

PLAIN TRUTH

a magazine of understanding



THE AMBASSADOR AUDITORIUM

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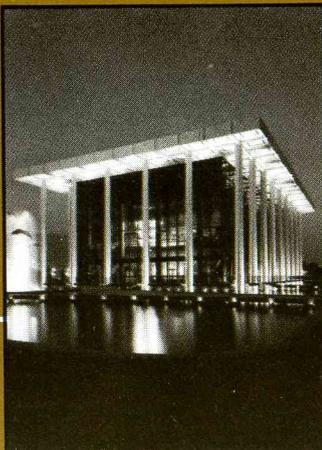
August 1974

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ABOUT OUR COVER

The Ambassador Auditorium, photographed at dusk, exemplifies a degree of craftsmanship many believe has disappeared in this century. The classic simplicity of the Ambassador Auditorium is typified by the sleek and graceful 72-foot quartz aggregate pillars.

Warren Watson — Plain Truth

How your subscription has been paid

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THE FIRST of a series of personal public appearances in world capitals took place in Manila, the Philippines, May 17, 18, and 19. I think these public appearances are something unique — different from anything before.

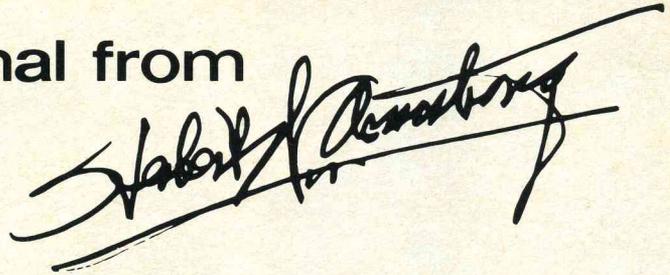
During the past four years, I have had personal meetings with many heads of state — kings, emperors, presidents, prime ministers, and many other officials high in government all over the world. I have talked with them as an ambassador without portfolio for WORLD PEACE. We discuss domestic and world problems and changing conditions. They all face more and deeper problems than they can solve. All are interested in WORLD PEACE.

I have found that there is a certain advantage in being an unofficial ambassador for peace and being one who is constantly discussing these problems and conditions with many other executive leaders of government. In meetings of one government leader with other heads of government, a great deal may be at stake. They cannot be as free to relax. In meetings with me they feel more free, and they are often interested in hearing of the problems, opinions, and views of other leaders. Occasionally, one executive chief may ask me to carry a personal message to another.

But most important is the fact that, after pioneering in conducting surveys of social and economic conditions, I learned THE ANSWER to the world's frightening problems and conditions. I call it the "missing dimension" in knowledge. This is the basic, most vital of all knowledge, *undiscovered by science, untaught by education, unrevealed by religion, unused by government.* It is not in competition with, but outside the realm of science, religion, or education.

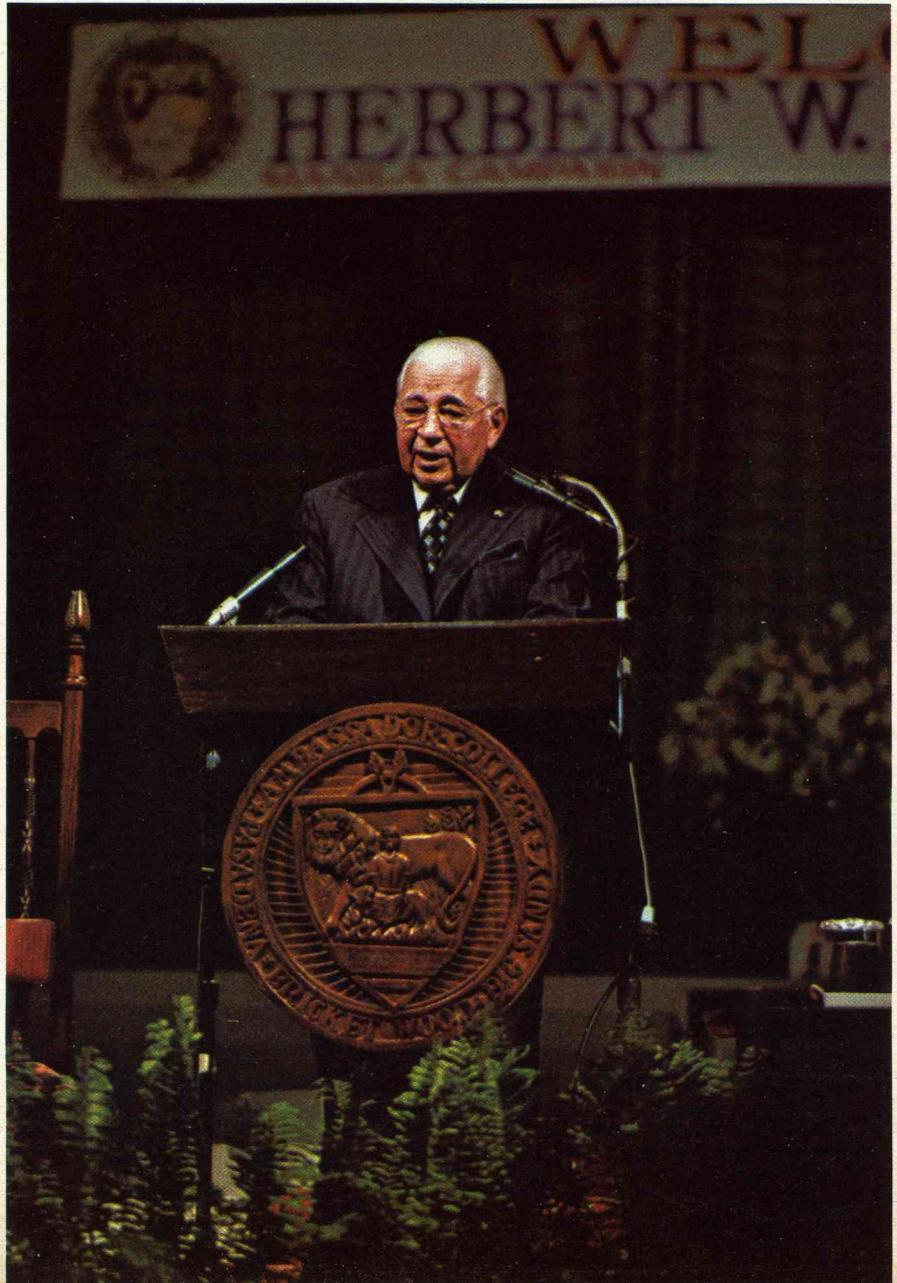
The pity is, this missing dimension has been available all along. It reveals the CAUSE of all our troubles, individual, national, and of society as a whole. Also it reveals the WAY that will cause peace, universal hap-

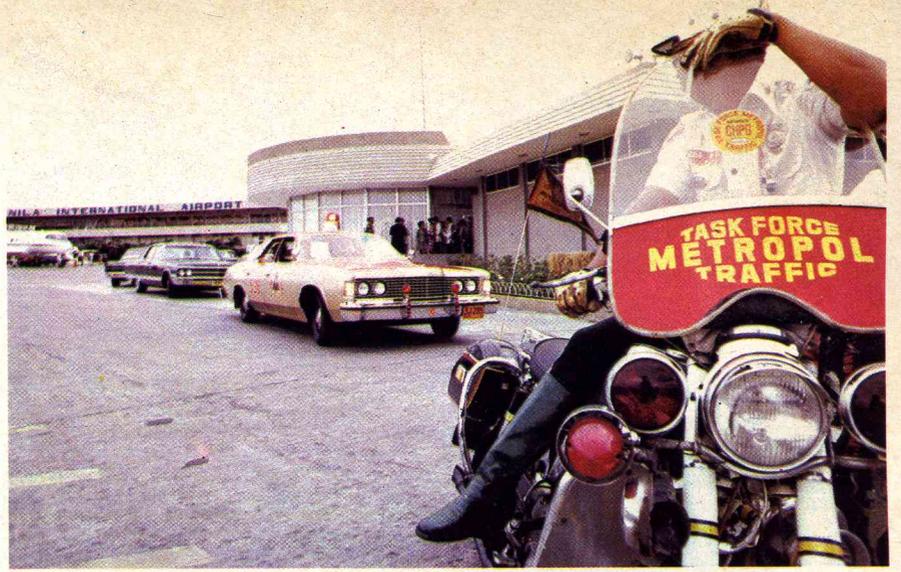
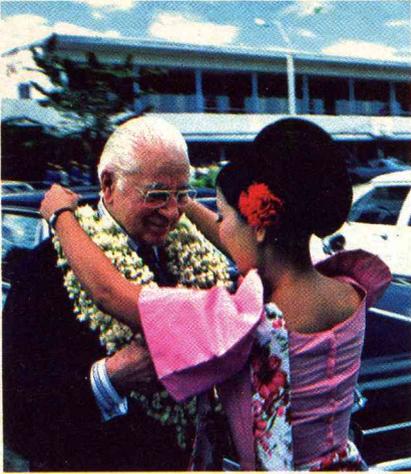
Personal from



THE FIRST OF PERSONAL PUBLIC APPEARANCES IN WORLD CAPITALS—MANILA

Photos in this article by Gary George and Mike Hendrickson — Plain Truth





MANILA – *Continued*

piness, and abundant well-being.

I do not mean, of course, that I am able to give any head of state the panacea for all his problems and the ills of his people as a society, which he may apply by some magic and suddenly see all his problems vanish, and hocus-pocus, utopia appears.

But everything is a matter of cause and effect, and the CAUSE of our evils is revealed and made clear, and also, what will CAUSE world PEACE. And it is going to come – in

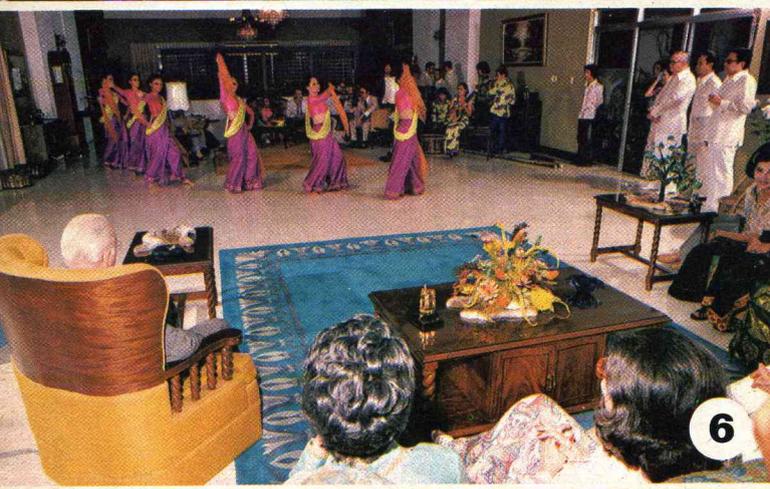
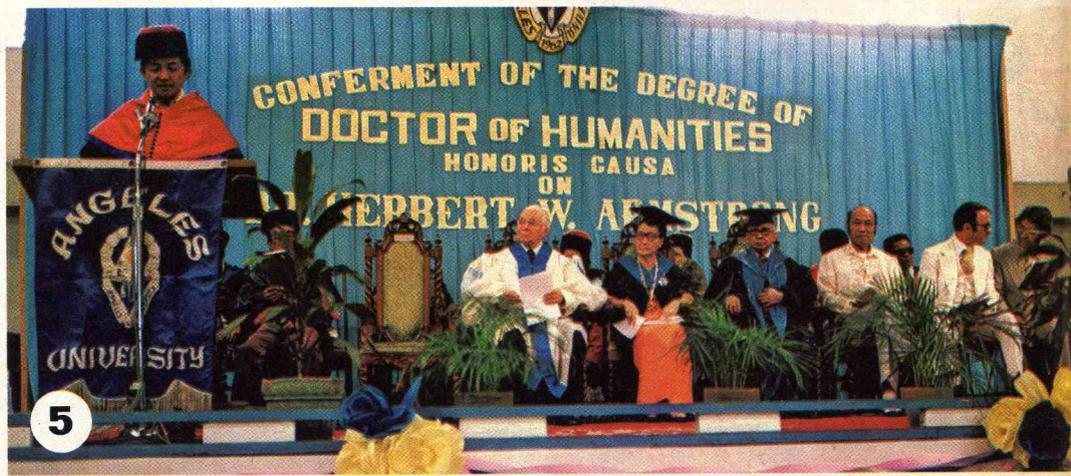
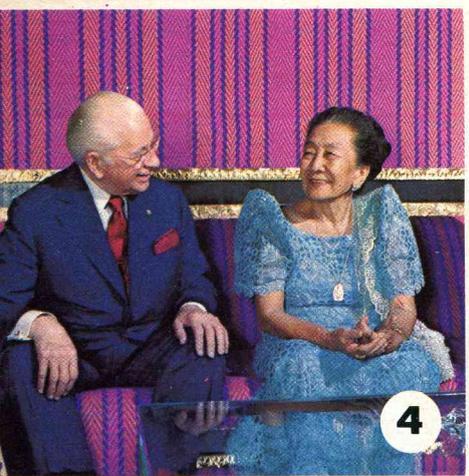
our time – but, of course, no one king or president or prime minister is going to bring it about. Nor, for that matter, are all world leaders going to be able to get together and by their combined efforts usher in peace and abundance for all.

It is like what Emperor Haile Selassie of Ethiopia said to me: “In the meantime, each of us ought to continue doing all we can toward that end.”

But the revelation of the CAUSE of the world’s evils is made clear in that book of all books – rejected by

TRADITIONAL GREETING awaits Herbert W. Armstrong at Manila airport. A government highway patrol car, with a flashing red light, provided official escort throughout his eight-day stay. Below, Herbert Armstrong addresses Manila audience in 24,000-seat Araneta Coliseum on the cause of the evils confronting today’s society — and also what will cause world peace and usher in abundance for all. Address was an advance announcement of the coming kingdom of God.







HIGHLIGHTS of Manila Public Appearance and conferring of honorary degree:

1. President Ferdinand Marcos greets Herbert Armstrong and presents autographed copies of two of his recently published books.
2. Ramon D. Bagatsing, mayor of Manila, presents key to the city.
3. Key to the city of Manila.
4. Mrs. Josefa E. Marcos, mother of the president of the Republic of the Philippines, converses with Herbert Armstrong.
5. Conferring of honorary Doctor of Humanities by Angeles University.
6. At suburban residence of Philippine's former Vice-President Lopez, Herbert Armstrong and staff were honored with entertainment by a troupe of Filipino performers.
7. Herbert Armstrong, flanked by Stanley Rader, General Counsel of Ambassador College, addresses a press conference luncheon at the Manila Hilton.
8. Manila's channel 13 presented television interview by top personality telecaster.
9. Signing autographs after speaking at the Kiwanis Club luncheon at Hyatt Regency Hotel in Manila.

science, untaught by education, overlooked by religion. Yet it has been available to all and is the only explanation for the world *as it is*.

Of course, such things as human nature and humanity's ways of life are involved, and those things cannot be changed overnight by any chief of state.

Actually, this all devolves to the message the eternal creator God sent to humanity by Jesus Christ. But humanity rejected it then, as well as the messenger who brought it, and they crucified him. His apostles went abroad over the world with his message, but they, too, were martyred. And that gospel has not been proclaimed to the world since the first century — until now. And, as those who heard it then were ASTONISHED, so are people today.

All I can do is explain it — tell it! And it seems to make a lot of sense to many high in government and in education. And they want MORE of their people to hear it. And so, in nation after nation, just as in the Philippines, by invitation and approval of government, these public appearances are developing.

This world is in deep trouble. More and more, governments are being overthrown.

I am writing from Bangkok, May 22. Three weeks after I spoke at a banquet here, early last September, a student riot overthrew the government. Prime Minister Thanom Kitikachorn had to leave the country. Professor Sanya Dharmasakti, who had attended the dinner in my honor in September 1973, was named by King Bhumibol as the new prime minister.

Yesterday, because of pressure against the cabinet, the entire cabinet and the prime minister resigned. I had an appointment to meet the prime minister this morning. His resignation yesterday afternoon cancelled that. Then early this morning we were informed that King Bhumibol, who is away from the capital some 400 miles, had asked Professor Sanya to stay on, and the meeting was on again for 11

a.m. It was the most crucial day of the prime minister's life, yet he took a half hour of it to see me.

Our Ambassador College camera and television crew — or at least six of them — are here, and pictures of this half-hour meeting accompany this Personal in the *Plain Truth*.

My first meeting with President Ferdinand Marcos of the Philippines, in September 1970, has led to meetings with cabinet members, congressmen, and other officials. There have been, on successive visits, dinners of small groups and larger groups, at most of which I spoke. Finally, the request came from two cabinet members for a large-scale personal public appearance. Plans finally matured for a three-night campaign, Friday, Saturday, and Sunday nights at the Araneta Coliseum.

With Mr. and Mrs. Stanley R. Rader (Ambassador College General Counsel), my daughter Mrs. Beverly Gott, Mr. Osamu Gotoh, chairman of the Department of Asian Studies at Ambassador College, and three secretaries, we arrived a week prior to the public meetings.

A very tight schedule had been arranged. I want to give our readers some of the details of this, and a summary of what I said at the public appearances. Let me say first that thousands attended each night in the 24,000-seat coliseum.

On arrival, we were met at the airport by university officials and the press, including newspaper, radio, and television. A government highway patrol car, with a flashing red light on top and a siren, escorted us to our hotel and was assigned to escort me everywhere I went during the eight-day stay. This saved much time, whisking us through crowded and tangled traffic, most of the time at faster than normal speed.

On the first Saturday afternoon, I spoke to a group of more than 600 people. On Sunday, I spoke as guest of honor before more than 200 at a combined luncheon of the Knights of Columbus and the Daughters of

Isabella. On Sunday, about 5 p.m., our party, in a four-car procession, including the siren car, was driven to the suburban mansion, atop a hill, of the Philippines' former Vice-President Lopez for a dinner. It was preceded and followed by an entertainment program by a troupe of Filipino dancers and performers in colorful costumes. We had a beautiful view of the entire city of Manila as the evening lights were coming on.

Monday at 10 a.m., I arrived at the office of the mayor for a ceremony in which he presented me the key to the city — a beautiful work of art. At noon, I spoke at a press conference luncheon at the Manila Hilton. Incidentally, there was newspaper coverage of the campaign daily, all more than favorable, usually front-page. Also considerable radio and TV coverage.

One evening, channel 2 aired a 20-minute documentary about Ambassador College. It had been produced in our own Pasadena TV studios. It was made into a full half-hour program by a final ten-minute interview with me. Channel 13 later did a half hour — a regular weekly interview feature of theirs called, I believe, "Personality." In this program I was interviewed by their top personality telecaster, with Mr. Rader.

Monday evening we had as a dinner guest, in a small private dining room at the Hyatt Regency Hotel, the mother of the president, Mrs. Josefa E. Marcos. She is, I understand, an avid reader of the *Plain Truth*. She is a delightful person to know.

Tuesday, our four-car siren-led caravan left our hotel at 8:30 a.m. on an almost two-hour drive to Angeles City. There, in a special and colorful ceremony, at Angeles University, the honorary degree of Doctor of Humanities was conferred on me. This ceremony was followed by a special entertainment program, and that by a luncheon hosted by university officials. That evening, after the long ride back to Manila,

there was another private-room dinner with Mrs. Rosario Olevaras, president of the *Times Journal*.

Wednesday, I was guest of honor and speaker at the Kiwanis Club luncheon where I was presented with a bronze plaque. At 5 p.m. we arrived at the campus of the University of the East, where student enrollment is 68,000. Dr. S. F. Cruz, the president of the university, and his wife had only returned some three weeks before from Pasadena after attending the opening concert by the Vienna Symphony Orchestra, conducted by Maestro Carlo Maria Giulini, in the superb new Ambassador Auditorium. I renewed acquaintance also with the chairman of the board of the university. After an entertainment program by students, I addressed the auditorium full of faculty and students. From the university we were whisked over to channel 13 for the half-hour television interview previously mentioned.

Thursday, I had more press interviews and a dinner with the Greater Manila Junior Chamber of Commerce.

On Friday morning came the meeting with President Marcos. Mr. Rader, Mr. Gotoh, and I arrived at the presidential palace some 15 minutes early. A formal ceremony was due at that time, preceding my audience with the president. The new ambassador from Argentina was presenting his credentials to President Marcos. We were invited to take part, standing with cabinet members, witnessing the ceremony. This ceremony took place in an open-air, roof-covered wing of the palace.

Then we were taken to an anteroom adjoining the president's office, while our Ambassador College television and still camera crew set up their lighting and camera facilities in the president's office. Entering, we found the president in an exceptionally sparkling, genial mood. All but three of his cabinet were in the office, and we were introduced to all of them. Minister of

Foreign Affairs, General Romulo, whom I had known since the 1945 San Francisco Conference where the charter for the United Nations had been drawn up, had left the office prior to our entrance. When I asked the president regarding him, Mr. Marcos sent someone to bring him back.

I had with me a copy of the June *Plain Truth*, with President Marcos on the front cover and the cover story about him and the Philippines. Mr. Marcos already had seen a copy and had read the article. He was pleased.

We had an invigorating meeting for about a half hour. He gave me autographed copies of two books he had written since my last meeting with him, and as we left, he gave his personal blessing on the public meetings, beginning that same evening.

But now we had come to the BIG EVENT — the first of what I hope will be many such public speaking campaigns in world capitals all over the world. These public appearances, because of local conditions, were scheduled for 7 p.m. each night.

I was a little tense, wondering what kind of crowd we had in that 24,000-seat coliseum. We entered from the rear of the stage of the coliseum. Mr. Gotoh and our six-man camera crew had arrived early. Soon after our arrival — we could not yet see the crowd — Mr. Gotoh came into our behind-stage entrance. "Big crowd," he grinned, "and still pouring in."

Just then, a security escort was coming in, flanking on each side the mother of the president, who was smiling happily as we shook hands with her.

We entered from the rear of the stage. It truly *was* a huge crowd. Six chairs had been set just behind the podium on the stage. Mrs. Marcos was seated on one of them, and the others were occupied by President Cruz of the University of the East, Vice-President Angeles of Angeles University, Mr. Rader, Mr. Gotoh, and myself.



AN ANIMATED discussion between Professor Sanya Dharmasakti and Herbert Armstrong is filmed by the Ambassador College television crew. That same day King Bhumibol of Thailand had asked Professor Sanya to stay on as prime minister.

After the audience had finished singing the national anthem, Mr. Gotoh opened with introductory remarks. Mrs. Marcos was introduced as I rose to shake hands with her, to loud applause. Then came a short but highly complimentary speech by Dr. Angeles, followed by a most enthusiastic speech by Dr. Cruz, mentioning his recent visit to the Ambassador College campus in Pasadena. It was a prestigious introduction.

It was 7:30 as I rose to speak (we didn't get the program started until 7:15). I spoke one hour. I had planned, like my son Garner Ted's personal appearances in the United States and Canada, to have each meeting run exactly an hour and a half. It was a receptive, interested adult audience of mostly upper and middle class people. No one was seen leaving until I concluded.

So the *first* public appearance campaign in world capitals was under way.

The 24,000-seat coliseum is the largest and best air-conditioned in-

door place for public crowds in the Philippines. Attendance grew each night.

Though it may be little realized, Jesus Christ was a messenger sent from God the Father with a message of tremendous news to mankind (see Malachi 3:1, and Mark 1:1, 14-15). Actually it was an **ADVANCE ANNOUNCEMENT** of the coming Kingdom of God. Not understanding what he plainly said — and also what is plainly written in the Bible — concerning the Kingdom of God, the world as a whole lost his message. And after the latter part of the first century it was not proclaimed to the world until now.

That message, clearly understood, shows that the government of God once was administered on the earth. When the earth was ruled by that government, **WORLD PEACE** with happiness and joy filled the earth.

How that government was taken from the earth and how it *will* be restored in our time is the message I covered in some detail in that

Manila public appearance campaign.

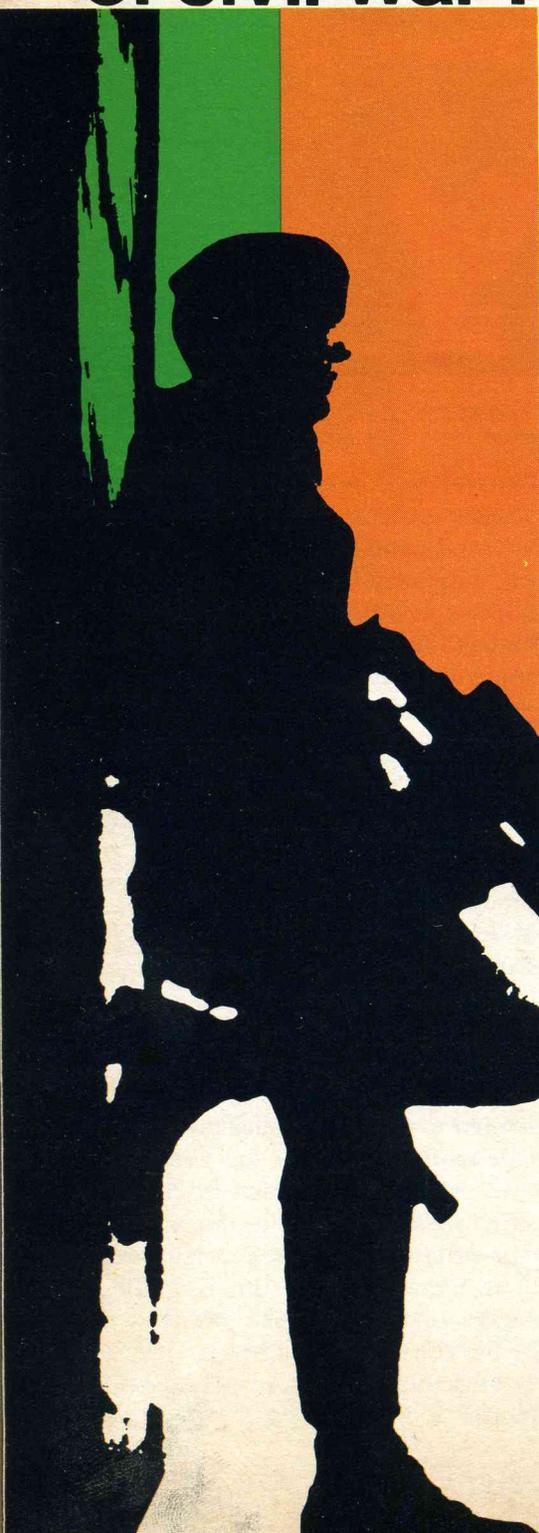
World-famous scientists and leaders, today, say that the world's only hope of avoiding the erasure of all human life from the earth—the only **SOLUTION** to the world's number one problem now, the question of **SURVIVAL**, is the formation of a single, all-powerful world government ruling with force over **ALL NATIONS**. And *that* is precisely the message — the good news — that Jesus Christ brought to this earth. That is the message the world didn't understand; and because it didn't understand it, the world **REJECTED IT!**

God's time has come, in this end time, just shortly before the government of God is once again **RESTORED** to the earth under the total supernatural power of the Creator God, when God has decreed **THIS MESSAGE** — this gospel of the Kingdom of God — shall be proclaimed in all the world for a witness to all nations in general (see Matthew 24:14 with Mark 16:15-16).

It's a message of love — and of peace. □

IRELAND

on brink of civil war?



What's behind the troubles in Ulster? Is the Emerald Isle destined to become another Vietnam? Is there any hope for peace in Britain's war-torn province?

by Charles Hunting
and David Ord

Belfast:

"A UNITED IRELAND is not on," thundered Protestant loyalist leader Ian Paisley.

He was addressing a victory rally of 3,000 jubilant Protestants on the day following the collapse of the Ulster Executive — the British government's latest peace effort — at the hands of the Protestant strikers.

Paisley had come to the rally "to bury the executive, not to praise it." And with its death, the British government would have to hear the loudening cry of Ulster's Protestants.

"We have got them," shouted this militant minister, "and by God's grace we are going to tighten the vise!"

The first turn of the vise came with a demand that British troops move swiftly and decisively against the Irish Republican Army. "If Britain doesn't finish the IRA," threatened Paisley, "we will!" And if Britain wouldn't give Protestants the tools to do the job it had so far refused to do, they would "get them from somewhere."

"We are not going to have another four years of bombings and killings," asserted Paisley. "I tell the IRA — you are better to lay down your guns now and quit the bombs, the destruction and the killing, because if you don't quit we will destroy you!"

Wherever *Plain Truth* correspondents went in Northern Ireland on this victory celebration day, a new spirit was evident among Protestants. There is determination to deal with the problems — militantly if necessary.

Loyalist member of the sus-

pended Northern Ireland Assembly, James Craig, spoke out at the same rally warning what would happen if a feared IRA backlash should come. "I say to all able-bodied men now," he roared, "band yourselves together . . . we will have an army of Ulstermen that will ensure the safety of Northern Ireland."

Britain's Mini-Vietnam

Years of efforts to end Ireland's troubles had finally brought Ulster's capital city to a standstill. Protestants, tired of British failures in dealing with the problem, are increasingly talking about finding their *own* solution.

The violence which has raged in Ulster (Ireland's northern six counties) these past six years has now engulfed well over a thousand victims. Belfast is an armed camp — the conflict merely held at stalemate by gunpoint. The situation is reminiscent of another — Vietnam.

The parallels between Ulster and Vietnam are inescapable. Like Vietnam, the Irish problem involves a land divided into north and south. And like the Vietnamese, the Irish are torn by opposing ideologies — political and religious.

Factions in the north and south contend that an outside power is involved. They view the British military involvement in Ulster as the intrusion of an alien force paralleling the Americans in Indo-China, although the declared intent of the army is to restore internal stability in this province of the United Kingdom. The army's policy is one of Vietnam-style "containment." No war has been declared.

There is one major difference, however.

Unlike the Vietnam of the Orient, Britain's "Vietnam" is in her own territory — on her back doorstep. It is an erupting volcano whose fiery ashes have spread into Eire to the south and across the waters into England itself, with spates of IRA bombing throughout England and especially in London. The people of the United Kingdom and of Eire are

now exposed to terrorist activities.

The ghost of Ireland's violent past has come back to haunt the English. It cannot be laid to rest by distance, as could America's Vietnam, and it is rapidly growing into a nightmare that could engulf all of Ireland — Ulster and Eire — in war.

“A Fiery Race”

What are the issues in the Irish problem?

Most Englishmen look upon the present wave of violence as the continuation of a religious conflict stretching all the way back to the early 1600's. Many view the Irish as a fiery, troublesome race. Ireland has long been considered a millstone about Westminster's neck.

The average Catholic in Ireland, both in the north as well as the south, sees the struggle in Ulster as a fight for civil rights and equality. Among many grievances, Catholics list job discrimination and unequal opportunities for improved housing. It was largely due to such discrimination that the civil rights movement became a powerful and vociferous force in Ulster. In the wake of the movement's campaigning, Ulster authorities launched the Cameron Commission to focus on the alleged discrimination against the Catholic minority. Major reforms resulted.

Protestants, who comprise two thirds of Northern Ireland's population, have a different view of the crisis. While many would agree that there has been some discrimination, an even larger number believe the bulk of the terrorism, which has harassed Ireland, is perpetrated by those who seek to remove the semi-autonomous north from the United Kingdom and to unite it, by force if necessary, with the overwhelmingly Catholic Irish Republic to the south. They view this as a threat to their continued freedom as Protestants.

Since a third of Ulster's population is Catholic, Protestants remain a powerful enough majority to maintain the country's ties with Britain and to retain Protestantism.

But if Ireland were to be reunited, there would be three million Catholics to only one million Protestants. Ulstermen fear that as a 25 percent minority, they would be outvoted and dominated by Catholic politics. Their ties with England are a life-line to them.

Those ties go back to the era of the “Ulster plantations,” when staunch Protestants from England and Scotland were settled in Ireland in a deliberate program of colonization to ensure Irish loyalty to the British crown. However, even before the Protestant movement as far back as the reign of Henry II in the twelfth century, English monarchs had rewarded noblemen for their services by granting them territory in Ireland. But under James I, massive tracts of land were seized from the native Irish Catholics and granted to new settlers. This Jacobean plantation, along with the Elizabethan and Cromwellian plantations, divided Ireland into two antagonistic communities.

The current conflict has been fanned by the prejudices and grievances of centuries. Religion and race are inextricably bound up in the troubles.

The fears of Ulstermen were given real foundation on May 13 this year when Prime Minister Wilson revealed Irish Republican Army plans to turn Belfast into an Armageddon-like battlefield.

In a startling disclosure, the British prime minister told parliament that newly captured documents contained a detailed plan to foment indiscriminate violence. According to Mr. Wilson, the plot was designed to bring chaos to Belfast so that the IRA could actually occupy parts of the city!

After occupation of the target areas, the IRA would withdraw from any area they could not hold, setting fire to it. This “scorched earth” policy was to involve the indiscriminate burning of homes.

But, of course, this is not the whole story. Violence, or plans to use it, are by no means limited to

any one side. While the IRA is determined to wrench control of Ulster from Protestants, the Protestant majority of the north are equally determined to remain Protestant. This was made abundantly clear by the recent shutdown organized by the Ulster Workers Council. London sadly watched the united stand of not one but three militant Protestant organizations, each determined to preserve Protestant rule in the north no matter what the cost, as they brought the efforts of the British government to a crashing defeat.

Unless a solution which will satisfy the demands of all sides can be found, escalating violence could bring about the bloodiest chapter ever written in Ireland's history.

In the face of such an alarming prospect, is there any hope for a peaceful solution?

An Alternative to Civil War?

To most watching nations, the Irish problem is an enigma.

Why should the adherents of two branches of the one Christian religion apparently hate one another in this so-called enlightened age of the 20th century? Why cannot Irishmen live with other Irishmen in peaceful coexistence, in this land which could be so much more productive?

Part of the problem is fears — justified or not — held by most Northern Protestants of what life for them would be like in a Greater Ireland in which *they* would be the minority.

The link Northern Ireland has with England has proven to be economically advantageous. Northern Ireland's level of prosperity is considerably higher than that of Eire. In spite of the recent bombings and destruction, Ulster's industrial capacity is twice that per head of the population of the largely agrarian republic to the south.

The potential loss of economic advantages is a big factor, but there are much deeper issues. Religious-political considerations still loom largest of all.

The Irish Republic boasts a non-discriminatory policy toward the five percent of its population which is Protestant. Its constitution guarantees that there shall be freedom of religion.

The constitution states: "Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen."

Protestants claim that in practice this guarantee is ignored. The issue, they say, is not limited to the free practice of one's faith. It involves the whole way of life of Irish Protestants. Divorce, permitted in Ulster, is banned in the Irish Republic. The freedom to plan one's family — a gigantic issue affecting lives in a very personal and powerful way — is not encouraged in the Republic. Film censorship is much stricter. A knowledge of Gaelic is required in some jobs, especially the civil service.

All of these and other issues would prove discriminatory against Protestants if they were to become a part of the Republic, claim militant Ulstermen.

The Sunningdale Controversy

In January of this year, Mr. Liam Cosgrave (prime minister of Eire), Mr. Brian Faulkner (former leader of the Northern Ireland Executive) and Mr. Edward Heath (then prime minister of Britain) met, along with their advisers, at Sunningdale in England to hammer out a common policy on the security of Ireland.

A major proposal in the resulting Sunningdale agreement, ratified in May by the Northern Ireland Assembly since suspended, was the eventual setting up of a Council of Ireland made up of representatives of both Ulster and Eire, to consult over security and police matters on an all-Ireland basis. The agreement was seen by many observers — until the collapse of the Ulster Executive brought about by the Protestant loyalist strike — as the best hope for restoring peace in Ireland.

But while three quarters of the Catholics in Northern Ireland approved of the Council of Ireland proposal, only a quarter of the Protestants were in favor. (*London Times*, April 19, 1974.)

Even if there had been agreement on Sunningdale among the more moderate Ulstermen, there would still be the problem of gaining acceptance for it from the militant IRA and militant Protestants. And although the concept of power-sharing in Ulster is still clung to as the only real hope on the horizon, the Sunningdale agreement's chances of success have virtually evaporated in the face of the Protestant backlash which toppled the Executive.

Sunningdale was seen by many Protestants as a vehicle for the eventual union of Ireland.

On the day following ratification of the Sunningdale concord came the paralyzing loyalist strike throughout the province. The Ulster Unionists, led by Harry West, William Craig and Ian Paisley, went along with the Ulster Workers' Council, the Ulster Defence Association, and the Ulster Volunteer Force in backing the strike. Militant strikers threatened stores, businesses and factories, closing them down and bringing the Greater Belfast area to a virtual standstill.

The fact is that while politicians in London, Belfast and Dublin seek answers, their solutions are simply finding no support among the people. There is a yawning chasm between political ideas and political realities in Northern Ireland.

How does one use a legal system to control people engaged in illegal activities? The IRA is outlawed in both Northern and Southern Ireland, yet it operates despite the law. And its operations, widely proclaimed as "on the way out" by many politicians less than two years ago, are growing. It is one thing to legislate and another to control the "triggermen" and their bombs.

As in Vietnam, no government pact will be able to bring real peace in the province so long as the law is

flouted by forces divided into paramilitary blocks willing to gain their ends by any means, including the endless and barbaric sacrifice of human life.

Will the British Leave?

The death toll in Ireland has not been limited to the Irish. While many hundreds of civilians have been killed, more than 200 British soldiers have also perished.

Almost reminiscent of the powerful public lobby in the United States which eventually brought the troops home, the first voices are now being raised — albeit in a whisper so far — against the continuing involvement and the death of Britons in a war that is not theirs. On the day following the Sunningdale ratification, a campaign was launched by some forty people to get up a petition of one million names, aimed at bringing the troops home.

An opinion poll published in the *London Times* showed that of British voters, the largest segment of the electorate would welcome a unification of Northern and Southern Ireland, independent of Britain. "There may well be an element of 'let's get Northern Ireland off our plate at any cost' underlying that viewpoint," said the *Times*.

As violence in Northern Ireland mounts, will there be a strong call by the people of England to withdraw British soldiers?

If there is such a call, it may not fall on deaf ears. The Labour government is taking a different tack than the Conservatives on the Irish problem. Labour's decision to legalize Sinn Fein (the political wing of the Provisional IRA) and the Protestant Ulster Volunteer Force, while aimed at widening the political dialogue on the crisis, could be interpreted as a first sign from the Labour government of a lack of resolve to see the crisis through.

The IRA has not forgotten that when the Labour government was last in power, Mr. Wilson talked of the *reunion of Ireland within 15 years*.

But more recently, during the loyalist strike, the prime minister promised the British nation in a special television appearance that Britain would "see it through" in Northern Ireland.

However, there are observers who believe the IRA will use increased violence to force the hand of the government into withdrawing the troops. Yet immediately following Brian Faulkner's resignation, the president of the provisional Sinn Fein in the Republic, Rory O'Brady, declared that a precipitate withdrawal of British troops could leave a Congo-type situation. He suggested a phased withdrawal.

Thus it seems that two years of peace efforts have come to virtually nothing, leaving Ireland again without tangible hope for a settlement.

Civil War Ahead?

If the British government attempts to coerce the north into union with the Republic, all indications are that the Protestants will fight to prevent it. Such moves could easily involve the Irish in a civil war.

Interviewed in Rosita Sweetman's book *On Our Knees*, the then leader of the Orange Order warned: "Because the Protestants have been relatively quiet up till now is due to our disciplining, not to cowardice or fear. If it comes a step even towards a united Ireland, the Protestants will say, we've had enough. They'll come out with shovels and spades and whatever is necessary. Like Churchill said — we'll fight them on the beaches. People haven't realized the quality of the Northern Protestant. If a one third minority (i.e., the Catholics) can wreak the kind of havoc that the Roman Catholics have, then think of what two thirds could do if they decided to."

It may be impossible to leash this people once they are aroused. Already, politics are yielding to passion. Extremists could quickly whip up religious bigotry and hatred if the future freedom of Ulster were seen to be seriously threatened.

Will Peace Ever Dawn?

Hopes for peace are always shattered by tomorrow's violence. It has gone on for centuries. It threatens to grow worse.

For centuries, Ireland's politics and religion have been intermingled. To the Irish, the two are inseparable. It ought to be evident that in such a religio-political climate the only possible way to an enduring peace must involve both politics and religion. Yet the combined efforts of both politicians and religious leaders have proven totally inadequate to date.

The United Nations has proved woefully ineffective at enforcing peace. Can we really believe that it would do any better in Northern Ireland than the British government? It certainly would accomplish no more than the "containment" which British forces are presently enforcing.

No, something greater is needed. Humanly devised governments and religions have failed to point mankind in the direction of peace. They have been unable to bring about lasting solutions. We seek peace, but we have war. The world is saturated with violence. The Irish conflict is

"I tell the IRA — you are better to lay down your guns now and quit the bombs, the destruction and the killing, because if you don't quit we will destroy you!"
— Ian Paisley

Every solution to the Irish problem so far proffered has met with abysmal failure. For the moment, the British army is merely "keeping the lid on" the situation. But just how long will they be able to do so? And what would happen if they were to pull out?

Most studied observers believe that if the British troops left, it would remove the last vestige of public order in the north.

Plainly, a final solution has to be found. Through religion or government, there must be a better solution to any so far presented! And not only for Ireland, but for an entire globe in which we find similar majority-minority conflicts, whether based on race, religion or language.

The Way to Peace

Can we fail to recognize that a superior force is necessary to contain problems such as those Northern Ireland is now experiencing?

but one of many violent crises.

Too many in Ireland are resigned to the reality of today's crisis. Their only real hopes for peace are in the concept of going to heaven. But here is where we need answers.

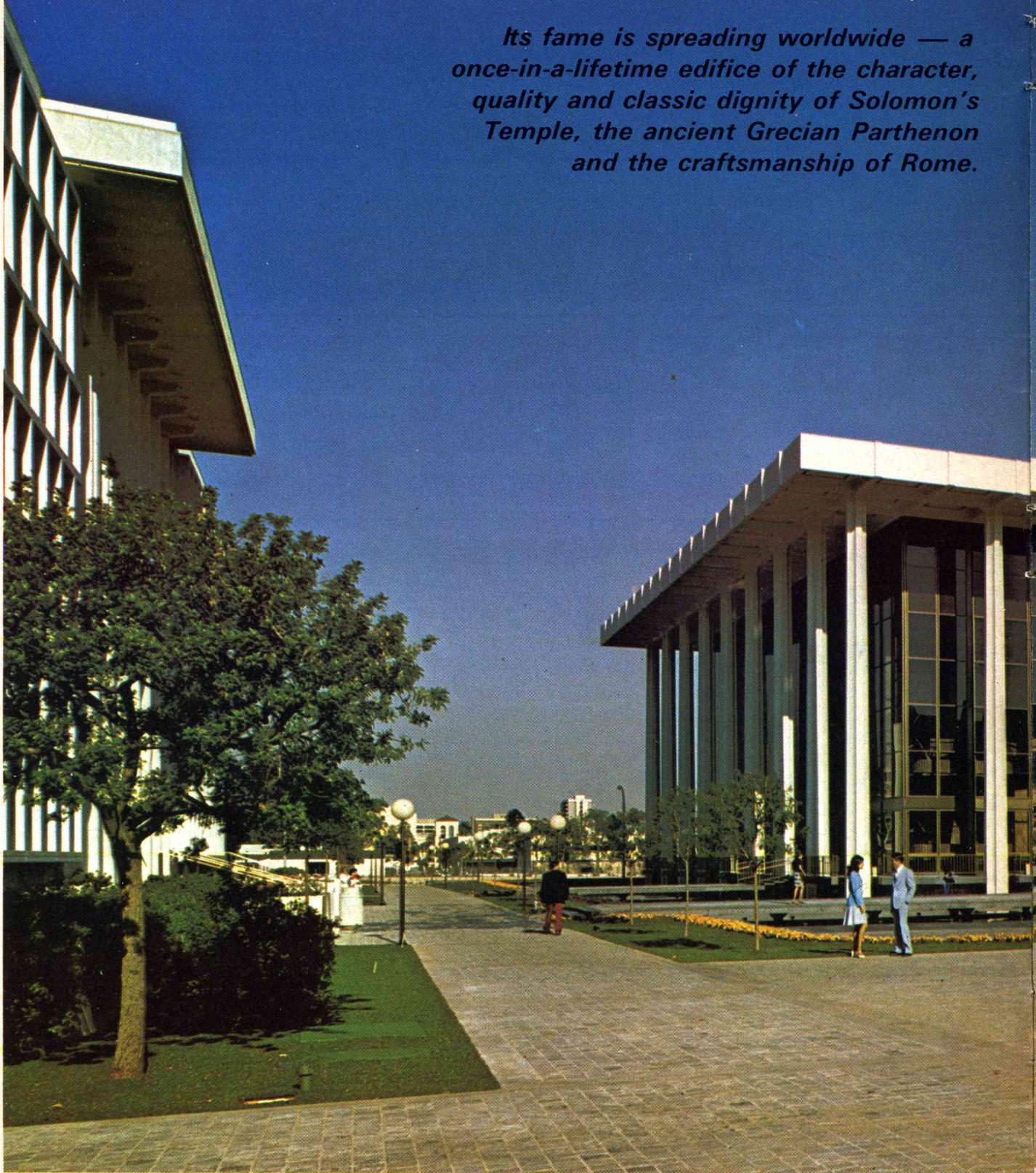
The solution must deal with the major issue head-on. It must involve both religion and government.

In our time, a world government not of man's making will be established. It will teach truth to all nations and peoples. That government will enforce a totally new way of life on all nations, including Ireland. It will be the way of peace and love instead of hatred and bigotry.

Just how this new governmental system will come about is made clear in our free booklets, *The Wonderful World Tomorrow — What It Will Be Like and Is This The End Time?*

Be sure to request these eye-opening booklets. See outside back cover for address nearest you. □

Its fame is spreading worldwide — a once-in-a-lifetime edifice of the character, quality and classic dignity of Solomon's Temple, the ancient Grecian Parthenon and the craftsmanship of Rome.



HALL OF ADMINISTRATION, AMBASSADOR AUDITORIUM, AND STUDENT CENTER AS SEEN FROM CAMPUS MALL

THE MAGNIFICENT NEW AMBASSADOR COLLEGE AUDITORIUM

by Herbert W. Armstrong



FIRST, let me quote from a letter written by Mr. Arthur S. Mann, FAIA, senior vice-president of the world-girdling architectural and engineering firm of Daniel, Mann, Johnson and Mendenhall. Then I want to tell you how this achievement came about.

Mr. Mann writes:

This letter is about the new auditorium and is a panegyric to a magnificent accomplishment that we believe is without peer in all of North America . . .

The auditorium has the classic dignity of the ancient Grecian Parthenon, and a suggestion of that famous design, although of different proportions. The surrounding colonnades are of glistening quartz which glow in contrasting whiteness to the emerald green-black walls of the building. The column soffits of Italian glass and white and gold mosaics also recall the greatness of Greece and Rome, and a degree of craftsmanship that many believe had disappeared in this century.

Of all the buildings of North America [he might have said of the world] created since the landings of the first English and Spanish colonizers, there is none that exceeds the magnificence of the new Ambassador Auditorium in quality of materials, craftsmanship, and felicitous design. The precious stones, rare woods, fine fabrics and metals which grace the outside and interior are the finest available, as are the building's modern mechanical and electrical systems. They are . . . materials which will endure for centuries, providing economical maintenance and daily enjoyment and inspiration.

Within the three decades of our firm's international architecture, planning and design experience, there has never been a structure like the Ambassador Auditorium, and we count it as our finest and most outstanding accomplishment.

As Solomon's Temple was the pride of Israel, the new auditorium is the symbol of the glory and accomplishment that is Ambassador College.

The design considers the building not only as a place for listening and hearing, but also a place for worship, a dignified environ-

ment for scholarly interchange and symposia, and a lively and luxurious center for cultural and musical events. The building is a multi-purpose community center of a size and grandeur not as yet seen in any educational institution of the English-speaking world, nor on any other continent in our contemporary times.

Because God will be within its walls as he was in the hearts of men to inspire its creators and benefactors, Harry Clausen and I and all the many members of DMJM's project team who worked on the project over the years extend our thanks for the privilege of working with you and the other members of Ambassador College.

Fame Spreading Worldwide

In London and elsewhere we have learned that the fame of the new Ambassador Auditorium is spreading around the world in the field of music, the performing arts, and such circles. Articles are being written in periodicals in these fields, stressing its dignified grandeur, especially the perfection of its acoustics.

An official of the Royal Albert Hall, London, asked: "Doesn't that auditorium have a gold-lettered inscription something like 'Dedicated to the honor and glory of the great God?'"

Who Financed

I quote here an explanation which appeared in the inaugural program which was handed to all attending the three performances of the Vienna Symphony Orchestra, under the baton of Carlo Maria Giulini, April 7, 8, and 9:

"Welcome: Ambassador Auditorium is more than a college auditorium or concert hall. We could not have justified producing a structure of this magnificence for college purposes alone.

"Ambassador College is affiliated with the Worldwide Church of God, whose headquarters is in Pasadena. This auditorium has been made possible by special gifts from members of the Worldwide Church of

God, as a monument to the honor and glory of the living God at the present headquarters of his church and his work.

"God's way of life is that of serving, giving, sharing. It is, therefore, our purpose and desire to share the benefits of this edifice on frequent occasions as a cultural contribution to the community."

In gold lettering on the center of the onyx wall of the entrance lobby (foyer) appear these words:

AMBASSADOR AUDITORIUM
MADE POSSIBLE BY GIFTS FROM
THE WORLDWIDE CHURCH OF GOD
DEDICATED TO THE HONOR AND GLORY OF
THE GREAT GOD

I think it appropriate at this point to mention that none of the tithes and offerings sent us for the gospel work has ever been used, as I am informed from our business office, for the construction of this auditorium or any of the building projects on our three campuses. All have been financed by a special fund established for this purpose.

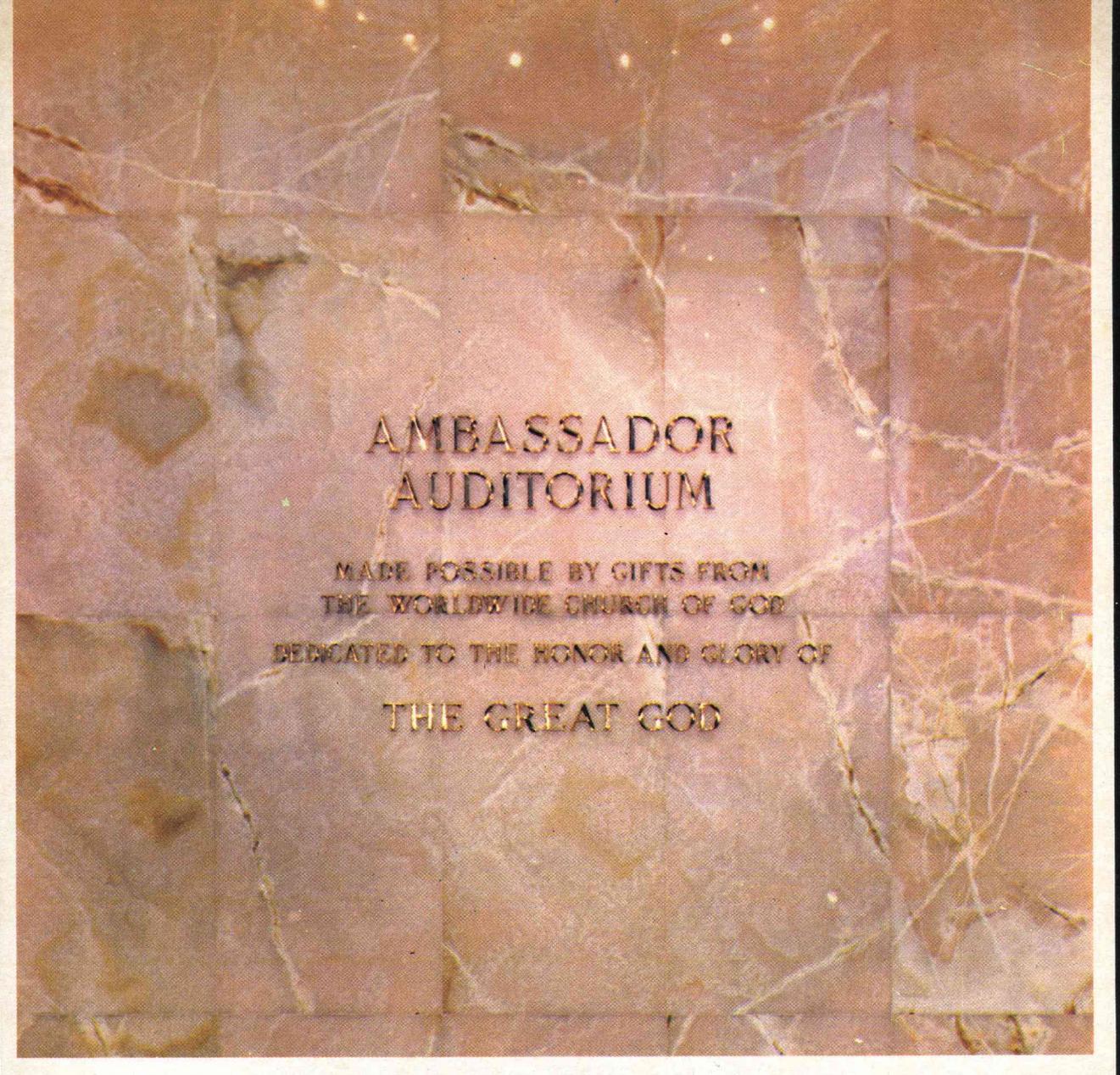
How It Came To Be

The idea of such an auditorium actually germinated about 1961 or 1962. We had needed an auditorium on the Pasadena campus. There was no proper place for the weekly forums and assemblies for student body and faculty, nor for the services of the growing church associated with the college.

I happened to read again in II Chronicles 6, II Samuel 7, and other places of how, as Solomon said, "Now it was in the heart of David my father to build an house for the name of the Lord God of Israel but the Lord said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart."

David was not allowed to build it, however, because he had been a man of war and had killed so many people. But God decreed that his son Solomon should build it.

This generated the thought, not of



a temple, but of an auditorium to serve not only for college functions, but also for the services of the Worldwide Church of God.

Solomon's temple was built at Jerusalem, which God had chosen as his headquarters city. But for centuries Jerusalem has not been God's earthly headquarters city. Biblical revelation shows God will yet again choose Jerusalem as his earthly headquarters. But the headquarters for the present, for the work of God, proclaiming Christ's true gospel of the Kingdom of God worldwide, and

for his college, is at Pasadena, California.

The college seriously needed an auditorium. The church for the time being had to rent an auditorium off campus.

The thought — or question — came to mind: *would it* be God's will to build a house for his name, to serve the purposes of both his church and his college, at his temporary, but present headquarters?

I repeat, the thought was not for a temple, but a dual-purpose auditorium. Yet if it were to be "built for

God's name," dedicated to his honor and glory, it would have to be *the very finest!*

I did know that, IF God wanted it to be a place for his name, nothing less than the finest we could build in modern design could justly reflect the honor and glory of one so great. I noticed that David said, "... the house that is to be builded for the Lord must be exceeding magnificent, of fame and glory throughout all countries" (I Chronicles 22:5).

So, although I realized that Pasadena is only a *temporary* headquarter-



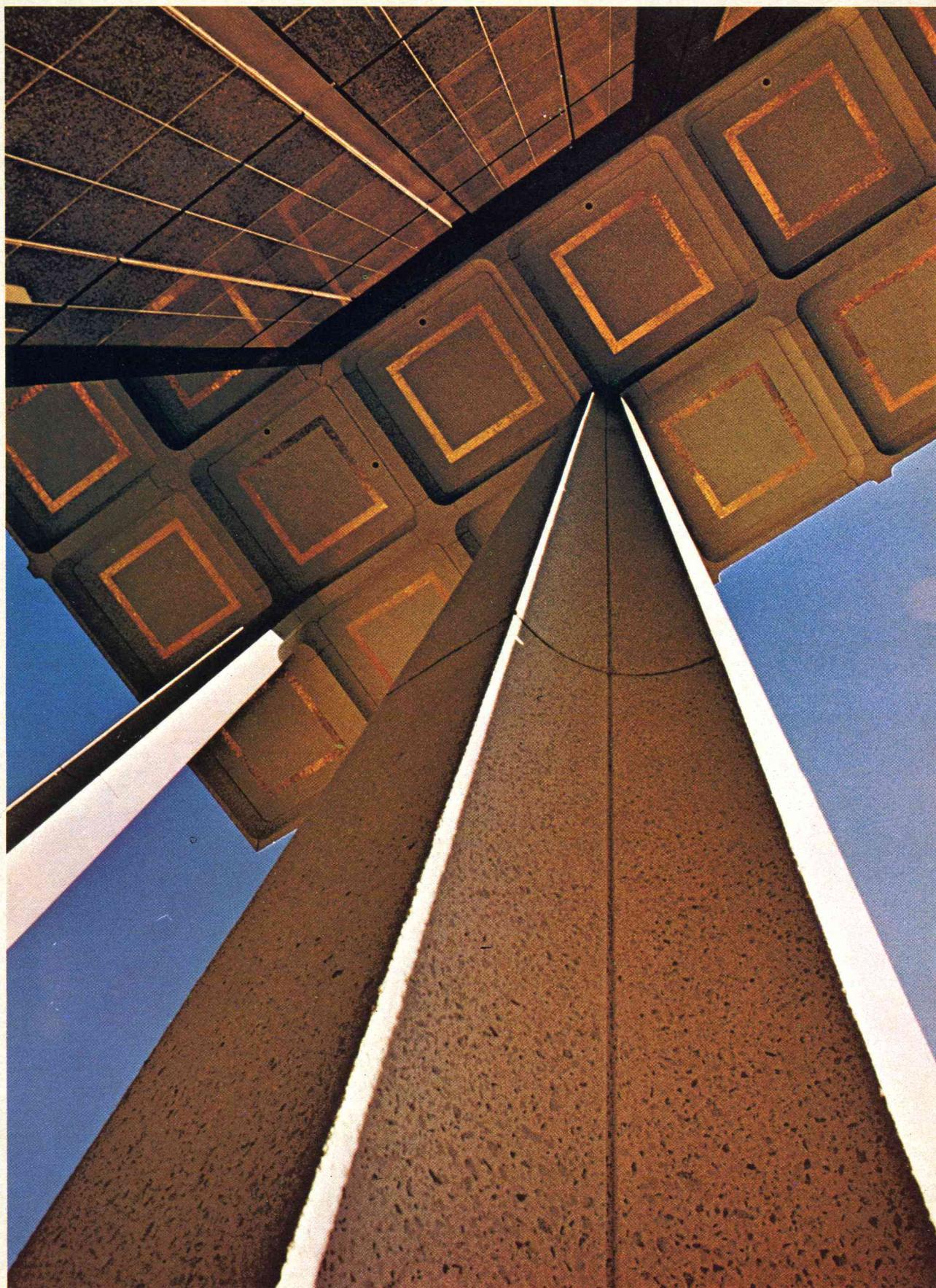
AMBASSADOR AUDITORIUM FOYER



LOOKING TOWARD THE STAGE

LOOKING TOWARD THE BALCONY





ONE OF 26 EXTERIOR COLUMNS REACHING TO GOLD-LEAFED PORTICO

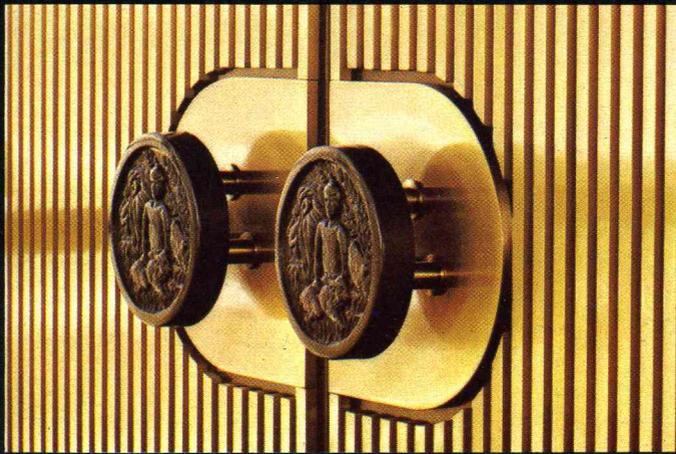


Warren Watson — Plain Truth

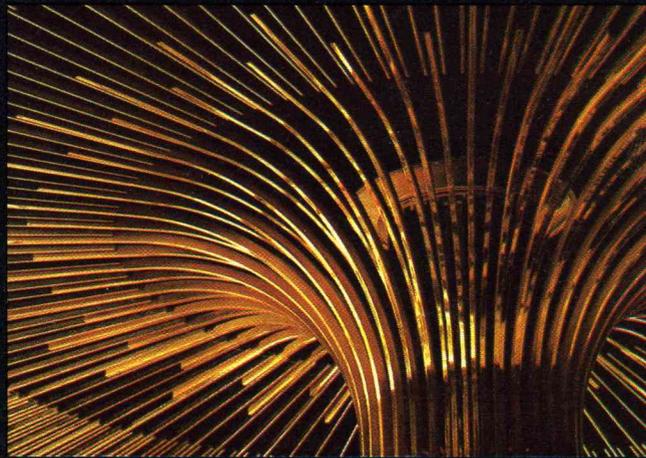
Mike Hendrickson — Plain Truth



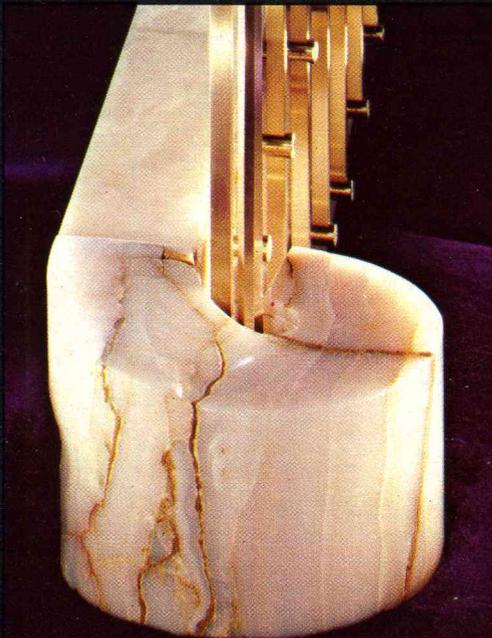
Charles Buschmann — Plain Truth



Warren Watson — Plain Truth



Upper left: Downstairs lounge carpeting is made up of brilliant shafts of color. Upper right: One of two sparkling crystal candelabras which flank the auditorium dedicatory inscription. Center left: Ambassador College seal is cast in bronze for door handles. Center right: Sunburst design of the base of the crystal chandelier in the main lobby. Lower left: Close-up of bottom of rose onyx staircase. Lower right: Close-up of staircase balustrade bars.



Mike Hendrickson — Plain Truth

Charles Buschmann — Plain Truth



ters for God's present work, and anything even remotely approaching the grandeur and costliness of Solomon's temple was out of the question, nevertheless, to honor one so GREAT as the living creator God, as far as it went, this auditorium, as a place for God's name, must be of the finest available materials and craftsmanship.

But I could not simply take it into my own hands to build such a building. If it was to be God's house — a place for his name — I had to know whether it was *his* will. I took the matter to the living God in prayer. I was impressed to go far enough to choose a basic architectural design for the external form and shape and then submit it to the entire church membership. If God, through them, provided the complete financing by SPECIAL FUNDS FOR THAT PURPOSE, aside from, and over and above regular income for the work of the gospel and the college, I would know God approved. I asked him if he would show his will by whether he provided the financing in this special manner.

So I requested our architectural firm, DMJM, to provide me with a number of quick rough sketches of various possible external designs. An idea had come to my own mind of a building surrounded by tall pillars with over-hanging roof, the pillars rising out of an approximately half-acre lake. And of all the sketches of exterior design the architects submitted, I chose the one I had suggested. The sketches were forwarded to me at the English campus. I remember tacking the sketches all around the walls of the radio studio. All at the English campus were unanimous in the choice of design.

Even prior to this I had already created a building fund for campus expansion. But now I sent printed copies of the chosen sketch to the entire church membership. I explained the quality and character this building would require.

But just at this time — about October 1963 — we learned that the state highway commission was planning to run a new freeway right through the

middle of our proposed campus. We were using the buildings on the hill on which the academic complex of the Pasadena campus is located and were already purchasing properties below the hill, but had not yet started any construction below, except for a handball court. If we could rush the construction of a major building in the lower area and complete it within a year, showing the commission our intent to occupy that area with campus buildings, we learned the proposed freeway would be routed one block farther east.

It was going to require two or more years to complete drawings for the auditorium and another two years or more to build it. Our architectural firm, DMJM, was unable to design and construct any building within the required period. Another firm in Pasadena, combining architecture, engineering, and construction in one firm, was able to design and build a gymnasium within the prescribed time. The gymnasium would have to serve as an auditorium, with folding chairs for seats, until we could build the auditorium.

It must have been about November 1963. The O. K. Earl Company rushed the plans to completion. We broke ground for the combined gymnasium and natatorium in February 1964, and it was completed by November 1964.

I hoped, if God so willed, that the auditorium could come next. But as the student body of the college expanded, a dining hall became imperative. The auditorium once again was preempted. Next, new classroom facilities sidetracked the auditorium. Then came the Hall of Administration, 1968 and 1969, the new printing plant, and a new men's dormitory in Pasadena.

But, at last, January 6, 1972, our mortgage bankers announced they had secured 89 percent financing for the auditorium, by way of long-term (15 or more years) insurance company loans and at an interest rate that, as of today, is one-and-one-half percent below the prime rate. This was one hundred percent financing,

including the cash balance in the building fund and interim financing from our bank.

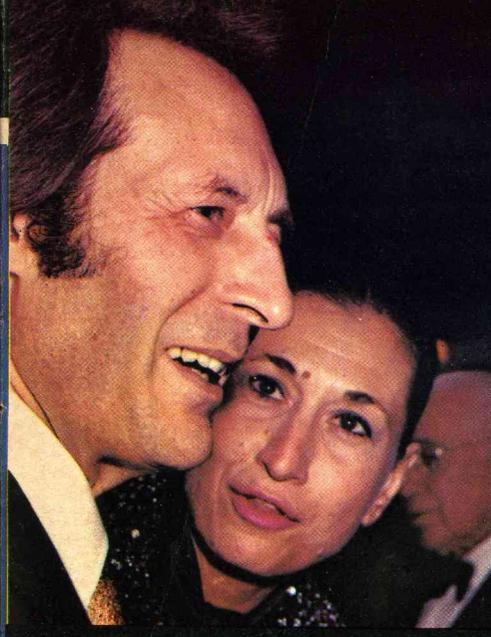
Such financing is almost unthinkable for a college or a church. Certainly this, at last, made God's will for the auditorium assured!

Ground was broken shortly after the middle of January 1972. The construction was finished, at least so far as necessary for the opening concerts on April 7 of this year by the Vienna Symphony Orchestra, which was conducted by the eminent Carlo Maria Giulini.

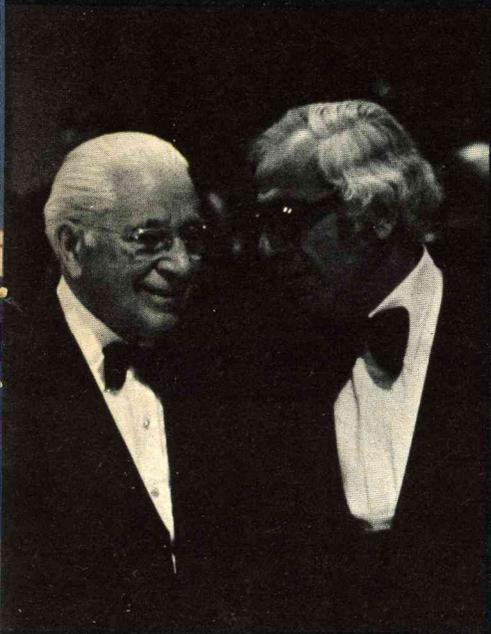
During the almost two-and-a-quarter-year construction on the auditorium, following more than two years of design and producing the working drawings, the men working on the project — architects, engineers, craftsmen (including several brought to Pasadena from other areas) and workmen, all seemed to realize they were working on a once-in-a-century character of building, to be dedicated TO THE HONOR AND GLORY OF THE LIVING GOD.

Their work really seemed to be dedicated to the honor and glory of the living God. Their work seemed to reflect an almost awesome reverence for what they were accomplishing — a once-in-a-lifetime edifice. □

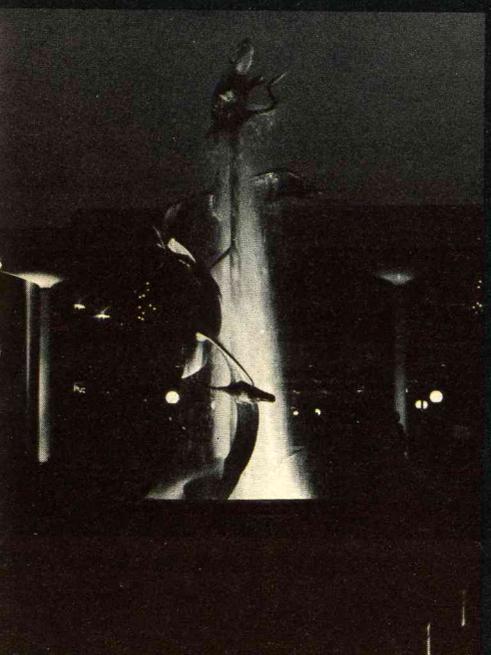
GLITTERING CRYSTAL sets the mood for distinguished guests and enthusiastic music lovers (center right). Carlo Maria Giulini conducted Beethoven's Egmont Overture, Stravinsky's Firebird Suite and Brahms' Symphony No. 1 in a moving inauguration concert on April 7, 1974 at the Ambassador Auditorium. After a standing ovation, Giulini joins in a scintillating discussion at the reception following the concert (upper left). Abdallah Salah, Jordanian Ambassador to the United States, chats with Herbert Armstrong (center left). Kenneth Hahn, Chairman of the Board of Supervisors of Los Angeles (bottom right), warmly converses with Herbert Armstrong and Stanley and Nikki Rader. The illuminated egret sculpture and fountain (bottom left) delight guests during the intermission.



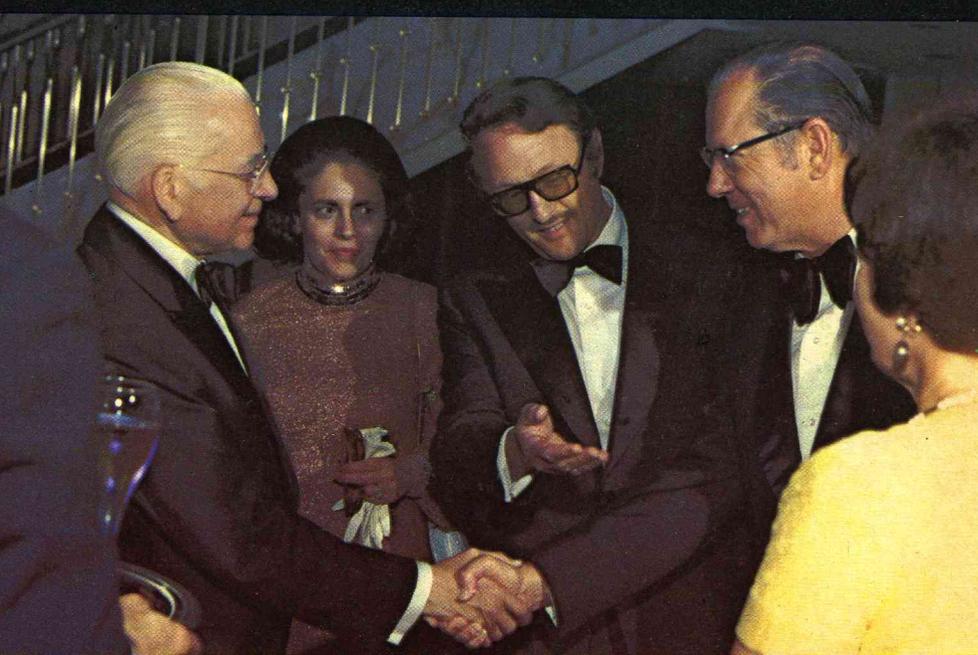
Mike Hendrickson — Plain Truth
Ken Evans — Plain Truth



Charles Buschmann — Plain Truth
Ken Evans — Plain Truth



Charles Buschmann — Plain Truth
Mike Hendrickson — Plain Truth



This year may well go down in history as "the year of the Devil." Never in recent times has there been such fascination with the occult, psychic phenomena, and the spirit world. Is there more to demons, evil spirits, and exorcism than most people realize?

by William F. Dankenbring

ALL THE demons of hell seem to have broken loose in a frenzied avalanche upon the sophisticated Western world where, ironically, the discoveries of science are thought to have relegated demons, hell, and the spirit world to the limbo of ancient mythology.

Since Christmas of 1973, millions of people have queued up in front of box offices to purchase tickets to see a film called "The Exorcist." The movie is so realistic and mind-bending that customers have staggered out, fainting, vomiting, mentally shaken. The movie has precipitated a rash of reported cases of demon possession.

The movie depicts a young girl who dabbles in the occult, consulting with a "Captain Howdy" via her Ouija board. She retreats more and more into her private world, consorting with Captain Howdy, her supposed "friend." Then one day Captain Howdy, who is really a violent, powerful spirit being, seizes control of her faculties, thus beginning the torturous drama of possession and, later, exorcism.

The exorcist in the film is a Catholic priest. Most priests and psychotherapists do not believe in demons and consider the occult film "The Exorcist" a dangerous experi-

ence, fraught with peril for borderline schizophrenics and the emotionally unbalanced. Many leading psychiatrists, as well as theologians, have warned people not to go see "The Exorcist." They have had too many viewers coming to them, suffering from nightmares, trauma, and fear of demons, as well as many others who think they are possessed.

But even psychiatrists are divided on the subject of demonism. Alan Reed, Jr. of Milwaukee will not rule out possession as an explanation for some forms of extreme psychic disorder. "In the whole field of spiritualism, mysticism, religion and the human spirit, there are things so minimally understood that almost anything's possible," he declared.

Another, Dr. Walter Brown of Mount Sinai Hospital in New York City, asserted: "I believe in all that stuff. In a way, all psychoanalysis and psychotherapy are forms of exorcism, of getting rid of demons."

The Ritual of Exorcism

Although skeptics continue to harbor doubts, those acquainted with the facts and who have dealt with cases of demon possession have no illusions. They admit freely that most mental illnesses, insanity, and schizophrenia are not due to demon possession but are mental, physical and psychical aberrations due to physiological and environmental causes. Nevertheless, there are times where demon possession appears to be the only logical explanation.

For example, on the night of January 15, 1949, strange scratchings under the floor terrified a boy, his mother and grandmother. The noises grew worse, and the boy's mattress began to shake violently at

night, tossing him out of the bed. In February, scratches began to appear on the boy's body while his hands lay motionless, causing the boy to howl with pain. Then the scratches began to form words written over the boy's chest and stomach.

A Bible was hurled through the air in the boy's room, with no apparent cause. A coat on a hanger flew across the room. Fourteen different witnesses saw the inexplicable phenomena. Horrified, the boy's relations called in a physician, a psychiatrist, and a spiritualist to help the child. All had no success. Finally an exorcist was called in on the case.

The boy was taken to St. Louis University for the formal ritual of exorcism. As the priests began reading the Latin ritual, the boy hurled answers back at them also in Latin. No matter what language they spoke to him, he replied in that language, fluently.

The struggle to free the boy from the bonds of Satan lasted for six weeks, day and night, and little by little the boy came back to normal. This particular case of exorcism was the one upon which the movie "The Exorcist" was based, although the similarity between the two is remote.

A national survey by the Center for Policy Research, an independent agency which studies social trends, found that in nine years the proportion of Americans who believe the devil exists has risen from 37 percent to 48 percent, with another 20 percent thinking he probably exists. These figures were gathered before the furor over "The Exorcist." Undoubtedly they have edged upward since. Meanwhile, those certain of God's existence declined from 77 percent to 69 percent. If this trend

EXORCISM

continues, the time may come when more people believe in a literal devil than in a literal God!

Since increasing numbers of people believe in a devil and a spirit world, it is important that we understand these facts. First, consider this: Jesus Christ never performed a ritual of exorcism. However, it is recorded that he did cast out — or exorcise — demons.

By definition, an exorcism is the expulsion of an evil spirit by a command, ritual or prayer. When a person is in a state of demonic possession, as opposed to being influenced or bothered by demons, his or her personality is generally drastically altered.

When Jesus cast out demons, he never went through an intensive, long-lasting ritual of exorcism. Of course, one should also add that he was gifted with divine power and miracle working ability through the spirit of God. The Bible reveals that Christ, the Logos (Word) of God (John 1:1-2) who was made flesh (verse 14), was actually the one who originally created the demons as angelic spirits (Colossians 1:16-17). Subsequently, those angels rebelled against God and were cast down to the earth, where they roam and wander (see Matthew 12:43; Revelation 12:4; Jude 6; II Peter 2:4).

At one point during Jesus' ministry he crossed the sea of Galilee to the country of the Gadarenes where two demoniacs met him "coming out of the tombs, so fierce that no one could pass that way. . . . They cried out . . . 'Have you come here to torment us before the time?'" (Matthew 8:28-29.) Demons, as this account shows, fearfully look toward a future time of judgment when they will be punished for their evil acts. In this case, Jesus allowed them to enter a herd of swine which rushed into the sea and drowned.

Do Demons Really Exist?

The biblical record states that far from being mere ancient myths, demons are very real. The Greek word translated "demon" in the Bible is

daimonion and refers to the host of inferior spiritual beings who "kept not their first estate" (Jude 6). Satan, Lucifer, or the "Devil" is called their prince in the Scriptures (Ephesians 2:2; Matthew 9:34).

When a person loses control of his mind, as in an outburst of temper, or becomes frightened "out of his wits," or consorts with the occult, Scripture warns that one may open himself or herself up to demon influence and possible possession. Sometimes demons vex individuals with a peculiar sickness (Matthew 17:15-18), such as epilepsy, paralysis, deafness, dumbness, or madness, for which there is no apparent physical cause.

These spirit beings are pictured in the Bible as "reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6, KJV). They are rebellious, defiant, haughty, proud, arrogant, insolent, deceiving, lying, demented spirits who long ago rejected God's way of righteousness and truth.

In fact, demons are in a constantly agitated state of turmoil and anxiety, living in interminable fear and dread of the vengeance of God. The apostle James alluded directly to this tormented condition when he said: "You believe that God is one; you do well. Even the demons believe — *and shudder*" (James 2:19, RSV).

Why are they so fearful? The apostle Jude possibly alludes to their fate: "wandering stars for whom the nether gloom of darkness has been reserved for ever" (Jude 13, RSV).

Power Over Demons?

The Bible reveals that demons do exist, describes their origin, and gives us a glimpse of their fate. It also tells us that we should not allow ourselves to become preoccupied with them or to fear them.

Every true Christian has power over demons through the spirit of God and can call upon Jesus Christ to rebuke them at any time. As the apostle James wrote: "Submit your-

selves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you" (James 4:7-8, RSV).

Peter also instructs us: "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on him, for he cares about you. Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour. *Resist him, firm in your faith*, knowing that the same experience of suffering is required of your brotherhood throughout the world" (I Peter 5:6-9, RSV).

Today, it isn't fashionable to believe in demons, a literal Devil, or a spirit world, as the Bible teaches. But refusing to believe such things exist doesn't wipe them out.

Either the phenomena known as demon possession is explainable by the Bible, or else modern psychiatry and psychotherapy have no solid alternate explanation and must keep on guessing. A wise man will heed the biblical warning and not meddle with demons. He will not flirt with the supernatural. He will not play coy games with "familiar spirits." He will not dabble in the occult.

In our modern age of uncertainty, we must not regress to primitive superstition in misguided hopes of finding occult answers to life's dilemmas. We must not allow the disintegration of right values and beliefs to cause us to turn away from objectivity and rationalism based on the accurate revelation of God's Word. We must avoid both superstitions — the superstition of magic and the occult, which appears innocent on the surface but which hides a legion of demons underneath — and the superstition of materialism and pseudoscience, which ignores and ridicules the existence of psychic phenomena and a spirit world.

In the midst of such unstable, unpredictable times, we need a sure anchor, a steadfast guide — and the only unshakable anchor and guide in existence is the Word of God. □

Death is the lot of all mankind. What is this thing called "death"? Does anything lie beyond it? Must we fear death?

by Garner Ted Armstrong

PEOPLE DIE. Everyday, thousands of people on this world die. Whether due to accident, sickness, suicide, murder, or simply old age, people die.

We weep when a beloved member of the family dies. When we are children, we sometimes weep and wail over the death of a beloved puppy, canary or other pet.

Death is so final, so irreversible. But what really happens when a person dies?

Today there is a reawakened in-

control than at any other time.

A funeral director interviewed for television said: "The funeral directing business is a very sensitive business because it deals with the emotions and the sympathies of people. It takes a great deal of tact and empathy to be able to serve people satisfactorily."

He added, "You have to like people, I think, to be a funeral director because you have to deal with people. You have to be very careful because every one you see every day is mostly upset. If you use the wrong word, the wrong term, the wrong phrase, you may upset them even more. You want to be sympathetic

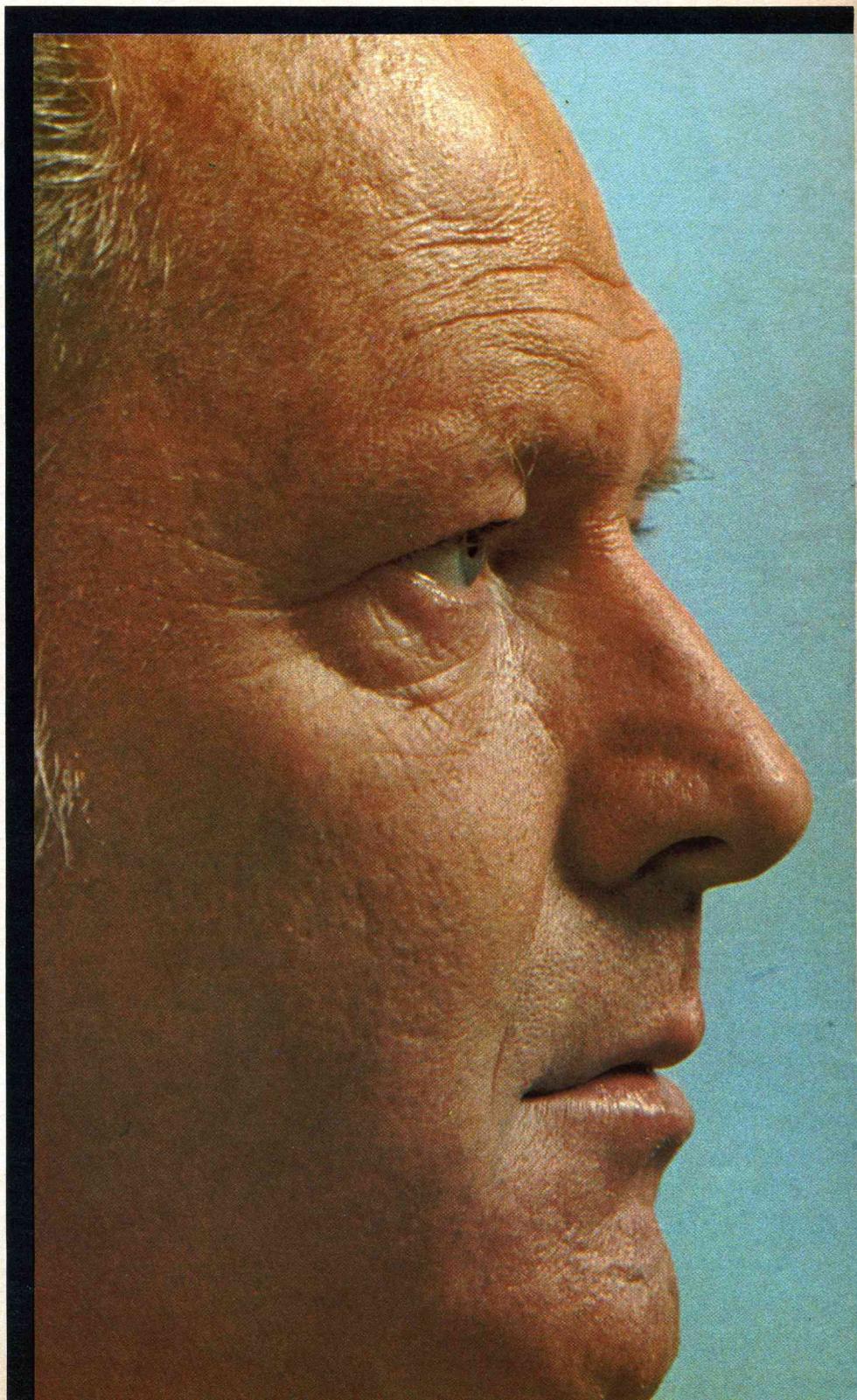
THE FEAR

terest in the subject of death, religion, the supernatural, and what happens after death. There is heightened interest in ESP and the spirit world. Many wonder if the souls of the dead communicate with the living.

The Ultimate Tragedy

What really happens at death? Tragically, there seems to be a great void of understanding. Very few people seem to know.

Ignorance leads to a great sense of loss and fear — fear of the unknown. When a loved one dies, relatives are more easily upset, more emotional, more precariously balanced on the tight-rope of emotional self-



Gary George — Plain Truth

with people. You can't empathize with people. You would just be in tears constantly, and you can't do that. But you have to be sympathetic and guide them."

Concepts of Death

When asked, "What is death?" one person replied: "My definition

of death is to leave this earth, and I'd say it would be a termination of your life."

Another said: "I guess death is the end of life."

"Death is the final ending of everything," a third person commented.

Said a fourth: "Well, death is the

end of all life processes on earth and really everywhere else. I think that all that life is, is here on earth."

A fifth person was noncommittal: "I don't know. I feel it's the end of something, and sometimes the beginning of something else. I think that you can't just stop living all of a sudden. I don't know. I think there's got to be something after it."

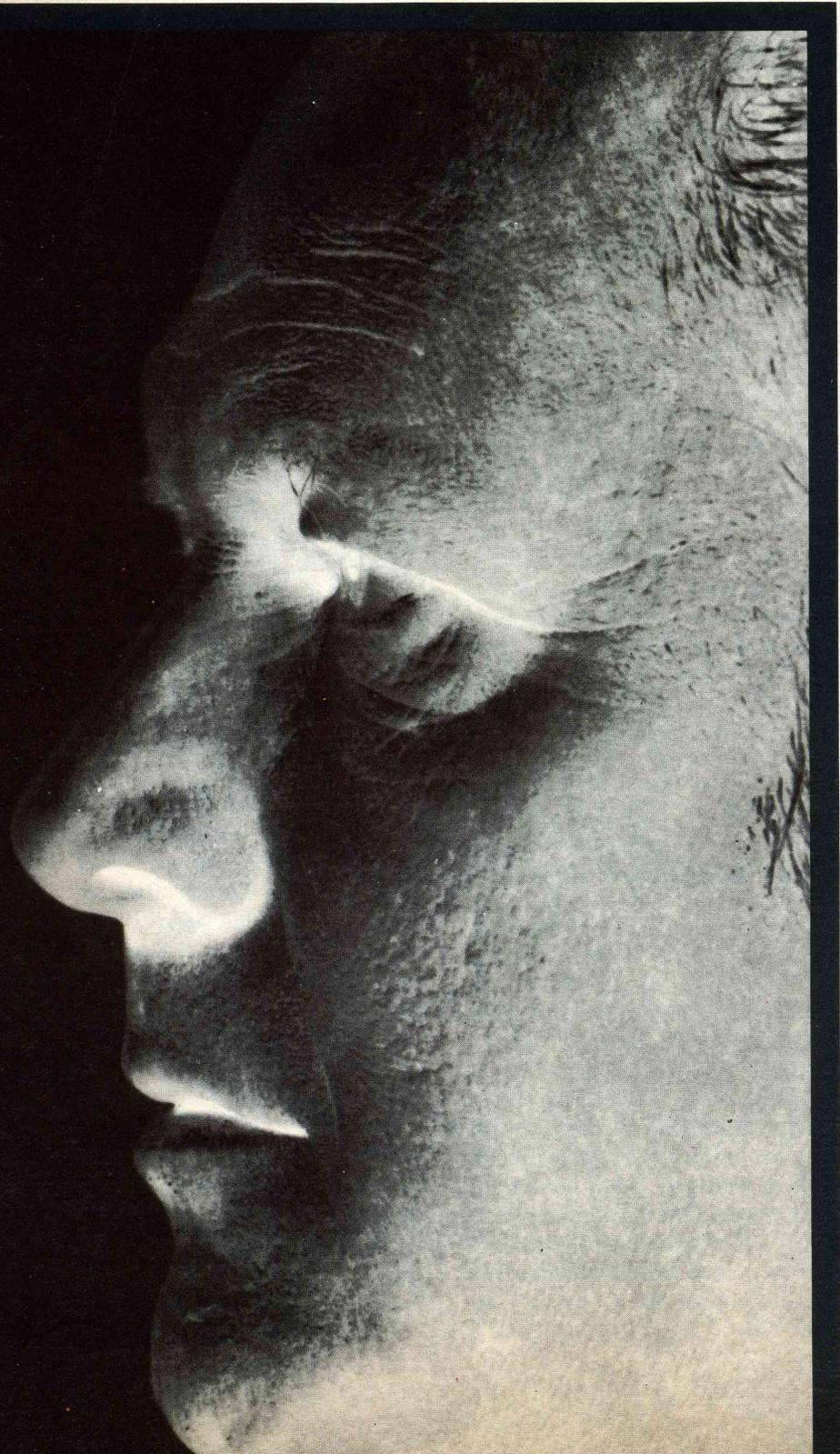
But one thing is certain. At some time everyone thinks about death. People everywhere are concerned about it. Much of modern religion is concerned about it. Most religions believe in the immortality of the soul, and teach that the soul goes to heaven or to hell or to some intermediate state upon death.

OF DEATH

There are dozens of differing ideas about death. When you talk to people on the street, you find about as many assorted beliefs as there are people to express them.

Why such widespread ignorance? It's simple. Science can't tell us what happens at death, and theologians are divided on the issue. As one television interviewee said: "Death is a thing of uncertainty. It creates fear, you know. I mean, nobody's ever come back and explained to us what's on the other side when you leave this world physically — so it puts up a blanket of uncertainty. And anytime you're dealing in uncertain areas there is fear."

But should we fear death?



Death Is an Enemy

Instinctively, we know one thing: Death is our enemy. We hate it; we abhor it. We don't like to come in contact with it.

But it happens to all of us. We have to face it someday. But do we have to fear death?

And when is a person dead? Courts of law have had difficulty determining exactly what is the moment of death. Is it when the heart stops beating? Or when there is no brain activity?

People are in disagreement over what life is, whether we are temporal, mortal, and therefore just transitory, and die just like a dog dies; or whether we are an encased outer vessel in which lives a consciousness which is spiritual and eternal and which will live on consciously after the body decays.

What does the Bible say about death? Let's take a look.

Death in the Bible

In the book of Ecclesiastes, Solomon wrote: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Ecclesiastes 3:19-20). That's pretty plain, isn't it?

Ecclesiastes 9:4: "... to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing...."

People who say, "When you're dead, that's it, that's all there is" generally don't recall this scripture, but just through common human sense they know that dead is dead.

Continuing in verse 5: "... neither have they [the dead] any more reward; for the memory of them is forgotten." There are billions of people who have gone the way of all flesh and have been utterly forgot-

ten in history. Verse 10 of that same chapter declares, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." But is this life all there is?

What Is Man?

In Genesis, chapter 2, we find out what man is. His creation is recorded in verse 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The Hebrew word for soul is *nephesh*. Each person is a soul, a being, an entity, a transitory personality, a temporal body. That's what he is. It does not say in the Bible that he has a soul. It says he is a soul.

In the first chapter of Genesis, the word *nephesh* is used of lower life forms, beasts, animals, and creeping things, which include scallops, lobsters, crabs, etc. As a matter of fact, in the Old Testament the word *nephesh* is even used to express the thought of a "dead body." A Hebrew would have been thought ceremonially unclean if he had touched a dead *nephesh* — the word that is translated "soul." Thus it is clear that "souls" are not immortal. They can die.

The term *nephesh* has a wide meaning. It includes the life, the appetite, the emotion, the whole being or the whole personality. But it never means something immortal — as a separate entity from the body!

The *Jewish Encyclopedia* says: "The belief that the soul continues its existence after the dissolution of the body is... speculation... nowhere expressly taught in Holy Scripture.... The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended" ("Immortality of the Soul," vol. VI, pp. 564, 566).

The belief in the immortality of the soul dates back to ancient Egypt. Herodotus, an ancient Greek historian, wrote: "The Egyptians were also the first that asserted that the soul of man is immortal."

In the *Phaedo* Plato wrote: "The soul whose inseparable attitude is life will never admit of life's opposite, death. Thus the soul is shown to be immortal, and since immortal, indestructible.... Do we believe there is such a thing as death? To be sure. And is this anything but the separation of the soul and the body?"

But the Bible teaches no such thing. Unfortunately, many early church leaders embraced as truth the teachings of the pagans.

Origen declared: "Souls are immortal." Tertullian, an important teacher from North Africa, wrote: "For some things are known, even by nature: the immortality of the soul, for instance, is held by many.... I may use, therefore, the opinion of a Plato, when he declares: 'Every soul is immortal.'"

Scripture, however, teaches that your life is just like a vapor which is here today and gone tomorrow. In Ezekiel 18, verse 4, we read: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: *the soul that sinneth, it shall die.*"

Here your Bible says that a soul dies. Whatever you think a soul is, a soul is capable of dying.

In the New Testament Paul explained that "the wages of sin is death" (Romans 6:23). Death. And what is death? It's the absence of life.

But is there any hope of life *after* death?

Beyond the Grave

Death is a hideous enemy of mankind. We don't like to even contemplate it. We hate to think about it. We are distraught when we hear of a loved one having died.

What happens when we die?

In the book of Job we read: "But

man dieth, and wasteth away: yea, man giveth up the ghost" (Job 14:10). "Giving up the ghost" is an old English expression that meant "expire." The word used in the Hebrew language, *ruach*, means "to breathe out" or "to expire."

"...and where is he?" Job asks. In verse 13 he says, "O that thou wouldest hide me in the grave... that thou wouldest appoint me a set time, *and remember me!*"

And then the question comes: "If a man die, shall he live again? All the days of my appointed time will I wait, *till my change come,*" said Job, perhaps the wisest man alive at that day. "Thou shalt call," he said, "and I will answer thee: thou wilt have a desire to the work of thine hands."

What is Job talking about? A resurrection from the dead! The Bible teaches a resurrection. The apostle Paul, even when he was being accused by the religious sects of his day, fearlessly declared: "But this I admit to you, that according to the Way, which they [his accusers] call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, having a hope in God which these themselves accept, [that is, these accusers of his] *that there will be a resurrection* of both the just and the unjust" (Acts 24:14-15, RSV).

In the fifth chapter of the book of John, Jesus Christ of Nazareth himself is quoted as saying: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, *and shall come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrec-

tion of damnation [judgment]" (John 5:28-29).

In the book of Daniel is a corroboration of that same statement. In chapter 12, verses 1-2, we read: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people

resurrection chapter. In verses 12-13 the apostle Paul says: "... if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen."

Later on in verses 16-17 Paul said, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins."

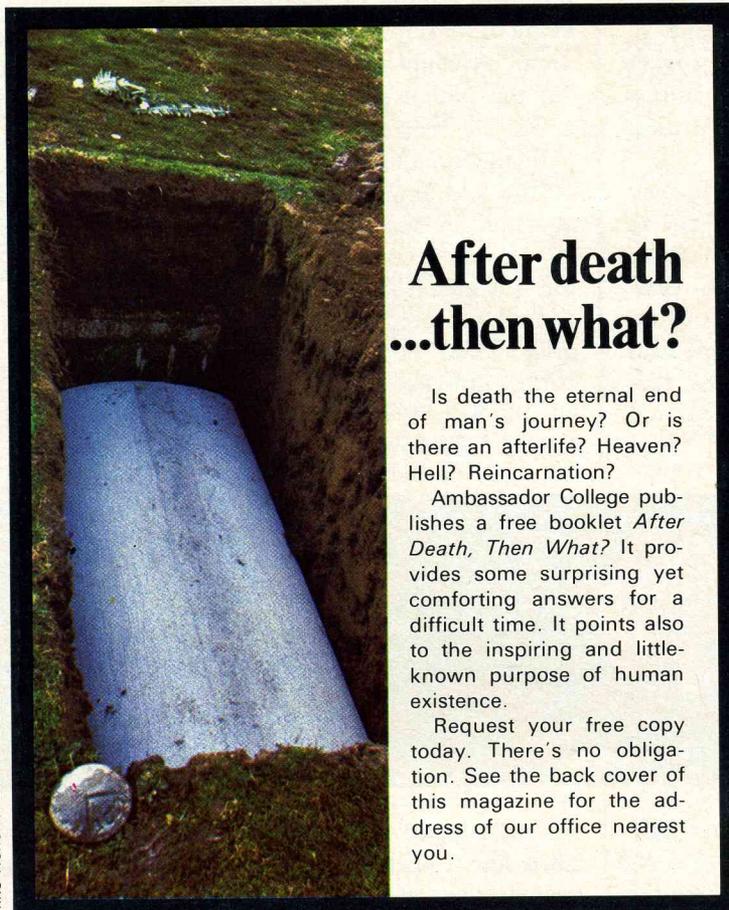
A little later in verse 22, he comments, "... as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits [he's called the firstfruits of the dead]; afterward they that are Christ's at his coming."

These scriptures all speak of the same event — a future resurrection of the dead.

Notice one more verse in the Bible about this subject. In the last book of the Bible, the book of Revelation, John was inspired to record: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:6).

This is what Jesus Christ promises those who serve and faithfully obey him. They will be resurrected from the dead and be given immortality and positions of rulership in the kingdom of God! They will never again have to face death. They will have conquered death for all eternity!

God grant *you* a part in that resurrection so you will never have to fear the specter of eternal death, so you can become a partaker of these glorious, everlasting promises! □



After death ...then what?

Is death the eternal end of man's journey? Or is there an afterlife? Heaven? Hell? Reincarnation?

Ambassador College publishes a free booklet *After Death, Then What?* It provides some surprising yet comforting answers for a difficult time. It points also to the inspiring and little-known purpose of human existence.

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shall be delivered, every one that shall be found written in the book. *And many of them that sleep in the dust of the earth shall awake . . .*"

The Bible speaks with beautiful harmony on this subject. The words "immortal soul" never occur together in the entirety of the Bible. But the Bible does teach a resurrection of the dead: "... many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

I Corinthians 15 is known as the

Legal abortion is becoming acceptable throughout the world. In Britain alone, one in five pregnancies ends in voluntary abortion. Many are asking: Is this social progress or a license to kill? We have asked a British medical doctor to answer this controversial question.

by Gordon Muir, M.D.

ABORTION HAS become one of Britain's — and the world's — largest “growth industries,” observes the *British Medical Journal*.

A decade ago crudely performed “back-street” abortions were rife in Britain. An estimated 100,000 or more were performed each year. These were mainly carried out on women unable to obtain medical sanction for their terminations. Illegal abortions probably reached beyond the 150,000 mark. This,

Abortion on Demand

In 1967 Scottish member of Parliament Mr. David Steel saw his abortion bill become law. It was not the “abortion on demand” panacea that various groups had been aiming for. It allowed doctors to end a pregnancy when two of them agreed that the pregnancy would involve “risk to the life or injury to the physical or *mental health* of the pregnant mother or the future well being of herself . . . or her other children.” Account could also be taken “of the patient's *total environment*, actual or reasonably foreseeable.”

In theory, this was a liberalizing of the old law stopping short of abortion on demand. In practice — taking into account the private sector — it meant an abortion for anyone who wanted it, though the cash price could be heavy. What you could not get on the National Health Service (Britain's socialized medical assistance), you could al-

success by any standards except perhaps moral ones.

The Production Record

In 1966, two years before the abortion act came in, 6,000 legal abortions were carried out in England and Wales. This figure topped the 100,000 mark in 1971, and the latest figures available show 160,000 pregnancies terminated in 1972 — two thirds of them in private clinics, and most under the “mental health” clause. This is hardly surprising considering there are an estimated 300,000 “unwanted pregnancies” in Britain every year. However, it should be pointed out that about one third of the 1972 abortions were performed on foreign women — mostly French and German — so there is considerable scope for expansion of the “home market.” Abortions could soon reach 250,000 annually — about one third of the birth rate. According to Professor McLaren, every fifth preg-

ABORTION PROGRESS OR MURDER?

mind you, was prior to the 1967 Abortion Law in Britain.

The old law was fairly strict. It allowed termination of pregnancy only if its continuance would expose the mother to serious risk of life or health.

Working in a gynecology ward, one could never be sure how many cases admitted for treatment of “spontaneous abortion” had really been self-induced with the notorious crochet hook or the legendary slippery elm bark. But even at that time a “professional” job could always be performed for those women who had the money and knew the right people. Just how much of that went on we will never know.

ways buy legally in many large British cities. It became an easy matter to find two doctors who, in good faith, would endorse that having the baby would cause more stress or illness than having an abortion. One London psychiatrist I interviewed believed the idea of having an unwanted baby was sufficiently “stressful” to warrant abortion.

In effect then, we have abortion on demand in Britain. And this is precisely what the liberalizing campaigners always intended. The “Abortoria,” or abortion factories predicted seven years ago by Professor McLaren of Birmingham University have arrived. Their production record is a staggering

nancy in England is being aborted.

The result of readily available abortions has been predictable and inevitable. If a girl gets into trouble, she knows the solution is just around the corner. Does anyone doubt that easy abortions encourage easy morals? Professor McLaren has rightly said that English women have “taken to abortion like ducks to water.”

Another Birmingham gynecologist, Dr. Joseph Jordan, said that “the people who introduced this act denied they wanted abortion on demand or [as] a method of contraception. But that has happened. Many young people including students at our own university are hav-

ing two or three abortions in a row. They don't consider the doctor who has to, in fact, remove the fetus with arms and legs."

Gym-slip Abortions

Familiarity with easy abortion has bred contempt for fetal life by many. Schoolgirls aged 11 now appear on abortion lists. They form a growing pattern of what are lightly termed "gym-slip pregnancies." In 1971, three abortions were carried out on girls aged 11, and 529 abortions took place on 14 year olds. All told, there were 2,296 abortions performed on girls under 16 — about 2% of the total number. There have even been reports of school girls aged 13 attending National Health Service hospitals for second abortions.

At a recent anti-abortion rally in London's Hyde Park, general practitioner Dr. Margaret White, herself a mother of three, said that every day 10 girls under 16 are having abortions. Schoolchildren, she warned, are being encouraged to look upon sexual intercourse as the normal behavior after finishing their homework.

Addressing a Royal College of Nursing Conference at Birmingham in September 1971, Dr. White stated that abortion is regarded by many unmarried girls as being "*physically and mentally no more serious than having a tooth out.*" This is also the view of the Abortion Law reformers.

Even men are becoming more abortion minded. Sir John Peel, gynecologist to the Queen, told another Royal College of Nursing Conference in Harrogate in March 1973 that easily available abortion "had the effect of increasing irresponsibility of young men. More and more men were in favour of abortion to *shed their responsibilities.*"

It is time we faced the fact that premarital sex, with its accompanying lack of responsibility, is the root cause of abortion among unmarried teens. This attitude of irresponsibility carries over into

marriage, where unwanted pregnancies needlessly occur.

Professional Reactions

Reaction in the medical and nursing professions to virtual abortion on demand has been mixed. To some extent the country is divided into centers where the approach depends on the views of the predominant gynecologists. Areas like Glasgow and Birmingham are regarded as ultra-conservative, a thorn in the flesh to the progressives. Such places as Aberdeen, Newcastle and London have a much more liberal approach.

There is no doubt that abortion has become a profitable business for some. There are many in the medical profession receiving up to £100 (about \$240) or more for a ten-minute operation. Some gynecologists in the London area do little else. A leisurely schedule of say 10 operations a day could net the doctor as much as £5,000 (about \$12,000) per week in cash.

Private clinics — handling up to two thirds of the abortion business — don't exactly have their backs to the wall either. They charge between £30 and £40 per patient daily. A *Daily Telegraph Magazine* investigation into the profitability of abortion said that "... only a little research at Companies House discloses the fact that several prominent surgeons, doctors and even anaesthetists have financial interests in [the clinics]..." This gives some indication of the considerable sums of money to be made in the abortion business. Clearly, some gynecologists are making a financial windfall out of abortion.

Conscientious Objection

But what about those doctors who find the procedure distasteful?

The women's editor of an evening paper in the London area believes it is "obscene and immoral" for a woman to have a child she doesn't want and states that having unwanted babies is happening mainly

because of the "blocking attitude" of some doctors. It is this kind of pressure that could lead to a further liberalizing of doctors' attitudes. Conservative-minded individuals will gradually disappear from the practice of gynecology if present trends continue.

Nurses who find abortions repugnant are sometimes in the difficult position of being expected to assist at them, despite the fact that the 1967 act legislates for the conscientious objector. A Gallup Poll published in February 1973 showed that two out of three assisting at these operations find the task distasteful. More than one in three would be prepared to quit nursing if the abortion boom got bigger.

Facts and Emotion

Member of Parliament Leo Abse equates professional abortionists with muggers. On the other hand, the women's editor quoted above believes it obscene and immoral for a woman to have a child against her wish. And there is every shade of opinion between. What *are* the rights and wrongs of the matter?

Most will agree that for human life to have value, for the individual to have rights, for there to be honesty, peace, security, and trust — things that the majority all want — there must be standards of conduct. One fundamental right recognized by all has been the right to live. Human life, says even the International Code of Ethics which the World Medical Association recognizes, exists from conception.

The new "enlightened," permissive society is taking upon itself, however, the prerogative to interfere with this right. The value of life becomes relative. In the case of a pre-term human baby, it may be its usefulness or whatever to the family that decides whether it lives or not.

Should we, by the same argument of economic and social utility, also claim the right to dispose of the chronically ill, the physically handi-

capped and the mentally subnormal whose lives can have far less potential than that of the unborn child? How strange that those who are so conscious of personal rights in some causes can allow no rights whatever to an unborn infant.

The Living Fetus

At this point it is necessary to dispel the myth that the human fetus is not human life.

At conception an embryo contains the full potential of a human being, even down to broad outlines of personality — a complete living blueprint. About 16 days after conception, the heart begins beating, and in a matter of weeks human features are clearly recognizable — from finger tips to toes. This is no inanimate jelly to be scooped into a bucket and thrown away.

From about 10 weeks or even ear-

lier, this developing fetus can respond to pain. Yet it may at a later date be legally sucked out of its protective chamber by a vacuum pump through a narrow bore tube. Its head, arms and legs will tear off. Alternatively, the human fetus could be pickled alive by having a concentrated salt solution injected around it. Or it may be removed kicking, only to be instantly drowned, then incinerated. This, in the words of Professor Ian Donald of Glasgow University, is “trafficking in human life.”

Social abortion proponents resent this type of factual exposé. They react with petulance if not venom to any attempt to arouse emotion on behalf of an unborn human. And yet “emotions” of sympathy and pity for the unwilling or inconvenienced mother are their stock-in-trade. Is not the onus on parents to

plan their families and on people to avoid promiscuity — rather than shifting the penalty to the innocent if they fail to do so?

A Meaningless Oath

As a member of the medical profession, I have to ask what, today, is the meaning of the Hippocratic Oath, or the International Code of Medical Ethics — presumably subscribed to by those who ply the abortion trade? *I read, as one of the tenets of the Declaration of Geneva, drawn up by the World Medical Association: “I will maintain the utmost respect for human life from the time of conception; even under threat”*

How meaningless and how futile are these idealistic words when trodden underfoot by the thrust of our money-loving, permissive society! □

HUMAN FETUS— Pawn or Person?

IS THE human fetus really a person or can it be treated as a “pawn” — a mere object to be kept or disposed of according to the dictates of social conditions or personal convenience?

Let us consider some of the more up-to-date knowledge we have of fetal life. Is it merely a placid, dependent, fragile vegetable developing quietly in preparation for a life that starts at birth? Nothing could be further from the truth.

When it reaches about 8 to 10 weeks of age, the human fetus will be moving its tiny limbs. Later it will use this power to maneuver into the most comfortable position in the uterus. Some will bend their knees and present head first. Others will

straighten the knees and generally end up bottom-down (i.e., the breech birth). This is no “inert passenger.” It propels itself around the womb by feet and legs; it can change sides by an “elegant longitudinal spiral roll” rotating head, shoulders, spine and legs in that order. Those who choose to lie in the womb with neck, trunk and limbs extended can often be seen to express the same position preference in sleep after birth.

The human fetus can respond to pressure and touch. It will “purposefully” seek to avoid the sustained pressure of a microphone.

It will react violently to needle puncture and other similar disturbances and yet — absurdly — we are not supposed to conclude that it feels pain.

It drinks its own amniotic fluid and derives nourishment from it. It even has a *taste preference* and can be induced to drink more by sweetening the fluid with saccharin. The thumb-sucking habit begins early too. It has been photographed in a 9-week abortion.

Despite the restricted view, eye tissues are developed early. Flashing lights over the mother’s abdomen can even cause detectable heart-rate changes. The fetus can be *startled* by sudden noise, and at least 25 weeks after conception (still an abortion candidate), it has been observed to jump in synchrony with the sound emanating from a timpani drum.

There is even some evidence that a fetus has learning ability — though this is not an area that lends itself to study.

At birth the main thing that changes is the environment. It is merely one more step in the transition from zygote to adult. If man has the right to extinguish that life in the early stages of the process, who is to say he cannot do so at any stage?

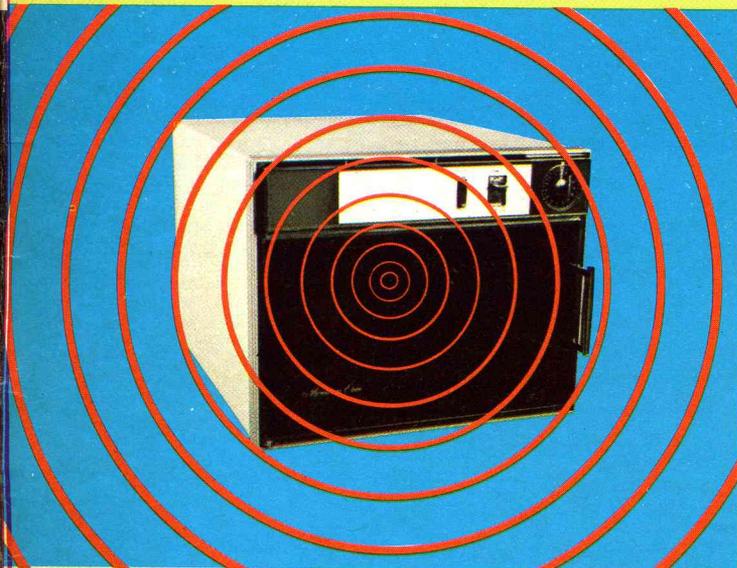
As Professor Sir William Liley has said, “Is it too much to ask that perhaps we should accord also to foetal personality and behaviour, rudimentary as they may appear by adult standards, the same consideration and respect?” □

what you can do...

timely tips and helpful suggestions for you and your family

• Buying A Microwave Oven?

There is much to say in behalf of buying and using microwave ovens. They're conveniently quick. A microwave oven can cook several large potatoes in only



twelve minutes whereas it might take from 45 to 75 minutes to bake those same potatoes in a conventional gas or electric oven. In just two minutes a left-over roast can be warmed up. Too, it costs less to cook the same amount of food in microwave ovens than in conventional ovens because of faster, more efficient heating.

However, microwave ovens pose a potential health hazard because of the ever-threatening possibility of excess microwave radiation leakage. Eye cataracts, temporary sterility, skin burns and adverse effects on cardiac pacemaker implants have been associated with them. Other possible health hazards may exist. If you own or plan on buying a microwave oven, keep the following safety suggestions in mind:

Read and follow the manufacturer's instruction manual to the letter. If possible, have your oven checked and serviced regularly by a qualified technician. Keep the oven (door and seals) meticulously clean, using water and a mild detergent. Never use abrasive cleaners. Avoid repeatedly peering into the window when it is on. Remain at least an arm's length away if possible. Never operate it when empty. Never

insert metal utensils or utensils with metal rims inside the oven. Don't allow children to play near it. Keep it unplugged when it's not in use.

• Smoke, Smoke, Smoke Yourself to Death

A persistent cough is common among cigarette smokers. It's so much so, especially among heavy smokers, that it is accepted as normal. But persistent coughing is neither normal nor healthy. It is one of the warning symptoms of lung cancer, chronic bronchitis and pulmonary emphysema! If you have a persistent cough, you have cause for alarm. In fact, if you smoke, whether or not you have a persistent cough yet, you've got cause for alarm.

Smoking is a proven health hazard. Cigarette smoking is not only directly linked to lung cancer, but cancers of the mouth, larynx, esophagus, urinary bladder and kidney. Also, there is not only a direct association between cigarettes and respiratory diseases like chronic bronchitis and pulmonary emphysema, but heart attacks, circulatory diseases and strokes as well. Official commissions and scientific studies in many countries absolutely substantiate these smoking and disease facts.

Studies, in fact, link cigarette smoking to a seventy percent increase in overall death rates of men and, to a lesser extent, the increased death rates of women, according to the American Cancer Society.

Men who smoke as few or fewer than 10 cigarettes per day have a death rate nearly 35 percent higher than nonsmokers. Men who smoke between 10 and 19 cigarettes per day, less than a pack a day, have a 70 percent higher death rate. Those who smoke between 20 and 30 cigarettes per day have a death rate 95 percent higher, and those who smoke more than 40 cigarettes per day, over two packs, have a death rate 125 percent higher.

Forty-six percent of all 25-year-old men who smoke two packs of cigarettes a day can expect to die before age 65, while only 23 percent of the nonsmokers can expect to die before age 65. The life expectancy of a two-pack-a-day smoker at age 25 is 8.3 years less than a nonsmoker's. The chances of a heavy cigarette smoker dying during his prime are almost twice as great as a nonsmoker's chances.

For your health's sake, if you smoke, quit. If you don't smoke, don't start.

— Patrick A. Parnell

what our readers say

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August 23-24,
Sherwin McMichael
- Victoria, B.C.
August 24-25, Dean Wilson
- Hamilton, Ontario
August 29-30, David Jon Hill
- Nashville, Tennessee
October 25, 26, 27,
Garner Ted Armstrong

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Issues Behind Explosive Mideast

The *Plain Truth* issue on "The Explosive Mideast" is being read, reread and constantly spoken of in my family. Thank you for so much information on such an important subject.

Alice G.,
Rocky Hill, Connecticut

Egypt and Israel remind me of two spoiled children. In my honest opinion someone should take them to the woodshed.

Raiden T.,
Pueblo, Colorado

Auditorium

I want to tell you in my own name and that of my wife how much we enjoyed yesterday's opening concert in your new auditorium by the Vienna Symphony under Maestro Giulini. For us as natives of that old center of music and avid music fans, this was a special treat, and we are most grateful to Ambassador College of having provided us that opportunity. As for the auditorium itself, stunning is the word to describe its effect. This together with the student center and the administration building forms a beautiful ensemble, around the impressive fountain. You have provided a new attraction for the Los Angeles area which, unfortunately, is not rich in such, being neither old and historically interesting, nor new and outstanding for its layout and planning. Ambassador College has found a solution, neither obsolete and boring by often-seen repetition, nor shocking to the viewer by untried experimentation and uncalled-for "novelty."

I would be remiss, if I did not mention the fact that we were most impressed by the unfailing friendliness and politeness of the young student ushers and helpers, on whom I particularly depend being now handicapped. If there is such an occasion I wish you to express this appreciation to your staff.

Kindly accept for the library a small book as our sincere token of friendship, showing the 18th-century palace of Schönbrunn. It may give some students pleasure and interest them to go to the home of yesterday's orchestra and my wife and mine.

Martha and Kurt S.,
Los Angeles, California

Europe: Catastrophe and Revival

... Anybody who cares to check into the annals of history can find that Mr. Kroll notwithstanding, when the European governments of the time thought for the first time in Western history about a crusade, the Hungarian King Laszlo I (later St. Ladislas), was the one elected to lead it. If nothing else, this shows clearly that at that time, Hungary was no appendix of a German conglomeration, but an independent "archiregnum" with a very strong and very highly influential royal family, the House of

Arpad, which gave four saints to the Roman church.

How strong the might of this family was is demonstrated in a work of Otto, Bishop of Freisingi (12th Century), who, in his book wrote a lot about the organization of the kingdom of Hungary.

Also from his work you can see that when a part of the country under the German influence organized an uprising against the king, Imre, it was enough for the King to place on his head the crown of St. Steven, and walk alone, unarmed, into the enemy camp and walk out unharmed, untouched, holding the hand of the leader of the uprising, Endre (later on King Endre).

I would appreciate hearing from any other source, mentioning any other country in Europe where the person of the King, with the symbol of power vested not in a person, but in "the" Crown, could do this — showing the discipline and adherence to constitutionality, even among the rebels....

Dr. Louis I. Szathmary,
President,
Hungarian American Cultural
Assoc. in Chicago

What You Can Do

Your Jan. 1974 (issue) carries an article under the category of "What You Can Do" — on a diet for hyperkinetic children. I began talking about it ("out of a clear sky," so to speak) in a grocery store yesterday — and a clerk said it directly — and *acutely* — concerned his stepson. He wanted more information — so I gave him your magazine's name, publisher, and town and state and also Dr. Feingold's (published) address for his physician to contact.

You've done "taproot" missionary work in that effort (and many more) of your organization.

Rheta M.,
Lansing, Michigan

I am trying to broadcast the message contained in your What You Can Do message of January 1974. Something must be done about harmful additives to so many foods as school children are becoming more difficult to manage, so say my teacher friends. Thanks.

Myrle E.,
Eugene, Oregon

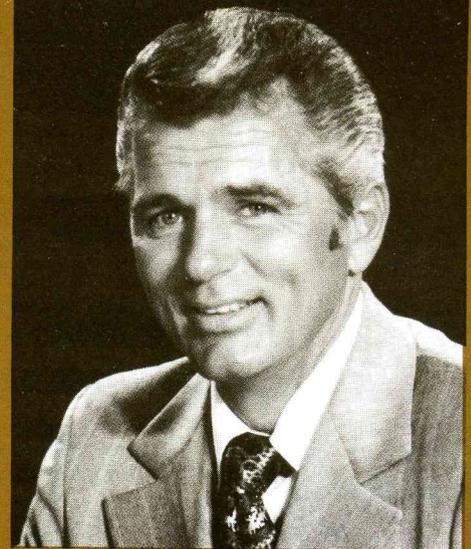
Is God Unfair to Women?

... We talk about the value of woman's work, "for her price is far above rubies." Did you know that if an average housewife were paid for her services it would amount to \$257 a week or \$13,364 a year? Did you know that she spends 14 hours a day or 99.6 hours a week on the house, children, laundry, shopping and meals? Did you know that 45% of the total working force are women but that of those who make \$10,000 or more only 1% are women? Don't talk to me about rubies; tell me about the salaries of secretaries for example....

Phyllis L.,
Knoxville, Tennessee

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WWVA — Wheeling, W. Va. — 1170 kc., 98.7 FM, 5 a.m. and 8:30 p.m. Mon.-Fri., 10:30 a.m., 8:30 p.m. & 11:30 p.m. Sun.

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

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WCKY — Cincinnati — 1530 kc., 5:05 a.m. daily, 1:05 a.m. Tues.-Sun., 12:05 a.m. Mon.

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KTRH — Houston — 740 kc., 7:30 p.m. Sun.-Fri.

WOAI — San Antonio — 1200 kc., 5 a.m. Mon.-Sat., 10:05 p.m. Sun.

WWL — New Orleans — 870 kc., 8:30 p.m. Mon.-Sat.

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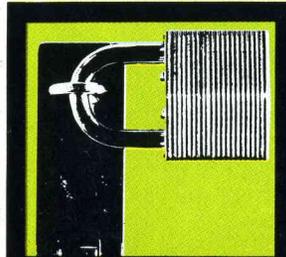
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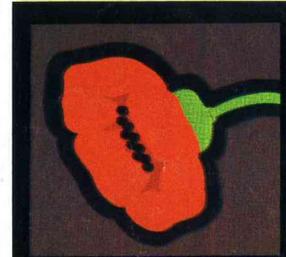
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