harmful effect from filth, smut, sado-sex, *et al*, then presumably it follows that great works in literature or art have no inspiring or elevating effect on man’s culture. The simple answer to this is provided by history and common sense.

Likewise, no one doubts the effect of racial or anti-semitic propaganda, which is why we have laws against it. Yet pornography, even with its increasing tendency to sadism and brutality, is supposed to have no directional influence.

You are being asked to believe by those who should and do know better than the multimillion pound pornography onslaught is unrelated to increasing morbid sexual interest, depersonalisation of sex and a rise in sex crime. Perhaps, then, the whole philosophy of advertising is mistaken and it is just coincidence if consumer reaction follows any advertising effort. As we shall see, the correlation between pornography and sex crime-rates, backed up by some very significant statistics, is inescapable. It is becoming more difficult to believe today that you can “wallow in filth and not get dirty.”

Yet someone is bound to ask, “What about the report of the American Commission on Obscenity and Pornography”? This report favoured the conclusion that por-

nography has no adverse effect on behaviour. A minority of this Commission, however, strongly dissented from the majority conclusion. According to one social psychologist asked to evaluate the findings, the evidence used was “often inaccurately and selectively reported to the commission members and many areas were neglected.” Much research showing a relationship between high exposure to pornography and sexually promiscuous and deviant behaviour was ignored. There was data to clearly support the proposition that aggression against women increases through sexual desire aroused by seeing pornography. Again, this was ignored.

Professor Eysenck says of this report in his volume of essays, *Psychology is About People*: “It provides a wonderful example of one-sided reporting, biased selection of evidence and failure to base conclusions on the evidence.”

The “Danish experiment” has often been quoted by the porn lobby as an example of the harmlessness, indeed the benefits of pornography. The argument is that by abolishing the laws against obscenity the Danes achieved a reduction in sex crime rates.

Let us look at the facts. Danish obscenity law changed in two stages: in 1967 and 1969. A Working Party of the Arts Council in Britain published a *Report on Obscenity* in 1969 in which they pointed out that “since hardcore pornography became legally available in Denmark at prices that even the poorest delinquent can afford, the incidence of sexual crime has dropped as a result (or coincidence) by the astonishing figure of 25%.”

This fitted well with their own preconceived ideas. Today the authors are probably blushing over their *naïveté*. They ignored several key factors. Firstly, the sex crime statistics in Denmark had been showing a decline all through the sixties. Secondly, the biggest single drop was *before* the new laws came into force. Thirdly, at the same time the pornography law was changed a number of offence categories were

abolished resulting in fewer total crimes. Fourthly, as a result of changing public attitudes it appears that there has been a decrease in reporting minor sex crimes which, of course, also affects the overall figure.

The Deputy Chief Constable of Copenhagen is quoted in the Longford Report on pornography as doubting whether there has been any real decrease in sex crimes in Denmark. Certainly, if we look at the Danish statistics on convictions for rape and similar violations we find a significant increase from 1967 to 1973. The 1973 figure is more than twice that of any year in the late sixties. The porn lobby are very quiet about this.

Rape statistics from England and Wales tell the same story. According to Home Office figures total convictions have increased almost 100% in the period 1965 to 1974. The examples of England and Denmark confirm a trend noted by psychologist Dr. J. H. Court of Flinders University, South Australia, that in all countries in which pornography has been "freed" there has been an increase in the incidence of rape. The figures are the more significant because countries restraining pornography have not had the same result. The rise in rape statistics still can clearly be shown to closely follow the freeing of pornography.

In the United States, "forcible rape" increased 124% between 1960 and 1972 — exceeding even the general rises in other crime categories. In Australia rape figures in several states show fairly pronounced upward trends since the late 60s — corresponding with the general influx of pornography. In New Zealand where pornography was strictly censored until the last few years, rape figures have only just begun a marked upward trend. By contrast, Singapore, that bustling far-eastern sea port and capital city, has a rape rate which continues at the same low level. This is remarkable in a high-density population area with a predominantly young multiracial society at an international crossroads. It would seem to correspond

Pornography stands indicted as a blight on society. The role of porn in promiscuity alone is indisputable, and of the fruits, one of the most disturbing is a growing V.D. scourge, the full implications of which few as yet realize.

with continuing strict government control of pornography.

Yet the demand for freely available obscenity persists in Western society. And as the chain reaction proceeds, pornography is increasing progressively into sadism, brutality and new depths of filth. In Denmark recently, the Society for Prevention of Cruelty to Animals even had to petition the courts to prohibit the use of four-footed animals in live sex shows. To remain "competitive", pornographers have to be progressively degenerate. In some films today, such as *Clockwork Orange* and *Straw Dogs*, rape has become a theme of entertainment. The actual effect of the film *Clockwork Orange* on some immature minds is documented in rape-case records in several countries. Of this film, and its contemporary, *Straw Dogs*, an American reviewer wrote that rape was pictured in the context that "a man could only prove himself a man when he had won his combat badges in rape and murder."

Case after case can reveal the effect of pornography on the minds of at least a segment of society. At a trial in England of a young man who raped two fourteen-year-old girls, the defending Q.C. stressed that the accused had had "his youthful sexuality turned into a very powerful driving force through the effect of pornography." The facts however, are counted for noth-

ing beside the test-tube theories of the *avant-garde*.

Porn and the Mind

That pornography can be a dangerous influence on large numbers of psychosexually disturbed adults and teenagers is clear. It has the effect of so arousing a volatile sexual appetite that social and moral restraints are totally ignored in the search for sensual satisfaction.

But more balanced individuals can equally be hooked by this psychological drug. The route from the normal to the perverse is progressive. And the effects that pornography can have on normal married life and normal sexual relations has been largely overlooked.

Pornography totally depersonalises sex and detaches copulation from its necessary environment of love and a natural experience. A man can drool over one glossy picture of erotic seductivity after another. And it's no longer just a man's world. If the woman wants, she can have at it too. Curiosity in pornography can turn into indulgence, and in time, indulgence gives way to obsession. The female and male torsoes contorted throughout the pages of porn become no more than objects of lust, and the porno-addict is able to indulge in multiple mind-damaging acts of vicarious adultery. The result? Boredom with the real thing! Sexual boredom between husband and wife who no longer find pleasure in a normal healthy sexual relationship. Sensual images begin to take the place of wife — or husband.

A situation involving a police officer can be cited as an example of this reaction to pornography. The man was not dabbling in pornography for his own pleasure. He had been assigned to a porn investigation case, but after a while he had to ask to be taken off the case. He claimed that the exposure to a constant stream of pornography was killing his interest in normal sexual relations with his wife.

Another disturbing effect is coming to light. So much has been bandied around about the male and female roles in sexual relationship

in recent years, that in the attempt to educate couples on the achievement of total sexual satisfaction, emphasis has been placed too much on mere physical functions. As a result the genitalia have become a purely sensual centre of attraction — the be all and end all of sex — and the overall benefits — physical, emotional and spiritual — of a harmonious and wholesome sexual relationship have been overlooked. As a consequence, in their quest to satisfy their mates purely from a physical standpoint, all too many marriage partners have become disillusioned and disappointed. And in their frustration some have turned to pornography to substitute fantasy for the real thing which has become burdensome and meaningless. This behavioural pattern contradicts completely the pornophiles claim that pornography in any form titillates the reader and enhances his sex life and sexual relationships. Rather, many people are turning to the fantasy because the real thing has failed as a result of wrong emphasis in sex education and in articles within the very pages of pornographic magazines. No, pornography cannot lead to a more meaningful, more fulfilling sex life — but it can lead to real frustration, and to perverse sex in efforts to escape that frustration.

Pornography belongs to the world of fantasy. It is designed to appeal to those who prefer to seek their gratification through devious sexual diversions and to trap the “uninitiated” into a fascination with perversity. It is an education in self-gratification, denying all care and concern for others. Professor Robert Stoller in the symposium “The Case Against Pornography” described it as “a kind of visual rape — a taking from others of what they would not give voluntarily.” And yet, in the final analysis the porn addict is left empty and miserable, devoid of the happiness which a natural, healthy sexual relationship could bring, and despairing for the fulfillment of his perverse mental machinations which, in real life, would revolt and sicken utterly any normal woman.

In effect, pornography is anti-sex. Those who oppose it are sometimes accused of being anti-sex, but they are really anti “counterfeit” sex. If someone is anti counterfeit bank notes is he accused of being anti money? No, he very much wants to preserve the real thing.

The Right to Choose

But if pornography is not freely available this is an interference with the individual’s right to choose what he wants to see or read. At least so goes the “freedom” argument of the liberationists. But what about the rights of society as a whole? Should the vociferous minority of so-called “intellectuals” call the tune by placing their own interpretation on the word “freedom”?

After all, was there a massive outcry from the public for freedom of access to a seamy-sided pornojournalism? Did the public demand that their bookstalls and newsagents become the dumping grounds of literary and pictorial excrement? Did they lobby their M.P.s or take to the streets and march with banners held high demanding sexual displays on every street corner newsstand?

At no time did the public want any such freedom. If there had never been such massive exposure to porn the demand for the plethora of erotic sheets now available would never have arisen. The man on the street is not interested in the arguments and theories of either the pro or anti-porn lobbies. They are above his head. But porn obviously appeals to the baser instincts of human nature, and since it has become freely available, the demand for it has risen simply because it is there.

But if one so-called “freedom” has been gained, another more fundamental and vital freedom has been lost. This is the freedom of society to protect itself against a form of immorality and degradation. For instance, the basic right of parents to protect their children’s minds from the lowest form of literary and pictorial journalism has been infringed. Children and teenagers are now exposed to the rawest displays of nudity at almost every

bookshop, newsagent and newsstand.

A few years ago any wayward adolescent who dared to smuggle a girlie magazine into his home would at all costs have kept it hidden from his parents. If discovered the misdemeanour could not have been explained away. Yet today parents have simply to send their youngsters to the local newsagents to purchase a paper and they can linger in front of the magazine racks and ogle at full frontal displays of countless naked ladies in all manner of erotic and degrading poses.

The dangers cannot be underestimated. Pornography is like any other addiction, it is possible to develop a taste for it. Although lip service is paid to the protection of children and minors, more and more young people are being exposed to a way of thinking and a way of life which will destroy their future happiness. Porn can promote in them a sexual arousal that their immature minds cannot handle. It should be no surprise that specialists today are having to deal with cases of 12 and 13 year olds who indulge in regular intercourse. To them it is not a relationship, it is only an act. For the same reason 13 year old girls are turning up in clinic lists for *second* abortions. To them it’s “just like having a tooth out.” Here, in the young we see the most tragic effects of a so-called free society which nurtures such vile strains of anti-society culture.

Well did one police official say — following a major rape conviction — to those who consider that censorship of pornography interferes with the liberty of the individual: “Let [them] reflect upon the victims of these crimes and ask themselves would they express these views if the victims were their own relatives and friends.”

The Real Motives

What are the *real* motives of the intellectual pornophiles? They appear to be mixed. Some no doubt genuinely believe it should be available “by right” as a “harmless” ingredient of a free society.

But there is little doubt that others are defending it as a deployed tool to ultimately help destroy the free society that spawns it, and thus destroy the truly worthwhile values of that society. If they can use pornography to help erode and sap the strength of a society whose present structure they wish to see swept away, well and good. As we have seen, it is a powerful incentive to crime, to increased immorality and a nauseating means of attacking and damaging the marriage institution. It is an ideal weapon to use to weaken Western civilization, to undermine the foundations of our society, and thus to pave the way for a new — presumably Marxist — society. Yet, paradoxically, one of the first things to disappear in the new Communist society would be porn and porn barons. Anyone who doubts that should try the “high-life” in Havana or Ho Chi Minh City.

It should be no surprise to us that *The Little Red Schoolbook* should try to tell school-children that pornography is “harmless” and recommend them to “try” anything that “looked interesting.” This publication has Communist authors and expounds a Marxist philosophy. As one of the authors later admitted, it was a calculated exercise in anarchy. Are we surprised that the original Danish version was subsidized by Maoist funds? Yet Article 228 of the Soviet Criminal Code, Chapter 10, makes publishers and distributors of pornography liable to fines and imprisonment. As the Longford report points out, this chapter deals with “crimes against public security, public order, and the health of the population.” Soviet authorities clearly know more about the health of society — at least in this respect — than their Western counterparts. A quote from Professor Irving Kristal in *The Wall Street Journal* pinpoints the contrasting legal priorities of our twisted “liberals”: “in the United States today the law insists that an 18 year old girl has the right to public fornication in a pornographic movie — but only if she is paid the minimum wage.”

The correlation between pornography and sex crime-rates, backed up by some very significant statistics, is inescapable. It is becoming more difficult to believe today that you can “wallow in filth and not get dirty.”

But the truly insidious side to pornography is that it is financially promoted by big money magnates who uphold our Western culture and system simply to maintain their freedom to make money at its expense. Pornography is big business.

The profiteers are not concerned with the wellbeing of others. Their values are defined in terms of “box office”, “circulation”, or “sales.” For example Bob Guccione, proprietor of *Penthouse* magazine, at one time considered the rival publication *Men Only* to be indecent when it began introducing full frontal nudity. Now that he has himself discovered the commercial value of pubic hair he is making great headway. One result is a 40 room mansion being built in Manhattan.

Pornography is a ruthless commercial con-job. More and more people, especially young people, are being lured by its siren song. But it can bring only progressive frustration and despair. This cruel deception offers broken families, broken lives and disease. And it can lead the weak to crime.

Yet why is it that the millions of upright, law-abiding citizens who do not go along with this boom in porn, sit back and do nothing while our once stable society is being mauled by the media to the applause of the ignoramuses of the intellectual fringe and the conspirators of the far left?

Last month, Peter Burden, the

Daily Mail's chief crime reporter wrote: “By the summer the Obscene Publications Act will be totally unworkable and Britain, like Denmark, will have no restrictions at all upon pornographic pictures and literature.” Why? Burden went on to show how juries in recent years have brought verdicts of “not guilty” in several anti-pornography cases and why they are again expected to rule against the prosecution in several important cases this year.

These juries are heavily influenced by the “persuasive evidence” given by expert witnesses. This group includes a clergyman, a university lecturer, and a consultant psychologist — none of whom see any harm in pornography.

As Burden commented: “The experts influence on juries has — by their very status — been considerable. It is [the juries] who will have to decide in the coming trials — which involve explicit passages in books and films, and finally, one of the last major issues of pornography, the depicting in a magazine of acts between a woman and a dog.

If they allow that then there is little point, in police eyes, in any further attempts to shore up the Act. There will not even be time for Parliament to step in and re-draft, before the final barriers come down” (*Daily Mail*, January 13).

It is time the majority let its voice be heard in opposition to those who are out to warp national morality and integrity. It's past time that such juries should be made fully aware of the harmful effects of pornography as contained in this article to counteract the subversive “evidence” of “experts” and “men of status”.

True values and real knowledge of the type that can bring genuine happiness and fulfilled lives (sexually and otherwise) seems to go unpromoted and unadvertised these days. For further information on sex and morality in society write for our free booklet entitled *Is Sex Sin?*

Certainly any society with its own long term interests at heart will have to learn to contain the cult of the sensual and salacious. □



Wide World

TIEDE HERREMA'S 36 DAY NIGHTMARE

by Liam Nolan

Monasterevin had the eyes and ears of the world focused on it during October and November — and for all the wrong reasons. It is an unremarkable place, straddling the main Dublin/Cork road. If you are in a hurry and disregarding the mandatory speed limit, you can be in and through and away out of the village almost before you notice it.

But the plight of a truly remarkable Dutch industrialist who was held captive at gunpoint for a total of 36 days had the world waiting and watching Monasterevin. Would Dr. Tiede Her-

How a police force and a Dutch industrialist beat two gun-carrying kidnapers, and the lessons for governments around the world.

rema die from a bullet fired by his captors, Eddie Gallagher and Marion Coyle? Would he be killed in a shoot-out? Would he die in an escape attempt?

National Outrage

An indication of just how important the news media considered the

story can be gleaned from the facts that the ITN News people in London sent over three reporters, three directors, three production assistants as well as camera crews. The cost of keeping them in the siege village was estimated at £2,000 a day, and it was reported that the success of their operation was measured by the statistic which told that they had "managed 47 inserts into the news bulletins."

During the whole of Tiede Herrema's captivity, I never met one person who was uninterested in the

day-to-day developments of the story. If figures are ever published, they will undoubtedly show that radio and television news bulletins hit all-time high peaks in audience counts in Ireland. Everyone was concerned about what was going to happen to the man of whom it was said "his only guilt is his innocence."

There was a sense of national outrage that a 54-year-old man from another country could be abducted and then held with such callous indifference, subjected to such inhuman privations. There was a distinct impression that any sympathy or understanding that there might have initially been for Gallagher's and Coyle's cause evaporated.

The Minister for Justice, Patrick Cooney, said when it was all over: "The moral responsibility lies at the feet of the I.R.A. who recruited these people and then armed them."

Liam Cosgrave, the prime minister, said: "This episode blackened the name of Ireland — but because of the national will, it has now been removed from the reputation of this country."

From the very first day of Dr. Herrema's captivity it was known that his captors had taken him in an attempt to force the release from prison of Gallagher's girl friend, the English-born Dr. Rose Dugdale, and I.R.A. men Jim Hyland and Kevin Mallon. But also from the outset, the Irish authorities refused point blank to enter into any form of bargaining or negotiation.

The result was a nerve-tingling stalemate during which the nation tuned into the news bulletins with a mixture of dread and fascination.

Reason and Sanity at Stake

Tiede Herrema lived through it, and one of the things that had hardened reporters actually standing up and applauding him was the normality of his demeanour and his ability to articulate his thoughts, impressions, theories within hours of walking out of the small council house at Monasterevin. He proved,

as one person said, that a brave man's soul is unconquerable.

It had certainly been put to the severest examination. After he had been kidnapped only 200 yards from his home at Castletroy on the outskirts of Limerick City on October 3, he was bound hand and foot, gagged, and had cotton wool plugs rammed into his ears. He was kept like that for 5 days, and always in the black silence that surrounded him, there was the possibility that one or other of his abductors would smash a bullet into his skull.

But he held on to his reason and his sanity.

The demands made by his kidnappers to the Irish government were turned down flat. The Justice Minister, Patrick Cooney, said that to concede to the demands would place the state in jeopardy. Governments could not concede to blackmail.

People wondered whether the right things were being done. A man's life was at stake. But the safety of the state was also at stake.

Elizabeth Herrema, the wife of the captive, appealed on radio and television, and there was something heartbreaking about her calmness and her courage. She referred to him in simple terms: "My husband is a good and kind man devoted to his family," she said. And public sympathy and outrage grew.

We heard Herrema's tape recorded voice on two cassettes which were sent out. On the first one the industrialist told of a threat by the kidnappers to cut off his foot. On the other he again made a plea and talked about a "last chance."

On the 19th day of his captivity, he appeared at the window of the tiny bedroom where he was being held by 27-year-old Gallagher and 19-year-old Coyle. His voice carried on the wind as he shouted: "Go away or he will kill me." Gallagher, it transpired later, had a gun stuck into the back of the Dutchman's neck all the time he stood at the window.

For four days after the police surrounded the house, No. 1410 St. Evin's Park, the three occupants of

the room were without food. After that, they began to eat sandwiches sent in by the police. But they ate them only after guarantees that neither the ham nor the bread would be doped.

At night, with his ankles tied and no heating in the room, Herrema shivered with the cold. The siege dragged on and on. The media reporters were pushed back further from the house. The police statements were spare and couched in dry officialese. The Minister for Justice had said: "There has been no deal, there is no deal, there will be no deal."

Two days later the prime minister re-affirmed the government's position. He said there would be no compromise on any matter between the government and the kidnappers. "Whatever other governments may have done, or may do," he said, "this government has decided on its attitude. This government is not giving in."

It took considerable courage to take such a stance, and the wisdom of it was discussed and examined wherever two or more people met.

The Psychological Battle

A lot was known about the two kidnappers — Gallagher, the Co. Donegal man who, with 18 other Provisional I.R.A. men, had escaped from Portlaoise Prison in August 1974; Marion Coyle, one of 12 children (nine boys, three girls) of John and Susan Coyle who live in Derry.

But what of the man they were holding hostage? The picture began to build. Born in 1921 in Zuilen, in the Netherlands, he had left school early and gone to work as a mechanic. But wanting to better himself, this extremely athletic man — (he plays tennis, gained international honours at handball, and plays golf) — started to study, and qualified as a psychologist. In 1969 he extended his academic qualifications by taking a Master's degree in arts and philosophy.

His four sons range from 14 to 26 years of age, and his wife was once a town councillor of Arnhem, a town

which won its own headlines because of the bloody battle fought there in World War II.

This then was the man who was to spend 36 days at gunpoint, talking politics with Eddie Gallagher, failing to get Marion Coyle to talk at all. This was the man who, when the police discovered the hideaway at Monasterevin and tried to burst in by breaking down the door, was heard screaming as he was dragged up the stairs: "For God's sake don't come near, they will kill me!"

And while one psychological battle was being waged outside the house, with the police sitting tight, holding back from negotiating, holding back also from what must have been at times the powerful temptation to rush in and end the whole affair abruptly and probably bloodily, Herrema was waging another inside. He had a background of experience which helped him — time spent in a German concentration camp during World War II.

Not that he wasn't afraid they would shoot him. After his eventual release, he confessed that at the beginning, and again towards the end, he thought he was about to be killed. And he admitted also that on at least one occasion he had broken down and cried for about 10 minutes.

But he endeavoured to build a close relationship with his captors. "I tried to get the aggression directed away from me and towards those outside. I had discussions with Gallagher about Communism and political theory. I felt that Gallagher was acting for political reasons. He was a man with an explosive character. . . ."

This was Tiede Herrema talking only hours after ending 36 terrifying days at gunpoint. He spoke in a calm analytical way which was astonishing. He was speaking at 6 o'clock in the morning, having been released only the night before.

He showed where Gallagher had knocked out a tooth from the right-hand side of his mouth by smacking him across the face with a pistol, and he showed the bullet which Gallagher gave him as a memento

minutes before Gallagher and Coyle surrendered.

He talked without bitterness or rancour of the cold nights lying on the bare floor in the small bedroom which had no bed and no toilet; Gallagher and Coyle covered themselves with the carpet. And he said: "Gallagher will probably have to go to prison for quite a long time. And I think it is a shame that a young man should create a situation where he is locked away for a long time. They were strange people."

His courage and self-control are beyond praise. He demonstrated that the capacity of the human being to endure and survive is virtually limitless, and his survival, coupled with the manner in which he dealt with his ordeal, should give enormous hope to those who face adversity with quaking hearts.

The Thanks of the World

Following the successful outcome of the siege foreign governments were quick to send their congratulations and praise to the Irish authorities; and foreign governments don't readily send out bouquets in these troublesome times.

The Dutch Foreign Minister, Max Van der Stoep, expressed the gratitude of his nation in a telegram in which he said: "In particular, my government highly values the attitude of the Irish authorities to give absolute priority to the wellbeing of Dr. Herrema in every action which has been taken." And he referred to "the extremely tactful way of establishing and maintaining contact with his abductors, thus ensuring that this ordeal could be brought to a successful conclusion."

London's *Sunday Times* editorialized: "The Irish government deserves, and should get, the thanks of the world for refusing to bargain with the kidnappers or concede to their demands. . . . Ideally, a code of conduct internationally agreed between governments would be the best way of meeting the terrorist challenge in whatever form it presents itself. But failing that, the Irish government's example should have a welcome psychological effect upon other governments — and, it is

to be hoped, on other intending kidnappers."

Within days of the conclusion of the Herrema kidnapping the resolve of the British government and indeed the Dutch government was tested in very similar circumstances. In Holland a group of South Moluccan terrorists hijacked a Dutch train and took the passengers hostage and almost simultaneously another group took over the Indonesian Consulate in Amsterdam and held the occupants there as hostages also. In London four I.R.A. terrorists hotly pursued by the police burst into a flat in Dorset Square for refuge and held the tenants, a middle-aged couple, as hostages while a strong force of police besieged the apartment. The lessons learned by the Irish police in the Herrema kidnapping were closely followed in the Dorset Square incident and Dr. Herrema even offered advice to the two hostages on how to conduct themselves with the terrorists to ensure their own wellbeing.

Dr. Herrema recovered rapidly from his thirty-six day ordeal and arrived back in Ireland to resume his duties in Castletroy on December 6 — the same day that the Dorset Square siege began. The city of Limerick gave him a hero's welcome and he has already become something of a legendary figure in Irish history.

But probably the most encouraging aspect of the Monasterevin, Dorset Square, and Amsterdam sieges was that the patient and quiet determination of the authorities, combined with the resolute resilience of the hostages, paid off.

It was a lesson that decisive and unwavering action against terrorism does succeed. It is a pity that not all governments are not yet willing to adopt similar methods in such circumstances. But it is even more a pity that ordinary citizens have to be taken as hostages and so many people killed in cold blood before the resolve of a nation to morally back up its law enforcement agencies and withstand terrorists and the violent criminal is stirred to any degree at all. □

THE MISSING DIMENSION IN SEX

Part VII

We have covered two vital purposes relating to sex in humans — procreation and marriage. But now, in this final installment, we pose the question: Did procreation or marriage really require the creation of sex? Couldn't God have devised some other means of generation than sex? And wouldn't the marriage and family relationship be happier without sex?

by Herbert W. Armstrong

The formulators of early Christian thought would have answered the above two questions in the affirmative.

Referring to these founders of traditional teaching, Gibbon says, in chapter XV of his famous book, *The Decline and Fall of the Roman Empire*: "The chaste severity of the fathers in whatever related to the commerce of the sexes flowed from the same principle — their abhorrence of every enjoyment which might gratify the sensual, and degrade the spiritual nature of man."

"By them," continues Gibbon, "the use of marriage was permitted only to the fallen posterity, as a necessary expedient to continue the human species."

Gibbon speaks of these men, as "unwilling to approve an institution [marriage] which they were compelled to tolerate." And, further, "since desire was imputed as a crime, and marriage was tolerated as a defect, it was consistent with the same principles to consider a state of celibacy as the nearest approach to the Divine perfection."

Ignorant of the biblical revelation that God (Hebrew, *Elohim*) is a FAMILY — ignorant of the truth of the KINGDOM OF GOD — these men condemned the very GOD-PLANE relationship of the Eternal! The fruits of that teaching have been a MOUNTAIN of human woe and misery!

What was wrong with marriage, they reasoned, was not the ceremony or the *state* of marriage — but the use of sex *in* marriage! How much better would marriage have been *without sex*!

And that is the BIG QUESTION to be settled once and for all in this last installment. Was SEX necessary for the God-plane marriage and family relationships? Could we not have had these without SEX?

WHY was sex necessary, anyway?

Why not some intellectual way, free from passion and sex, of producing offspring?

Satanic Origin

This pagan concept was Satan-inspired (I Tim. 4:1-3). It simply means this:

Satan is an *individual being*, with NO POWER TO REPRODUCE HIMSELF. Satan is deprived of FAMILY RELATIONSHIP. God, on the other hand, IS the divine FAMILY — Father, Son, and those begotten by the holy spirit and *born* into it. God has bestowed on mankind the privileges of FAMILY and of reproducing our kind, bringing our *human* offspring into our human FAMILIES.

Satan resents this!

So Satan palms himself off as the GOD of this world (II Cor. 4:4).

The *true* God — the Eternal CREATOR — pictures Himself, in His Word, as the divine FAMILY and be-

stows on man the privileges of reproduction and *family* relationship. Satan represents God's system of reproduction as being wrong. He has deceived the world into believing marital LOVE through sex is a corroding, contaminating thing.

The "New Morality" Concept

Today, worldwide REVOLT has set in against the repressive "chaste severity" of the "fathers."

The formulators of the modernistic perversion see only one thing — that repression, passively adopted but not practiced by Protestants, became intolerable. The sex-is-evil attitude had to go.

The medieval concept downgraded the God-plane MARRIAGE and FAMILY relationships *below* asceticism. The "new morality" threatens to *abolish* these divine institutions!

Instead of coming to the true MEANING and PURPOSES and right USES of sex, they blindly swung to the opposite extreme of declaring ANY USE OF SEX IS GOOD — NOT EVIL! Therefore, says the modern revolt, "Let's USE IT — freely — in or out of marriage, perverted or otherwise. DOWN WITH ALL RESTRAINTS! Let's LIVE IT UP!!!"

So, in the present moral rebellion, labelling immorality the "new morality," marriage has lost whatever meaning or sanctity it had. Its very existence is threatened.

Now we have seen, in the preceding two installments, that there is vital MEANING to the MARRIAGE institution and to the establishment of HOME and FAMILY life.

But the BIG question is: Was SEX really necessary for the high and noble God-plane relationship of the marriage state and the institution of home and family? Could not these have been more enjoyable, more pure and clean, more righteous — and better for humanity — *without sex*?

They Are LOVE Relationships

To answer this BIG question about sex, we need to look further into the FAMILY relationship that constitutes the KINGDOM OF GOD and the betrothal relationship between CHRIST and the CHURCH.

God has given mankind the institutions of *marriage* and *family* to *prepare* us for an ETERNITY of happiness and joy in His kingdom — His FAMILY!

Just WHAT, then, is the very basis and foundation of the FAMILY RELATIONSHIP?

That basis is LOVE! Of all the CHARACTER ATTRIBUTES of God, the very first, greatest, and most important is LOVE! Above all, GOD IS LOVE! (I John 4:8, 16).

The very first of the attributes of God is LOVE (Gal. 5:22). When this very God-life is infused within us, by His spirit, it is "the LOVE OF GOD . . . shed abroad in our hearts by the holy spirit" (Rom. 5:5).

Thus, in first begetting us, God infuses within us the divine GIFT of *His love*. The divine FAMILY RELATIONSHIP is a LOVE relationship. The tie that holds the divine family together is the tie of LOVE!

To those thus begotten of God Christ says through John: "Behold, what manner of LOVE the Father hath bestowed upon us, that we should be called THE SONS OF GOD . . . Beloved, *now* are we the sons of God [begotten], and it doth not yet appear what we *shall be* [when *born*]: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is" (I John 3:1-2).

Even now, converted begotten sons of God have spiritual FELLOWSHIP with the FATHER and with the Son, Christ (I John 1:3).

So the FAMILY relationship, both on the divine plane and in the human type, now, is a LOVE relationship — and GOD implants within His begotten children *His divine love* to equip them for that divine LOVE relationship.

Likewise, the husband-and-wife-to-be relationship between CHRIST and THE CHURCH is a LOVE relationship.

Wrong use of the senses may produce pleasurable sensations, but they are destructive and harmful — not only to self but often to others.

Notice, again, God's teaching that MARRIAGE on the present human level is to be a LOVE relationship, just as is Christ's relationship to His church:

"Husbands, LOVE your wives, even as Christ also loved the church, and gave himself for it . . . that it should be holy and without blemish. So ought men to love their wives as their own bodies. . . . For *this cause* shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. 5:25-31).

For *what cause* shall a man marry a wife? For what PURPOSE? For that of LOVE!

The betrothal relationship between Christ and the church — of which marriage between humans is the type — is a LOVE relationship. Husbands are to love their wives "even as Christ also loved the church, and gave himself for it."

But notice again! To Adam and Eve in the garden in Eden, God gave SEX as the cause for marriage — as did Jesus in Matthew 19: "He . . . made them *male and female*, and said, *For this cause*" shall a man and woman marry (verses 4-5). Because of SEX they shall marry.

So we have the two scriptural reasons for marriage — for LOVE and because of SEX. These are not two contradictory reasons. They blend into ONE — to express LOVE through SEX!

Sex was created, not only as the means of reproduction and bringing about a FAMILY, but, in humans, as a means of expressing LOVE in *marriage*.

So again I ask, *just what is love?*

And again I answer, the world does not know!

Three Kinds of Love

There is more than one kind of love. The Greeks had *three* words for it — each with a different shade of meaning.

In today's modern world, the meaning of LOVE has been all but lost. It has been so romanticized, so confused with LUST, that people carelessly call any sex desire or sex use "love." Usually this is LUST.

Today nearly all popular songs are falsely supposed to sing about love. Motion pictures, television, novels — all confuse and eroticize "love" and induce society to accept lust in the name of "love."

The Greeks are more definitely expressive. They use three words which define love more accurately.

First is *agape*, which is moral or spiritual love. This is the love GOD expresses toward humanity. It is the divine, spiritual love, supplied by God's holy spirit. The natural and unconverted man *does not have this love!* But God *longs* to fill him with it — if he will surrender and believe!

Second is *philia*. This is the love of friendship — brotherly love (*philadelphia*) — love of parent or child.

Third is *eros*, which refers to sexual love between husband and wife. But it means *love*, not lust. The Greek language uses a different word for lust. *Eros*, however, is a love expressed physically, not spiritually.

Just what, then, *is* love?

If I had to define love in four words, I would say "Love is an *unselfish, outgoing concern*" for the one loved. Love is primarily on the *giving, serving, sharing* side of the fence — not on the *getting, taking*, side. It is not selfish.

God *is* love. Consider how God expresses love toward us who are humans. Yes, even those who are *hostile* and rebellious toward God: "God *so loved* the world, that he *gave* his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Jesus Christ is God — one of the divine persons who compose the God family. Notice how Christ manifested love: "God commendeth his love toward us, in that, while we were yet sinners, *Christ died for us*. . . . when we were enemies, we were reconciled to God *by the death of his Son*" (Rom. 5:8, 10).

How did Jesus Christ express His love for the church? The scripture has been quoted above: *He gave Himself for it!*

Love is **UNSELFISH**. It is not an emotion, though it may be expressed with an emotional content. True love *combines* the rational aspect of outgoing concern — desire to help, serve, give or share — along with sincere affectionate *feeling*.

William Graham Cole, in his book, *Sex in Christianity and Psychoanalysis*, gives an excellent analysis of love. He draws an interesting distinction between true mature love and infantile love. The latter is primarily emotional, thoughtlessly selfish, seeking its own gratification. Like "puppy love," it does not love another as he is, or for what he is, but as he is imagined or romantically desired to be.

"Illusion," says Cole, "is the standard diet of infantile love. It is, as the poets say, blind. . . . Cupid appears appropriately enough in diapers" (for our British readers, "nappies").

Mature love, says Cole, is not blind. "It has progressed from pabulum to porterhouse."

Jesus said: "It is more blessed to give than to receive." That is a true statement, of which nearly all humans are ignorant. Carnal humanity is bent on getting, taking, having. The average person, selfishly, is primarily interested in gratifying the desires of his five senses — with no concern for others.

ALL Sense-Enjoyments NOT Sin

The five senses do cry out for gratification. We humans are composed of **FLESH** — mortal flesh — **MATTER**. We can receive pleasurable sensations through these five senses. In their "chaste severity" the early "Christian fathers" deemed *any*

The right use of the five senses brings enjoyable, pleasurable sensations that are uplifting, constructive, beneficial.

pleasurable sensation or experience, through the senses, to be sinful.

THAT IS EMPHATICALLY NOT TRUE!

God even tells us, in His word, that our senses *should be exercised by use*, so that we can distinguish good from evil (Heb. 5:14). Our senses were put within our bodies *to be used — but not misused!*

God created us so that we must eat food to live. He equipped us with the sense of taste. God gave us this sense so that we might *enjoy* the necessity of eating. We should, therefore, exercise our senses to distinguish true, natural, health-building foods from those false foods which destroy health — and then *give God thanks* and really **ENJOY** eating!

In like manner God made it possible for us to receive great pleasure and enjoyment of the most up-building and wholesome kind from the sense of sight. He gave us the faculty for appreciating the *beautiful*. But a man can *misuse* his sense of sight by looking *lustfully* at a woman.

God equipped humans with the sense of *hearing*. How much inspiring, uplifting, pleasurable enjoyment we receive from beautiful **MUSIC!** But, of course, this sense, too, may be used for good, or for evil. Glorious music was actually created in the archangel Lucifer. But when in pride and greed his whole character changed and he **FELL** from his estate of perfection to become Satan, he became corrupted and perverted in all his ways (Ezek. 28:13, 17). Satan is the author of perverted, discordant, degenerate modern music.

IN LOVE, God equipped humans with the five physical senses, to supply man with wholesome **ENJOYMENT AND PLEASURE!** But the *use* of these senses can be turned in the wrong direction! The *privilege* carries with it the obligation of responsibility. This is part of the character-building process.

I repeat! Sin is not the *thing* — but the **WRONG USE** of the thing!

God *intended* man to be **HAPPY!** It is God's will that we **ENJOY** life — that it be pleasurable, satisfying, wholesome, rewarding! But God gave us *minds* — and made **HIS WORD** available — to distinguish the **TRUE** values from the false, not to *decide* in our own minds what selfish or lustful desire we would like to *make* right, but to *distinguish* what God reveals *He has made* right.

The *right* use of the five senses brings enjoyable, pleasurable sensations that are uplifting, constructive, beneficial — not only to the self, but to others. The *wrong* and sinful use of the senses also may produce pleasurable sensations, but these wrong uses are destructive and harmful — not only to the self, but often also to others.

It is a matter of **RIGHT OR WRONG** direction.

How may we humans *know* which use is right, and which is wrong? **BY THE LAW OF GOD!**

RIGHT Use of Senses

God's law is **A WAY** of life. It guides actions and uses in a definite direction — always constructive, up-building, beneficial. That **WAY** always is **THE WAY OF LOVE** — the way of *unselfish, outgoing concern*, the way of sharing what is enjoyable.

SIN is the transgression of **THAT WAY!** Sin travels in the direction of vanity, greed — inflowing selfish gratification. It wants to *be served*, not to serve. To *be helped*, not to help. To *get*, not to give.

The **WHOLE LAW OF GOD** is summed up in one word — **LOVE!** And it requires love *expressed in action* to fulfil the law (Rom. 13:8, 10).

But this law-*principle* of **LOVE** is subdivided into the two great commandments — **LOVE** toward God

and love toward neighbor. The first four of the Ten Commandments define love toward GOD. The last six tell us *how* to love neighbor. Love toward neighbor is *not altogether* outgoing concern. It is also a *sharing with* neighbor: "Thou shalt love thy neighbor *as thyself*." Of course that is *a lot of love!*

It is human to love your own self. That requires no effort — no character. But what is *not* human nature is to love your neighbor **EQUALLY!** That requires recognition by an intelligent mind of the **TRUE VALUES**, and it requires the exercise of **WILL**, self-discipline and **CHARACTER**.

The Love Man Doesn't Have

The law allows you to love yourself equally with your neighbor, but **NOT GOD!** It requires you to love GOD with **ALL** your heart, mind, soul, and strength!

How, then, may a person **LOVE GOD?**

Actually, the natural unconverted man **CANNOT!** Take, at random, any man or woman you might meet on a busy street or out on a country lane. Has he the ability to love GOD far more than **SELF** — with **ALL** his heart, mind, soul, and strength? **DOES** the average person love God that much?

What's the answer?

God's Word answers: "*We love him, because he first loved us*" (I John 4:19). The "we" here is addressed to converted Christians.

A human can only really and truly love God with *the very love* which we first must receive *from Him!* This is the spiritual divine love God **GIVES** us by the holy spirit! But we must first **REPENT** — surrender unconditionally to live **GOD'S WAY** — and truly **BELIEVE** in Christ, accepting Him as personal Saviour.

When we love GOD, it is merely **HIS OWN LOVE**, on a return circuit, flowing on back to Him again! **GOD'S SPIRIT** is *active — flowing!*

So the first great commandment — to be kept in its complete and true spiritual sense — requires a love **MAN SIMPLY DOESN'T HAVE!** Of course, God *longs* to **GIVE** every

man that love, and *fill* him with it! But very few are willing!

Now consider **TWO EXTREMES:**

(1) Love toward your **NEIGHBOR farthest** from any natural affection — a recognized *enemy*. Here is Jesus' teaching of fulfilling the law toward him: "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for [not against] them which despitefully use you, and persecute you . . .*" (Matt. 5:44). Does the natural, unconverted man have *that* kind of love? The world doesn't consider *that* teaching of Jesus very practical because the world is empty of *that kind* of love.

(2) At the other extreme, two categories of neighbors *closest* to you are singled out in the New Testament for **SPECIAL LOVE**. One of these categories is one's neighbors *closest* to him *spiritually* — his *brethren in Christ*. Many scriptures put emphasis on a **SPECIAL LOVE** for these. Here again, a love is required which is totally absent in unregenerate man. But, in that case, they are not brethren in Christ **UNLESS** both are **IN Christ** — have received God's holy spirit! Otherwise they are *none of His!* (Rom. 8:9).

The other of these, singled out in the New Testament for *special love*, is the neighbor *closest* to you *physically* — your *husband or wife!*

And right here is the **BIG POINT**, vitally important, that probably never before entered your mind!

Four categories have just been cited — *love to God*, and (love to neighbor) *your enemy*, your true *fellow Christians*, and your *marital mate*.

Man simply is not born with — does not have — the divine **SPIRITUAL** love required for the first three of those four categories! — to love God, enemy, and fellow Christian **SPIRITUALLY**, in the manner the law requires!

But when we come to the fourth category — **MARRIAGE** — we find an altogether different situation!

Even here, when, in the New Testament, the command is given to those **IN THE CHURCH:** "Husbands,

love your wives," the word "love" in the original Greek in which the apostle Paul wrote, is not *eros* but *agape*, which is the divine love which emanates from God!

The true Christian husband loves his wife, not only in the physical and natural sense possible for a natural, yet unconverted, person, but *also* with a special *spiritual* love!

But God well knew that an infinitesimal percentage of humans, from Adam and Eve to now, would yield themselves to receive that divine love of God. And, even so, it is *then* mingled with the physical love God has made possible through sex!

Now we are ready for the **ANSWER** to this installment's big **QUESTION**. We need, now, to understand some of the **FACTS OF LIFE** which few ever grasp!

Marital LOVE

GOD is a spirit. But God *did not create humans out of spirit!* To have done so would have defeated God's whole grand **PURPOSE!** So **MAN** is physical *flesh* — made from matter — the dust of the ground!

Of the three kinds of love, expressed by the three Greek words *agape*, *philia*, and *eros*, the natural man is capable of expressing only the last two types of love. There is a certain selfish element in the *philia* love — love for children, parents, or family. We may have this love for those of "our club," "our team," "our group." That often is a factional-type love — one of the "works of the flesh" of Galatians 5:19-21 (see especially Moffatt translation).

WHY didn't God design things so that married humans would love each other with God's **SPIRITUAL LOVE** — *without* the *physical* love of **SEX?** Simply because it would have defeated God's whole **PURPOSE**. Simply because God deemed it necessary to make **MAN**, for now, of physical matter. In His divine wisdom, God knew that His supreme **PURPOSE** required that man be made, first, on the material level — a physical being! Being physical, we were made with the five physical **SENSES**.

It was God's PURPOSE that humans, unlike animals, angels, or any other living beings, enjoy the blessings of MARRIAGE and FAMILY relationships — actual *God-plane* relationships. The marriage relationship, as explained, had to be a LOVE relationship. But human, fleshly man is not born with *spiritual love*. Man's comprehension of MIND — his expression of LOVE — is confined, naturally, to the physical level, through the senses. Unconverted man can express only *physical* love, and, in marriage, it is expressed through sex.

Man is given a CHOICE. So he has full ability to turn physical sex love in the *wrong direction* of LUST. God equipped him with MIND. He has capability to discern and to CHOOSE, and what he sows he shall reap!

Though God made man a physical being, it was still his design to make possible our greatest HAPPINESS.

Of all the truly ENJOYABLE experiences received through the five senses, perhaps the most intense and supremely gratifying — the very pinnacle of sheer exhilaration — is that received in the sex act of expressing LOVE for the one who is dearest of all people on earth, and to whom one has been joined in blessed and holy wedlock by GOD HIMSELF!

I remember when I was a young unmarried man, some of us young men had a good argument for resisting fornication. *IF*, we reasoned, a man might experience a momentary sensual thrill out of an act of fornication, *how much greater* would be the satisfaction of waiting to share that act with the one sweetest, dearest, loveliest wife in all the world — *giving* LOVE — not receiving LUST — with clean conscience. With a harlot or a girl loose and immoral enough to permit fornication, it could not be real LOVE. Besides, it involved a guilty conscience, and it could involve premarital pregnancy or venereal disease. (Remember, conditions and attitudes of teen-agers were quite different then — some 60 years ago.)

Best — for Us

Even in carnality, we realized it was better — BETTER FOR US — to wait for marriage.

The perverted believer in today's "new morality" could argue: "Why not enjoy *both*?" But he misses the whole point. The supreme enjoyment and happiness of marital LOVE springs from the very *exclusiveness* of the true marriage relationship — sacred to just the two — unshared with any other. Fornication prior to marriage robs the marriage of something very precious and eminently worth the premarital self-denial.

God made us so that we may really ENJOY the taste of delicious food, the sound of beautiful music, the sight of a beautiful landscape or flower garden, the fragrance of lovely roses. The RIGHT exercise of our senses is RIGHT. God *intended* this pleasure and enjoyment. God is LOVE, and God expressed His love toward us by making these delights possible. Yet, probably the most intensely delightful of all physical joys God's love has made possible is that of sexual LOVE between husband and wife.

It was intended to endear each to the other, bind them closer to each other.

It was GOD who created these five senses and set them in such dynamic action with their various stimuli. And God beheld everything that He had made and pronounced it VERY GOOD!

God wants us to ENJOY living! God made us so we can find true happiness, here and now — we can simply radiate happiness and joy! His LAW is the guide to the RIGHT USE of these powers which can produce joyous blessings or terrible curses. *And He gave us the CHOICE!*

God gave us the blessed MARRIAGE relationship and the *God-plane* FAMILY relationship!

LOVE is God's WAY. But natural man can express it only *physically*. So, since humans can express naturally only a human and physical love, we come to the answer of the question posed in this installment:

THE CREATOR, IN HIS WISDOM,

KNEW THAT SEX WAS NECESSARY TO PRESERVE THE MARRIAGE AND FAMILY RELATIONSHIP, IN REAL LOVE!

God knew what He was doing!

GOD's answer to those unhappy early religious "fathers" in their "chaste severity" is: "WOE unto him that striveth with his Maker! . . . Shall the clay say to him that fashioneth it, What makest thou?" (Isa. 45:9.)

And again: "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say to him that framed it, He had no understanding?" (Isaiah 29:16.)

SEX was created, in God's loving wisdom, to make possible these sacred God-plane institutions of marriage, home, and family!

Sex was created to stimulate pure romantic attraction and love between a young man and a young woman properly mated for marriage; to inspire them with desire to share their lives, their problems, their trials and troubles, their hopes and successes TOGETHER; to enjoy the planning and building together of a happy HOME; and to rear a happy FAMILY.

God designed SEX to produce pure, righteous, clean, holy and rich BLESSINGS! He made it to be the loving BOND which not only would inspire a properly mated couple to marry, but which would PRESERVE that marriage in love. Sex should be the energizing magnet to draw a husband and a wife closer and closer together with increasing LOVE — to heal over those little irritations, disturbances, or misunderstandings which do occur.

Yet, this very bond which should bind the marriage tightly together is also the cord which, misused and perverted, *severs* more marriages than all other causes combined. *Misused*, it can bring nightmarish divorces, wreck homes and lives, leave children without parents, and spawn juvenile delinquents!

Let's save sex for MARRIAGE. Let's turn to the WAY of all the blissful joys and blessings God made possible and intended! □

IRIAN JAYA

Its Growing Potential as a Trouble-spot

by Don Abraham

I was in a detention camp in Irian Jaya for one week in 1969. It was because I had distributed pamphlets that the Indonesian Government didn't like. I was kept without food for three days. Then they gave me cold rice — without any salt. There were about 800 to 900 prisoners in the camp at the time. They were mainly students.

The above quote is taken from a discussion another journalist and I had with a small group of refugees from Irian Jaya — formerly Netherlands New Guinea but now part of Indonesia. They belonged to the Free Papua Movement.

The group described developments within their country since the Act of Free Choice in 1969 under which West Papua became the Indonesia territory of Irian Jaya, speaking of the vast cultural differences that separated the two peoples, and claimed that Indonesia was moving a thousand Javanese, Macassarese and Sumatrans a month to Irian Jaya.

They said that the new arrivals were being given land rights in Irian Jaya. West Papuans were being gradually dispossessed of their land to be replaced by strangers, which they claimed, if allowed to continue, would eventually lead to a complete and irrevocable restructuring of the West Papuan social structure.

We asked them what they wanted for the future of their country. They replied that they were only asking for the opportunity to build a society of their own. It would not be wealthy or technologically advanced by Western standards, but it would be *their* nation with *their* customs and culture, built on the land that had been theirs since the days of

their forefathers. They neither expected nor wanted a highly sophisticated, technological society. In any case, they claimed that the development of West Papua had actually slowed down since the Indonesians came. They had progressed much faster under the Dutch.

We asked them how they would seek to achieve their aims. They said their first move would be to gain support in the United Nations. They needed at least fourteen national signatories to enable the issue to be placed on the United Nation's agenda. They had the sympathy of 36 nations and hoped that at least fourteen of them would be willing to give them at least that much support.

They claimed to have good relations with members of the Japanese government, who were said to be very sympathetic to their cause. However most nations — including Australia — seemed to be more interested in maintaining good relations with Indonesia than in what was happening to the 1½ million West Papuans.

When asked what they would do if the Western nations did not soon come to their aid, the refugees replied that while they wanted to see the problem resolved peacefully, they were prepared to fight for their freedom.

They claimed that tentative approaches had already been made by communist groups offering them arms and other military aid. If they were left no other recourse they would have to accept these offers.

Although Western nations might be loathe to become involved in the question, the Free Papua Movement has been receiving financial aid from a few Western organizations. However this aid has not yet been sufficient to enable the movement

to make any major arms purchases.

The rights and wrongs surrounding the inclusion of Netherlands New Guinea into Indonesia have been debated ever since Indonesia made known its intention of absorbing that last remnant of the former Netherlands East Indies.

There is no doubt that Netherlands New Guinea was not associated with Indonesia until the Dutch made it part of their East Indies empire. And that was not completed until early this century. In addition there are the ethnic, cultural, religious and language differences that separate the two countries.

On the other hand, what is now Malaysia was associated with Indonesia historically. And these two countries do have many cultural, religious and language similarities. Could an argument favouring the separation of Indonesia and West Papua be construed to favour the union of Indonesia and Malaysia?

Then too, if Indonesia were to agree at this point to grant Irian Jaya its freedom on any of the above bases, it would certainly encourage the secessionist groups operating in other areas to step up their struggles. So the hiatus between the Indonesian government and the Free Papua Movement and many of the West Papuan people, remains.

In an urgent appeal to the United Nations in January 1973, the "Provisional Government of the Republic of West Papua" claimed that during the years of Indonesian "occupation" of West Papua, over 30,000 Papuan men, women and children — over three percent of the population — had been summarily executed by Indonesian firing squads. While this may be an exaggeration, any such executions will surely have created a reserve of bitterness and illwill that Indonesia will find hard to overcome.

Whatever course it opts for, Indonesia is faced with a highly complex and extremely sensitive problem. How it handles it will have far-reaching effects on the long-term security, not only of Indonesia but of the whole of Southeast Asia. □

orchids & onions

In the November edition of *Plain Truth*, Ron Horswell, in the article "The New War Between the States", suggested that the West should defend itself against the Third World's call for justice, with "truths". One so called "truth" was that the "Third World condemns South Africa and apartheid, while in the Third World civil wars and massacres take place seemingly unnoticed and thousands of political prisoners rot in their cells."

The above is a vast distortion of the facts very similar to those distortions put out by the defenders of racial discrimination. Apartheid is the racial discriminatory policy of the South African white minority government, decided without any reference to black opinion. Its main aim is to preserve white domination and continued exploitation of the non-white in South Africa. In essence it is pure racial discrimination.

No Black African or third world country practises racial discrimination as the White South Africans do, and certainly not as government policy, though some do have repressive governments. All are dedicated to nonracialism. Therefore Mr. Horswell's comparison is not valid.

Gerald D.,
Christchurch, N.Z.

I was listening to your programme on Radio i. No doubt you have done quite a lot of work in preparing these lectures. I found it very easy to understand and very interesting. It's good to hear that people like you do care about the situation of the world today. So keep on with the great work.

L.A.,
Papakura, N.Z.

I am most impressed by the *Plain Truth*, the January publication, 1976. It gives a very realistic picture and yet a hopeful and alternative answer in God in this complicated world we live in. I would appreciate it if you would enrol me as a subscriber to the *Plain Truth*.

William S.,
Wellington, N.Z.

Many thanks for the booklets you have sent me over the past few months. As a result of reading one of them — "Read the Book", I recently completed reading the Bible — something I had never before even contemplated — having started last May. I was surprised that it was so interesting, and even more surprised at the amount I learnt. With the aid of your booklets I am now beginning to study the Bible in more depth.

The five "Correspondence Course" lessons you have so far sent me have proved most helpful also.

Murray B.,
Wellington, N.Z.

I have received my second copy of the *Plain Truth* and am very impressed in the way that it provides an outlook all over the world! Although I am only eleven I realise how valuable the information in the articles that you publish are. By just looking through your magazine I have found that you provide more than can be found in a month of newspapers. I would like to thank you for sending the *Plain Truth* to this household as everyone finds time to read it.

Joanne S.,
Cromwell, N.Z.

I wish to say how very impressed I am with the unselfish good work being done by your organisation. I have read a great many issues of the *Plain Truth*, feeling afterwards that it is indeed gratifying to know that there are still publications containing good, wholesome knowledge in this age where sex, violence and godlessness are so often reflected in the people and things around us.

I have many non-Christian friends with whom I should like to share your wonderful magazines. In this respect, I request that you kindly put my name on your mailing list, and these can be circulated and enjoyed by all interested.

I have today reserved one shelf in our office library cupboard for the booklets and some past as well as future issues

of the *Plain Truth*. At the same time I am only too aware of the rising costs of living, not least amongst which is the cost of paper. For this reason, I should like to make a small contribution to your organisation in appreciation of the splendid contributions made to the world and its people. I would be grateful therefore, if you would kindly advise me as to how, whom and where such tokens can be remitted.

David G.,
Singapore

I enjoy reading your magazine though now I find it getting very boring — all you do is criticise the Catholics and write about politics — the latter of which we have heard enough about. What happened to those nice articles you used to have regarding proving the existence of God through looking at nature etc.? Those were good articles so let's have more about God and less about the Middle East oil crisis or pollution.

T.J.,
Adelaide, S.A., Aust.

I am writing to say how much we appreciate your sending us the *Plain Truth*. It has helped my children and myself to understand what is going on in the world and to cope with it.

I have teenage and younger children and am well aware of the effect of the "new morality" type teaching which they receive from some of their young teachers (and some not so young) in both word and example. So I would be most grateful to receive a copy of each of your books "The Missing Dimension in Sex" and "Is Sex Sin?" to help me to guide them through this difficult time without too much damage to their minds and bodies.

E.S.F.,
Rockingham Park, W.A., Aust.

Could you please send me the free booklets "The Missing Dimension in Sex" and "Why Marriage" as I've just read the booklet "Is Sex Sin" and found it very interesting and very true. I'm 29 years old and never married, and I'm curious about these problems, such as: does marriage really bring a person all the happiness in the world? How does one know when he or she has found the right person?

Mr. D.T.,
Murwillumbah, N.S.W., Aust.

PLAIN
TRUTH
PROCLAIMS
GOOD
NEWS
BEYOND
THE
BAD

by Peter Butler

The late William Hardcastle recently described in *Punch* magazine how, as a newscaster, he was "hooked" on bad news. He wrote: . . . I go on a real pessimistic jag — the precariousness of the Middle East peace, the pollution of our environment, the deteriorating quality of British beer, the decline of the sausage. Who wants good news when you can get bad news like that."

Bad news seems to be the journalists stock-in-trade, but is this laudatory?

A *Plain Truth* reader recently wrote explaining why he hadn't bothered to renew his subscription to the magazine. He said: "The magazine seems to predict such a bleak future that I would rather live in a fool's paradise. Besides the daily newspapers are grim enough, not to mention the television etc." He wanted to read about *good* news for a change.

It is sad that he should have felt this way — not because he longs for better news but because it seems he has missed the point of many *Plain Truth* articles.

Frankly, there is precious little good news in the world today, and, where the daily press is concerned, there is even less, for any kind of event or happening has to be "news-worthy" to get into the papers. Generally speaking that means bad news.

But what needs to be realized is that if the world is full of bad news it is predominantly because of humanity. News has to be made and it takes *people* to make it. Therefore no matter how bad the news or how bleak the future, to want to live in a "fool's paradise" is a rather sad reflection on the apathy of so many people. The bad news won't go away simply because we bury our heads in the sand. In fact we are helping to ensure its continuance when we could be taking some positive action to help stem the tide of events at its source.

And that is the point that this *Plain Truth* reader missed. One of the main aims of this magazine is to advocate a better way of life — a happier more rewarding way of life

which could result in *far more* good news. But to do this, the dilemmas, woes and miseries which confront individuals and society — the bad news, has to be chronicled. There are *causes* for bad news which need to be examined. Once these causes are ascertained, we can begin to take the necessary action toward changing ourselves, and hence changing our society. We can begin to contribute positively and even create *good* news.

There Are Solutions

Let's take another look at some of the articles which have recently appeared in *Plain Truth*. We have run features on such problems as child abuse, the unprecedented increase in violence and on runaway children. Bad news, yes! But in every case the writers strove to point out solutions to the problems they presented. Solutions based on the simple Christian principle of social concern — concern for one another — which could be applied on a personal level and on a national level, consequently benefiting society as a whole. Solutions which, if applied by enough people, could even result in the virtual eradication of some of these social evils. And that would be good news indeed.

But sadly so many people today believe that they personally are not involved in their nation's problems and so do nothing about them. How many parents failed to grasp the full significance of the article on runaway children because they felt that "it can never happen in our family." Yet that article contained principles which could be applied in *any* home and make for a happier more close-knit, loyal and trusting family group. And after all, secure and solid families are the backbone to a stable society.

"Learning to Live with Violence" in the December issue was *full* of bad news. Yet if just one in every ten readers did take action along the lines suggested in that article our nations would be much safer places in which to live. Unfortunately, however, the general reaction to that kind of article is all too often

one of "non-involvement". People are alarmed at what is happening but because they have never actually been involved in a crime or act of terrorism they fail to understand that they personally can do something to help halt the trends: for instance, by properly bringing up their children to be law-abiding citizens, or by letting their opinions about the deteriorating state of society be known to the leaders of the nation, as the article suggested.

Everyone should be made to realize that their chance of becoming a victim of crime or terrorism has dramatically increased over recent months. Serious crimes continue to soar and crimes of violence are increasing out of all proportion. Police and public authorities are convinced that something has to be done to face up to the social causes of the increase in crime. Social causes which include, to name a few, unemployment, the effects of high-rise living, and the neglect of children by working mothers (another reason for the lack of close family ties, however necessary that work may be).

And everyone must be aware by now that terrorism is rampant worldwide and is not just in Northern Ireland.

A National Goal . . . Can We Do It?

No, we on *Plain Truth* staff may not be able to write about too much good news in the world today — and perhaps we should go to greater efforts to report it when it does occur — but we do consider it a very worthwhile goal to "get behind" the bad news and help show some solutions to our dilemmas, which if applied would result in good news.

But what a formidable task!

I was discussing the generally gloomy state of affairs with a leading representative of a charity in London recently. It is his contention that if society is to change for the better we will need nothing less than a total change in the attitudes of the entire population with the example set by the nation's leaders. This change in attitudes would have to

be made a national goal and there would be no room for hesitancy, procrastination or deviation to suit political expediency. And we would have to stay the course for 30 long years — an entire generation — before the fruits would be realized.

What an *impossible* goal! And yet the end results truly would be *good news*. Good news of a happier, law-abiding, secure and prosperous society with a will and ability to cope with and overcome any difficulties.

But how can there be even hope of such a goal ever being reached if we as individuals are not willing to change our ways of life and do our part? If all we want is a world where we can take the best we can — and so often it is a very poor best — (and too often at others' expense as well)

**If we are unwilling to
do something about
the bad in society
we really must learn to
take it with the good.
And you can be
sure it will be the bad
that increases at the
expense of the good.**

and hide ourselves from all the bad news and from other peoples troubles, then we ought to accept our lot and stop complaining when trouble overtakes us. Because if we are unwilling to do something about the bad in society we really must learn to take it with the good.

And you can be sure it will be the bad that increases at the expense of the good.

Whose Country Tomorrow?

Another letter written to *Plain Truth* recently was from a prisoner. He had read in the December issue the article on violence and the interview with Dr. Rhodes Boyson. He was not very contrite about his crimes. He wrote: "Even if I go to prison I, like many other criminals,

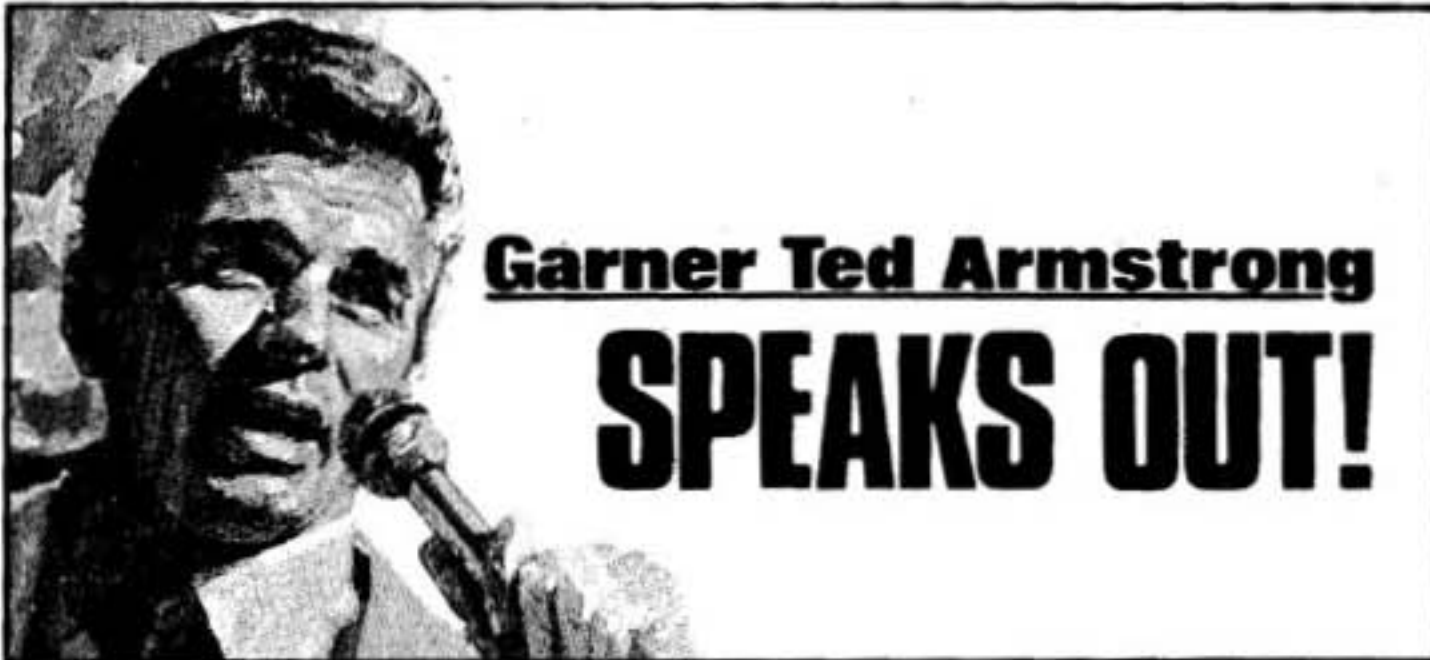
will find that it is no deterrent and will be let free to strike again . . . I and other criminals and some revolutionaries we know are all waiting for the break-down of law and order and the collapse of the country so that we can do what we like without anyone interfering."

If the majority of people in this country continue for much longer in their present state of apathy, such a collapse may not be long in coming. Are we just going to let it happen because "it does not directly concern us?" How naïve. What will it take to make us understand just how much it does concern us? Must we be overtaken by alarm and terror before we realize too late how concerned we *should* have been?

Plain Truth is concerned. This magazine is not prepared to stand to one side and watch the erosion of principles and standards that make for a better way of life. We will not equivocate from the goal of pointing the way to a happier world. The degree of our success, however, depends so much upon the willingness of people to share the burden of making this a better nation and a better world in which to live. Now is *not* a time to bury our heads in the sand and hide from the bad news. Now is a time to actively participate and ensure good news.

Beyond that *Plain Truth* also contends that if and when it becomes evident that humanity is not even willing, let alone able, to help itself by solving the evils which confront this world, then there is a divine plan to ensure that the hypocritical system in which we live is shattered, and a new order where mankind will live in happiness, security and prosperity will be established.

It is our hope that more people will support *Plain Truth* in its efforts to alert society. In a coming series of articles entitled "Human Survival" we will be examining some of the major problems which confront the world today. We *will* be giving the bad news, but also intend to show ways in which many of these problems can and will be overcome — to show that there *is* good news in store. □



**Garner Ted Armstrong
SPEAKS OUT!**

Britain "Brewing Up" Trouble for EEC

LONDON: The Common Market nations are becoming increasingly irked by the British attitude these days. Britain, popularly labeled the "Sick Man of Europe," has been, officially at least, a member of the European Economic Community for three years now. But in a variety of issues facing the Common Market in the last months, Britain has often taken what has been considered a petty or an unrealistic stand vis-à-vis the other members of the West European bloc.

Recently, for example, the British rejected Community-wide water pollution control measures on the grounds that the Continental standards were not relevant to British conditions. The British are also opposed to various Common Market regulations involving taxation and tariffs and are dragging their feet on the issue of direct elections to the European parliament. Her EEC partners see the parliament decision as a vital step toward a democratic European union.

And to top all this, in December Britain demanded a seat of its own at the North-South international economic conference in Paris. The Common Market was supposed to be represented by a single delegation at that conference. The insistence on a separate seat at the North-South dialogue stirred German Chancellor Helmut Schmidt into a stinging rebuke of Prime Minister Harold Wilson.

The reason for all of this, which

many people thought would threaten the conference itself, was that Britain's North Sea oil is expected to put her in the role of a producer — a potential exporter — as well as a consumer by the end of the next decade or so.

In the end, a face-saving compromise was reached. The nine, including Britain, did speak "as one," but Britain was permitted the privilege of also addressing the conference separately if she so desired — but only within the parameters of the Common Market position.

No wonder it is often said that it is Britain, no longer France, that is the leading obstacle to European unity these days.

Meanwhile, Back in Britain . . .

It all comes back to Britain's nagging domestic problems. I'm absolutely astounded at what I see when I visit Britain. During the recent holiday season, I saw massive traffic jams, Christmas shoppers thronging the streets, and people spending as if there were no tomorrow.

And they are doing so in spite of rising unemployment, and continuing inflation — over 25% last year — barely being brought under control and the continuous slide in the value of the pound (now at the lowest ebb in its entire history, hovering right in the neighborhood of \$2.00).

The news has also been full of the problems of the Chrysler subsidiary. The British government has had to guarantee to bail out the Chrysler

corporation in Britain simply because of the total inability, it seems, of Chrysler to produce at a profit in Britain. One strike after another, with endless demands for more pay for less work, is absolutely killing the productivity of this nation — at least that of its once proud automotive industry.

For example, as BBC television reported the other night, when the Chrysler corporation decided to begin production of a highly competitive lightweight new model it hoped would get the company back on its feet financially a while back. Instead of producing the new model here in Britain, unfortunately, Chrysler decided to use its plant in France. Why? Because company cost control experts calculated they could produce *twice* as many cars in their French factory for the same cost and with the same size work force!

The plant near Paris has not suffered from a strike in 23 years! Imagine! Exactly the same number of workmen produce double the number of cars in Paris for the same cost.

Something is drastically wrong when British labor and management allow a situation such as this to persist and when, instead of solving the problem, they resort to government subsidies to bail out corporations which simply cannot get their own affairs in order and produce at a profit.

In all of the many, many years I have been traveling to Britain — 19 years now since I first visited this country — I have come to know a bit about British work habits. I have seen the problem grow increasingly worse.

We used to comment back in the early 1960s how the British workmen seemed to come to tea and, once in a while, took a "work break." When one sees some British workmen taking their tea break from ten o'clock in the morning until nearly eleven, then again at two o'clock, and perhaps again at four, he begins to wonder: When in the world is the work ever done?

These observations are made, by the way, completely irrespective of nationalistic or political attitudes. No one has spoken out more forcefully, continuously, or perhaps biting

concerning American work habits, inferior production, or national sickness than have I. It would be a shame if British citizens were inclined to dismiss very real problems by summarily assigning me to the "ugly American" role or calling me "that colonial" who seems to delight in taking pot shots at the British people. I happen to believe that, by the grace of God, "there will always be an England" — but I also believe it will be through a great deal of tribulation and national suffering brought upon a proud people by problems created by themselves.

How Real Is the Common Market Commitment?

It's no wonder that other Europeans are beginning to question whether the British aren't acting stubbornly independent simply to take their minds off their own terrible domestic problems.

Others claim that there never was any chance that Britain, with its long history of jealously guarded sovereignty, would ever happily move into a posture of cooperation and harmony with its Common Market associates. Britain entered the Common Market with a Conservative Party government in power. Then later the present Labour government took over, demanding a renegotiation of the original entry terms and threat-

ening to quit the organization if it didn't get them. That renegotiation quickly became a diplomatic charade aimed at soothing Wilson's anti-Common Market critics within his own party.

Leaders in the other eight countries, realizing Wilson's internal difficulties, went along, giving him much needed outside support. In return, the continentals had hoped for a greater show of unity from London after the successful referendum. Those hopes persisted despite warnings from Roy Hattersley, Minister of State for Foreign and Commonwealth Affairs, that the prospects of European union were very remote and that "it's not the policy of the British government to promote it."

So for these reasons Britain's partners in Europe are feeling a bit bruised and depressed knowing that if past and present events are anything to go by, there are likely to be other obstacles thrown up by Britain in coming months and years.

For many, many years *Plain Truth* has been saying that eventually a "United States of Europe" is going to emerge on the scene. The other nations of Europe, and most specifically West Germany, are wanting to bring about complete political unity of Europe.

These nations are disturbed by the continuing arms race between the

United States and the Soviet Union (despite détente), by the always potentially explosive situation in the Middle East, and by the war right now developing in Angola. They are sick and tired of playing the role of mere spectators on the world scene, unable to greatly influence conditions vital to Europe's own security. And yet, they have at present no powerful global voice. Many of them want to see a European Common Market grow into a United States of Europe with full military — and nuclear — power, able to act in a decisive manner, and perhaps having the capacity to arbitrate between East and West.

As I have said recently, it is not required that a United States of Europe grow out of the context of the European Economic Community. It is true that some of the nations presently in the Economic Community will become a part of a third power bloc with its own nuclear arms — both tactical and strategic, no doubt. It is also true that there is emerging more and more a drive toward full political unity in Europe. But whatever context in which such a third power bloc should emerge, the point is that this power bloc is prophesied in the Bible, in the book of Daniel and, indirectly at least, in the book of Revelation — the 13th and 17th chapters. Also in the book of Ezekiel, in many of the prophecies of Isaiah and Jeremiah, and particularly in some of the prophecies in what are called the minor prophets, such as Hosea and others, there are passages which clearly show what is going to happen to the United States and Britain if we don't change our individual and national ways in the future.

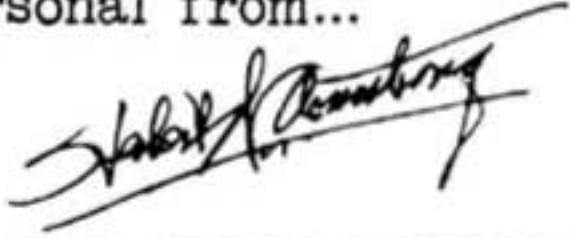
To get the true overview of world conditions and to understand what is ahead for Britain, the United States, and the rest of the world, you need to understand the overall perspective of biblical prophecy. You need to view what is happening inside Western Europe in the light of what the Bible predicts will happen.

Write for our booklet entitled *The United States and British Commonwealth in Prophecy*, one of the most widely circulated of all of the booklets we have ever produced. It will be sent to you absolutely free of charge. □



"What's he got that we haven't?"

Personal from...



(Continued from page 1)

ger? Not during the thrill of the game!

But after the game — then what? After the game is over do they experience a let-down — until the next game, or the next experience of some pleasure?

I got to wondering. After the game, I don't experience any let-down. I don't have to suffer the experience of emptiness, boredom, or this sort of soul hunger — whatever it is — until the next exciting entertainment. As a matter of fact, I find my life interesting, invigorating, satisfying, and abundant at *all* times! But it is never boring. Never dull, never discontented.

Why? What's the difference?

The answer is bound up in the questions I asked at the beginning of this *Personal*.

I have learned **WHAT** man *is!*

I have learned that man was put on this earth for a **PURPOSE**, and I have learned what that purpose *is!* I have learned **HOW** to fulfill it. I have learned **WHAT** the *true* values are, and what are the false. And I have learned the secret of a full, abundant, interesting, enjoyable life.

I have learned **THE WAY** to peace of mind, to invigorating, satisfying, always interesting living. I have learned **WHY** I am here, **WHERE** I am going, and **THE WAY** to get there, and the journey is more interesting than I can tell you! There's never a let-down. There used to be — years ago, before I learned these answers. But not any more!

Yes, if I were a young man just finishing high school, I'd look for the college or university that would teach me **WHAT** I am, **WHY** and what are the *true values*. I'd want to learn something more than merely earning an income. Money can't buy happiness or contentment, or the things that *really* satisfy — *continually*, without ever a letdown.

Even science does not have the answers to these questions about life, and few colleges or universities even get close to them.

What we call education as disseminated in colleges and universities simply cannot answer these questions. They can't teach what they themselves *do not know*.

But I am no longer a lad of eighteen. I am even older than the late Jack Benny's proverbial thirty-nine. And I not only know these answers that are worth more than all the money in the world, I know at least two colleges where a student may learn them. And when you *learn* these answers and *apply* them you don't have to worry about money — for the very application of these principles *brings* economic security.

People remark that they never have seen such a happy atmosphere as found at these two colleges.

"Why, all your students really enjoy life," they say. "They seem *alive, alert, full of spark and interest* — and **HAPPY!**" "You're right" I reply. "They *do* and they **ARE!**"

Zionism

(Continued from page 6)

several members that Israel was racist because non-Jews did not enjoy full economic and political opportunity in Israel.

Ambassador Koh referred to one Muslim country after another in which Christians and other non-Muslims were unable to obtain government or university jobs on a par with Muslims. If racism is defined as discrimination, Ambassador Koh said, then it was obvious that many Muslim nations would have to condemn themselves.

Koh asked his fellow ambassadors whether they actually knew what Zionism was at the time the resolution came up and, if not, whether they had taken the trouble to find out. He said that he himself was not ashamed to admit that he had no knowledge about Zionism when he was called upon to vote. So he went to the basic source — Theodore Herzl's book on Zionism.

Unfortunately for our readers abroad, both of these colleges are in the U.S.A. — in Pasadena, California and Big Sandy, Texas. However, we have students from around the world, and all are welcome to apply for enrollment. The college prospectus can be obtained by writing to: Admissions Office, Ambassador College, 300 West Green Street, Pasadena, California 91123.

Obviously, enrollment in the Ambassador Colleges must of necessity be limited to a certain number due to available space and finances. But let me stress that *Plain Truth* also gives an introduction to many of these answers to life's imponderable questions. And certainly the booklets advertised in *Plain Truth*, and especially our other monthly magazine, *Good News*, go a great deal further in providing these answers. So I urge all our readers to stay "enrolled" with *Plain Truth* and with the publications of Ambassador College made available through our office nearest you. See addresses on inside front cover. □

"Gentlemen," he said, "do you know what I discovered? I discovered that Zionism is nothing more than nationalism — a popular movement to create and maintain an independent nation. So we're all the same. How can we condemn Zionism for having the same basic objectives that we do ourselves?"

Ambassador Koh then went on to say that the only hope for world peace was to create a world organization capable of meeting problems that calls for intelligent and impartial judgments.

"Gentlemen," he said, "unless we can think and debate honestly and objectively and have respect for basic facts, then we will separate ourselves from the benefits of an intelligence and ultimately will lose our souls."

P. T. Koh is a young man but I have a hunch the world may come to know him well in the years ahead — and this is all to the good.

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In Brief

by Stanley R. Rader

Bridging National Differences

Tokyo, Japan: For more than seven years *Plain Truth's* Editor-in-Chief has been working, with the help of many members of the Japanese Diet, along with outstanding leaders from universities, industry, and society, to promote better understanding between the people of Japan and the United States — and, in addition, between the people of Japan and the nations of the developing world.

A year ago Mr. Armstrong and I were received by Japan's prime minister Takeo Miki who had then just taken office. Mr. Miki, like his predecessors before him, the late Eisaku Sato and Kakeui Tanaka, has given much encouragement to their efforts. At one time however, the task was seemingly impossible and one that at that time was apparently running against a very strong tide.

Secretary of State Kissinger, for example, had very deeply offended the Japanese and Prime Minister Sato, driving Japanese-American relations to their lowest postwar point. Mr. Kissinger had failed to consult Mr. Sato and other members of his government before his 1972 "secret mission" to China, causing Mr. Sato and his government to lose considerable face in Japan as well as the free world and hastening the retirement of Prime Minister Sato. Shortly after his retirement, Mr. Sato told me that he was very concerned about the Japanese-American relationship surviving Mr. Kissinger's well-publicized "shock," as it was commonly referred to in Japan. Referring to Mr. Kissinger, Mr. Sato stated, "He forgot that one should consult with one's friends first before one consults with one's enemies."

The United States itself and the American people in the last year and a half have also suffered not one or two shocks but a whole series which have been unprecedented in American history. The psychological and other effects of these social temblors are still largely unmeasured.

Public faith in U.S. institutions has been seriously corroded and replaced by widespread distrust, skepticism and cynicism, as institution after institution is revealed to have been affected by decay and corruption of proportions heretofore unsuspected by a trusting American citizenry. Every

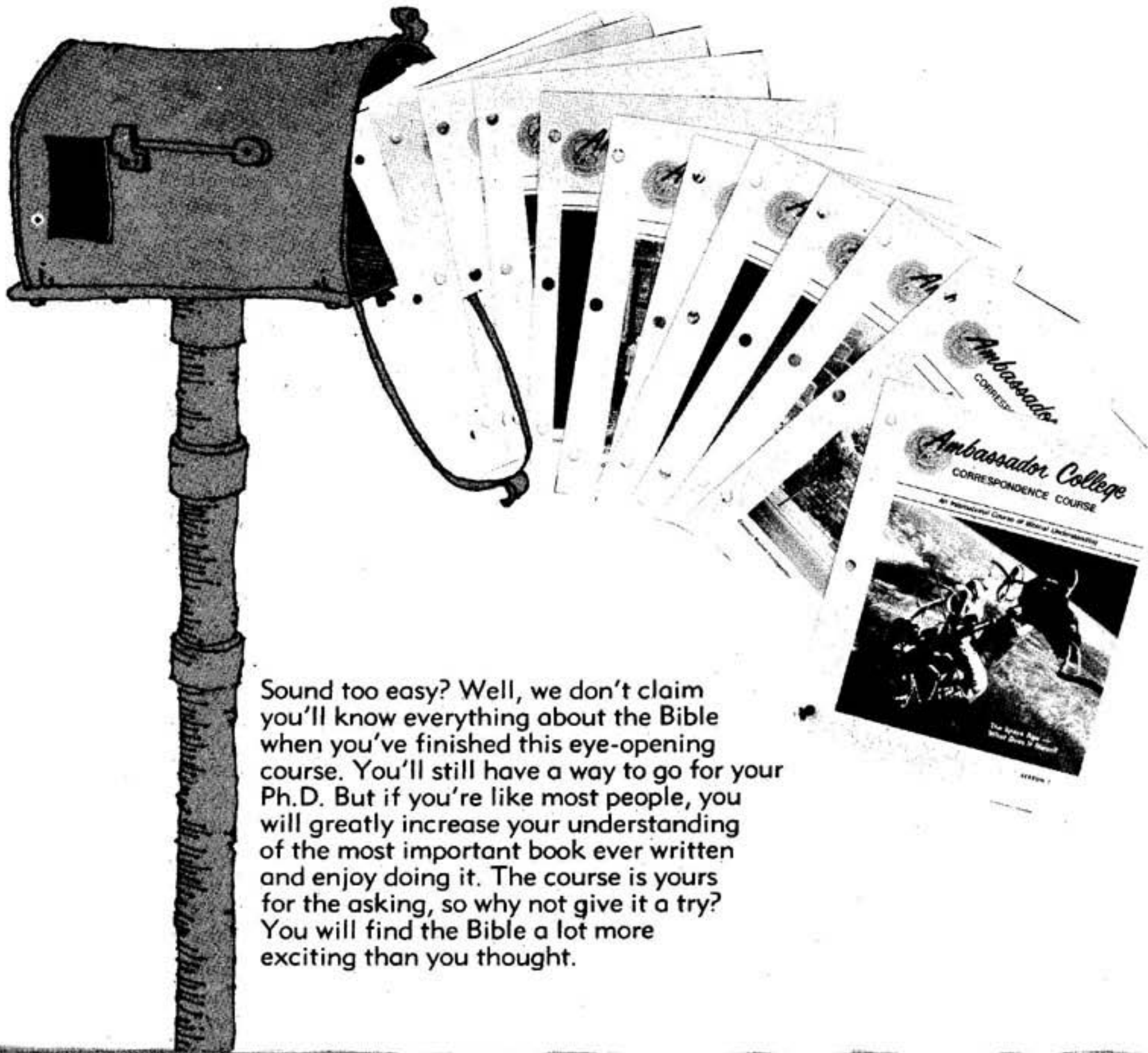
day new revelations about important agencies of the U.S. government and important political figures of the past and present literally shock the conscience of the American people.

Despite all of this, however, relations between the United States and Japan are actually improving because the U.S. foreign policy is, perhaps for the first time, taking full cognizance of the burgeoning importance of Japan — not just economically now, but also more and more politically — in the Pacific area and throughout the free world. For too long, America has taken its close relationship with the Japanese people too much for granted as it sought new friends and alliances, including détente with Russia and full working relationships with China — much like the insurance man who takes his good clients and their renewals for granted as he devotes his energies and time in pursuit of new business.

President Ford's new Pacific doctrine emphasizes just how important the Pacific area is to the U.S. and to the peace of the world. Despite America's setback in Vietnam and its withdrawal from the Asian mainland (except in South Korea), the doctrine recognizes the prominent role Japan must play if the goals and objectives of the U.S. and the free world are to be realized. With Japan the U.S. can have a military posture that will support its allies without interfering in the internal affairs of each country. Maintaining the Tokyo link will also prevent Russia, and for that matter, China, from obtaining hegemony over the entire Pacific region. It is Japan that will be able to establish truly important economic and social ties with China. It is Japan that will be free of basic ethnic differences which hinder a true and full understanding between the nations of the East and the West. And it is Japan that will be able to avoid the "colonial" label which has been so often and so rightfully ascribed to the nations of the West.

We should continue to work closely with our friends and colleagues in Japan, not only to promote better understanding between the United States and Japan but between all nations of the world. Japan has already evidenced a great interest in helping the nations of the Third World. Under the auspices of the Editor-in-Chief, our organization has had the privilege of working closely with outstanding Diet members and other Japanese leaders in Africa, in the Middle East, throughout Southeast Asia, in India, and in Central and South America. Various projects involving Japanese institutions and Ambassador College, and in the future the Ambassador International Cultural Foundation, will strive to continue to play an important role in bettering relations.

12 easy steps to understanding the Bible



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