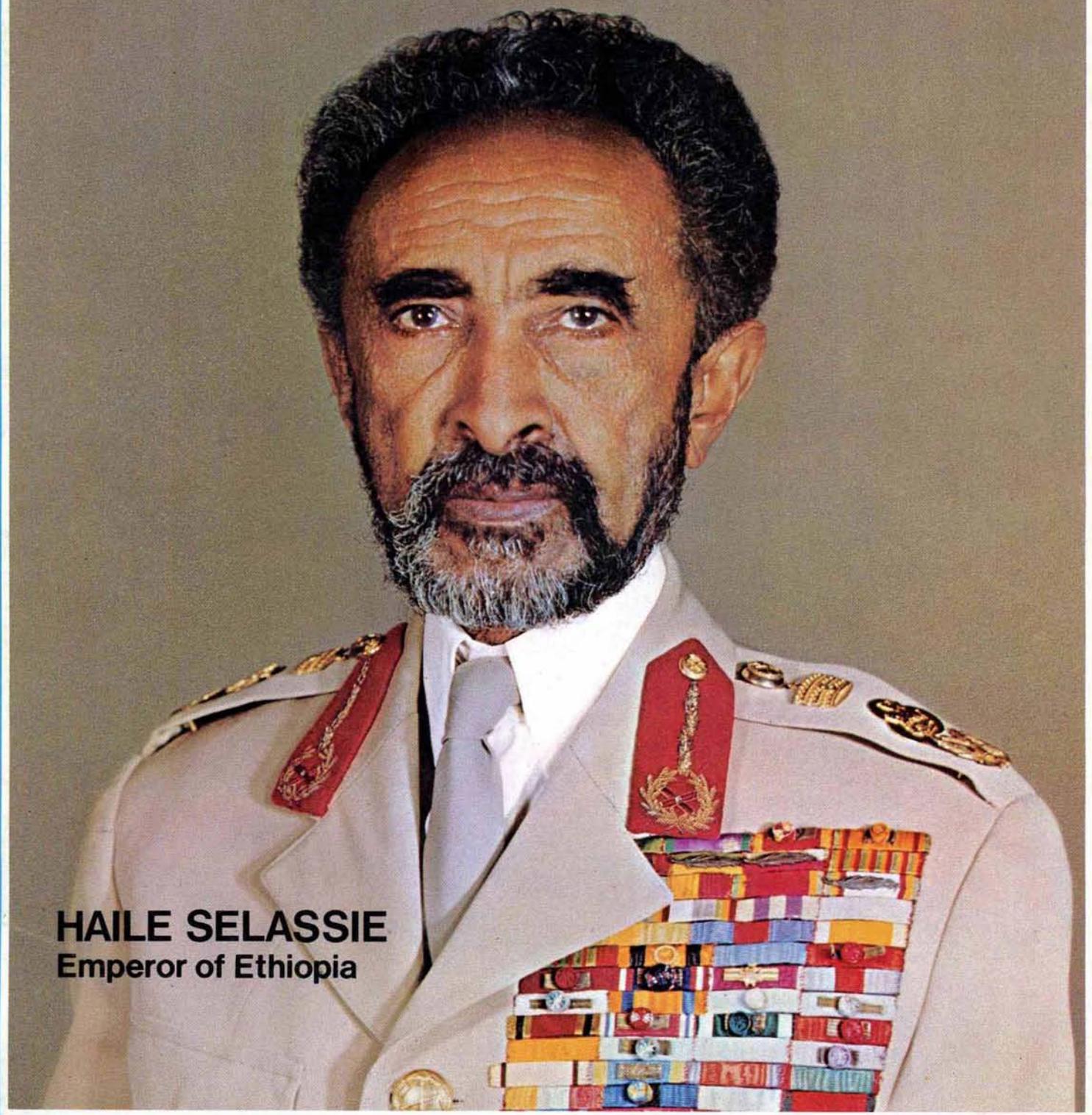


the
PLAIN TRUTH
a magazine of understanding



HAILE SELASSIE
Emperor of Ethiopia

the
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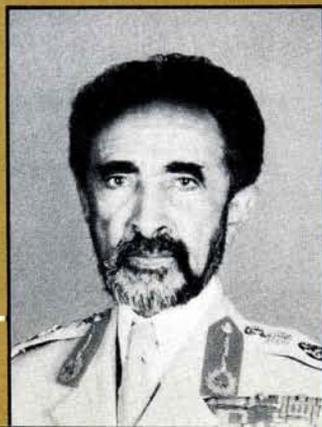
December 1973

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ABOUT OUR COVER

His Imperial Majesty Haile Selassie of Ethiopia, invested with the Grand Cordon of the Order of Solomon, has been reigning since 1928 (as king) and was proclaimed emperor in 1930 on the death of Empress Zauditu.

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WHAT IF the League of Nations had heeded Haile Selassie's plea and warning in 1935? Might it not have prevented WORLD WAR II? And would that not have changed the whole course of world history?

THINK what might have happened!

No World War II! No Korean War! No Vietnam War! No disintegration of the British Empire! No loss in the United States of the pride of her power — but a strong voice that would be respected among all nations. The U. S. *has* the power, but since World War II has been afraid to win any more wars.

THINK how that might have changed the whole course of *your* life!

The Fascist Mussolini invaded Ethiopia in 1935. He was saying, "The time has come to make the Fascist Voice *heard!*" Hitler was to follow on his heels in organizing the Fascist-Nazi armies in Germany.

Emperor Haile Selassie went before the League of Nations in Geneva in person. He pleaded with them to STOP this fast-mounting Fascist threat to world peace at Ethiopia, before it invaded France and Britain, and started the greatest conflagration of world war in history.

Did not this man, who claims to be a direct descendant of the ancient King Solomon of Judah and the Queen of Sheba, prophesy that if they did not stop the Fascist armies before they invaded Ethiopia, that all Western Europe would be invaded? — that the British Empire would cease to be an Empire — that nothing but TROUBLE would come upon the democracies of Western Europe and the United States? — war troubles, economic troubles — political troubles?

But the League of Nations had NO POWER! And the democracies didn't think any such big war would come. So they left helpless Ethiopia to her fate. And Mussolini took Ethiopia. He added it to Libya and Italian Somaliland and Eritrea. Af-

Personal from



I visit the man who might have changed the course of world history.

ter having previously made a concordat with the Vatican he now proclaimed another resurrection of the Fascist ROMAN EMPIRE!

And Hitler went on building his Fascist-Nazi blitzkrieg forces. And Hitler began making his demands. Prime Minister Chamberlain of Britain yielded to Hitler's demands, saying he (Chamberlain) had "won PEACE in our time!"

Hitler did invade, and hook up with the strutting Mussolini in the Nazi-Fascist AXIS. And all Western Europe was lying prostrate and helpless until the United States was brought in — and until Hitler made the mistake of trying to invade Russia, whose vast territories and manpower began swallowing him up.

The British Empire did disintegrate, and the United States did lose all pride in her power — even though she *had* the power. And economic and political distress did come upon Britain and America, and those defeated in the great war began to rise to great industrial and economic power. Now the dollar and the pound are weak and in serious trouble.

Yes. *WHAT IF!* How different might things have been, had Britain and America gone to Ethiopia's aid in 1935?

The Ethiopian Emperor Haile Selassie was forced into exile. He went to England, and did not return

to his capital, Addis Ababa, until May 5, 1941, at the head of his resistance forces, and with British troops. They had fought their way into Ethiopia from Sudan.

From the time of his personal appearance before the League of Nations, in 1935, Emperor Haile Selassie became one of the best-known heads of state in the world. He ascended his throne in 1930, and has had the longest reign, or tenure in office as head of state or head of government of any man in the world.

Of all the heads of nations or of great corporations, I think none could have triggered greater anticipation prior to meeting than this longest-ruling of all rulers.

All my life, from age 19, I have had more or less close contact with many of "the great and the near-great" of the world — heads of large corporations, presidents and chairmen of major banks, publishers, educators — and in these recent years government heads and world leaders. But none had seemed a more outstanding personality than Emperor Haile Selassie.

So when, last March, the invitation came unexpectedly to visit him, it was an intriguing anticipation.

It was in New Delhi, capital of India. Once again I was luncheon
(Continued on page 37)

I VISIT THE WORLD COURT

LAST CHANCE FOR PEACE?

Here is the eye-opening story of the inner workings of what may be man's last chance to bring about world peace. Does the fate of the world — of us all — depend on its success?

by Herbert W. Armstrong

WHAT POSSIBLE significance could the International Court of Justice — better known as the World Court at The Hague in the Netherlands — have in your life and mine? Chances are, many of our readers know very little or almost nothing about this court.

Yet it is man's final and ultimate instrumentality developed after four thousand years of striving to put an end to wars.

On invitation from one of the Court's distinguished justices, I vis-

ited the World Court to bring you the plain truth about man's ultimate machinery to produce world peace.

The invitation came from my good friend, Dr. Nagendra Singh of India, now a justice on this world's supreme court. Justice Singh is one of the most distinguished advocates for world peace by rule of international law. I first met Dr. Singh in New Delhi on one of my several visits with President V. V. Giri of India. Dr. Singh was then executive secretary to the president.

Because we both work for world peace — I, by means of education in the way that is the *cause* of peace, he, by means of rule by international law — Justice Singh and I have become good friends. He has addressed our Ambassador College student bodies — twice on the British campus and also at Pasadena.

Justice Singh has earned the highest law degrees in a number of famous universities and has worked all his life for world peace. And now, by vote of the United Nations'



SEATED in the Peace Palace headquarters of the World Court are (l. to r.) Justice Nagendra Singh; Herbert W. Armstrong; Justice Manfred Lachs, president of the World Court; and Stanley R. Rader.

J. Th. Piek

General Assembly and also its Security Council, he is a justice on the world's highest court. As soon as he received this distinguished appointment, he urged me to visit the Court.

Ultimate Peace Effort

This legal court arm of the United Nations is the world's greatest and ultimate supreme effort to stop wars and usher in a peaceful world. Some try to stop wars by mob demonstrations against wars. But at The

Hague are serious and able men who have devoted their lives to the study of international law, hoping to achieve peace by *that* peaceful means.

On the night of my arrival at The Hague in Holland, a banquet was held in my honor. It was attended by several justices of the World Court, including the president and the dean of the Court, and the U. S. representative, Justice Hardy S. Dillard, and their wives, in addition to ambassadors from a number of na-

tions with their wives and other guests. I was privileged to address this distinguished gathering.

The following morning, I met with Justice Singh and Justice Manfred Lachs, president of the Court, at the impressive and monumental headquarters of the Court, opened for the Court in 1913, a gift from Andrew Carnegie. President Lachs escorted me, accompanied by Stanley Rader, our Ambassador College general legal
(Continued on page 6)



THE ONLY PHOTO of its kind, the World Court in standing pose. The occasion was the public hearing of Pakistan vs. India, June 1973. Sessions are held in the Peace Palace, The Hague, a philanthropic bequest of Andrew Carnegie.

J. Th. Piek



counsel (who usually accompanies me on international trips), throughout the entire building, and we four were photographed together by a Court photographer.

You are reading a magazine of understanding. It's vital that you understand the reasons for wars — of a world filled with violence — and that you understand what mankind is doing to try to bring peace. Have these sincere and dedicated scholars, who advocate the rule of international law, finally come up with the real solution to humanity's greatest problem?

For six thousand years, national leaders and world leaders have been striving for world peace. Yet wars and violence increase! Why? We need to understand.

Five-and-a-half decades ago, we came to the first WORLD WAR. The blood of tens of thousands streamed through the muddy trenches of the Somme and Verdun. The voices of millions said, "This kind of slaughter has got to stop!" Voices of world leaders proclaimed: "*This is the war to end all wars!*"

Millions really *believed* war had at last become so terrifying no one would ever dare start another. When the Armistice came, November 11, 1918, much of the world really believed war, at last, had come to an end FOREVER! I was living in Chicago. My wife and I were caught in the wild, frenzied, hilarious, victory-crazed celebration, with millions crowding into Chicago's loop. We were carrying our six-month-old first child, trying to elbow our way through the shouting, crushing mobs from my office to an elevated train. Torn bits of pages from thousands of telephone directories were floating down from skyscraper windows like a heavy snowfall.

Oh joyous, happy day! There would never be another war! PEACE, AT LAST!

Oh yeah?

The world has suffered through more than 100 wars since then, including the still greater, more hor-

rible World War II. Now we have nuclear weapons. Now we have weapons so powerful they can blast all humanity off the earth! Now again, the world is saying: "No one would *dare* start a nuclear war!"

Yes, it's time we understand! Humanity cannot afford a nuclear war! But can it be prevented? Can the World Court prevent it? Or the United Nations?

Look back through history. Making war has been one of mankind's chief preoccupations. Since the beginning of recorded history — by computer calculation — there have been nearly 15,000 wars. And all through those centuries and millenniums, men have been striving for peace!

Whether we have war or peace, there has to be a CAUSE. To prevent war, we need to find the way to stop it — to cause it to stop. To have peace, we need to find the way that will cause peace. Sound simple? There really is a way that will cause world peace!

Leaders have tried to find a way to settle international disputes, designs and needs peaceably. There simply has to be a way! It's a matter of survival!

So our advocates of international law reason this way: Within nations, laws have been created to preserve the social order in peace and stability. These laws establish norms of conduct for persons within the nations. Police enforce them, and courts interpret them and try violators.

Carry it further: When disputes (why not be honest and call them "conflicts of interest"?) arise between states or provinces within a nation, they normally take their controversy to a high national court for decision.

One step further: This has led many to ask, "Why couldn't we create such a system in the *international* sphere to preserve world peace and stability? Why couldn't laws be established setting norms of conduct for *nations*? Why couldn't nations bring their controversies to

a *world* court for resolution rather than going to war over them?"

It seemed a noble idea. Former Prime Minister Clement Attlee of Britain said: "Some rule of international law in the world is necessary if we are not to perish."

But, as Justice Singh has stressed in addressing our student bodies, law without force is impotent, and force without law is anarchy. In the World Court we have law, but without force. So, at this point in history, the achievement of a rule of international law seems a long way off!

And with nuclear warheads poised, ready to erase all humanity off the earth, we don't have that kind of time available.

Justice Singh told me that at the time of my visit, no nation, to his knowledge, had ever yet refused to comply with a decision of the World Court. But since then, France and Iceland have refused to heed World Court injunctions. France refused to call off its decision to test an H-bomb in the Pacific. This was not a case in which France was one of the parties submitting its controversy to the Court. The Court acted on its own in this case. Normally, the Court considers only cases submitted to it by two or more nations voluntarily. The same situation occurred in the case of Iceland, whose representatives declined to appear in a case involving the limits of territorial waters.

But why is this potential of rule by international law not being realized? Why do we have, in the World Court, international law without *force*?

Look, for a moment, at developments of the recent past, leading to the establishment of the present World Court.

Actually, it all began in the 16th century. A body of international law — defined as the body of rules, principles and standards generally observed and regarded as binding by nations in their relations with one another — began to take shape. Some of these rules developed through long years of custom.

Others had been agreed upon in treaties.

Rules dealing with the rights of merchant ships in foreign ports, extradition of criminals, rights of ambassadors and diplomatic agents, and rights of passage through territorial waters are just a few examples of rules that were developing into international law. Then there were laws of war, such as rules for the treatment of prisoners of war and rules against attacking undefended cities and towns.

Of course, many of these were frequently violated. That only dem-

and impartial jurists was made a little easier for nations wishing to arbitrate. The conference created the Permanent Court of Arbitration.

In reality, this prestigious institution was neither permanent nor a court in the true sense. Toward the end of World War I, this court and The Hague Peace Conference of 1899 came to be much in the news. President Woodrow Wilson of the United States was gaining much space in the public press with his determined insistence on making that war the war to end all wars by his League of Nations.

teeth" — no power to enforce its decisions. It ended in 1945, with the end of World War II.

The Present International Court of Justice

After World War II, in 1945, the work of the League of Nations was taken over by the newly formed United Nations.

I attended the entire San Francisco Conference where the U.N. charter was drafted. I heard great speeches by world leaders, saying this was the world's "last chance" for peace. Yet as soon as the plenary sessions, for public show, were over, and the diplomats met in private sessions, they were tearing at one another's throats like mad dogs, each fighting viciously for selfish advantage, each out to "get" and to "take" from the others all he could. This, in fact, is the way diplomats have been "fighting for world peace" for 6,000 years!

The League of Nations' permanent Court of International Justice was succeeded by the United Nation's International Court of Justice. Attached to the U.N.'s Charter as an integral part of it is a 70-article statute setting out the organization and procedures of the World Court.

The World Court, sitting at The Hague, is composed of 15 distinguished and highly competent judges from various nations. No two may come from the same nation. They are elected by unanimous vote by the General Assembly and the Security Council. Members are elected for a 9-year term, and they may be reelected. Elections are held every three years, five seats being filled or reelected at that time. A judge may not engage in any outside professions or in any political functions. A judge may be removed by the unanimous vote of the other judges.

All decisions are determined by a majority of the judges present, nine constituting a quorum. In case of a tie, the president of the Court has the deciding vote. The Court elects

Unless some effective world super-government can be brought quickly into action, the proposals for peace and human progress are dark and doubtful.

— Sir Winston Churchill

onstrated that what was developing was international law with no power of enforcement. A prerequisite for rule of international law among nations is a court to interpret this body of international law and to render decisions based on it. Today, many see in the International Court of Justice at The Hague the embryo of a court that would be as effective as national courts within nations — a World Court backed by force. But at that point we encounter the *real* problem — how to establish force over an international decision.

Many today pin their hopes for the world on the future of this body.

The Hague Peace Conference

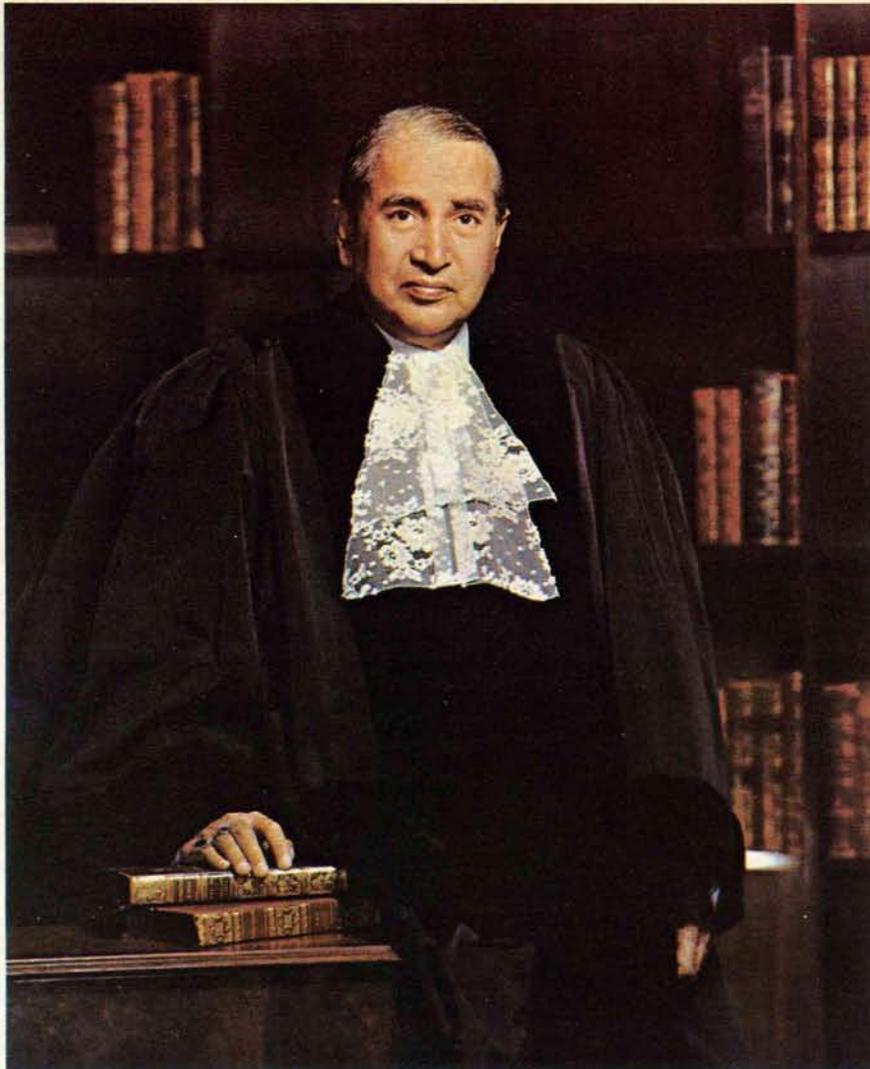
Scattered through the blood-drenched pages of history are a few examples of nations agreeing to settle *some* controversies by judicial settlement instead of by war. They set up occasional and transient tribunals, known as *ad hoc* tribunals of arbitration. But what was most needed was a *permanent* court.

At The Hague Peace Conference in 1899, the selection of competent

The next step in developing the present court came in 1920. That year saw what had been started in The Hague Peace Conference created into the Permanent Court of International Justice by the League of Nations Covenant.

So here, at last, was a permanent body that was a real court to which nations could come at any time. I say "could." It was entirely a voluntary matter. The opponents of Woodrow Wilson's League of Nations were loudly protesting the whole thing as absolutely impotent, because "it had no teeth," as Theodore Roosevelt loudly contended. I heard many speeches along that line. And, as Justice Singh says today, law without force is impotent, and force without law is anarchy — and we witness both in the world today!

This Court, as organized in the League of Nations Charter, was a standing court of 15 jurists who had no other professions, devoting full time to the Court. But the Court was powerless to prevent wars. It, like the League of Nations, had "no



Desmond Groves

DR. NAGENDRA SINGH of India, now a justice of the World Court.

its president and vice-president every three years, and they are eligible for reelection. All decisions are based on the principles of international law. All decisions are final, and there is no appeal.

Why Does War Continue?

So here, at last, is a truly world court. It is composed of eminent, irreproachable, highly qualified judges of various nationalities, available for the resolution of international disputes by peaceful means.

All nations declare they *want* peace. Yet while armed conflicts rage in different parts of the world, the World Court suffers, today, from an acute shortage of cases. Why? Why such a paradox?

Nations say they want peace! World leaders since the dawn of history have been struggling for world peace. Yet nations are today continuing to wage war, even while the judicial machinery is available to avert it!

Is the World Court to blame? Certainly not. It is ready and willing and able to step in — *if nations are willing to let it!*

What's wrong? In the machinery of the World Court, we have law but no authority — no power — no force! And law without *force* is impotent!

Jurisdiction Limited

The World Court has been given jurisdiction only when disputes are *referred to it* by nations on both sides of the dispute. Both sides must agree that their case should be heard and decided by the Court. If, for example, country A is engaged in a border dispute with country B, both A and B must agree to take the dispute to the Court for settlement. The Court has no power to order the two to appear for judgment, nor can country A haul country B before the bench against country B's will. The prospective defendant, not the eminent judges of the court, decides whether there will be a trial.

In other words, the idea of peaceful settlement by international law

JUDGES OF THE WORLD COURT

	Term	Ends
Jose Maria Ruda (Argentina)		1982
Louis Ignacio-Pinto (Dahomey)		1979
André Gros (France)		1982
Nagendra Singh (India)		1982
Fouad Ammoun, Vice-President (Lebanon)		1976
Charles D. Onyeama (Nigeria)		1976
Cesar Bengzon (Philippines)		1976
Manfred Lachs, President (Poland)		1976
Isaac Forster (Senegal)		1982
Federico de Castro (Spain)		1979
Sture Petrén (Sweden)		1976
Platon D. Morozov (U.S.S.R.)		1979
Sir Humphrey Waldock (United Kingdom)		1982
Hardy S. Dillard (U.S.A.)		1979
Eduardo Jiménez de Aréchaga (Uruguay)		1979

and court action, which settles disputes *within* nations, has not been inculcated into this world "Supreme Court."

I mentioned earlier the case of France's planned nuclear tests in the South Pacific. In May 1973, Australia and New Zealand appealed to the World Court in an attempt to halt the nuclear tests. France did not agree to submit the dispute to the Court, on the grounds that the Court's jurisdiction excluded disputes involving matters of national defense.

This lack of compulsory jurisdiction — lack of force — causes nations to resort to the World Court only when it appears to their advantage. Most decisions rendered by the Court have been on matters of relatively minor consequence.

Further, the Court has *no power to enforce* its judgments once a decision is rendered, even when both nations have agreed to take their case to the Court.

The World Court, as a result, has unfortunately had little impact on the behavior of nations. It is generally regarded as the weakest limb of the United Nations — but not through any fault of its own. It was set up by its founding nations so that it is powerless to frustrate the designs of a superpower, or, for that matter, of any power.

The Status Now

So now, where do we stand?

After thousands of years of human efforts to STOP WARS — to usher in world peace — we have a United Nations — as helpless and lacking in "teeth" as its predecessor, the League of Nations. And we have its judiciary arm, the International Court of Justice — the World Court.

Mankind has advanced to the point of having judiciary machinery to settle disputes. In spite of its limitations and lack of power, the World Court has made definite contributions to the maintenance of world peace. The submission of differences to the Court for decision has, at times, taken the heat out of dis-

putes which might otherwise have erupted into something much bigger. Also, some long-standing disputes have been resolved through negotiation, after one party threatened to take the case to the Court. And the decisions of the Court have served to clarify and strengthen existing international law.

What of the Future?

Surely *a beginning has been made*. But from this beginning, will the World Court ever grow into a full-fledged supreme court of the world, as many suggest? Some say that as the body of international law grows, nations will gain experiences in being governed by it and allow it to grow even further and expand into more critical areas. Even so, that would take time — a long time. And with nuclear weapons threatening human survival, we don't have that kind of time.

And would it find its way into those critical areas which spell the

Simply from the *common consent* of nations. This common consent comes out of their *mutual self-interest* in seeing such laws on the books. Nations observe these laws because it's in their own self-interest.

But what happens in areas where mutual interest is not served? Then there is no mutual consent, and consequently, no international law in those areas. And it is in these areas of conflict of national interest that wars generate.

What it all boils down to is this: The United Nations and the World Court can be only as powerful and effective as the nations of the world allow them to be. Sovereignty and nationalism are still potent.

Former Secretary-General of the U.N., U Thant, puts it succinctly:

If the United Nations is to grow into a really effective instrument for maintaining the rule of law, the first step must be the willingness of the

What many scientists are saying is our only hope, the Bible reveals will come not by man's initiative but by God's. And it further reveals that the world soon will be RULED BY INTERNATIONAL LAW, but not through the efforts of mortal man.

difference between war and peace? The answer lies *in the origin of international law*.

There is no World Congress, World Parliament, Reichstag or Diet today making international law, and no "world executive branch" or WORLD GOVERNMENT with its own police and supermilitary force with power to force all nations to submit their disputes to the World Court, or to compel all nations to submit to its decisions.

Many had hoped that the U.N. General Assembly would evolve into a world legislature. It has not.

From where, then, did international law come?

member states to give up the concept of the absolute sovereign state in the same manner as we individuals give up our absolute right to do just as we please, as an essential condition of living in an organized society. . . .

This world — humanity as a whole — is still geared to the way of human nature.

This is the point where we need to understand!

There are, as I have said repeatedly and expect to continue saying as long as God allows me to draw breath, just two broad, general ways

of life — two divergent philosophies of living. One is the SELF-centered way. This world is geared to that way. It has been for 6,000 years. It is the way of human nature — the way of vanity, self-exaltation, selfishness, greed, envy, jealousy, resentment. It is the way of self-concern, but with NO concern for the good or welfare of others. It is the way of resentment of authority. It is a way of competition, strife and war.

There is one other and opposite way of life. That way constitutes a law, set in motion as surely and relentlessly as the laws of physics, of gravity or inertia. You can't see those laws, but they work, and you see the effect they produce. This is the way of love. And love is outgoing — an outgoing concern.

Toward other humans, it is the way of giving, not getting or taking, the way of cooperating, serving, helping, sharing. It is the God-centered way — the way of humility, obedience to authority, the way of believing our Creator, the source of all truth and right knowledge.

But humanity rejected that way six thousand years ago. That way is in itself an existing spiritual law — a law of physical actions, but of spiritual intent, attitude and principle. Like the laws of gravity and inertia, it is invisible — but it works, and you see the effect.

The effect you see for disobedience — going the way of human nature (breaking that law) — is the mountain of evils humanity has piled on itself — the strife, violence and war, the poverty, illiteracy, disease, filth and squalor, the crime, immorality and degradation, the fears, worries and frustrations.

Everything is a matter of cause and effect. Violation of this active spiritual law has produced the evil effect we see about us. Obedience to that law would produce the effect of peace, happiness, joy, prosperity universally, security, assurance and abundant well-being!

It's time we quit kidding ourselves. The nations are not going to act contrary to human nature. As

long as we have human nature, the U.S.S.R. is not going to turn its sovereignty over to the United Nations or the World Court. It would never have joined the U.N. without its veto power, which renders the U.N. powerless (except as a sounding board for communist propaganda).

The United States will not surrender its sovereignty to the U.N. or the World Court. It, like the U.S.S.R., would never have gone into the U.N. without its veto power, which renders the U.N. powerless!

The same is true of the People's Republic of China, recently admitted. The same is true of Britain, France and the others.

The Crux of the Matter

Humanity right now approaches the brink of human extinction from the earth. If humanity realized how close we are to that brink, how urgent is our number one problem of survival, they would go stark mad in frantic chaos! But humanity is asleep to facts and truth and doesn't want to be disturbed.

World renowned scientists say the world's only hope, now, is for a WORLD GOVERNMENT — one superpower — one single military force — to rule all nations. In the same breath they say that's impossible!

I say, at the same time, the world's ONLY HOPE of survival is to change human nature! And man is just as powerless to do that!

Without a WORLD GOVERNMENT to back it and enforce its decisions, the World Court will be ineffective in preventing war and bringing world peace. Winston Churchill warned: "Unless some effective world super-government can be brought quickly into action, the proposals for peace and human progress are dark and doubtful."

The urgent necessity for what is prophesied is not the irresponsible shoutings of some religious zealot — but a stern fact, recognized by great scientists and able statesmen.

The Holy Bible — the down-to-earth source of the missing dimension in knowledge — reveals just such a

world super-government is soon going to be established! And that not by man — but in spite of him!

I quote: "And he [Christ] shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

Further, unknown to most, the Bible reveals also that, at that time, due to the resurrection, many former humans will be ruling with the glorified, all-powerful Christ in this super, world government. Christ himself said: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron . . ." (Revelation 2:26-27). This is stated again in I Corinthians 6:2: "Do ye not know that the saints shall judge the world?"

The Bible reveals that what many scientists are saying is our only hope will come, not by man's initiative, but by God's. And that the world soon will be ruled by international law, but not through the efforts of mortal man.

Also, human nature shall be replaced with a right spirit and attitude. Says God: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh . . ." (Ezekiel 36:26).

So let's quit kidding ourselves! Unless there does exist the supreme Creator God of love and total power who is about to step in and intervene in world affairs, who has power to, and will change human nature, who will by supernatural divine power reveal himself to a doubting, disbelieving and deceived world and set up the prophesied Kingdom of God on earth — with supernatural divine power and force ruling all nations — then the whole world has had it!

You are betting your life and your eternity on that only possible solution! And time is running out on us! □

advance news

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

• **No U.S. Policy for Latin America?**

The United States, preoccupied by Watergate, Indochina, the "Year of Europe," and improving relations with the Soviet Union and the People's Republic of China, has been neglecting a region close to home — Latin America.

Latin America is undergoing its greatest period of change since its independence 150 years ago. In Argentina, former dictator General Juan Peron has again taken the reins of government after nearly 18 years of exile. In neighboring Chile, a country with a previously stable democratic political history, a military coup in September toppled the three-year-old government of Marxist President Salvador Allende. Brazil — the "Japan of the Western Hemisphere" — is experiencing phenomenal economic growth and is now confident of becoming a super-power by the end of the century.

At the same time, relations between the United States and Latin America are at their lowest point in 50 years, despite Secretary of State William Rogers' fence-mending tour last May. To many Latin Americans, the United States is not as interested in developments and problems below the Rio Grande as it should be.

Observers warn that if the United States doesn't raise its profile in the hemisphere, Latin America could eventually drift far afield from U. S. influence. Some countries could drift into the communist orbit. The result would be disastrous for the massive U. S. investment there, currently totalling \$14 billion. In addition, the increasing interest in Latin America on the parts of Japan and Western Europe could lead those two areas to carve out their own spheres of influence on the Continent.

• **Iran Seeks Dominant Role in Gulf**

Long a strategic crossroads between Europe and Asia, the oil-rich nation of Iran (Persia) is today seeking to become the dominant economic and military power in the pivotal Persian Gulf region. Since the withdrawal of British military forces from the Gulf in late 1971, Iran has been moving to fill the power vacuum and

assume a role as guardian of this vital, world oil lifeline. In the words of Iranian Premier Amir Abbas Hoveida:

"The waterway . . . must remain open to all countries for international navigation and commerce, and we have the determination and the capacity to see that it does."

Iran sees neighboring Soviet-supported Iraq and communist revolutionary movements in nations bordering the Gulf as the two primary threats to the security of the strategic waterway.

The United States and Britain, aware of the strategically important role of Iran, have contracted to sell nearly \$3 billion in military equipment to the Shah — including F-4 Phantom fighter-bombers, helicopter gunships and personnel carriers, gunboats, destroyers, tanks, hovercraft, and sophisticated laser-guided bombs. Iran is also constructing air bases and naval stations along the Gulf coast.

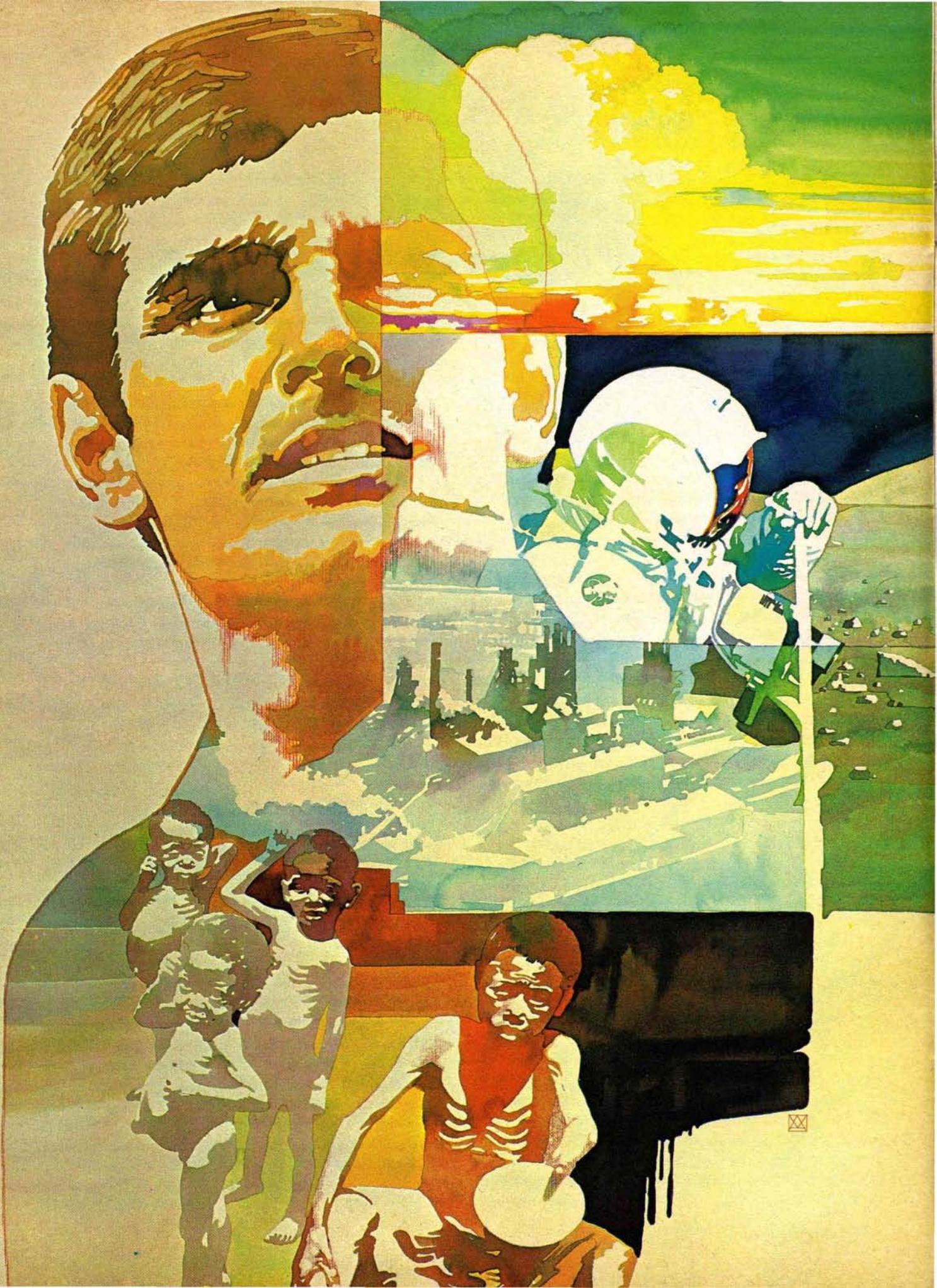
The significance? One third of the world's oil originates in the Gulf area. Japan depends on nations surrounding the Gulf for 90% of its oil; Western Europe, for 60%. Moreover, 60% of the world's proven reserves are located there. Of further significance is the possibility that the United States, presently importing only a small percentage of its oil from Iran, may in the future depend heavily on that nation should other oil-producing countries in the area carry out their veiled threats to cut off supplies to pro-Israeli nations. In short, world stability is, to a large degree, dependent on the security and stability of the Gulf region.



Iranian Ministry of Information

**Iran's Shah Mohammed
Riza Pahlevi**

— edited by Gene Hogberg



In a series of personal appearances across the United States and Canada, Garner Ted Armstrong brings to the public timely, hard-hitting messages. In this special article, we give our Plain Truth readers one of these dramatic messages which thousands have heard in person.

by Garner Ted Armstrong

AUGUST 6, 1945. A B-29, its 4 Wright-Cyclone engines turning over, with Colonel Tibbits at the controls and Captain Lewis his copilot, took off at 2:27 a.m. from the island of Tinian in the Pacific.

As the bomber, *Enola Gay*, taxied down to the end of the runway — the longest one in existence at that time — that big aircraft, weighing over 120,000 pounds and carrying one 5,000-pound bomb, called *Little Boy*, looked just like any other B-29 taking off on a night raid.

This mission appeared no different from any other except that so much preparation had gone into it. For long, hard months at Wendover Air Force Base in Utah, the 509th Special Bomber Command had been practicing with huge dummy bombs, making a sharp, diving turn of 155 degrees after bomb release. Scientists had calculated that the exact trajectory that would place the airplane the furthest possible distance away from the explosion was a sharp bank of 155 degrees.

After they were safely airborne and the after-take-off check had been completed, Colonel Tibbits came on the intercom with a solemn announcement that this was a special mission. Their destination was either Nagasaki or Hiroshima, and they were going to drop the biggest bomb that had ever been made in the history of the world.

On August 6, 1945, it was 97° and humid in Nashville, Tennessee. It was 92°, wet and warm in New Orleans. In New York City, the musical *Oklahoma!* was playing on Broadway. American baseball fans were aware

of the fact that Detroit was a half game ahead of the Washington Senators.

That same morning, over a quarter of a million people awakened to their daily chores after a very restless night's sleep in Hiroshima, Japan. The Japanese were preparing for what they thought was the last onslaught of the Allied armies. They fully expected the American invaders to attack the main island of Honshu, Japan, and they were busily building revetments and trenches.

That morning, people got up, stretched, and tried to rub the grit out of their eyes. They had only slept sporadically, since at least 5 air-raid warnings had sounded that night because of massive bomber formations droning overhead. The people always wondered why the bombers didn't bomb Hiroshima. They were both pleased and apprehensive. Hiroshima had not yet been bombed — not in the entire course of the war.

As those people went about their business early that morning, they didn't know that boring toward them was a single B-29 carrying the power to destroy a whole city. That airplane had staggered along at a 9,000-foot altitude for over 2 hours

to burn off fuel and then had begun its climb to 33,000 feet, escorted by two other surveillance and observation aircraft.

About half way toward Hiroshima, Deke Parsons, a special technician added to the crew of *Enola Gay* to handle *Little Boy*, began his duty of checking the many systems inside the bomb, including opening the forward compartments and inserting 8

IS THIS THE END TIME?

separate rings containing 42 percent of the fissionable material, uranium, into the nose of the bomb.

It required a series of 5 separate radio frequencies to begin to arm *Little Boy*.

So Deke Parsons sweated. He labored for about an hour and a half. Then he inserted a six-inch diameter cylindrical tube containing the other 58 percent of the uranium in the tail of the bomb. When the bomb dropped to 2,000 feet above Hiroshima, there would be an explosive charge that would propel this cylinder into a wedge formation of the rings of uranium. A tiny instrument called an initiator would then release polonium (a radioactive metallic element) suddenly, causing a neutron bombardment. The initiator was called *Little Abner*.

At the time *Little Abner* released the polonium, the combined sections of uranium would become "critical."

The bombing run was taken over by the bombardier. It was a short bombing run, one of the best they had ever made, executed with precision, just like the hundreds of practice runs.

"Well, bomb away," he said.

After the bomb had plummeted 5 seconds, the B-29 dived to make a steep 155° turn. The final arming mechanism was triggered by a radio signal from the *Enola Gay*. From then on, the bomb was on its own. A device in the bomb's nose bounced a radar signal off the surface of the land, releasing the explosive charge which drove the cylindrical wedge of uranium into the uranium rings. The device called *Little Abner* excited the uranium mass by a neutron bombardment. It became critical.

Suddenly, there was a blinding flash brighter than many suns. In one instant of time, over the middle of downtown Hiroshima, one hundred million degrees centigrade was released in a searing flash. Instantly, within a half-mile of ground zero, people, horses, carts, houses, and the tiles of buildings evaporated.

People simply disintegrated. Some who were walking on a bridge or on the pavement were left indelibly immortalized by their shadows, etched right into solid stone.

People by the tens of thousands who survived don't recall ever having heard an explosion. They just remember seeing a blinding flash high in the sky. They had been watching the heavens when that flash went off. And they were found wandering around with the skin seared off their bodies, their clothes burnt from their flesh, and their eye sockets empty, with just the liquid dribbling over their cheeks.

Mrs. Takako Kobayashi will never forget the pink horse. She was walking out of the city when she saw people coming toward the city, because they wondered what had happened. The rumor was that the Americans had spread gasoline over the city and ignited it. Nobody really knew what had happened, but she will never forget the pink horse. The horse stood with its head down and rolled its eyes, and she realized, as it tried to move and then fell, why it was pink. It had no hide.

In that instant, 100,000 human beings died, 13,937 people were declared missing, and another 37,425 died later, horribly disfigured.

An equivalent of more than 20,000 tons of TNT had been unleashed in that one instant. The men in the retreating *Enola Gay* saw a series of little winking fires in the midst of what looked like a flowing mass of molasses. They saw, literally, the dramatic shock wave that sped out from the blast and shook the airplane like a giant hand, nearly throwing them from the sky. In seconds, there was a huge mushrooming cloud that soared above their flight level of 33,000 feet.

Captain Lewis, the copilot, looked at that cloud going clear above their altitude and exclaimed: "My God! What have we done?"

We had entered the Atomic Era. From that time to this, mankind has never been quite the same.

Into the Nuclear Age

Now America had proved that it could wage total war against total populations, including civilian populations, for total stakes. Now the world knew that what the Bible speaks of as "Armageddon" was a very grave potentiality.

Today, as we go about our daily ways of living, Russian nuclear submarines prowl the oceans with intermediate range ballistic missiles capable of being launched from beneath the sea. Those big missiles are programmed to land on New Orleans, Houston, Dallas, Detroit, Chicago, New York City and Los Angeles.

American nuclear submarines are armed with MIRV warheads which could knock out all the major cities or military bases in the Soviet Union. This is the real world we live in, not a comic book world.

The Atomic Age is here to stay. But now we realize that the atomic bomb of World War II was only a match compared to a hydrogen bomb. A hydrogen bomb can be thousands of times more powerful than that first atomic bomb.

One American or Russian missile has the capacity to carry more destructive explosive force than was expended by all participants in all the wars of the whole world throughout history.

We have the capacity to build space platforms. We have earth satellites. We have seen men's footprints on the moon. And we also have the capacity to deliver multi-megaton nuclear bombs half a world away, in just barely over half an hour. That's the world we live in.

The Time of the End?

People have always thought they were living in the time of the end. I remember an old fellow in Los Angeles who thought he was Noah. He thought he was gathering people for the Ark.

Tertullian, one of the so-called church fathers who lived around A.D. 200, said the only thing keep-



HIROSHIMA, AUGUST 1945. The Japanese called it *hibakuchi*, "the place of suffering." A modern 20-megaton hydrogen bomb can excavate a crater 640 ft. deep and ½ mile in diameter if its 2½ miles-in-diameter fireball touches the ground. U.S. Air Force

ing the world from coming to an end was the might of the Roman Empire. But the empire fell, and the world didn't come to an end.

Even the writers of the Bible thought that Jesus Christ of Nazareth was going to come back during their lifetimes. The apostle Paul wrote: "Then we which are alive and remain shall be caught up together with them [the dead] in the clouds, to meet the Lord in the air..." (I Thessalonians 4:17). He said "we." He thought he would still be alive to see the second coming of Christ. But Paul was martyred, and Christ didn't come.

At the approach of the year A.D. 1000 by man's chronicles, millions thought that surely the end of the world was nigh. As the Black Death ravaged Europe and millions died,

people who looked at the Bible thought the end was near.

But the plague burned itself out. The bodies were finally buried and the houses burned and Europe staggered through. Jesus didn't come.

Martin Luther, in the Middle Ages, thought that Jesus was going to come during his day. He said: "I do not wish to force or to constrain anyone to believe as I do, but neither will I permit anyone, on the other hand, to take from my beliefs, that the day of judgment is not far off. Christ's words and these signs move me so to believe. For whatever chronicles we may read of the time of Christ until now, we shall not find a parallel to the present century."

Luther added: "The world has reached its culmination in what re-

lates to temporal interests or what Christ called the cares of this life, eating, drinking, building, planting, buying, selling, marrying and caring for children and the like, whoever considers must acknowledge that this cannot hold much longer." But that was more than 400 years ago. Poor Martin Luther. He thought he was living in the time of the end.

At the beginning of mechanized warfare, with the invention of gunpowder, the creation of the Gatling gun, the first automobiles, the steamship, and then the airplane, surely, thought the preachers, the end of the world is near.

William Miller believed with his followers that Jesus would come in 1843. He calculated a time period of 2,300 days from Daniel 8, and counted from 457 B.C. But he fig-

ured wrong. He then believed he had erred one year — Christ would come in 1844. Wrong again. People got up on the housetops and waited for the arrival of Jesus Christ, but he didn't come.

And now, it's 1973. And Jesus isn't here yet.

Could we be living in the time of the end?

How Much Time Left?

A group of scientists called the Club of Rome has used a computer to analyze future projections of world population growth, food production, earth resources depletion, and the pollution curve. They estimate serious shortages and world turmoil in the early part of the 21st century.

Look at the world's population explosion. The number of humans on this planet may double by the year 2000. And then in just a few more years, 17 or less, it could double again. And then it could double again in about 9 years.

Just think, teeming billions of human beings on this earth! Such a projection makes the thought of global famine and frightening food wars very real.

Every fifth human being is Chinese. Every single year, China has enough babies to more than people the country of Canada. Every 39 days around this world of ours, there are enough new babies born to populate New York City. But that doesn't bother most people.

"There's lots of empty space," people exclaim. "There's plenty of room. People aren't standing around shoulder to shoulder, jammed in like sardines."

"What do you mean, population explosion?" they ask. But they haven't been to India or Hong Kong or Japan.

The fact is, more than two thirds of the human race is malnourished. More than one half of the human race doesn't wear shoes. More than two thirds of the human race is illiterate.

If we took all the foodstuffs avail-

able to the total of humankind and divided it equally among us all, we would each receive a teacup of food each day. And if you lived like the average family in the world, you would not possess a stove, refrigerator, freezer, garbage disposal, electric can opener, or mixer.

To put yourself in the position of the average world inhabitant, you would have to rip up the linoleum or carpeting, take the paper off the wall, throw away all the curtains and drapes, rip out the plumbing, and leave yourself just the bare room. Then you'd throw out all your furniture. You might leave one old picture on the wall and obtain one battered old table, with a couple of rickety chairs.

Your only mode of transportation would be a bicycle. The nearest doctor would probably be about 20 or 30 miles away.

That, in a nutshell, is the scope of world poverty, hunger, illiteracy, and the meaning of the population explosion. Can you see adding 70 million people yearly to that kind of world?

The population explosion may not mean much to you. But it is one of the signs that we are living in the end of an age!

Nuclear Overkill

Another sign is the open-ended spiral of the nuclear arms race. How many H-bombs are necessary to obliterate the Soviet Union? Or annihilate the United States and Western Europe? Well, no matter. We are still building and stockpiling more.

Every single disarmament agreement in the history of this world has been nothing more than the blowing of the whistle for the nations to rush back and find ways to get around it.

The nuclear club now includes at least five nations. And more than 40 other nations can become members of the atomic club in less than a year if they wanted to.

What if the Egyptians obtain the atomic bomb? What if the Israelis have it? What if Pakistan and India

both develop it? What happens if the captain of a nuclear submarine goes berserk? Or the complex "fail-safe" mechanisms malfunction? Let your imagination run loose.

How many times over could we obliterate life on earth with our arsenal of nuclear arms? No one really knows. But the present world situation calls to mind the prophetic words of Jesus Christ who spoke of world conditions as they would exist just prior to his second coming. He told his disciples: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should *no flesh be saved* [alive]; but for the elect's sake those days shall be shortened" (Matthew 24:21-22).

Was Jesus referring directly to the threat of a global nuclear disaster?

What Jesus Said

Notice the account of the Olivet prophecy. Jesus' own disciples (or students) came to him privately. "Tell us," they asked, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3.)

The Greek word for "world" here is *aion* and means "age." Jesus wasn't talking about the world itself blowing up.

Jesus then answered the disciples' questions. He said, first of all: "Take heed that no man deceive you. For many shall come *in my name* [claim my authority], saying, I am Christ [admitting Jesus is the Christ]; and shall deceive *many*" (verses 4-5).

Ministers professing to represent Christ abound today. But they are divided up into hundreds of sects and cults, each teaching different ideas. Jesus declared the vast majority of them would be deceived!

Next Jesus said: "And ye shall hear of wars and rumours of wars . . ." (verse 6). The rumors are rife today: "Where do you think the next one's going to strike?" "Will Vietnam heat up again?" "Will the Middle East heat up?" "What if it's

somewhere in Central or South America?"

Do we live in the time of which Jesus spoke? We're in an uneasy resting place between World War II and World War III. Man has never made a weapon he didn't use. Will the next major war involve nuclear weapons?

Jesus then said: "See that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall

massive pandemics of plague, typhoid, or cholera.

Jesus went on to say many would be offended and would hate one another. He foretold that there would be religious hatred and intolerance and that vast religious persecution would erupt (verses 9-11). But he added: "He that shall endure unto the end, the same shall be saved" (verse 13).

The True Gospel

Jesus gave one more sign to indicate the end time. He asserted:

Whatever else you may believe, you had better get used to the idea that you are living in the time of the end — that you are living at the close of an age, and at the beginning of a new, different and better age.

be famines . . ." (verses 6-7).

I believe there are going to be famines because Jesus Christ said there shall be famines. You can say, "There have always been famines." Of course there have. But the specter of famine was never so awesome or terrifying as it is today, in the midst of our global population explosion.

Whatever else you may believe, you had better get used to the idea that you are living in the time of the end — that you are living at the time of the close of an age, and at the dawn, the beginning of a new, different and better age. Remember, we haven't always had multimegaton hydrogen bombs.

Jesus said: "And there shall be . . . pestilences [disease epidemics], and earthquakes, in divers [different] places" (verse 7).

Because of overcrowded cities and massive populations, scientists frankly admit that conditions are ripe for global disease epidemics —

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come*" (verse 14).

Consider: You are hearing this same gospel — or good news — of the Kingdom of God that Jesus preached.

The gospel of the Kingdom of God — that is, that God Almighty is going to send Jesus Christ back to this earth to set up his kingdom — is the gospel I preach!

Jesus Christ is alive. He is going to come back and rule the earth. And he promises true Christians: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). "And he that overcometh . . . will I give power over the nations," he added (Revelation 2:26).

Jesus likened himself to a young nobleman who went away into a far

country to get for himself a kingdom and to come back and to apportion power, rulership, and authority to his servants. He will make true Christians rulers over the cities and nations of this world. They will bring peace and happiness to all mankind!

Jesus said he will return in power, not come and meet the press, and be asked a lot of endless questions about how many angels can sit on the head of a pin or whether Adam had a navel. He's coming back in power to clean up the wretched mess that we see all around us today.

Jesus is going to come back. The very first message that came to this earth after Jesus was on his way to heaven was: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). I believe he meant precisely what he said.

Jesus Christ of Nazareth is alive. He hasn't gone off to the other side of the universe. He's going to come back. He's going to straighten out this world. And he wants that message taken all the way around this earth and taken with power and conviction. That's what you're hearing right now, and that's what this message and this work is all about!

You are living in the end time, and as sure as you know you're alive, right now, you had better believe that if Jesus Christ of Nazareth is not going to come again, the world won't even be here for your grandchildren to enjoy. Thank God Jesus is coming and God's word means exactly what it says. □

THE FOUR HORSEMEN OF THE APOCALYPSE

What do the legendary Four Horsemen really represent? Are they a living prophecy soon to unfold? Request the remarkable, free booklet *The Four Horsemen of the Apocalypse*. It shows how Jesus Christ revealed the true meaning of the four mysterious riders of Revelation.

WHY THE WORLD NEEDS Christmas

by Charles F. Vinson

Behind the modern observance of an ancient pagan holiday — now clothed in religious respectability — is an urgent need within every human being. Here's how that need should be filled.

THE SEASON to be jolly is nearly upon us again. With it will come parties, gifts, family get-togethers — and very likely a stern reminder not to forget the “real meaning of Christmas.”

Such an admonition stems from a sincere desire to circumvent the blatant, overwhelming commercialism of the season. But as usual, the warning will be almost totally ignored, and understandably so. The “real” meaning of the holiday has always been annoyingly vague.

What parent hasn't felt the obligation to explain to children that Christmas is “when we celebrate Jesus' birthday”? At the same time, it is common knowledge that no accurate date for the birth of Christ has ever been established. To confuse matters further, the alleged birthday of Christ has come to be inescapably associated with a fat man secretly bearing gifts in the night, decorated evergreen trees, and all the other traditional Christmas paraphernalia.

A closer look at the two-sided history of Christmas could easily clear up the mystery. Ironically enough, it would show that today's generally irreverent celebration of December

25 comes far closer to the “real” meaning of Christmas than formal Christianity generally dares to advertise.

Blame It on the Romans

Christmas, as we know it, was never observed by the earliest followers of Christ, who did not even celebrate their own birthdays. In the Bible, Jesus never once made a small allusion to the season. Only after two or three centuries, when enthusiasm and zeal for the undiluted teachings of Christ had been weakened in many vital areas, did Christians openly begin to adopt beliefs and practices from their non-Christian neighbors.

The church at Rome was especially plagued by that problem. Rome's official religion was dominated by worship of the god Saturn; and during the dead of winter, an annual, week-long feast was held in his honor — called, appropriately enough, the Saturnalia. The final day of the Saturnalia was the Brumalia, meaning “[the first day of] winter” — which fell on December 25 in the days of Julius Caesar, who established the Julian or Roman calendar.

Saturnalia was not strictly a Roman invention. It had its earliest origins in the influential mystery religion of ancient Babylon.

Official Christendom of the day formally frowned on the celebration, even though its observance was quite popular among many in the church. It is easy to understand the

continuing popularity of the Saturnalia among the not-so-converted Christians. It was a once-a-year time of pleasure, a time of masquerading in public, eating great, sumptuous dinners, visiting friends and giving gifts to one another for good luck. The general atmosphere of the season was cheery and convivial.

During Saturnalia, the Romans decked their halls with boughs of laurel and other evergreens and kept small lamps lighted to ward off the demons they believed to be hovering nearby. Such practices were nearly universal throughout the empire, but were by no means the most obviously pagan. Along the Danube frontier and in the Balkan peninsula region, for instance, people looked forward to the election of a mock “king of the revel” at Saturnalia time. After a month-long reign, this king was obligated to sacrifice himself on an altar in Babylonian fashion. A legend surrounding the death of one St. Dasius claims that he, being a newly convinced Christian, refused to play king. He was beheaded anyway.

If You Can't Lick 'Em . . .

To the more civilized Romans, however, Saturnalia was more fun than serious religion, and that attitude carried over into the flagging Christian church. Much to the consternation of the Roman church leaders, many of the most enthusiastic Saturnalia-keepers also claimed to be Christians. The obvious solution to this embarrassing

<p>JANUARY</p> <p>S M T W T F S</p> <p>1 2 3 4 5 6</p> <p>7 8 9 10 11 12 13</p> <p>14 15 16 17 18 19 20</p> <p>21 22 23 24 25 26 27</p> <p>28 29 30 31</p>	<p>FEBRUARY</p> <p>S M T W T F S</p> <p>1 2 3</p> <p>4 5 6 7 8 9 10</p> <p>11 12 13 14 15 16 17</p> <p>18 19 20 21 22 23 24</p> <p>25 26 27 28</p>	<p>MARCH</p> <p>S M T W T F S</p> <p>1 2 3</p> <p>4 5 6 7 8 9 10</p> <p>11 12 13 14 15 16 17</p> <p>18 19 20 21 22 23 24</p> <p>25 26 27 28 29 30 31</p>
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problem, at least for a time, was to forbid any Christian to keep the holiday.

That was a futile gesture at best. It became obvious all too soon that things had progressed too far — the ban was too little, too late. The next logical step, at least in the eyes of the more practical church leaders, was to somehow transform the pagan Saturnalia into a vehicle for the furthering of the Christian ideal. The church fathers sought to point the festival toward the Christian Sun of Righteousness, rather than the rebirth of the physical sun on

ban the more riotous celebrations, as did several succeeding popes, but the festivals continued unabated in popularity — and, of course, spread throughout newly Christianized Europe.

Medieval Christmas

During the fifteenth century, the holly, ivy and evergreens went up every Christmas, the torches were lit, and strange masked dancers called *mummers* clowned in the streets. The Europeans exchanged gifts, as had their Roman predecessors, this time in the name of Christ,

which have not stemmed directly from the Romans, but have over the centuries evolved from other practices — equally pagan — in other societies.

Odin and Jolly Old St. Nick

Wednesday, the fourth day of the week, is named after the Germanic god Woden, or Odin. Odin was a popular, one-eyed personality first touted as a rampaging god of the warriors. Although time mellowed his reputation, he never really gave up his image as a blustery leader of shaggy-haired blond men of war.

December 25, the date of the winter solstice in the time of Julius Caesar.

How well the Church succeeded in its campaign to make paganism respectable can be judged only by the fact that the same midwinter greenery, merry-making and lights of the Roman Saturnalia are now an integral part of the most popular Christian holiday.

In the fourth century, an additional and even greater church stamp of approval was given to Saturnalia observance when December 25 was officially proclaimed as the birthdate of Christ. This was convenient for the Christians; the Saturnalia now became the Mass of Christ.

But the change was in name only, as the invading barbarians soon discovered. To the continuing chagrin of the Church, the men from the north were delighted to find in the Roman Saturnalia/Mass of Christ a very pleasant custom to complement their own observance of the winter solstice. A letter of the year 742 from St. Boniface, the "Apostle to the Germans," to Pope Zacharias complains that his pious labors to convert the pagan Germanic tribes of the Franks and the Alemans were being hindered by the wild observance of the winter festivals back home. This prompted the Pope to

as types of holy birthday presents rather than as pagan good luck tokens. As in past ages, the great winter festival included long bouts of eating and drinking and general merriment.

The old Roman Saturnalia customs did not die out during this time but were merely modified. Rather than choosing a mock king as the Romans had done, medieval Europeans chose a "Lord of Misrule," an "Abbott of Unreason," a "King of the Bean" or a profane pope whose duty was to preside over the "Feast of the Fools." This buffoon was made up like a bald-headed, red-nosed clown and rode a donkey. He often performed a kind of slapstick mass in the cathedral.

The cathedral choir at Christmas was equally ridiculous. The choir members wore orange peels for spectacle rims; they read their music upside down and replied in gibberish to the "bishop" reading the service. In addition, they rang bells and skipped and hopped through the church.

The Christmas church services of the Middle Ages still exist today, but in quite modified form, a mere token of their original ribald pagan character. They make up only a minor portion of the Christmas customs followed today — many of

An ever-changing mythology did see to it that Odin developed a mildness of character, even a truly concerned benevolence toward men.

Odin's new image mingled, in time, with the garbled tales of the personality of Jesus Christ. Those tales slowly percolated into then-pagan northern Europe. Many of the things the tribes in that area heard and thought they understood about Jesus Christ were molded into their concept of the god Odin. Eventually, the Odin myth took on not only the confused characteristics of a Jesus Christ, but of other legendary persons as well.

Most notable of these mythological blendings occurred when Odin became known as Santa Claus, or more accurately, St. Nicholas.

Almost nothing solidly factual is known about the original Nicholas who was eventually called a saint, but some records indicate that he died in the year 326, the son of a well-to-do Christian couple in a province of Asia Minor.

St. Nicholas had a reputation, among other things, for slipping gifts into the homes of worthy people in the dead of night, not wanting anyone to know who was doing such good deeds.

During the Middle Ages, the leg-



ODIN, ruler of the glorious dead in Valhalla, to whom human sacrifice was offered as Giver of Victory. In Christian times, Odin became identified with St. Nicholas.

Culver Pictures

end of St. Nicholas took the form of a children's festival concomitant with the celebration of Christmas. The children's St. Nicholas revels lasted until December twenty-eight — Holy Innocents Day, commemorating King Herod's slaughter of the infant boys in Judaea. This pageant has for the most part faded away, but in Austria as recently as

30 or 40 years ago, St. Nicholas still appeared on his day, traveling about in the robes and mitre of the Church instead of the more popular northern red jacket with white fleece trimmings.

The two images — Odin and St. Nicholas — met and merged in the northern European countries from which grew the modern concept of

Santa Claus. Both Odin and St. Nicholas were travelers of the road; both wandered about inspecting the deeds of mankind. Remember the lines of one Christmas song: "Gonna find out who's naughty or nice, Santa Claus is coming to town"?

Both Odin and Nicholas carried on their activities in the dead of winter. And St. Nicholas was well known for bringing gifts in secret. When the children of the Lower Rhineland used to set out their clogs for "Santeklas," they always placed them by the chimney — because this

was one saint who preferred to deliver his presents during the night. Today, the stockings are still hung by the chimney with care, but it certainly isn't St. Nicholas who foots the bill!

One More Ingredient

Christmas in the 1970's would not be complete without the tree. Our modern midwinter blend of Saturnalia, northern European legend and "Christian" mythology would not be as bright without the custom which originated from the use of devil-defying evergreen branches in northern Europe around New Year's. Those forerunners of the beautiful ornamental trees of today were often tree-tips hung from the open rafters.

You Can't Put Christ Back Into Christmas!

It soon becomes plain that even though the lax but still-professing Christian church of the third century may have succeeded in putting a different label on the festival of Saturnalia, it could never really transform that festival into anything remotely resembling a biblically sanctioned festival of God. Christmas is merely an ancient pagan celebration in more up-to-date and respectable wrappings.

If the Jesus Christ of the New

Testament were invited to a modern Christmas party, he might certainly enjoy the warm companionship of the season — but he would not be able to recognize that the party was supposedly being held in his honor!

He might even advise those who worry that the celebration of Christmas has deviated from its intended religious purpose to stop worrying, because the public today truly is keeping the “real” meaning of Christmas — as an utterly pagan, openly hedonistic festival. He might point out that the Church should never have made an attempt to

son has something no other human festival can seem to offer.

The Spirit of Christmas

Apart from the transient Christmas season, the state of the world offers precious little goodness, brightness or hope. Life, for most, goes on in its general emptiness, purposelessness and often total meaninglessness. Battles are fought, disasters strike with numbing regularity, the affairs of international relations have their ups and downs — never really seeming to make any progress.

positive aspects of life, most are not willing to obey the principles which could bring them about. Nonetheless, it would be rather silly, even unfair, to condemn this positive side of the celebration of Christmas solely on the basis of the pagan origin of the day — *unless there is something far better to take its place.* And, happily, there is!

Christmas Has Failed

Nothing is more depressing than a wilted, shedding Christmas tree. That dying, flaking tree is symbolic of the death of the warm, ebullient



compromise with the pagans, because that compromise has only served to deceive people into thinking they are pleasing God, when in fact they should have been keeping God's commanded holy days instead.

The Church should have given heed to the warning in Deuteronomy 12:30-31: “Take heed to thyself that . . . thou inquire not after their [pagan nations'] gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods. . . .”

What the Church which today still claims to be Christian *should* have done and what it actually did are two different things. Yet people themselves are not altogether blameless in the matter. The truth is, even if the Christmas-keeping public really were aware that it had been religiously duped, it would make little or no difference in the actual celebration of the holiday. No matter how many times the Christian community is reminded that Christmas celebrations are nothing but a resurrection of the old Roman Saturnalia, the festivities will start as December 25 rolls around.

Why? Because the Christmas sea-

There is a great deal of cynicism about the spirit of conviviality which is supposed to occur once a year to break for a brief moment the hold of defeatism. It would be naïve and foolish not to see that a great deal of this spirit is based on the old human frailty of greed and selfishness, the anticipation of getting gifts for instance. Some of it could possibly stem from the joy which comes from giving those gifts. But whatever the cause and however tarnished that spirit may get, there is a definite positive feeling surrounding Christmas. That feeling is a spirit of warmheartedness and kindness toward other human beings which, however weak and short-lived it may be, simply never occurs for most people at any other time of year.

No matter how dimly pagan its origin, this aspect of the festival of Christmas *seems* good to human beings — because Christmas is the one time of year when some of the worst aspects of the nature of man *seem* to be subdued. If there is anything the world desperately needs, it is a cessation of negative human action and expression and the exercising of a small measure of outgoing concern for other people.

Of course, even though people want to experience these good and

spirit of Christmas. That spirit dies as soon as the gifts are given, as soon as the party is ended. It quickly fades from memory when the unpaid bills begin to pile up and the hangover continues to ache, when the seasonally higher crime, suicide and divorce statistics come in. It is so temporary, so short-lived. It can bring a spark of joy and beauty and even a little happiness for a short time, but the promise of better things to come is never kept. The military truces held at Christmas time last only twenty-four hours. Then it is the business of death as usual.

Who is to blame for this failure? It would be easy to point the finger at the Romans or the Greeks or even clear back to the Babylonians, who began the festivals. To do so would not be entirely fair, however, because those pagan societies made no attempt to cover the fact that they were utterly pagan. They were having a rip-roaring time at the expense of the winter solstice and the gods of fertility — and tried to fool no one into thinking they were truly honoring the birth of a being who would have absolutely condemned the festivals in the first place.

If the blame falls upon any shoulders for the failure of the Christmas spirit, it should go heavily upon the



OLD NICK presides over rites of December Saturnalia. Wassail is the ancient toast *Waes Hael* — "your good health." Culver Pictures

body which today professes to be of Christ but acts under false pretenses and promulgates a counterfeit. It was satisfied to allow the people to believe in a pagan lie which would never bring about the fulfillment of the real promises of the Jesus Christ whose name has gotten fouled up in the Saturnalia.

The real Jesus Christ — not some distorted image personified by a seasonally stylized chubby infant — promised his lasting spirit to every man who would obey the teachings of God's Word. The process by which all men can express the joy of the true spirit of God was made clear by the apostle Peter in the second chapter of Acts: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the

gift of the Holy Spirit" (verse 38).

To repent means to make a change — in this instance, a complete change of heart, completely foregoing the rites of paganism for the true religion of God through obedience to his laws. The ceremony of baptism symbolizes the death of the old, sinful man and rebirth as the new man. It is at that point that God grants the spirit he promises.

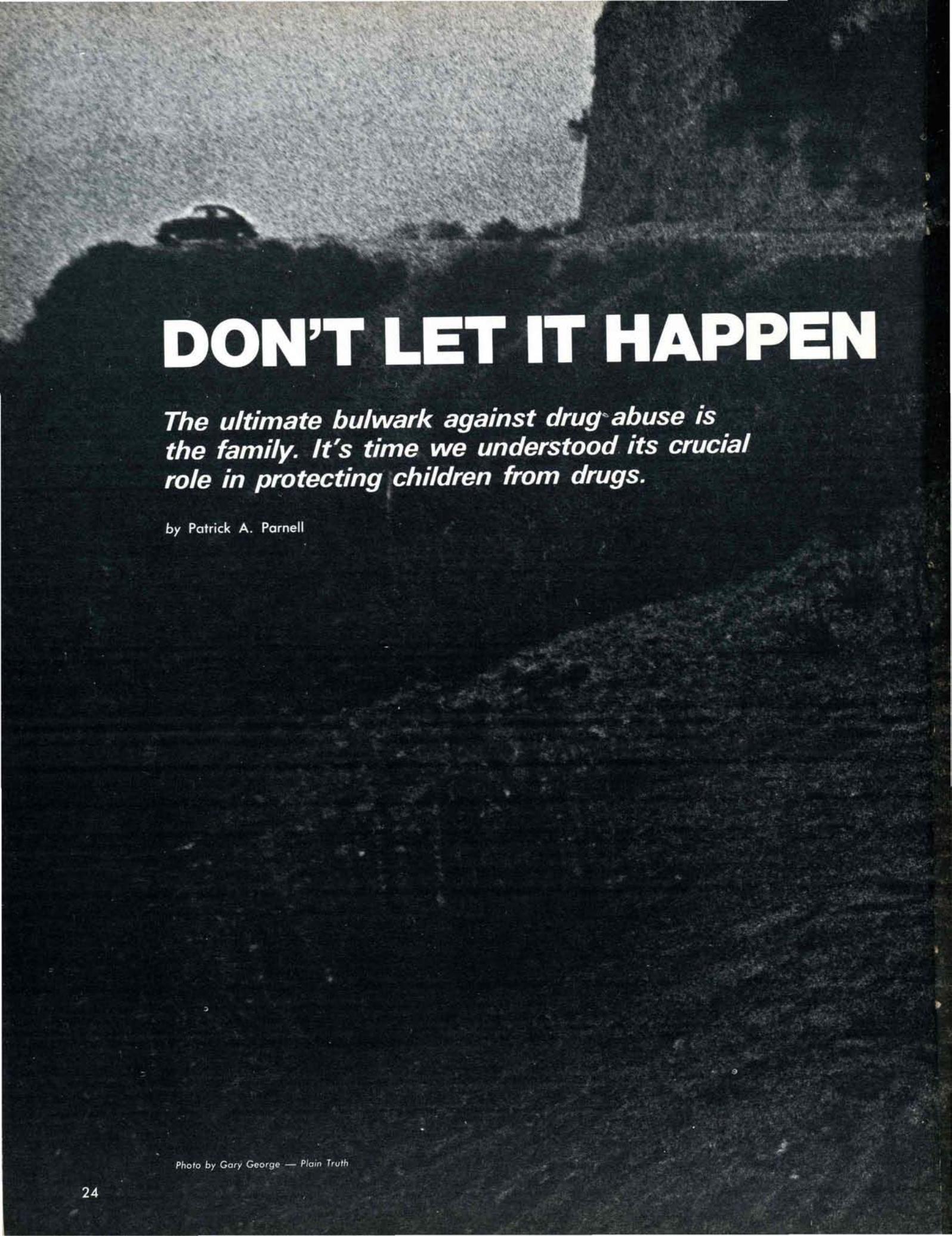
The differences between the true spirit of God and the counterfeit spirit of Christmas are enormous. The fleeting spirit of Christmas gives way too soon to what the apostle Paul called the "works of the flesh," and he warns that "... they which do such things shall not inherit the kingdom of God" (Galatians 5:21).

What does the Holy Spirit have to offer in place of these common human faults? "... the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..." (Galatians 5:22-23).

The world thinks it needs a pagan, utterly non-Christian holiday like Christmas because, in reality, it needs the spirit of God. Why be satisfied with a cheap counterfeit spirit which God condemns when he offers you the genuine? □

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DON'T LET IT HAPPEN

The ultimate bulwark against drug abuse is the family. It's time we understood its crucial role in protecting children from drugs.

by Patrick A. Parnell

TO YOUR CHILD

A distorted version of the 23rd Psalm was discovered in a closed car next to the dead body of a young heroin addict. The authoress was 23, but the message could have been scribbled by any number of 14-, 15-, or 16-year-olds. It read:

KING HEROIN is my shepherd; I shall always want. He maketh me to lie down in the gutters.

2 He leadeth me beside the troubled waters. He destroyeth my soul.

3 He leadeth me in the paths of wickedness.

4 Yea, I shall walk through the valley of poverty and will fear no evil, for thou, Heroin, are with me.

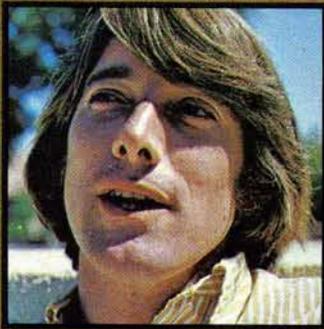
5 Thy Needle and Capsule comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason.

6 My cup of sorrow runneth over. Surely heroin addiction shall stalk me all the days of my life, and I will dwell in the House of the Damned forever.

(Text continued on next page)

WHY DO CHILDREN TURN TO DRUGS?

Plain Truth staff correspondents recently asked a number of men and women this question. The following responses reflect a cross section of thinking on the subject today.



BILL BRASTOW: "That's a pretty hard question to answer. One reason I suspect is because their parents have got the medicine cabinets loaded with them."



MARY MARKLEY: "They see violence and apparent lack of understanding between groups, maybe between their parents and their own siblings. That may be part of it."



CINDY JONES: "It's a learning age. Kids hear others are experimenting, and they want to try firsthand just to see what it's all about."

Also in the car, near her body, was another scrawled message: "Jail didn't cure me. Nor did hospitalization help me for long. The doctor told my family it would have been better, and indeed kinder, if the person who got me hooked on dope had taken a gun and blown my brains out. And I wish to God he had. My God, how I wish it."

Unfortunately, thousands of young people could write similar stories. Seventeen-year-old Eileen did. She began keeping a diary to chronicle her feelings about drugs and her life.

"When I wake up in the morning, all I can think about is where to get money for more drugs," Eileen wrote.

"Drugs are hell," she said. "I hate drugs. They [her drug-taking friends] all put drugs before health, food and money.

"What worries me," Eileen continued, "are the wrinkles in my face and the infection in my veins. I'm very sad when I think what I've done with my life. I feel like dying. I've had all the chances and betrayed all the trust.

"Why did I ever start? Drugs are evil. They cause mental illness, aging skin, baldness and rotting teeth. I can no longer behave naturally," she lamented.

When Eileen had first begun her diary, she wrote: "I think I can last for nine months, but in 18 I will be dead."

She missed prophesying that fateful day by 15 months. One night, only three months after beginning her diary, Eileen walked out of a party in Newport, Wales, where she had been dropping LSD, smoking marijuana, and taking barbiturates. She wandered to the top of a multi-story garage and fell 30 feet to her death onto a slab of concrete. Her body was discovered the next morning, scantily clad and painted in red lipstick with arrows and four-letter words — a wretched end to a futile life.

Obviously, not every child or person who pops a pill, trips on LSD,

or smokes marijuana will have a tragic end like the two unfortunate girls just mentioned. But the chances that it may happen are greater for those who do use drugs or who experiment with them than for those who do not. It is not worth the chance.

Tragically though, too many young people are taking that chance. In some areas of the world, as much as 75 percent of the high school students or secondary school students have experimented with or are regularly using drugs. It is not uncommon for grade school children to pop pills, take LSD trips, smoke marijuana, or even shoot heroin and snuff cocaine.

Rare indeed is the high school or college party where marijuana is not smoked. Smoking a joint today is as acceptable to young people as drinking a glass of beer was a few short years ago. It's not unusual for a group of college students studying together to end their study session with some pot.

Even France, long considered untouched by the massive drug problem of the rest of the Western world, is now forced to admit a drug-taking attitude among much of its youth. According to French police statistics, drug-use arrests in 1971 were 97 percent higher than they were in 1970. More than half of those involved young people from "normal" homes. Some French authorities estimate that 20 percent of the students in their last year of high school have tried hashish, and 50 percent of the school children eventually know how to procure it.

This attitude is not just restricted to the Western world, as many people might believe.

Hong Kong is reported to have nearly 150,000 heroin addicts alone, and from Indonesia to Thailand, it is estimated that there are hundreds of thousands of young drug users. In Jakarta, Indonesia, there are some 300,000 youngsters who are either hooked on heroin or who occasionally experiment with it. The fact is, most areas of the world find them-

selves battling a massive drug problem among young people. Outside influences and peer pressure, which compel children to try drugs, are almost overwhelming in the age we live in.

How can parents protect their children from this ever-menacing drug world?

Family Is Crucial

There is only one sound institution that can protect children from falling prey to the drug world: the family. No matter if it involves children who live in a ghetto, a suburban middle-class residential area or an upper, upper-class home, authorities agree that the family is the crucial predictor as to whether or not children and teen-agers will turn to drugs.

Dr. Richard H. Blum, a noted authority on drugs, and the director of the Joint Program in Drugs, Crime, and Community Studies at the Institute for Public Policy Analysis at Stanford University in California, along with a number of associates, conducted a unique study of drugs and the family. He found that the single most powerful influence in combatting drug taking is the family.

"The family is *the* institution for forming responsible citizens. The peer group, contrary to what is commonly believed, has little or no influence as long as the family remains strong. Peers take over only when parents have abdicated, and parents will tend to abdicate if family life and values are demeaned," summed up Dr. Blum and his associates in *Horatio Alger's Children*, the published compilation of their studies on drugs and the family.

The burden of responsibility is mainly on parents, not on the schools, the churches, the courts, the penal institutions, or the medical facilities. Parents can either help cause or help prevent their children's involvement in the drug world. It's the family structure and environment created by parents that is the crucial factor. Right parental example is of paramount importance.

Setting the Example

Do you rely on pills and tranquilizers to meet everyday problems? How many kinds of medicines do you store in the family medicine chest? How much liquor do you keep on hand?

Just what do these questions have to do with teen-agers and drugs?

Major studies show there is a direct association between illegal drug use by children and teen-agers and parents' attitudes toward the use of alcoholic beverages and prescription and "over-the-counter" drugs. When parents drink heavily and serve alcoholic beverages frequently, or often rely on pills and tranquilizers for everyday problems, their children are more likely to turn to drugs and become drug abusers. In other words, parents who do so are setting an example of drug use for their children.

Dr. Serge Lebovici, a psychiatrist and psychoanalyst, and a consultant for France's Parliamentary Commission on Drugs, found a direct correlation between parents' use of alcohol, tranquilizers, pills and other medicines within the home and illegal drug use by children.

Said Lebovici in an interview: "... We are hit with the fact that drug use often occurs in the family context where there already exists an atmosphere of intoxication. These tendencies toward intoxication are important, not only in the use of tobacco and alcohol, but especially in the massive consumption of medicines. . . . The parents, just like the children, try to escape anguish: the former by medicines, the latter by drugs" (*Le Figaro*, October 28, 1971).

Dr. Reginald G. Smart of the Addiction Research Foundation, Toronto, Canada, made the following significant findings concerning adolescent and parental drug use in two questionnaire surveys of 14,468 Ontario students:

For every legal or illegal drug investigated, if the parents were frequent users, then so were their

children. If parents were infrequent drug users or non-users, their children were likely to be non-drug users.

Children whose mothers used tranquilizers were more likely to use marijuana, opiates, stimulants, speed, tranquilizers, LSD and other hallucinogens, glue, and barbiturates.

The children of mothers who used tranquilizers daily were three times as likely to smoke marijuana or use LSD or glue, five times as likely to use stimulants, speed or other hallucinogens, six times as likely to use opiates, and seven times as likely to use tranquilizers and barbiturates. And, adds Dr. Smart, "It should be remembered that a similar picture could be drawn for mothers and fathers who were users of stimulants and barbiturates [sleeping pills]."

Other studies involving thousands of high school and junior high school students have shown similar connections between the parents' legal drug use, including alcohol use,

"What worries me are the wrinkles in my face and the infection in my veins. I'm very sad when I think what I've done with my life. I feel like dying. I've had all the chances and betrayed all the trust."

and their children's illicit drug use.

It is absolutely hypocritical for a parent to warn and threaten children against using drugs when the parent himself or herself is setting an example of drug use. The same is true of the parent who warns the son or daughter against the evils of smoking marijuana while exhaling a stream of smoke from a cigarette, pipe, or cigar. (All three methods of smoking lead to cancer and emphysema, as well as to a number of other diseases.)

In Dr. Blum's studies, which emphasize the importance of right pa-

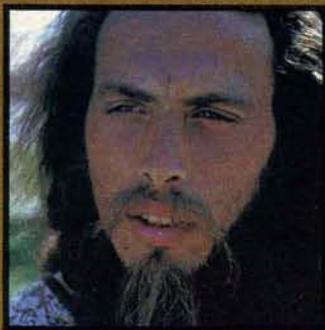




WILLIAM BAUM: "I think it depends very much on what children receive in their own family."



KRISTEN RAWLE: "I think a lack of concern, most of the time, from parents. They're not taking enough responsibility with the children."



RICHARD FAVORITO: "It would probably be the same thing that makes a kid experiment with something that's hot — he doesn't know."



SHERRY BALESTRA: "The thrill. They're curious."

rental example, one child said concerning his father, "I think he [father] presents an adequate example of what I want to be or the way I want to be. I don't respect him because he says 'don't do this' and hits me; I respect him because he's able to say 'don't do this' and show me that I don't have to. For example, he quit smoking and because of that I can say my father did it; he showed me the way, set an example."

Parental Guidance

Children not only need a right parental example, but also parental guidance.

"Parents have to be parents," said drug expert, Dr. Richard H. Blum, in an exclusive PLAIN TRUTH interview. "One of the sad things we saw were parents arguing that they wanted to be equal with their children, pals. That's a terrible application. Who's going to be responsible in that family? And if the parents are currying the favor of the ten-year-old, what may happen is that the ten-year-old may become boss. But the ten-year-old is going to be in a panic.

"I know a thirteen-year-old in that position," continued Dr. Blum, "and I might add that she has become very seriously involved with drugs, is very obese, and will probably be hospitalized very soon. Both parents were so frightened of taking power that they essentially surrendered to this thirteen-year-old girl. But she didn't want to be parent. No matter what she said, she didn't want to be."

Dr. Blum emphasizes that parents should examine some of the costs of modern permissiveness. His research and the research of many others indicate that more parental involvement and control in early decision making, and more direct parental guidance is imperative.

There is a direct correlation between parents who give in to their children's every whim and moment's desire, and potential drug in-

volvement. By contrast, children whose parents place importance on obedience, respect for parents, respect for authority, and performance of family duties (taking care of toys and belongings, picking up after oneself, making the bed and doing certain chores around the yard and house) are significantly less likely to turn to drugs.

Children need guidance. They need to know their limits, what their parents expect of them, what they can or cannot do. This gives them a sense of security and peace of mind. They have a framework they can depend on.

At the same time, household duties and responsibilities around the house and yard give children a chance to exercise responsibility and an opportunity to experience satisfaction from accomplishment. Such responsibilities also help develop a certain amount of discipline and character, giving children the ability to better cope with the many problems and frustrations all of us have to face from time to time.

Love

Every human being needs love, especially children. There is even evidence that love may be necessary for the maintenance of good health. We all want to know someone cares about us. For children, parental love is critical.

"All children in our study demonstrated how important their parents' love is to them. Some stated this explicitly; some showed it through resentment and misbehavior when they felt abandoned by their parents; and some merely implied it through the high price they were paying to maintain their parents' regard. . . . As far as the youngsters were concerned, what their parents had to teach them was far more important and effective than anything school teachers, officials, and law enforcement and health experts might tell them," writes Dr. Blum in *Horatio Alger's Children*.

A study conducted by Dr. Nech-

ama Tec, research director of Mid-fairfield Child Guidance Center, Norwalk, Connecticut, further points out how important proper love and concern by parents is in reducing the likelihood of their children turning to drugs. Dr. Tec conducted a survey among 1,700 youths, ages 15 to 18, who lived in an affluent suburban community and attended the local public high school. The survey dealt with those who smoked marijuana, but there is no reason to believe that the data obtained would not apply to other drugs as well. His survey findings were disclosed in the November 1970 *Journal of Marriage and the Family*.

A direct correlation exists between the amount of family recognition teen-agers are given and teen-age marijuana use or nonuse. Ap-

When children can openly talk to their families about problems they are facing, they are less likely to turn to marijuana. Those children who get their "high" from Mom, Dad, and their family have less need to seek a "high" by other means.

proximately 58% of the teen-agers whose parents were disappointed and displeased with them used marijuana — 26% moderately and 32% regularly. Of the children whose parents were proud and pleased with them, 23% used marijuana — 16% moderately and only 7% regularly.

It was found that parents who lack warmth and are overly demanding and cold or indifferent increase the likelihood of their children's usage of marijuana. The survey determined that 56% of the children with indifferent parents used marijuana. The percentage was 47% for those whose parents were demanding and cold. In comparison, 29% of the children whose parents showed them warmth used marijuana.

Demanding too much of children academically was also statistically correlated with marijuana use. Likewise, indifference to children's accomplishments in school was also correlated with marijuana use.

When children can openly talk to their families about troubles they are in or problems they are facing, they are less likely to turn to using marijuana.

And children who say they enjoy being with their families are less likely to turn to marijuana use. In the survey, 38% of those children who said they didn't enjoy being with their families regularly smoked marijuana. Only 4% of those who said they enjoyed being with their families were regular marijuana users.

An obvious conclusion from Dr. Tec's survey is that those children who got their "high" from Mom, Dad, and their family had less desire and need to seek a "high" by other means, namely drugs.

Family Centered Love

The family should be a child's center of love, warmth, caring, sharing, and open communication. It ought to be where he can get his "high."

Dr. Blum discovered that in superior families, those families whose children were less likely to become involved with drugs, "there was great joy and happiness within the family circle itself. Family members had fun with one another... there was much laughter. Each member knew good things would happen when they got together with the rest; they looked forward to being with each other. Attention was focused on others in optimistic anticipation. At the same time, this attentiveness to one another's

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wishes made them sensitive and ready to help others."

This did not mean that the type of family just described was permissive. On the contrary, as Dr. Blum explained in his book: "They told their children in no uncertain terms that they were not 'their children's friends; they were their parents.' These parents assumed leadership as a part of their parental responsibilities, and were in control."

As one father of a superior family explained: "One of the ways you can show love is to be actually a father and a mother to your children... we are their parents. Love is not being permissive... at all times. The strongest love you can have for your children is the love where you take time to be tough... [but] everything is tempered by love..."

In short, the family should be a center of concern for children, acknowledging them as persons with emotions, feelings, abilities, and individual personalities. It is not only where guidance and correction is given when needed — correction itself is a form of love as the superior father explained — but also a center for both giving and receiving love.

In many cases, building this type of family center may mean that parents will have to de-emphasize some of their own pursuits, turn off the TV sooner and more often, and give their children more of their time in quantity and in quality.

Religious Needs

Finally, and most important of all, is the area of religion. Though Dr. Blum confided in our interview that he himself was not all that religiously inclined, he had this to say about religion: "On the basis of our data, one of the most powerful predictors of whether children would use drugs in a risky way was the religiosity of the parents... it may very well be impossible, or next to impossible, to rear a child in these days with real assurance about his



future unless there is some religion. Perhaps the greater the involvement in that the better.”

Dr. Blum discovered a common underlying concept among low risk families, families whose children are less likely to turn to drugs. They have and teach belief in God. There is no question about it in their minds. It is to them a fact. God exists.

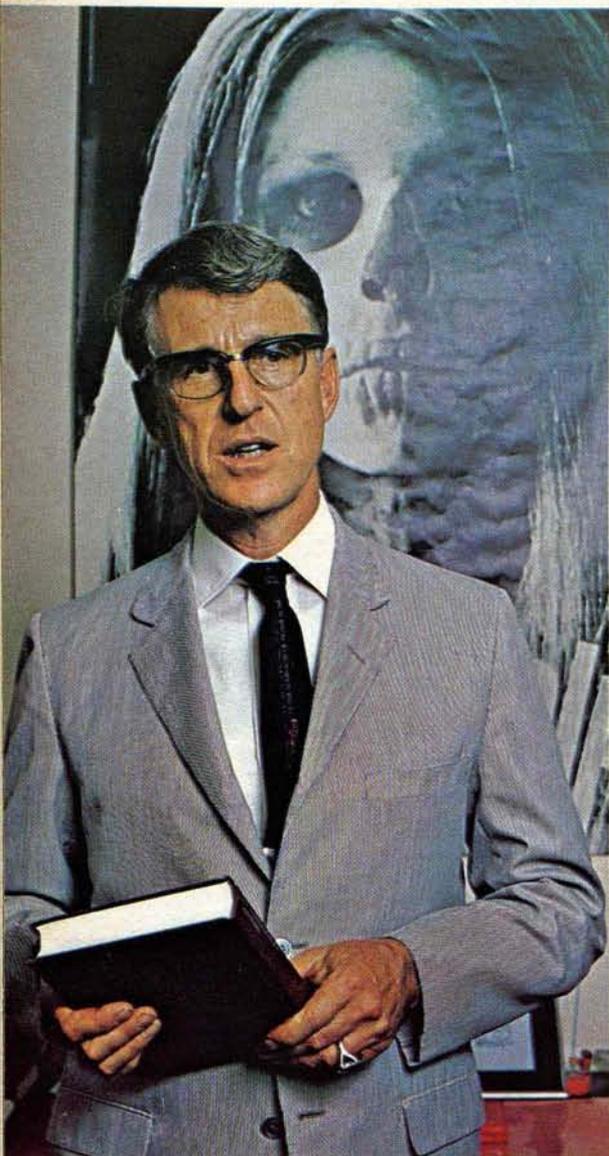
In our critical age, the recognition of the Creator God of the Bible is the only thing that makes sense. Teaching children that the Creator God exists is the only possible way to give them purpose and meaning in life.

Without knowledge and understanding that God exists, that he created this universe and earth for a purpose, that humankind exists for

a reason, and that he will step in and take control when necessary to save mankind from himself, life is futile; existence is reasonless.

We are not the product of some evolutionary accident. There is a purpose for life. There is meaning in existence. There is more to our being than just the proverbial three score and ten years of life.

DRUG ABUSE AND THE FAMILY: AN EXPERT'S VIEWS



The following is an exclusive interview with Richard H. Blum, Ph.D., director of the Joint Program in Drugs, Crime, and Community Studies at the Institute for Public Policy Analysis at Stanford University. Dr. Blum has served as a consultant to the National Institute of Mental Health Center for Studies of Narcotic and Drug Abuse, the Law Enforcement Assistance Administration of the United States Department of Justice, the National Commission on Violence, and the President's Crime Commission. He is the author of a number of books, the most recent being Horatio Alger's Children, a unique study of drugs and the family.

QUESTION — PLAIN TRUTH: How important a factor is the family in predicting whether or not a child turns to drugs?

ANSWER — BLUM: As is mentioned in *Horatio Alger's Children*, the data indicates that the family is very strong indeed in playing a determining role in the level that the children engage in drug use.

Q. How can parents best prevent their children from taking drugs?

BLUM: I would not put it that way. I think it unlikely that parents should address themselves to the prevention of taking drugs. After all, aspirin and prescribed antibiotics are drugs. Wine's a drug. Beer's a drug. I think that parents should try to tend to restrict children's drug use to that which the parents approve and which by objective standards can be stated to be reasonably safe. Now that means that there is no reason the parents, if they themselves approve, should object to wine or beer, or doctors' prescriptions or what have you, at legal age, of course.

With that limitation I should say the most important thing that is derived from our studies is that the parents have to be, first of all, honest with themselves about what their child-rearing goals really are. Do they really want to be liberal and permissive, which means that they encourage a child to experiment. You can't have a hidden clause which says, "but only experiment in the way that I expect you to."

The second thing is, if the parents

Included in God's purpose for humankind is the way of life God intends humans to follow. That way of life is outlined in the Ten Commandments. It doesn't include a drug-oriented life-style. Children should be taught this.

Armed Against Drugs

Fortified with the teaching that a great Creator God does indeed exist,

that that God has given mankind a purpose for life, and has ordained that man follow the Ten Commandments as a way of life, children will be better armed to fight against ever becoming involved in today's menacing, beckoning drug world.

Couple that kind of teaching with a right parental example, not only in the area of drug use, but also in all areas of living, plus plenty of

parental guidance and lots of love, and your children will be much less likely to grow up to write a distorted version of the 23rd Psalm like the girl who wrote "King Heroin." Nor will they write a diary like Eileen's. Their diary will be a happy one. Their 23rd Psalm will be the real one. □



come to the conclusion that they care about the child's drug ingestion — that is, they consider on either moral or social or health grounds that they don't want their child smoking grass or getting drunk — then they very clearly have to start about the age of two or three, teaching children very firmly. It isn't something a child is to make up his own mind about any more than he is to make up his own mind about touching a hot stove, drinking lye, or standing in front of a locomotive. At a very early age, certainly up to the age of ten or twelve, he has to be told, and absolutely.

If at some point he asks for a good reason, fine, give him the reason, but the age of decision does not occur at age five or six. It may occur at twelve or fourteen, but only after you're sure what the decision is going to be.

I think the third set of features are those which have to do with trying to create a family atmosphere, having all those things which we know are characteristic of solid families — love and humor and tolerance and strength and a kind of sense of joy.

Parents over the years have become increasingly permissive because they've been told this is a good thing to do. I think perhaps they should examine some of the costs of permissiveness. The data is such to suggest that more parental involvement and control in early decision making, and more direct guidance — I don't mean tyranny — is worthwhile.

Q. Is it true that a child would really like to have his parents give him guidance?

BLUM: I should ask us how would we feel if we were small and weak, set loose in a large forest filled with frightening animals and no way to find water or food and someone says, "I'm doing this for your sake because I want you to enjoy freedom"? Let's say that the person who said that to us is an experienced woodsman with a compass and knowledge of the territory, a big guy, armed, but he says, "We're equal." A child is in the same position. Sure, a child has to have guides. It is a frightening life otherwise.

Q. How much education about drugs should parents see that their children have, and how much should they know about drugs themselves?

BLUM: We're now doing studies on the evaluation of education in the schools. I am, myself, rather skeptical about information giving. If we look at the studies, a very important work by Piaget on the moral development of a child, we realize for the early years, decisions are not made on the basis of information with regard to abstract things — such as whether he's going to take drugs. That's part of the moral context of the family and involves social approval.

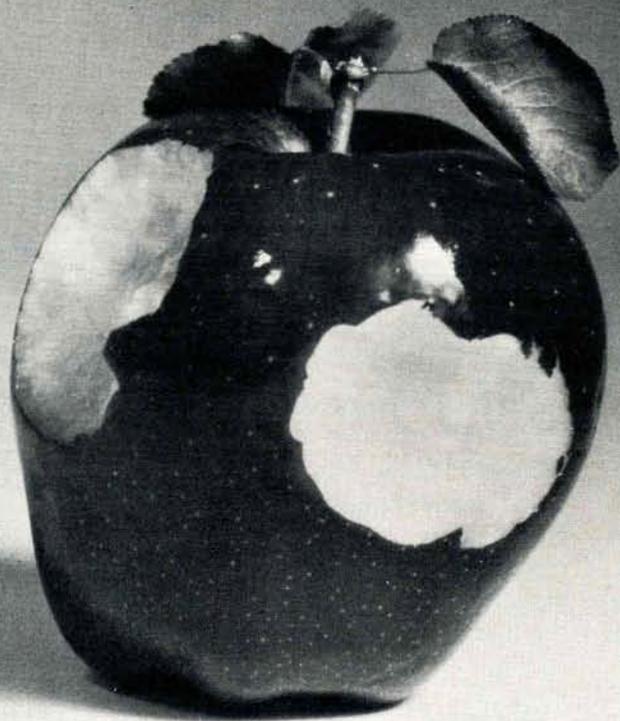
Consequently, I would guess that information given as such has a small role to play until, certainly, the mid-teen years. The parents' own information levels, I would hope, would be reasonably informed so that they would not be

anxious about things that they need not be anxious about and alternatively, so that they would be alert to things that they should be watching.

I would say, for instance, that parents should know that cigarettes cause cancer and that they should do everything in their power to keep their kids from smoking; and the child's smoking behavior is partly determined by the parent's smoking behavior. They should know that children reared in a home where alcohol is used in the home as part of meals and so forth, wine and beer especially, have a very low risk of alcoholism. So if there is any likelihood that the child will drink, which is true for about 95 percent of our children, it is probably not so bad to teach him how to drink moderately, in the context of family eating and pleasure.

Q. In other words, parental example is crucial.

BLUM: Parental example is a critical feature. Parental example also means controlling the peers, not allowing children to select friends who are disapproved. If they have exerted an example in their own family, if they have standards of behavior which the child takes over as his own, the child is unlikely to choose peers who are questionable. But that does not mean that the parents can avoid screening. They have to screen every important friend. They have to know what their kids are doing, and they have to put a lot of energy into it. So peer control is equally important. □



WHATEVER BECAME OF SIN?

You don't hear much about sin anymore. It seems to be one of those words irrelevant to modern society. Is sin passé?

by William F. Dankenbring

WHAT IS sin? I was talking about this subject with several people recently. One American artist thought back on his life and his experience in the armed forces and said, "Sin is one thing in Sunday school and something else in the service."

A fellow from England commented, "Sin is enjoying yourself." A few moments later, he added, "We used to say, 'Let's go have a sinful time,' and then we'd go dancing or boozing."

"Sin is whatever you believe is wrong," declared a widely traveled man in his forties.

A young, dark-haired photographer grinned and off-handedly suggested, "Sin is whatever you do that backfires in your face."

A friend and former Air Force member told me, "I always thought sin was something that was enjoyable." He mentioned that his uncle was a minister of a church where people couldn't smoke, drink, dance, go to movies, or wear lipstick. "In fact," he admitted, "my wife grew up in that atmosphere. When she was younger, her conscience would be smitten if she went to a movie or played cards."

I asked a sophomore college girl

"WAS THE FORBIDDEN FRUIT AN APPLE?" One would think so if artists and writers are to be believed. But, biblical revelation makes no mention of the kind of fruit the first human beings were "forbidden" to eat. The tree was, after all, a symbol — of the wrong kind of knowledge that leads to sorrow and death.

Plain Truth Art

her opinion. "I always thought it was disobeying your parents," she replied, "or doing something that you knew you shouldn't."

"This is so much fun, it's got to be sinful!" declared a young fellow summing up the modern view!

The Demise of Sin

The disappearance of the word "sin" from the vocabulary of modern youths is significant. As the moral climate of the world rapidly changed following the 1950's, and as the 1960's saw the introduction of situation ethics, the "new morality," and an increasingly pleasure-oriented society, the attitudes of people toward what was considered sin have altered accordingly.

Things which were once considered extremely sinful three generations ago are now commonly accepted. Today, living together without the benefit of matrimony is considered "all right" in the eyes of many. Masturbation, once condemned by moralist and medical expert alike, is no longer commonly regarded as a vice but as an experience, according to modern psychologists. A few generations ago, most of society considered sex as sinful, but today, times have changed. The world of the '70s is one in which the moral climate, philosophy, and general temper is much more tolerant, free, or libertine — depending on one's point of view.

Many substitute the word "crime" for sin. Thus, a whole range of human activities which used to fall

under the category of "sins" against God have been reduced to "crimes" against society or individuals. What once was labeled sin is now mere social disturbances or mental aberrations. Society as a whole has lost sight of the concept of sin. It went out with the stagecoach or windwagon.

What has caused the change in the prevailing attitude toward sin?

How Attitudes Change

A glimpse of the answer is revealed in a striking research project sponsored by the National Science Foundation conducted among California 6th graders by Dr. Leon Festinger of Stanford University.

Dr. Festinger conducted an experiment among children in 24 sixth-grade classes in 17 different schools. Children were offered prizes for good performance in a test, and, at the same time, were given opportunities to cheat. Changes in their attitudes were observed.

As the test progressed, it became clear that children who did not take advantage of cheating opportunities became more severe in their attitudes toward cheating, but those who did cheat became more lenient.

Dr. Festinger found that the easier it was to cheat, the more severe became the attitude of those who didn't cheat against those who did. The harder it was to cheat, the more lenient toward cheating became the attitude of those who did cheat.

The greater the reward offered, the more severe became the attitude

of the honest students toward cheating, and the more lenient became the attitude of the cheaters.

Dr. Festinger's study was one of the first to explore what happens when a person is faced with making a decision to comply with a standard of behavior. His results seem to lend support to the theory that the more cheating abounds, the more it is "accepted" and condoned by society.

Festinger's study helps explain the continual moral drift and changing standards of morality in the Western world and the lessening importance of "sin" in the minds of people today. This is why the more people engage in sexual experimentation, the more lenient they become toward it in others.

The process of de-emphasizing the importance of sin has been gradual. Slowly, resistance to sin has weakened and then crumbled. What was once thought abhorrent is now "not so bad." What was once unthinkable is now thinkable. What was once considered horrible is now acceptable. What was once looked upon as evil is now condoned.

For example, take the issue of homosexuality. Once it was roundly condemned, and society leveled strict penalties against it. But in recent years, homosexuality has won increasing acceptance in society. In some circles, it has become respectable.

The same could be said for premarital sex. During certain periods, it was frowned upon by society, though it has always had disapproval to a greater or lesser degree. In a modern society, there are many advocates of premarital sex. Psychiatrists and psychoanalysts often justify it, condone it, and ridicule those who believe it is wrong moral conduct.

Nudity and pornography, once intolerable, are now commonly seen in movies, magazines, and theaters.

But has the world gone *too far*? In overthrowing the puritanical taboos and strictures of Victorian prudery and shamefacedness, has the world

raced to the opposite cliff of total hedonism and unrestrained immorality?

Where do we draw the line? How can we know what is right and wrong human conduct?

What Is Considered Sin?

Income tax cheating is not generally looked upon as sin — but as getting even with the government. Grabbing an apple from a fruit stand when you're hungry is not always looked upon as a sin. Some believe that in times of extremity, all property is communal.

In the ghetto riots of a few years back, when young people "ripped off" TV sets, radios, and cameras, they didn't consider it "sinning." They thought they deserved to have those things, so in the process of rioting, they simply took what they considered as rightfully theirs.

Some look on sin more in the social sense. It is not an act of the individual which is committed against another person, but an act of one society against another. Thus the war in Vietnam, the bombing of Cambodia, poverty, and other social evils are sometimes regarded as the real sins of mankind.

In the Western world, the concept of sin has been watered down and adulterated. Now it goes by such euphemisms as "glandular disorder," "social maladjustment," "ignorance," "neurosis," "hereditary deficiency," "immaturity," or even "bad taste." Some theologians, avoiding the morality issue, simply call sin a "disease" of the mind or soul.

What Sin Is

Apparently, whatever sin is, it is difficult for theologian and layman alike to pinpoint and agree upon.

Let's look, for a moment, into that book which is supposed to be the foundation of the Christian religion. We call it the Holy Bible.

The Bible simply defines sin as the breaking of the law of God — the transgression of God's spiritual code of ethics. "Every one who com-

mits sin is guilty of lawlessness; *sin is lawlessness*" (I John 3:4). (All scriptures are from the RSV.)

Sin, according to the Bible, is disobedience to God and violation of his spiritual law.

But why does the Bible use the word "sin" to mean the breaking of the law of God?

The word "sin" is derived from the Old English *synn*. It is akin to the Old High German *sunta* and is related to the Latin *sons, sontis*, meaning "guilty."

The ancient Hebrews called it *chatah*, from the root *chata*, meaning to "miss the goal or the way," "go wrong." To the Hebrews, to sin meant to do wrong, commit a mistake, make an error, miss the mark or way.

What's So Bad About Sin?

At first, to the human mind, sin may seem enticing. It is seductive, like a prostitute who offers her body for a price to a man. It seems enjoyable. But "enjoyment" derived from sinning often turns into a nightmare — perhaps a broken home, alienated children, VD, or a lost job, not to mention the spiritual penalty.

Sin can be compared to heroin addiction. The first few shots may seem like pure heaven — blissful euphoria — but before long, the addict's life wastes away, and he is "hooked." The telltale witnesses to his miserable condition are the needle trackmarks up and down his emaciated arm and a desperate look in his glazed, staring eyes. Sin, in other words, causes one to miss the mark or purpose of life.

Sin, therefore, is not something to be ignored. "Do not be deceived," Paul told the Galatians, "God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life" (Galatians 6:7-8).

A person may *temporarily* be able to "enjoy" sin. Paul spoke of "the fleeting pleasures of sin" (Hebrews 11:25). But they don't last long, and

they exact a terrible penalty. Moses pointed out a timeless truth when he warned the people of his generation, "... be sure your sin will find you out" (Numbers 32:23).

Sin has a way of boomeranging on people. It comes back to haunt the sinner. It exacts a terrible toll, subconsciously, and oftentimes consciously.

What millions of people fail to see is that the law of God is inexorable, like the law of gravity, the law of inertia, the law of centrifugal force, or any other law of physics or chemistry. When a person breaks that law, and commits sin, it snaps back and exacts a penalty. It must not be violated imperiously. A person who breaks the spiritual law of God has no better chance of escaping the penalty than a person who defies the law of gravity and jumps off a high building.

The Enormity of Sin

Sin is all around, today. The word itself may not be heard very often, but sin is sin — recognized or not. "Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like," stated the apostle Paul. And he gave a stern warning to those who engage in such behavior: "... I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

The apostle James puts it this way: "If you really fulfil the royal law, according to the scripture, 'You shall love your neighbor as yourself,' you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors. ..." He continues: "For he

who said, 'Do not commit adultery,' said also, 'Do not kill.' If you do not commit adultery but do kill, you have become a transgressor of the law" (James 2:8-11).

And what is the way to peace, happiness, prosperity? That way is summed up in two great commandments. Jesus Christ expressed it in this manner: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets" (Matthew 22:37-40).

Sin involves our very heart and mind — our innermost thoughts. It involves our whole attitude, throughout the day, every day of our lives, toward God and toward our fellow man. □

IS SIN "IN"?

Does sin really matter any more? Everywhere you go in the Western world, among the hippie subculture, on the college campuses, to the city centers, you find that sin abounds as never before. In suburbia, wife swapping and infidelity are growing in popularity. In the business world, fraud, larceny, and various devious forms of cheating and swindling are seemingly the rule rather than the exception. Even in government, recent revelations about the Watergate coverup, bribery, income tax evasion, and similar charges have led to the demise of high level politicians.

Seemingly, sin is really in like Flynn. It has become a veritable way of life for millions. The cynic says, "It's a rough world. Don't trust anybody. It's a dog-eat-dog, let-the-devil-take-the-hindmost society. So forget about doing good to the other guy. Get in there and fight! Put yourself first! Do unto the other guy before he has a chance to do unto you."

Thus the whole fabric of society is filled with corruption, sin in high and low places. The underlying common denominator of our whole modern world is "sin."

But does it really matter any more? "So what?" a young couple may be thinking, as they make out in the back seat of an automobile at a drive-in movie. Hypocrisy is rampant; parents are guilty of sexual liaisons, or cheating on each other, or dishonest business practices. "Why be good?" many wonder. "Don't be naive. You'll only get hurt in the end."

Apparently the prophet Isaiah had our society in mind, or one just like it. He called us a world of intriguers, weaving a spider's web of deceit and deception — a nation of vipers, hatching venomous reptiles — a society of criminals, murderers, adulterers, burglars. "Their feet run fast to crime, they hurry to murder innocent men; their thoughts are thoughts of mischief, rapine and ruin are the track they follow; they

care not for what leads to bliss, their paths are void of justice ..." (Isaiah 59:7-8, Moffatt).

Read the whole chapter. Doesn't it sound like the prophet had a spyglass, peering right into our modern world? Yet, for all these abominations, he said, the judgment of God is coming on society. God will not be mocked; every wrongdoing will be revealed and every offense paid for. Each man will reap that which he has sown.

Sin, indeed, is "in" in our modern world. Society has lost sight of the fact that all sin, however, is a violation of spiritual law and exacts a penalty.

When a whole society treats sin lightly, then that society is mired in profound trouble. The writer of Proverbs put it plainly: "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34, RSV). How little society seems to have learned its lesson since those words were penned almost 3,000 years ago!

what you can do...

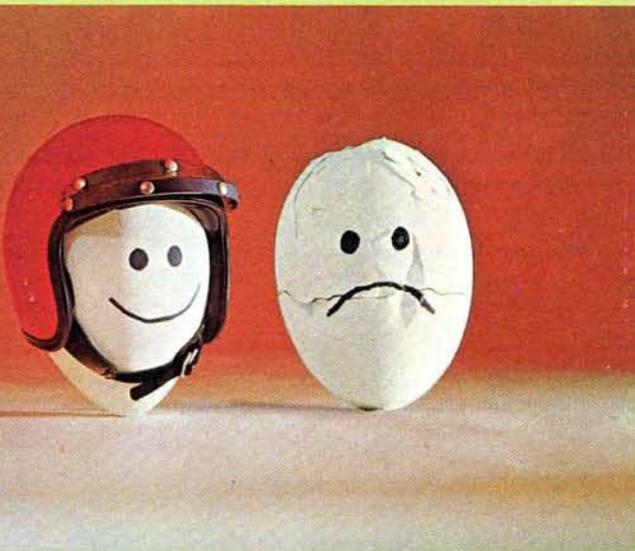
timely tips and helpful suggestions for you and your family

• Why A Helmet?

One study reveals that in areas where wearing motorcycle helmets is not required by law, only 28 percent of all motorcyclists voluntarily wear them. This is a tragic mistake on their part.

On a vehicle-mile basis, the chances that a motorcyclist will be killed are 20 times higher than for a car driver. Couple this with the fact that 70 percent of all motorcycle fatalities are caused by head injuries. Wearing a motorcycle helmet when cycling makes good sense. Need more convincing?

According to a recent study of more than 7,000 accident reports, at speeds under 35 m.p.h., unhelmeted cyclists are seven times more likely to die from head injuries than helmeted riders when in an accident. At speeds over 35 m.p.h., unhelmeted riders are three times as likely to die from head injuries as helmeted riders.



Mike Hendrickson — Plain Truth

• ASBESTOS: A Little Known But Deadly Health Hazard

Asbestos was once called the "miraculous mineral." This amazing fibrous material is almost indestructible. It is resistant to excessive heat, the action of acids,

alkalines, and other chemicals and is almost immune to corrosion and decay under most every condition of temperature and moisture. It's no wonder that asbestos is a billion-dollar industry. There are some 3,000 uses for asbestos — from shingles on one's house, clothes on one's back, to brake linings on one's car.

However, all is not glamor and glow. Asbestos is now linked as a direct cause of numerous cases of lung cancer and lung disease! Workers in the asbestos industry, construction workers, shipbuilders, and those who commonly use asbestos in other trades are especially vulnerable to asbestos-caused lung cancer and lung disease.

For instance, at one asbestos factory on the east coast of the United States, four workers in ten die of asbestos-related cancer and disease. They regularly breathe asbestos dust. The tiny, indestructible asbestos fibers lodge in their lungs, causing one of several diseases: lung cancer, mesothelioma (cancer of the lining of the chest and abdomen, usually fatal within a year), and asbestosis (an infirming disease, scarring the lungs and hampering the passage of oxygen into the blood).

Research by Dr. Irving J. Selikoff of the Mt. Sinai School of Medicine in New York further links asbestos with cancers of the esophagus, stomach, colon, and rectum.

These asbestos-related diseases are not limited to asbestos workers or workers in other trades which make use of asbestos products. Residents living near shipyards and construction sites where the mineral is often in use are also known to suffer lung disease and cancer directly associated with asbestos. A possible hazard even exists among common household objects in the home.

Fiberglass curtains contain asbestos, and often begin flaking with continued use. Mitts used to take hot trays and pots out of the oven contain asbestos. With continued washing, bits of asbestos may begin flaking off the mitts in the kitchen.

Avoid becoming a victim of asbestos-related diseases. If you work in the asbestos industry or around asbestos in your particular trade, use masks and other provided protective devices. As a passerby, avoid lingering around construction sites when asbestos is being applied. Replace any household asbestos item when it begins to flake. Don't buy asbestos coats or clothing.

— Patrick A. Parnell

Personal from



(Continued from page 1)

guest at the residence of Dr. Nagendra Singh, one of the world's leading exponents for world peace through international law. He had been Executive Secretary to the President of India, V. V. Giri, and recently appointed Judge on the World Court at The Hague.

Among other guests was his Excellency Ato Getachew Mekasha, the Ambassador from Ethiopia, and wife. Also the Ambassador from Afghanistan and wife, and the elder son of President Giri. Accompanying me were my daughter, Mrs. Beverly Gott, Mr. and Mrs. Stanley Rader (he is our General Counsel), and Professor Osamu Gotoh, Chairman of our Ambassador College Asian Studies Department.

During the course of the luncheon both Ambassadors extended invitations to visit their respective countries and their kings. Tentative arrangements were made for the Ethiopian visit in May. I was unable to meet that schedule, but did manage to make it in June.

I had flown again to our campus in England to officiate at graduation, and then on to Jerusalem. Eighty-five of our students — from all three campuses — flew on the same day to Jerusalem to spend two months working in our archaeological project there. As most of our readers know, Ambassador College is in joint participation with Hebrew University and the Israel Archaeological Society in the very large project adjacent to the Temple Mount in Jerusalem (see *Time*, September 3, 1973).

Meanwhile a second invitation had come by telex to visit the Emperor in Addis Ababa.

At a luncheon in Jerusalem, attended by several high-ranking university and government officials, it was mentioned that Emperor Se-

lassie had spent over two years in Palestine during his exile, and our Israeli friends at the luncheon knew him well.

It so happened that in our archaeological project, a very ancient seal, used by kings of Judah more than 2500 years ago, had been discovered. A lion was engraved on the seal, representing "The Lion of the Tribe of Judah." This title is applied to Christ in the Bible, but Emperor Selassie claims to be the direct descendant of King Solomon and the Queen of Sheba, and is often called "The Lion of the Tribe of Judah."

Our Israeli friends thought it would be nice to make a blown-up photograph of the seal, frame it, and let me present it to the Emperor, which was done. Also our friends at the luncheon told me that the Emperor understands and speaks English very well, although, as all heads of state do, he would speak through an interpreter at our meeting.

While in Jerusalem I was received for a personal visit by Israel's new President Katzir.

We had a really spectacular flight from Tel Aviv directly to Addis Ababa (capital city of Ethiopia), over the straits of Tiran, the Gulf of Aqaba, and the Red Sea, with Saudi Arabia on our left, and Egypt on our right.

Ethiopia is a mountainous country, in east-central Africa, south of Egypt, and north of Kenya. It covers an area about the size of Texas, Oklahoma and New Mexico combined. Much of its area is a high central plateau, ranging from 6,000 to 9,000 feet elevation. Addis Ababa is over 8,000 feet, and I did have some little difficulty breathing, especially early mornings, because of the thin air at that altitude.

We arrived Sunday, June 17, about 1:30 p.m. at Addis Ababa airport. Our party was met at our plane by the Ambassador to India and his wife, who had flown from New Delhi to welcome us, as well as the President of the Haile Selassie University and others.

His Imperial Majesty the Emperor had sent to the airport one of his Mercedes limousines and driver, which was put at my personal service for the duration of our stay. Other cars were waiting for the others of our party. Accompanying me on this trip were Mr. and Mrs. Rader, Professor Gotoh, and Mr. and Mrs. Charles F. Hunting. Mr. Hunting is one of our Vice Presidents, in charge of financial affairs for Britain, Europe and the Middle East. Due to fatigue from so much travel, my daughter had not come on this trip.

The capital city of Addis Ababa was an eye-opener for me. In the main it is a very modern city — a generous sprinkling of new, modern high-rise buildings, and a goodly number of imposing and impressive public buildings. These included the headquarters building of the Organization for African Unity (OAU). This is an organization of African nations, brought about primarily through the initiative and leadership of Emperor Haile Selassie.

Other impressive buildings were government buildings, hotels, the University, hospitals. Addis Ababa is a city of over 800,000 population, approaching a million.

We were driven to the comparatively new Addis Ababa Hilton Hotel, one of the better Hiltons, and I was given the Presidential suite.

That evening our party was hosted at an informal dinner by His Excellency the Ambassador to India, and the Minister of Information, at the home of the latter.

On Monday morning, due to shortness of breath I remained in the hotel, but Mr. Rader and Prof. Gotoh met at the university in a preliminary meeting with the University's President and Vice President, making arrangements for my visit to the university on Wednesday.

Monday evening the Minister of Education and Chairman of the University Board of Governors, His Excellency Ato Seifu Mahteme Selassie, hosted a reception for us. Of

course the President of the University was there, as well as most Vice Presidents.

But now came the highlight — the meeting with the Emperor. Our entire party had been invited to come along with me, including Mr. Hunting and the ladies. This had been unexpected. It was the first time any of the ladies accompanying me — or any except Mr. Rader and Professor Gotoh, had gone with me on a personal meeting with a head of state, it was quite an experience for them.

The meeting had been set for 4:30 Tuesday afternoon. At that time we arrived at the Jubilee Palace of the Emperor. There were, of course, at the gates, and at the entrance of the palace the usual battery of armed and colorfully uniformed guards. We were met at the entrance by aides in military attire, with the President of the University and the Minister of Education.

We were escorted up a long grand stairway with heavy red carpet. One of the aides, taking my arm, cautioned me to “take it easy,” because of the high altitude and length of the stairs.

Arriving on the upper level, we turned into an ornate and very long room. There was a wide strip of red carpet down the center, the length of the room, and at the far end, seated behind a table with flowers, was the lone figure of His Imperial Majesty, the world-famous Emperor Haile Selassie. I led the way down the length of the room, and was warmly greeted, as was the entire party on being introduced one at a time.

I then presented the Emperor with a gift of Steuben crystal, and also with the framed picture of the 2500-year-old seal, with the engraving of the lion, “The Lion of the Tribe of Judah.” This seemed to please him very much, as I explained about our archaeological project, and our mutual Israeli friends.

The university President acted as interpreter. I then began to mention some of the things the Emperor and I have in common. We are virtually

the same age — he is just eight days older than I. But I mentioned that his hearing seemed better than mine. We both enjoyed long marriages, and both are now widowers. The Empress died in 1962, my wife in 1967, after almost 50 years of marriage.

Then I mentioned that I have the genealogy of my ancestry, and that I too, am a direct descendant of King Solomon of ancient Israel.

“Well *WHY NOT?*” blurted out

Did not this man, who claims to be a direct descendant of King Solomon and the Queen of Sheba, prophesy that if the League of Nations did not stop Mussolini's Fascist armies before they invaded Ethiopia that all Western Europe would be invaded?

the Emperor spontaneously, without waiting for the interpreter to tell him what I had said.

At that responsive quip we all burst out in laughter. From that point the interpreter had very little to do.

Early in our talk, His Majesty mentioned that he was well aware, as were the others in the Ethiopian government, that I was the spiritual leader of a large worldwide following. During the first fifteen or twenty minutes of our meeting, he tended to answer whatever I said with a philosophical observation, apparently inspired by Solomon's Proverbs, which I rather deduced he has studied continuously and religiously.

The general sum and substance of our conversation revolved around the basic fundamental principles of world conditions, evils and problems, and how in our work we are putting solutions and true values to actual practice, setting a living example of *THE WAY* to peace and happiness, both in our college campuses, and in the Church through-

out the world. He took keen interest in my explanation of the two divergent philosophies or *ways-of-life*, which I call the way of “*GET*” practiced in this world, and the way of “*GIVE*” which leads to peace, happiness and success.

“Philosophy, and moral philosophy,” he commented, “is commendable, but it is far more commendable to put into actual practice the principles upon which the philosophy is based.” He said he recognized fully our achievements of both our institutions putting into practice *THE WAY* that we preach worldwide.

While we were talking, servants brought tea and little cakes. The Emperor began breaking off little pieces of cake or cookie, which his pet dog, a tiny chihuahua presented to him by Mao Tse-Tung, picked up promptly.

The Emperor gave no indication or move toward terminating our visit, but after some forty-five minutes, I felt it proper to do so, and rose to my feet, expressing what an honor and delight the meeting had been. Then Haile Selassie presented me with an already autographed full color photograph of himself, with a sterling silver frame, bearing his Imperial insignia centered over the top of the frame. Also, he gave me another duplicate photograph, (not autographed) for publication.

Then I received a real surprise. Out of a beautiful leather case, handed him by an aide, the Emperor took an extremely beautiful gold bracelet which he presented to me as his personal gift to my daughter, whom he had expected to be with me. In the center of the bracelet was a solid gold coin (24 karat), made 43 years ago in celebration of his coronation. The coin had the Emperor's face engraved on it. The rest of the bracelet, except for the clasp at the underside, was 22 karat gold, with beautiful garlands engraved with exquisite craftsmanship. Jewelers have since evaluated it as the finest gold bracelet they had ever seen.



EMPEROR HAILE SELASSIE of Ethiopia extends a warm thanks to Herbert W. Armstrong for gift presented during recent meeting at palace in Addis Ababa.

Naturally, I thanked His Majesty very sincerely, and on returning to the hotel, I rushed immediately to my suite and put in a telephone call to my daughter in California. On describing it to her, she said she would send His Majesty a telegram of thanks immediately. It is naturally quite a conversation piece, and so far as value is concerned, priceless. The very exquisite work was all done in Ethiopia, where they mine gold in limited quantities, and produce some of the world's finest jewelry.

That evening, I hosted a reception and dinner in a private room off the lobby of our hotel in honor of the Minister of Education, the President of the University, the Dean of Faculties, the Head of the Institute of

Ethiopian Studies, the Vice President for Academic Affairs, the Vice President for Planning, and other distinguished guests, and their wives.

On Wednesday, June 20, I paid a morning visit for two or three hours to the University. There my host and guide was the President of the University. We also paid a most interesting visit to the embryonic museum of natural science. Later this proved to be of special significance at a subsequent meeting with Prince Bernhardt of The Netherlands, husband of the Queen. He has a very active interest in the conservation and preservation of wild life throughout the world.

That same day, June 20th, I was guest of honor at a very important

luncheon hosted by His Excellency the Ambassador to India. He had invited other Ambassadors. In attendance were the Ambassadors from 19 different nations, and their wives. Included, and seated on my left, was the very impressive-appearing Ambassador from the Peoples' Republic of China, who, during the luncheon, extended an invitation to me, Messrs. Rader and Gotoh, and the Ethiopian Ambassador to India, to visit China for a meeting with Premier Chou En-lai, and possibly even Mao Tse-tung. Also present were the Charge d'Affaires and acting Ambassador from West Germany, and the Ambassadors from Argentina, Ghana, Indonesia, Iran, Kenya, Mexico, Nigeria, Spain, Thailand, Colombia, Tanzania, and the Charge d'Affaires from the United Kingdom and from Yugoslavia. The Ambassador from China, His Excellency Yu Pei Wen, has held some very important posts for his government, including that of Chief of Protocol in Peking.

There were several tables. At my table were, besides the Chinese Ambassador, Mr. and Mrs. Rader, the Ethiopian Ambassador to India, and the wife of the Ambassador from Nigeria.

I was called upon to make a brief address before this distinguished gathering. The entire room was buzzing with laughter and conversation — all in an exceedingly happy mood. After making a toast to His Imperial Majesty, the Emperor of Ethiopia, I stated that we were gathered in a World PEACE-Conference, proving that so many people from so many nations could gather together in jolly and happy friendship. I spoke briefly, some seven or eight minutes, on THE WAY TO WORLD PEACE — the way of God's Law, briefly proclaiming the coming World of peace — the WORLD TOMORROW — the Kingdom of God.

The following day, Thursday, was the day of our departure, and we were planning to be at the airport in the early afternoon. But that morning we were the very special guests of His Imperial Majesty at the grad-

uation ceremonies of the University held in The Grand Palace (not the Palace which is the Emperor's residence and from which he rules the government). We were seated on the large front platform, immediately to the left of the dais on which was the ornate gold throne where the Emperor was to sit, personally handing the diplomas to each graduate.

A large band was playing at the rear. Finally the graduates marched in, completely filling the large audi-

torium. There were close to 3,000 graduates.

It was a very colorful ceremony. But, with so many graduates, the Emperor handing each individually his diploma, it was a very long ceremony. On the front platform, but to our left and farther from the throne was the entire Board of Regents, and on the other side Faculty and other dignitaries. Members of the royal family were seated immediately in front of us. As the spectacu-

lar ceremony dragged on, an official whispered to us that it would be quite all right if we wished to leave, as the ceremony would carry on for more than another hour.

We were driven directly from the palace to the airport, where our crew had our plane ready for boarding. And there, to personally bid us good-bye were the Ambassador to India and his wife.

It was, we felt, a most profitable, as well as enjoyable four days. □

What Our Readers Say

Congratulations on New Look

Permit me to congratulate you on the current issue. I have not read, in any of the news magazines or prestigious publications that feature international reporting and analysis, anything that compares with the depth, insight, and completeness of the steadily eroding American relations with present-day Europe. In addition, may I also extend my congratulations to your art director for the layout, illustration, and artistic merit of this issue.

Irving C.
Rego Park, New York

Pollution and Mental Health

I would appreciate hearing from anyone regarding the effects of pollution on emotions and mental health, i.e., letters, case reports, reprints, books, etc. Please send the information to:

Claude A. Frazier, M.D.,
4-C Doctor's Park,
Asheville, N.C. 28801

General Comments

May I take this opportunity to thank you for the opportunity to read *The PLAIN TRUTH*. I will not pretend that all your articles are thunderbolts of truth, but some of them are interesting. I find many things difficult to believe, but again I may be looking through my pride — by that I mean, what you say sometimes contravenes what I had been taught previously, or is the antipode of previously held thoughts or ideas.

Gavin P.,
Gatooma, Rhodesia

I have just finished reading a recent issue of *The PLAIN TRUTH*. . . . Most assuredly the truth is not plain today, but *your* magazine does give it. Thank you for good, thought clearing and refreshing writings.

H. Tulip-Robson,
Pinetown, Republic of South Africa

Personal from the Editor

I was particularly interested in your June 1973 article on "Discussing National and World Problems with Heads of State" and the pictures on pages 38 and 39. As you can see from the enclosed copies of letters, I was a close friend of Prince and Princess Mikasa. They are very wonderful people. This friendship was developed when I was on the staff of the Commanding General of the First Cavalry Brigade at the beginning of the "occupation" of Japan after World War II. Prince Mikasa's home was in our sector south of Yokohama.

Should you have any correspondence or personal contact again with the Prince, please extend my warmest regards to him and the Princess.

Berdell L. Freeman,
LTC U. S. Army Reserve,
Rockledge, Florida

I really enjoy the magazine. When Mr. Armstrong says "Personal From," I feel that he talks to me only.

Ina P.,
Brooklyn, New York

Just a note to tell you of my appreciation for *The PLAIN TRUTH* magazine. The Personal from Mr. Armstrong is of such interest I always read it first. The current round-the-world trip is of special interest. I feel informed about places and people that were formerly just names. And never missing is emphasis on the spiritual.

Mrs. Frank A.,
Chester, Pennsylvania

Sex

I am a teen-ager myself, and when I was looking at your topics in the June issue, I ran across your article on sex. While reading the article, I was interested in what the moral code is that is necessary and why, so would you please send me the free copy of your book, *The Missing Dimension in Sex*. I would appreciate it greatly, because I would like to acquire more information on the subject.

Kathy K.,
Peterson, Iowa

I've just finished reading your article on sex. I enjoyed it and have always wondered exactly how I'll be able to deal with my child's questions. My parents and I communicated well, but never about sex. Would you please send me a copy of your book,

The Missing Dimension in Sex. I'm very interested in preparing for this point in life before it arrives.

Mrs. Jan H.,
Austin, Texas

Would you please send me a free copy of your book, *The Missing Dimension in Sex*. I would also like to tell you how I have enjoyed your magazines. Some of the articles were controversial. Your article, "When Teen-agers Need to Know About Sex," I found this very well done. The articles on alcoholism with adolescents again was very well done. Your article on homosexuality, in my opinion, places too much emphasis on sin. I feel the article should have had more pros and cons.

John M.,
New Bedford, Massachusetts

Urban Ills Can Be Cured

The article in the June *PLAIN TRUTH* about the "Urban Ills" is great, as are all your articles! May I also receive the article "An Exciting Preview of Tomorrow's Cities"?

Virginia W.,
Winston-Salem, North Carolina

What You Can Do

I do wish to tell you exactly how much I enjoy *The PLAIN TRUTH* magazine. With three small children, about the only time I get to read it is when the children are sleeping. . . . "What You Can Do" I have found very helpful. Your June issue was especially welcome. I have a problem of rats and was going to put some "De-Con" around to get rid of them, but thanks to your article, I can get rid of the rats without using poison.

Susan L.,
Lewisberry, Pennsylvania

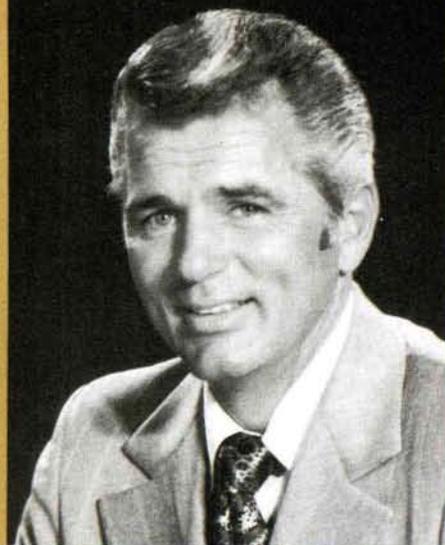
The Ten Commandments

I enjoyed all of your literature very much. I thought the article about the Ten Commandments was very good. I have been a church member for about 18 years and have always taken Sunday for granted for the Lord's day, but after reading the article about the Ten Commandments, I have changed my way of thinking. I have been getting your literature for about half a year, and it has changed a lot of my thinking.

Floyd B.,
Molalla, Oregon

Garner Ted Armstrong

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WRVA — Richmond, Va. — 1140 kc., 10 p.m. daily.

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West Coast

KIRO — Seattle — 710 kc., 10:30 p.m. Mon.-Fri., 5 a.m. Mon.-Sat.
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