

the
PLAIN TRUTH
a magazine of understanding



PEACE
An Impossible Dream?

STRATEGIES FOR COPING WITH INFLATION • BUT IT WAS AN ACCIDENT! • SOVIET JEWS—MAKING IT IN AMERICA

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ARTICLES

After Mao — New Era for China	2
The Soviet Jews — Making It in America	6
Strategies for Coping With Inflation	15
The First Christmas in Rome	18
Reflections on Peace	22
Alcoholism: the Road to Recovery	26
"But It Was an Accident!"	32
Aerosols Are Destroying Our Atmosphere	39

FEATURES

Personal from Herbert W. Armstrong	1
Worldwatch	4
TV-Radio Log	36
In Brief	43
Garner Ted Armstrong Speaks Out!	44



ABOUT OUR COVER

The dove of peace alights on the helmet of war. Are there solutions for the conflicts and wars that continually plague mankind? Read the answer in the article "Reflections on Peace."

Watson — Plain Truth

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MILLIONS have been believing a myth that has brought on one of modern civilization's greatest tragedies.

I saw a pitiful example of this one day in Miami. A few of my traveling team decided to take a drive over on Miami Beach. We crossed over near the southern end, then drove north to and through the luxury hotel area. But driving up from the southern end we passed first through a district of economy-class retirement hotels.

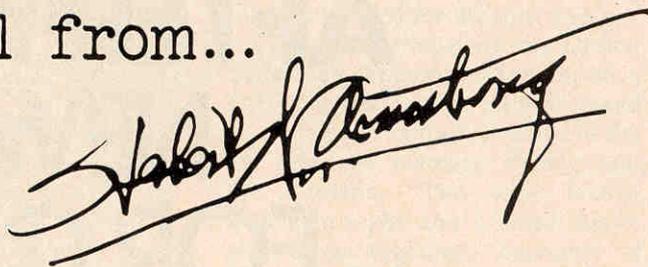
As we drove slowly by, our attention was arrested by the sight of many retired "elderly" — probably between the ages of 60 and 70 — sitting idly on front verandas passing away the time. It was the despondent, hopeless, beaten look on their faces that caught our attention and filled us with dismay. Plainly, they had nothing to look forward to. There was just a tired, uninterested, hopeless stare on their faces. They were just eking out an existence until finally death would deliver them from hopeless monotony.

I had to wonder: WHY should people believe in a myth that cheats millions out of one of the happiest times of life? WHY should the MILLIONS believe a myth that makes them old before their time and robs them of usefulness, vigor, sparkling interest in life, and real accomplishment?

I remember when I was a boy still growing up. My two grandfathers were dead, but my grandmothers, one in her late 50s, the other in her early 60s, were still living. Not that my ancestors died young. I remember, between ages 3 and 5, a great grandfather in his 90s and a great uncle, also in his 90s. My mother lived to age 95½, and she had brothers and sisters who lived into their late 80s and 90s.

But my grandmothers, after about age 50 or 55, had changed their attire to dress like "old folks." It has seemed to me that it must have become custom for people to think they are "growing old." I have noticed that many young men, reaching somewhere around 25, begin to cultivate a changed personality, put on a facial expression, and adopt a manner of speech of one "more MATURE." As they reach the later 40s

Personal from...



THE WESTERN WORLD'S GROWING TRAGEDY — GROWING OLD BEFORE OUR TIME

and turn 50, they seem to feel they must talk, look, and act like they suppose the "middle-aged" ought to appear. And by or before 60, they seem to feel they have now become "old." They appear to feel their usefulness is now over, and they must "retire."

This feeling is so universal that many corporations have retirement programs timed to age 60 or 65.

Somehow, I never could quite understand that type of outlook on life. I have never reached "middle age," at least not consciously — not in my mind and manner of thinking and acting. After age 83, I have enjoyed joking about being "37, going on 36." I have simply been TOO BUSY to think of "growing old" or ever "retiring."

One of our employees came to me at age 55. He wanted to retire. True, he had been on our payroll for some 25 or 30 years. He had been divorced and had married a widow who had a camper. She had a small income.

"We can travel very cheaply," he said, "and I want to get to travel and see some of the United States before I have to meet my Maker," he said. He had already "grown old" — in his mind. Well, "as he

thinketh in his heart, so is he," said Solomon.

There is a new book just off the press, *Love in the Later Years*, authored by Dr. James A. Peterson and Dr. Barbara Payne, gerontologists. The book reports a wealth of research on one of the Western world's most senseless growing tragedies and quotes some astonishing statistics, unrealized, I think, by most.

For example, it is stated that some 70 years ago, the average life span was only 47 years. Few marriages lasted until all the children had grown to maturity and left home. Most marriages lasted only until middle age and usually ended by the death of one. Now, for the first time, at least in modern history, many marriages are lasting into what has been called "old age" — 60 and past.

Such facts actually seem rather shocking to me when I think of how my marriage lasted 50 years, lacking 3½ months to the day, and I still thought of the "wife of my youth" as "young," though she died at age 75½. To me she was still only 25. (We were both 25 when we were married.) And I have seriously
(Continued on page 42)

AFTER MAO NEW ERA FOR CHINA

by Keith W. Stump

As expected, the death of Mao Tse-tung three months ago triggered a scramble for power in the top echelons of the Chinese government. A new Chairman has now emerged. What will the post-Mao era hold for China and for the world at large?

At exactly 3 p.m. Peking time on September 18, one quarter of mankind stopped its work and stood in silence, heads bowed, for three long minutes. In an unprecedented display of mass grief at the conclusion of an official eight-day period of mourning, 850 million Chinese quietly paid their last respects to their departed Chairman, Mao Tse-tung.

The "Great Helmsman" — the only leader the Chinese had known since the People's Republic was proclaimed 27 years ago — was gone. Without a doubt, he had made a greater impact on their nation than any other leader in centuries.

As a permanent symbol of the Chinese revolution, his body is to be enshrined in a crystal sarcophagus in Peking for the inspiration of future generations, in the manner of two other communist heroes, Lenin and Ho Chi Minh.

The announcement of Mao's death on September 9 at the age of 82 triggered a flood of condolences and tributes from around the world. Even leaders in the United States and Western Europe — well aware that Mao was responsible for the slaughter of multiple millions of Chinese as he brutally extended his control over the country in the early 1950s — were inexplicably profuse in their eulogies of him.

Only the "other Chinese" on the

island of Taiwan, it seemed, took a different view, rejoicing at the death of "red tyrant Mao, the greatest villain in Chinese history," who through his "iniquitous rule" had "plunged the Chinese people into an abyss of agony."

Veneer of Unity

Mao's death followed closely the deaths of two other "old guard" leaders — Premier Chou En-lai and Marshal Chu Teh, chairman of the National People's Congress. With most of China's "elder statesmen" either dead or in poor health and no designated successor on the scene to insure an orderly transfer of power, China-watchers waited for signs of a power struggle between rival claimants to authority.

But as they stood side by side in mourning by Mao's glass-encased bier in Peking's Great Hall of the People, China's top leaders conveyed an impression of stability at the nation's helm. Some observers saw this as an indication that the so-called radical and moderate factions of the Chinese Communist Party may have agreed to avoid open conflict and to govern for the time being as a coalition.

But few observers doubted that a fierce struggle was already under way behind the scenes to determine who would ultimately step into the shoes of the departed Chairman.

Rivalry between the two factions dates back to the tumultuous Cultural Revolution of 1966-69, which was spearheaded by the radicals in an attempt to revive revolutionary ardor in China and destroy the bureaucratic party structure which had developed. The radicals are characterized as isolationist and xenophobic, wary of both Washington and Moscow, preaching self-reliance and advocating periodic nationwide purgings for ideological purity.

The moderates or pragmatists, on the other hand, emphasize orderly economic and technological development and the expansion of foreign trade. They shun disruptive ideological campaigns. And it was the moderate faction, led by the late Chou En-lai, which opened the door to improved relations with the United States in 1971.

Power Play

The veneer of pretended unity between the rival factions was short-lived. In early October, sketchy reports filtered out of China that Chairman Mao's fiery widow, Chiang Ching, and three other prominent radical leaders in the ruling Politburo had been arrested and accused of plotting a coup d'etat. In addition to Madame Mao, a former movie actress who is the acknowledged leader of the radical faction, the others said to have been arrested were Deputy Party Chairman Wang Hung-wen, Vice-Premier Chang Chun-chiao, and propaganda expert Yao Wen-yuan.

The rumors of their fall from power were soon confirmed. An intensive wall-poster campaign, spreading throughout the country with lightning speed, openly denounced the four as a "dangerous cancer" that had long plotted to take over the Chinese government. "CRUSH THE HEADS OF THE FOUR DOGS" ran a typical slogan. Even in Shanghai, China's largest city and the radicals' former base of operations, there was little resistance to the campaign to discredit the so-called gang of four.

Early reports from inside China indicated that the radical quartet had tried unsuccessfully to assassinate Premier Hua Kuo-feng. But perhaps the most damaging of the

charges against them was that of "tampering" with the thoughts of Chairman Mao, that is, fabricating sayings which purportedly came from Mao in the last months of his life — sayings designed to assure their rise to power after his death.

The plots and intrigues attributed to the four have grown increasingly broad, suggesting that the moderates are fabricating at least some of the charges to further discredit the radicals. The full story may not be known for years — if ever.

New Strongman

In short order, the top Chinese leadership was purged of its ultraleftists. Reports revealed that some 50 other leftist officials had been arrested in addition to the top four.

On top — for the time, at least — has emerged Premier and First Vice-Chairman Hua Kuo-feng (pronounced Hwa Kwo-fung), until recently a relatively unknown official. Concurrent with the arrests of the radicals, posters proclaiming Hua as the new Party Chairman — the nation's top post — went up in major urban centers.

With his major rivals behind bars, it now appears that Hua has succeeded in gaining undisputed control over the party and the country. He reportedly also has the crucial support of the military.

Hua, thought to be in his mid-50s, was born in the province of Shansi in northeastern China. As a provincial party official with a reputation as a skillful administrator, Hua caught Mao's eye and was brought to Peking in 1971. He became a member of the Politburo in 1973. In early 1975 he was named a vice-premier and minister of public security.

Last February, following Premier Chou En-lai's death, Hua was unexpectedly appointed acting premier. It had been widely expected that Chou's personally designated successor, First Vice-Premier Teng Hsiao-ping, would step into that office, but opposition from the radicals apparently prompted Mao to install Hua as a compromise choice. With Teng's abrupt ouster in a power play two months later, Hua was named permanent premier.



NEW CHAIRMAN. *Hua Kuo-feng, until recently a relatively unknown official, has emerged as the single most powerful man in China following a power struggle between rival factions of the Chinese Communist Party.*

Policy Questions

China's new leadership will not only plot the course of China's internal political and economic development, but will also direct Peking's relations with the outside world. In this regard, it is believed likely that the main lines of Chinese foreign policy will be continued for the immediate future.

Possibly the most important question raised by Mao's death is the future relationship between China and the Soviet Union (*The Plain Truth*, September 1976). Analysts are cautious in their predictions, but most view a sudden policy switch to a more conciliatory attitude toward Moscow as extremely unlikely. It is known, however, that there are elements in both factions, including some top military men, that would like to see at least a limited rapprochement with the Kremlin. But to even suggest such a drastic change in policy so soon after Mao's death would certainly be political suicide.

It was not surprising, therefore, that Chairman Hua — in the best tradition of Maoist anti-Sovietism — recently denounced the "imperialistic designs" of the "new czars" in the Kremlin. If he has any private

feelings about a future thaw in relations with Moscow, he is keeping them to himself for the time being.

China's relations with the United States are expected to remain on a fairly even keel in the months ahead — a necessary counterbalance to the icy relations between Peking and the Kremlin. "The basic factors which brought the United States and China together," Secretary of State Kissinger observed recently, "are still operating and are likely to continue."

Peking will continue to seek improved relations with Washington, most experts feel, but will not compromise on the question of Taiwan, the main obstacle to full normalization of Sino-American relations. The Chinese Communists, who are committed to the ultimate "liberation" (conquest) of Taiwan, want the U.S. to sever its diplomatic and military ties to that island nation. Washington has so far refused.

China's increasingly friendly relations with Japan — designed to keep Tokyo from cultivating closer relations with the Kremlin — will also certainly continue.

Chairman Hua, however, is still something of a mystery, both inside and outside China. What his personal vision for China and his long-term policies might be remain to be seen.

Even his durability is somewhat in question, despite his apparent grip on power at present. A "second generation" leader, he lacks the distinction of party seniority. He may not even have been born when the Chinese Communist Party was formed in 1921.

Moreover, as some analysts suggest, the radicals may be down, but not out. Like earthquakes, political convulsions are sometimes followed by unpredictable aftershocks.

It may still be premature to make any definite predictions about China's future. But one thing is certain. Developments in China — the world's most populous nation and a nuclear power of growing strength — bear close scrutiny. There can be little doubt that China will play a significant role in determining the course of world history in the remaining quarter of the twentieth century. □

WORLDWATCH

An Overview of Major News Events and Trends

NATO'S NERVOUS NORTH

Our correspondent in London, David Price, reports on Moscow's military buildup in the Arctic Ocean area:

"The most important strategic threat to the Western alliance at present," according to General Sir John Sharp of NATO, is the buildup of Soviet naval and military forces on Russia's Kola peninsula, just over the border from the northern tip of

Norway. In this once-barren Arctic region, the focus of which is the major port of Murmansk, the Soviet Union has based a substantial part of its naval and strategic nuclear capability.

Besides two army divisions and a naval infantry brigade, the Kola region is home base to approximately 200 combat ships, 180 submarines, 200 naval patrol aircraft, 300 fighter bombers, 2 batteries of middle-range rockets, and about 10 underground rocket-launching pads. The newly developed long-range Rus-

sian "Backfire" bomber is also based on the Kola peninsula.

All in all, the Kola peninsula can be described as the most heavily fortified region in the world, according to NATO Secretary General Joseph Luns.

Threat to Atlantic Links

It is not just the size of the Arctic arsenal that is worrying NATO officials. With 70% of the Soviet Union's strategic submarine fleet based there, a vital part of NATO strategy has had to be completely rethought.

In the past it was assumed that with the naval preponderances of the United States and NATO, Allied forces would control the Atlantic and the North Sea if Western Europe were attacked. This cannot be so easily taken for granted today. The main part of the submarine fleet at Murmansk is designed for the hunter-killer role, and together with a fleet of 100 major surface raiders, it could sink Allied ships carrying reinforcements and military equipment to Europe from North America. NATO strategy calls for Allied troops to hold their positions against a Soviet attack in the crucial period until these reinforcements arrive. Without the vital North Atlantic lifeline secured, an invading East bloc army could make a clean sweep across Northern and Central Europe.

On the other side of the coin, being based in the Arctic region has a major disadvantage for the Soviet surface ships. As winter sets in, the fleet is confined to narrow fjords containing the ports of Pechenga (formerly Finnish Petsamo) and Murmansk on the short 70-mile stretch of coastline that is ice-free. Submarines, of course, are not as restricted by the ice, but the large fleet of 400 ships must be home ported till the ice recedes.



Camera Press — London

SOVIET SUBMARINE on maneuvers in a snow-covered Arctic fjord. Some 70% of the Soviet Union's strategic submarine fleet is based at Murmansk on Russia's Kola Peninsula.

As the Northern Fleet — the Soviet Union's largest — burgeons in size, Russian naval commanders must look covetously at Norway's Atlantic coastline indented with deep-water, ice-free fjords. Norway would be hard-pressed to defend the region against Soviet intrusion. With only 1,500 border guards and a motorized brigade of 5,000 stationed 500 kilometers away, there would be little hope of offering much resistance to the 50,000 Soviet troops stationed over the border.

Norwegian and Soviet sensitivities are also very touchy where their interests conflict hundreds of miles away on the island of Spitsbergen in the Svalbard archipelago. Although Norwegian sovereignty was conceded in a 40-nation treaty signed in 1920, all signatory nations (including the Soviet Union) have mineral rights on the bleak, treeless island.

Both Norwegians and Russians are mining for coal, though the Russians have twice as many men and produce less coal. This together with such swipes at Norwegian sovereignty as refusing to license their radio transmitters, flying their own helicopters without Norwegian license plates, using Soviet stamps, and refusing to pay taxes have led Norwegian officials to presume the Russians are trying to wrest control of the island or at least establish themselves as the major condominium power.

Russian interest in the islands is understandable. Although no military bases are allowed on the islands, the archipelago lies in a strategic position which could monitor intercontinental missiles taking the shortest route between the Soviet Union and the United States across the Arctic Ocean. The islands also lie at a key surveillance point for the naval traffic in the Arctic Ocean and around the port of Murmansk.

The shift to Warsaw Pact superiority along the northern European front will no doubt become more important as time goes on. "It won't remain the quiet corner of the Alliance," said General Sir John Sharp recently. He predicted that the north would come to the fore in the next ten years. □

THE NEXT EMBARGO

After the oil embargo of 1973-74, President Nixon, with much fanfare, launched "Project Independence," an amalgam of government and private efforts to make the United States less dependent on Arab oil.

Today, however, the U.S. is more dependent than ever on Arab oil, and that dependence is growing.

This vulnerability has come about largely because of America's failure to achieve any significant reduction in energy consumption, or even in the yearly rate of increase in energy consumption.

The extent of America's reliance on imported oil can be illustrated by these facts: Total demand for oil in the U.S. has reached the staggering figure of 17.4 million barrels a day. But domestically, the U.S. has been producing less than 10.2 million barrels a day, and that figure is steadily skidding downward. It is off more than 13% from its 1970 peak. This means about 7.2 million barrels a day must be imported.

At the same time, demand is increasing to the point where the American Petroleum Institute predicts that imports will go up to *eight million* barrels a day in 1977. In the words of John H. Lichtblau of New York's Petroleum Research Foundation: "Our vulnerability to an embargo increases every day."

And not only is the U.S. importing more oil, but more of that oil is coming from potentially vulnerable sources. America's long-time steady suppliers, Canada and Venezuela, are now supplying proportionately less of America's oil — Canada, because it has decided to curtail all oil exports; Venezuela, because it wants to conserve its oil and raise the price.

The net effect is that the economic position of the U.S. — and the whole industrialized world, for that matter — remains extremely precarious. London's Institute of Strategic Studies has repeatedly warned that should another Middle East war erupt, any ensuing oil embargo by the Arab states would lead to "economic ruin" for the West.

The last embargo cost the U.S.

alone over \$20 billion in lost GNP and some 500,000 jobs. Current congressional estimates conclude that a six-month embargo would now cost at least \$55 billion and more than 1.5 million jobs. Treasury Secretary William Simon says that the U.S. is simply not ready to withstand another embargo, which would make the last one seem "like a picnic."

Some experts already have a clear idea of how the U.S. would respond if Arab oil states ever resort to an embargo again. Says Lichtblau: "You could cut 2.5 million barrels a day of gasoline demand by eliminating nonessential driving. You could cut 10% to 15% of our heating oil consumption and another 15% from electric utilities. You could curtail airline travel. But you'd have massive unemployment, gasoline stations shutting down by the thousands, motels and resorts and everything that goes with it. . . . You [would] create a disastrous recession."

Commerce Secretary Elliot Richardson sounds even gloomier. He says the results of another embargo "could be literally catastrophic." Under the worst possible circumstances — such as if there were comparatively little oil stored in the U.S. when the embargo began — the GNP loss could soar to an annual rate of \$170 billion, and up to 4.8 million jobs could be lost.

Richardson has said that such a harsh impact in terms of jobs and economic growth might force a frantic search for a "prompt international solution."

"Some, no doubt," adds Richardson, "would argue for abandonment of our traditional support for the state of Israel. Others would demand forceful intervention against the Arabs. Either course of action could fundamentally destabilize the international balance of power and threaten ultimately to involve the United States in a major military struggle."

Despite the near total apathy with which the American public has received the various warnings about the country's vulnerability to another embargo, the fact still remains that the U.S. is importing more oil than ever, and more of that comes from the volatile Mideast. □



"Come only if you cherish freedom. Then you will be happy in America. Here you read what you wish, and think what you will."

— Vladimir Matlin, Former Soviet citizen

THE SOVIET JEWS Making It in America

by Frances Halpern • Photos by Paul Slaughter

The subject of recent Jewish immigration to the United States from the Soviet Union has been largely overlooked by the news media. The Jewish Federation Council does not publicize the arrival of the immigrants, and the U.S. government's only involvement is to agree to let them in. The Soviet Jews do not accept government aid in any form and are supported and launched into American society solely by funds collected by Jewish federations around the country. But now, as we near the end of America's bicentennial year, it is fitting that this story of new "huddled masses yearning to be free" be told. The author is a free-lance writer living in the Los Angeles area. — The Editors

The huge jet touched down at Los Angeles airport in an early morning mist bringing to the New World a group of Soviet Jews, pawns in an international political drama which began when

they summoned up the courage to seek exit visas in Russia. They've left Moscow and Minsk, Odessa and Kiev. They have been processed and counseled in Vienna and Rome, and now they are in America. Refu-

gees. Most of them without funds, a psychologically unprepared, propagandized people from a police state, full of hope and anxiety, exultation and fear, and many misconceptions. Waiting for them are social work-





NEWLY ARRIVED IMMIGRANTS counsel with Diane Ammund, head of the Jewish Family Service. Soviet Jews do not quickly accept newpeople and photographers, and this family did not want their pictures taken.

ers and volunteers from the Jewish Family Service of Los Angeles. Two cultures meet, tense as they eye each other. One hears words of welcome from the American strangers and murmurs in Russian from the refugees. They are led to waiting cars, and before the day is out, they are settled in apartments rented for them by the Jewish agency.

Hesitant to Talk

The immigrants have been arriving in small family groups for the past four years, and the Los Angeles experience is being repeated in a number of large cities throughout the country.

Months later in a small, sparsely furnished apartment, one of the families is willing to talk about why and what they left in Russia and the shock of entry into a free-wheeling America.

The family admits they are apprehensive about an invitation from the Rabbi to attend a religious service

in the nearby synagogue. "Maybe we won't go." These new immigrants have not sought out the religious community and are unsure of themselves in anticipation of another totally new experience. After six months in Los Angeles, they know that the propaganda fed them by the Soviet government was full of terrible distortions, but they had some fantasies of their own about America which also proved to be untrue. They are sorting it all out, while struggling with a difficult new language.

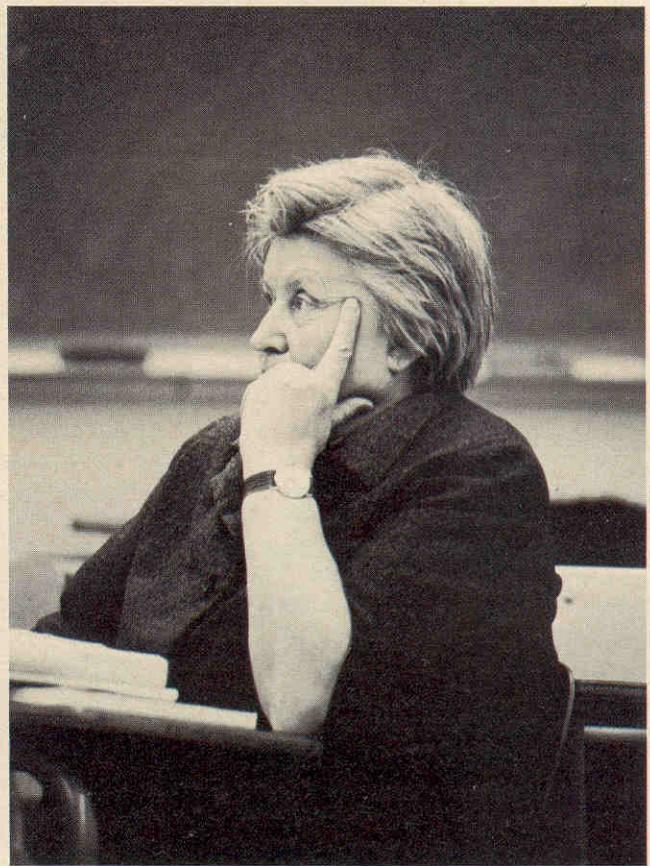
While still in Moscow, they had heard about sermons in American synagogues dealing with their plight. They were aware of Senator Henry Jackson and his attempt to tie trade deals to immigration. Messages from Israel and America encouraged the restless Jewish minorities to seek exit visas. Separated from religious experience and freedom of choice, but still identified as a suspect "nationality" in

their homeland, they responded to the ancient cry, "Let My People Go."

For years, Israel has encouraged Jews everywhere to come home to fulfill the prophecy of return. In the last few years, Jewish dissidents have stepped up their protests and Russian intellectuals have sought more freedom for all Soviet citizens. Following détente and trade deals, a few of the Soviet Union's three million Jewish citizens have been allowed to leave.

At first, just a few hundred were permitted to leave. Then a few thousand. By 1974 more than 100,000 had gotten out of Russia, most of them going to Israel.

Now, however, in ever increasing percentages and for a variety of reasons, Russian Jews who are granted exit visas are choosing to live in the United States and Canada. In 1971 only 290 Soviet Jews emigrated to the United States. By 1975 6,000 were making their homes in 22 ma-



TEACHER JUDY TONKA coaches Jack Gosis on English grammar. Gosis attended night classes for three months before he mastered the language well enough to get a job. At right, 75-year-old Olga Lefevr listens intently.

for American cities where there are Jewish organizations willing to counsel and support them.

Adjusting to a Totally Different Life

The dramatic attempt to rebuild the lives of Russian Jews in an alien culture is shepherded by Jewish Federation Council (JFC) staff members who are struggling for and often quarreling with them in the battle to integrate, house, feed, and find jobs for them in a shaky American economy. The federation, founded more than 50 years ago and funded by United Jewish Appeal, is the official organization which guarantees to support the refugees, who cannot accept aid from U.S. government agencies, lest their status as potential citizens be jeopardized. Within days of their arrival, the immigrants are totally involved in a concentrated three-month program aimed primarily at teaching them English and getting them jobs. Funds for rent, food, and other

needs are provided along with free medical and dental care during those first three months.

Each family is assigned a counselor, who with the help of volunteers (some Russian speaking) guides the immigrants through orientation workshops, introduces them to the city's resources, schools, and neighborhoods, listens to personal problems, and shares information about everything from birth control to how to shop in an American supermarket.

The Jewish Vocation Service of JFC faces enormous headaches in finding jobs for the immigrants who believed that their skills as scientists, doctors, engineers, or management executives would be in great demand here. However, their Russian education often does not meet specific American curricular standards, and opportunities to retrain are expensive and limited. The immigrants do not understand the concept of upward mobility, and

they are shocked and bitter when they realize it could take years (if ever) before they can continue their careers in the United States.

They are warned by their vocational counselors that at the end of the three-month orientation period they must consider any job which comes along. Believing that they will be trapped in menial work, they are often terrified and belligerent. They have just left a country where people are locked into jobs at an early age, and where social standing and the opportunity to earn favors from the government (chauffeured cars, luxurious vacations, good apartments) depend on job classification.

Life in the U.S.S.R., say the immigrants, is full of tension and pressure. Salaries are miserly, which is why every adult in a family must work. Soviet jails are full of people who were caught stealing in order to supplement their small incomes. A factory worker earns an average of

140 rubles a month — approximately \$185 at the official exchange rate of \$1.32 to the ruble.

The only way out of the menial jobs is higher education. Competition to have one's children admitted into the crowded institutions and universities is fierce. Bribes are commonplace, and being a member in good standing with the Communist Party helps. But Jews are increasingly finding that the university doors are closing to them.

The Soviet state encourages education by providing stipends to students. However, the government also manipulates the choice of careers for its citizens. If the government decides it needs miners or engineers rather than journalists or dentists, money for studying dentistry or journalism simply shrinks or disappears.

Mobility is limited. A change of job, a move from one city to another — or even from one apartment to another — cannot be accomplished without official permission. In addition, dropping out to explore options is dangerous behavior in the U.S.S.R. It is legally and morally wrong to be without work. "Parasitism" is an ugly charge which can bring a jail term. When Jewish families seek exit visas, they find their children's positions at the university jeopardized, and they may lose their job and see pensions withdrawn from their elderly parents.

Out of one pressure cooker and into another, the immigrants are not always docile and full of gratitude. Some federation counselors refer to them as "hostile, bordering on paranoid." The Russians say the agency executives are just another bunch of bureaucrats, much like the ones they faced in the U.S.S.R.

The immigrants have difficulty distinguishing between the limited authority of an official of a volunteer institution like the Jewish Federation and the government bureaucrats in the Soviet Union.

Since jobs depend on their ability to use English, there is heavy pressure on the immigrants to learn the language quickly. They attend school five days a week for the first month and then four nights a week at a high school during the next two months. They are especially fond of

one of their teachers, Judy Tonka, a 25-year-old Hungarian refugee in this country only eight years. Her enthusiasm inspires them — since she learned English at the same school and now has a college degree.

There is humor in the class along with the frustration of having to learn everything so fast. Judy asked Sam to use the word angry in a sentence. He said, "Every day at twelve o'clock I get angry." Judy, perplexed, discovered he meant hungry. Olga, another student said, "All men get angry when hungry." The class broke up in laughter and agreed that angry and hungry can mean the same thing.

During the day in this same high school the children of the refugees talk about how much better they like school in America. There is less regimentation, school only five instead of six days a week, and most important, freedom to make choices. "We can choose our careers. There is no government to tell us what to study."

"I Have Never Seen So Much Food"

It is still amazing to the refugees that there are so many choices they can make for themselves. The following remarks were made with the understanding that they would be recorded anonymously. Fear for relatives in Russia is one reason.

"In Russia there is a saying. If you eat well, you don't sleep well. And if you sleep well, you don't eat so well. Understand?" There follows a tale of black marketeering as a way of life for many Soviet citizens. Food prices are exorbitant. Two pounds of apples can cost \$3, a suit of clothes \$150, a pair of shoes \$40. With take-home pay of \$100 a month, the average Russian can't buy necessities, even though rent is cheap and medical services and education are free.

"People have to steal in Russia to make a living. It costs many rubles to buy good meat the butcher keeps in the back of his store. Food is not in such abundance in U.S.S.R."

"When I walked into American supermarket for first time, I couldn't believe. I have never seen so much food in one place in my life. My eyes were so big. I just walked

around looking, looking, pointing, touching."

"Why is the bread so bad in America? In Soviet Union the bread is very good. Herring too is bad here. I miss the herring from Odessa."

"Russia is a beautiful country with lots of land to grow food. I can't understand why shortages of everything there. Long lines to buy fresh fruit. It is a bad government. They spoil a lovely land."

"There's plenty of vodka. The Russians get very drunk, fight in the restaurants. On Sunday morning there's no place to sit on the benches in the parks — so many sleeping off drunk. Jewish people don't drink like that in U.S.S.R."

"Medicine in Russia is free. Call a doctor, he comes quickly to your house. They told us only millionaires in America can get doctor."

"Medicine is free — but not so good medicine. Doctors not trained as in the United States. People die from bad medicine in Russia. Too many patients, hard to do good medicine there. Doctors cost much money here though."

"In Russia I was a dentist. My relative wrote to me from America and said I could be rich working as dentist here. Now I find I cannot be a dentist at all. I was going to send money to bring more family to California. I cry much at night and worry about my family in Russia."

"I was a pediatrician for 20 years. Here I am just an illiterate woman who can't even speak properly the language. I must tell my children not to come. They too are doctors, but it is not possible for them to practice medicine here."

"It was getting bad for us. No future for children. People don't believe here in U.S. about Soviet government. Read Solzhenitsyn. Read about jails, work camps. Then you'll know about U.S.S.R."

"It's a crazy government. They don't let you be Jewish, and they don't let you not be Jewish. I asked for visa. They take my job away."

VITALE EFROS, a lover of music, handsome clothes, and Jewish culture escorts his daughter Angela from the Jewish Center, where she is learning about her heritage.





VIOLINIST Alex Treger practices for a concert with the Los Angeles Philharmonic Orchestra. A former student of David Oistrakh in Moscow, Alex was not allowed to take his violin out of Russia.

"Others besides Jews want to get out. They have nowhere to turn. Many good friends in Russia — not only Jewish would love to leave."

"Here in Los Angeles everyone pairs off. I am lonely. In Russia the high school students go around in groups. I miss that. I miss my friends."

"The subway in Moscow is beautiful. Why doesn't Los Angeles have such a transportation?"

"The Soviet government has good constitution like in America. But here the law works. In U.S.S.R. mind control is more important than law."

Childhood Dream Fulfilled

Former Soviet journalist and screen writer Vladimir Matlin and his wife Anna, who practiced law in Russia, are willing to talk openly. "I want the people in the Soviet Union as well as the immigrants already here to understand why we came to

America," says Matlin. "Come only if you cherish freedom. You will be happy here then. In Russia there is no freedom in politics, no freedom for intellect. No religious life. No Jewish life. They check your behavior, and they want to know always what is in your mind. It may be hard for us now in America, but we can read what we wish and think what we will."

The Matlins were successful in Russia. They owned their apartment in Moscow (run like American condominiums). But, Matlin says he dreamed of America since he was a child and came at the first opportunity. Anna talks a little about the practice of law in Russia. "Training is not up to American standards, and there are government lawyers and private lawyers. The government lawyers, prosecutors, and judges are usually not Jewish. Only the private lawyers who defend accused persons tend to be Jewish," she explains.

Their 17-year-old daughter Marina loves Los Angeles, the sunshine, "and school is a little bit easier here than in Moscow," she says happily. She leaps to answer the ringing phone and her father sighs and says, "She thinks she is grown woman." Marina's mother adds, "Maybe there is a little too much freedom for young people here?"

For another family, in Los Angeles just three months, the sacrifices they made to get out of Russia and the frantic, fruitless search for jobs for family members had made them anxious and nervous and caused them to wonder if they did the right thing. In Russia, the mother was a practicing dentist and the father a successful construction engineer. Their teen-age daughters attended school where they did not admit to classmates they were Jewish.

One daughter says, "In Russia I'm afraid to tell I am Jewish. I don't look like Jewish. I hear other

students in school say bad things about Jews. I feel hurt inside and I don't even know really what is a Jew. Here I can learn. Here I wear the Star of David."

Price Tag for Freedom — \$30,000!

Reluctant to release educated, productive citizens from her often bitter embrace, the Soviet government makes it dangerous and very expensive to seek exit visas. You could become an *otkazniki* (refused), lose your job, and be labeled a parasite and a target of the KGB. However, one family applied for their visas during a soft period (Nixon was in Russia), and things moved along quickly. Jack, a factory manager, and his wife Bela, a music teacher at the Moscow Conservatory, were granted exit visas along with their daughter Ludmilla, her husband Alexander, a concert violinist, and their baby Victoria, now four years old.

They were charged the regular head tax of almost \$1,000 for each adult. In addition the government figured that the Moscow University education that Ludmilla and Alex had received was worth \$25,000. The family sold everything they owned of value, including household goods, and paid the \$30,000 to get out. A real heartache for them was the government not allowing Alex to take his violin with him. Someone offered to smuggle it out, but the instrument was never retrieved.

The family first went to Israel, and then immigrated to Detroit. They all came to Los Angeles when Alex, who had been a student of the renowned violinist, David Oistrakh, successfully auditioned for the Los Angeles Philharmonic Orchestra. Alex says he was nervous when he realized he would be competing against 35 other violinists. Jack turned down a job offer from a Canadian firm because it would be unthinkable for him and Bela to be parted from their children and grandchild.

Their greatest joy has been the birth of Ludmilla's second child whom they named Richard Michael. "First American citizen in family," says grandma Bela. "Is it possible for such a child to be presi-

dent?" she asks. "Has there ever been a Jewish president?" Bela caresses the baby's fingers. "Perhaps it is better he should be violinist like his papa."

These are not bloodied refugees fleeing from grinding poverty and daily physical danger. These are people who gave up careers, family, and friends. Why?

"What can I tell you?" says Vitale, a lively young Russian who is crazy about American jazz and Jewish folk melodies, music he couldn't hear in the U.S.S.R. "In Russia everyone must carry identification papers, and whenever you have to sign anything, they ask three questions: Last name, first name, nationality. And no matter if you have never even been in a synagogue, you have to say Jew."

The Soviet government census lists citizens according to nationalities depending on where in the U.S.S.R. their ancestors came from. There are Russians, Georgians, Tatars, Lithuanians, Ukrainians, Armenians, and Moldavians among others — and Jews. A Jew cannot claim an ancestral home in Russia no matter how many centuries he has been there.

Vitale had listened to Voice of America for years. "Not for politics, for music," he says. He left the Soviet Union last year with his beautiful wife, Alla, an actress, and their four-year-old daughter Angela. The only things they brought with them were phonograph records and some family photographs. Vitale was a \$130-a-month engineer in a factory which made ship and plane engines. Along with his love of music, he says he likes to design and make clothes. He is pleased with an award he earned at a Moscow fashion show for his creation of men's suits. "Oh, but America has the most beautiful clothes in the world," he adds.

Vitale's mother, a violinist, and his father, a retired doctor, are still in Russia. Both Alla and Vitale lost their jobs when they applied for exit visas, and the family had to help them raise the \$2,000 for the head tax and the fare they needed to get out. They chose Los Angeles, thinking that Alla might find work as an actress. One of the best students in

the English language class, she is determined to learn quickly.

Pawns in Superpower Politics

Journalist Matlin says it is a ridiculous, but very complex situation for the Jews of Russia. "They don't allow you to be Jewish religiously," he explains, "no Jewish teachers, one synagogue in Moscow, a city of 500,000 Jews. The constitution states it is against the law to make racial slurs, but there is such hatred for Jews. The government wants to know who they are and where they are at all times."

Research psychologists Vladimir and his wife, Victorina, have been in Los Angeles eight months. "In Russia we were slaves, pawns to be sold and exchanged." It is distressing to this couple who describe the feeling of being sold. "We talk of trade and détente between U.S.S.R. and United States. What happens? U.S.S.R. sells Jews. So many Jews for so much trade." They came to Los Angeles with their son Andre and Vladimir's mother Olga. They are working at UCLA on Ford grants which will be running out soon.

Vladimir, tugging at his forehead in search of the English words, says, "You must understand. In Russia it is not so bad if you are meek citizen. Do not quarrel with government. Join Communist party. If you annoy the government, you can be sent to mental institution." They describe a friend's condition after his return from such a hospital. "Something was done to his mind. He was sick with fear, suspicious of everything and everyone."

Rabbi Zvi Dershowitz of Los Angeles Sinai Temple visited the Soviet Union recently and described what he found: "An impossible situation for anyone wanting privacy and freedom from fear. I am convinced that my wife and I were followed and bugged wherever we went," said the Rabbi. The Soviet government wants to know which of their citizens is talking to a rabbi from America. The secret police are everywhere. He said Jews were harassed if they attempt to speak out or get out. Telephones are cut off; elevators break down. Everyone wonders who's the KGB spy in the apartment building, who it is in the

factory, at the office, or in the school room. Who's poking in the mail?

On Saturday morning the streets surrounding the only synagogue in Moscow are filled with Jewish citizens seeking information they can believe about what's going on in the world, and the streets are also filled with police trying to find out what the Jews are finding out. Inside the synagogue old men and women pray. The younger ones stay outside. The few religious leaders are referred to as "Red Rabbis." They and their assistants are looked upon as the government's creatures and not to be trusted. "They are chosen by the government and approved by the government," say the Russians.

"A Soviet Jew knows what he is running from when he decides to leave," explains Rabbi Dershowitz, "but he also leaves the certainty of a job and a pension of 90% of his salary at retirement age. He escapes regimentation, and he sacrifices security. This is not always an easy choice."

Impact of the Czechoslovakian Invasion

Two world-shaking military events affected the attitudes and actions of Russians desperate for more liberty for themselves and their fellow countrymen, according to Rabbi Dershowitz and Vladimir Matlin. A new pride in Israel following the stunning defeat the Arabs suffered in the 1967 Six-Day War resulted in an upsurge of Zionism in the Soviet Union. A year later Soviet armored divisions occupied Czechoslovakia, brutally crushing the Czech government's attempts to create "communism with a human face." Shock gripped the liberals in Russia, according to Matlin, and they realized their own dreams of a freer Soviet society were dead.

Jews, seeing the future looming as oppressive as ever, stepped up their demands to be let out of Russia, and a capricious government began cracking down on all dissidents again. Because of Zionist activity, the average Soviet Jew was suspect — no matter what he did or thought. It was getting more difficult than ever for young Jews to enter the universities because the government felt there was "no sense educating

Jews. They'll only run off to Israel or America." So with measures getting more repressive, more Jews sought exit visas. As more exit visas were sought and the government lost face, still further repressive measures were enacted. The cycle continues to this day.

The Emigration Process

When the Soviets give a family permission to leave (sometimes after delaying for years), the head tax and fare to Vienna is accumulated. By the time the family gets to Vienna, they are generally without funds. The United Hebrew Immigration Aid Society (HIAS), an organization dedicated to relocating refugees, assumes financial responsibility. Later when the family is on its feet again, they are expected to pay back the money extended. The immigrants go on to Rome where the processing and waiting can be anywhere from a few weeks to many months. Here counseling begins about America, and here too is where a suspicious Soviet Jew, lied to all his life about government officials, has to begin to learn to trust a new set of officials.

"One thing they are likely to believe," says Diane Ammund, head of the Soviet division of Jewish Family Service in Los Angeles, "are the fantasies about life in 'Hollywood' imparted to a Russian Jew by an Italian counselor!" The agency has tried to solve the problem by sending on to Rome new information about the realities of life in Los Angeles written by staff and former Soviet Jews now living in 'Hollywood.'"

They arrive in Los Angeles and America a little better prepared now, but still reeling from the trauma of delivering themselves from a regimented society into a permissive culture, and then having to rely so completely on the Jewish Federation Council for guidance, and finally struggling to find the road to independence. "They are by nature a demanding and aggressive group," says Ms. Ammund. "They had to be to get out of the Soviet Union."

Now they are beginning to organize self-help committees. Those impatient with the Jewish Federation

Council have created the Society of Former Soviet Jews. They are working with Los Angeles businessman Si Frumkin, an organizer of the Southern California Council for Soviet Jews, which was responsible for the "Save Soviet Jewry" banners, the candlelight marches, letters and visits to Russia, and a generally activist approach. Frumkin is critical of the federation, saying that they along with the Israeli government had opted for a *sha* (quiet) policy, believing that publicity would bring reprisals against Jews in the Soviet Union.

Learning to Live Without Fear

Things are happening in the Jewish religious community also. Rabbi Dershowitz, chairman, and the board of rabbis of Los Angeles took formal action aimed at reaching out to the refugees. A coordinated effort among all synagogues will begin to offer membership to the immigrants, encourage enrollment of their children in the Hebrew schools, and involve the Russians generally in the life of the synagogue.

So, some of the political pawns are here — slaves sold out of bondage. A few are gingerly feeling around the edges of freedom, learning to make choices. Some like Matlin have jumped right into the middle of freedom, all bridges burned. The refugees are still suspicious, fearful, coping, making friends, earning a few enemies. The game of political maneuvering goes on among the world's leaders. Refugees become faceless statistics. "We'll give you 35,000 Jews. What'll you give us in return?" So much trade for so many Jews — a political reality.

Reality is also two women talking to each other. One is a Russian immigrant; the other is an American. A favor was needed, and a favor was done. The Russian lady, her voice filled with emotion, said, "If only I had the English words to tell my thanks. I have so many Russian words I know to say."

"Say them," said the American lady. "I will understand with my heart."

"I wish Soviet government would listen with heart," replied the refugee lady. □

Strategies for coping with INFLATION

by Jeff Calkins

Inflation should now be added to death and taxes. Was there ever a time when prices weren't continually skipping up an eternal incline? Economists tell us that, yes, back in the deepest pre-Keynesian days prior to 1932, prices actually weren't *always* going up. Most of us alive now, however, have never known such conditions, and those who have can also remember other such antediluvian phenomena as prohibition, raccoon coats, and speakeasies.

Inflation, in short, is with us to stay. The intelligent thing to do would be to try to make the best of it.

The knee-jerk response to inflation on the part of many august authorities in the world of personal financial help is to recommend any number of assorted, esoteric, and otherwise elaborate combinations of investments in gold, stocks, silver, or like as not, Swiss francs and Eurobonds. This line of approach, however, presumes that those in need of their advice have enough money *already* to make it worthwhile to study the intricacies of foreign currencies or commodity options. Most of us, however, are not yet in the monetary big leagues. Our approach must be a bit less esoteric.

1 Invest in Yourself

The premier strategy for coping with inflation is, if possible, to invest in one's self. In essence, the idea translates into some sort of vocational training. Instead of plopping down one's hard-earned cash on

The famous economist, Lord Keynes, when asked about the long-range effects of his policies, answered: "In the long run, we're all dead." Well, the long run is here now, and those of us who are still around have to live in a world of continually rising prices. This means the smart consumer will know the steps to minimize the impact of inflation on his pocketbook.

some "can't-miss" commodity option or hot stock, one can spend the money on acquiring a marketable skill.

Most individuals in the U.S. and Canada have some sort of higher education open to them. At local colleges, many of which are extremely low in cost, one can learn accounting, drafting, engineering, business management, finance, or paramedical work, all of which are in high demand these days. Or, at local trade and vocational schools, one can become proficient in automotive repair, machine shop operations, woodwork, upholstery work, or any number of other lines of work.

If one can acquire a good job, one's wages will tend to increase as prices go up. Of course, some jobs do better than others, but in a modern economy, even most low-paying jobs will see continual cost-of-living wage increases.

One must remember that it isn't education per se, but education

leading to employment which constitutes a bona fide "investment."

2 Buy a House

Traditionally, both the U.S. and Canada have been graced with a tremendous amount of open space. This over-abundance of land kept the price of real estate, and hence of housing, relatively low. Even today, shelter — one of man's primary needs — still costs less in North America than it does in Europe or Japan.

Today, however, construction costs, labor costs, government regulations, and the internal dynamics of the real estate market have jacked the prices of homes beyond the reach of many families. What's worse, it is another vicious cycle. As more and more people buy homes at inflated prices, they are forced to sell their homes for more than they paid for them in order to be able to buy their next home.

The net effect is that housing has become a necessary investment if one can afford it: the hitch being that the appreciation of one's investment will probably be eaten up by the higher price of one's next dwelling place. (In the U.S., there is a capital gains tax on the profit one makes from selling one's home for a higher price than one paid for it. The only way to get out of it is to buy another house. The law, of course, causes the continued inflation in real estate values because money which might have been spent elsewhere is pumped back into the housing market.)

The moral to the story is that in order to meet their basic need for a place to live, a family ought to buy a house or condominium. Besides the rise in the value of one's property, there are tax advantages: One can deduct the mortgage interest and property taxes from one's taxable income. Furthermore, by buying a house, one can stabilize for a period of 30 years the amount of money which must go for housing each month. (Unfortunately, one can't stabilize one's property tax.) It is the only way to insulate one's family from being at the mercy of a landlord, whose own costs are always rising.

3 Mobilize the Whole Family

Throughout most of history, wives have worked, usually alongside their husbands in the fields, in an agrarian economy. The industrial revolution, however, produced sufficient prosperity which, when combined with the Victorian tendency to put women on a pedestal, led to an increasing tendency for nonworking wives.

Generally, the fact that a wife doesn't have to compete in the labor market is a great blessing to a family. Many, if not most women, intrinsically prefer the work of a housewife to the work of, say, a stenographer or an accountant. A housewife generally has much more control of her daily schedule, much more time to attend to the business of the family's needs, and more time to pursue interests or hobbies than does her husband, who is generally regimented on an eight-to-five treadmill, in lockstep with the rest of his economic peers.

Inflation, however, is forcing more and more women to exchange the freer hours and greater control over their daily schedule which characterize the work of a housewife for the extra money of a second income.

Having the wife go back to work is one major way of coping with inflation. However, it is a decision which shouldn't be made without cognizance of the *costs* which will inevitably accompany the decision:

— There will be less time for cooking and household chores.

— If there are children, there will be complications. Is a day-care center really worth it? Recent studies contradict each other on the question of whether day-care centers harm the development of children. Is the extra money worth the chance?

— There may be scheduling problems, work shifts which are different, or vacation schedules to coordinate.

— There may be extra costs in the way of a second car or extra clothes which will eat into the wife's earnings.

If a family still decides that they need a second income, it may be wise to examine the wife's skills to see if maybe it wouldn't be smarter for her to go to a local college first (see strategy one) so that she can get a better job when she does go out looking.

4 Wise Borrowing

Somewhere around 1973, when inflation had been around awhile, people came to a strange conclusion: Since one pays back loans in depreciated dollars, inflation favors borrowers over lenders and, therefore, one ought to go into debt as deeply as possible.

There's only one catch: It doesn't work. Or more precisely, it only works when the inflation rate years down the line is even more ghastly than originally contemplated. But if that's the case, it may be a Pyrrhic victory to be able to pay off one's car loan with petty cash at a time when the original price of the car won't even fetch a jar of peanut butter.

Moneylenders aren't dumb. They are not in the business of loaning out valuable dollars in the hopes of getting back less valuable dollars. They are in the business to make money. That means that they calculate the highest reasonable inflation likely to occur before you pay back your loan and then *add that on* to their regular interest rate.

Interest costs are a form of inflation, not a cheap way of beating it. Therefore, it makes sense to limit one's borrowing as much as possible. A loan to finance vocational education (strategy one, again) can

yield high profit if it nets a good job.

It only pays to borrow when one is going to buy something anyway, and its price is almost certain to go up. Then it pays to buy "now." Otherwise, borrowing is only speculating that inflation will be even greater than the moneylender thinks it will be.

5 Cost Cutting

Economists are fond of pointing out that, unless there's some horrible monopoly at work, there are substitutions we make for most of the things we buy — substitutions which can save money.

Food: Typical substitutions are cheese, eggs, or beans for meat, one's own labor instead of going out to a restaurant, or cheaper for more expensive brand names.

Transportation: Car pools or public transportation can cut car costs.

Medical care: A good diet, exercise, and proper daily care of one's teeth are cheap substitutes for expensive medical or dental bills.

The substitution rule takes the form of a general question one can ask oneself in most economic transactions: "Can I get the same thing cheaper elsewhere? Can I get something else for less money which will do the same job?"

6 Prioritize Options

Every family's budget consists of varying proportions of the same things: housing, food, transportation, recreation, clothing, medical, and grooming expenses. Where our own individuality comes in is the "mix" or proportion of our money which we allocate to these various areas. Specifically, we ought to know what we'll give up first when the budget gets tight.

One should ask oneself, "What am I willing to give up in order to keep what I want? Buy a smaller house so I can keep my car? Eat beans instead of meat so I can pay the rent? Drive a small subcompact so I can run the air conditioning?"

These are questions which only we as individuals can answer. How much is living in an air conditioned house worth? Enough to give up a
(Continued on page 41)

A Short History of THE RAVAGES OF INFLATION

Inflation is a problem almost as old as mankind. The Sumerian civilization of some 5,000 years ago seems to have suffered from a form of it. So apparently did ancient Babylon. The fifth dynasty in Egypt (about 2,300 B.C.) and the China of Confucius seem to have had a problem with inflation. So did the Israelites, for the prophet Haggai noted: "You have sown much, but reaped little.... The labourer puts his wages into a purse with a hole in it" (Haggai 1:5-6, NEB).

There was inflation in ancient Greece and Rome. Alexander the Great's conquest of half the known world brought in its wake a catastrophic rise in prices. Nero deliberately debased the Roman coinage.

England's Henry VIII started an inflation which his daughter Elizabeth I had to overcome.

By November 1777, commodity prices in North America had risen 480% above the prewar average. The French Revolution came to grief after an eruption of rising prices. And in Germany after World War I the ratio of prewar to postwar prices was 1 to 1,800,000.

It seems that each civilization, each age, and each political system has had to learn its own lessons.

The story of Lagash is particularly illuminating. Prof. S. N. Kramer records that after a period of inflation, there came to power the world's first known political and economic reformer — Urukagina of Lagash. He reformed both the criminal and the economic law, protecting the citizens of Lagash from the abuses of wealthy landowners and tax collectors. We do not know quite how he did it, but

he seems to have succeeded in dispensing with tax collectors altogether!

About 4,000 years ago in Babylon, the Code of Hammurabi was imposed, in part to control certain wages and prices. According to Robert L. Schuettinger, in a study of economic controls over the past 5,000 years, the effect was the opposite of that which greeted Urukagina's reforms. In Babylon these price controls reportedly "smothered economic progress for centuries."

There were many cases of inflation caused by the debasement of the coinage. Nero debased the coinage of Rome to pay for his excesses, even to the extent of issuing plated coins. Traders began to refuse payment in coin, and the concept of money itself was in some danger of breaking down.

Many years later, in A.D. 301, there was again a sudden rise in prices throughout the Roman Empire. Emperor Diocletian claimed it was all due to "greed," "extortion," and "lust for private gain." So he issued a famous edict fixing the prices of virtually everything that could be bought and sold — some 750 items all told. Wages were also fixed. The penalty for selling goods above the fixed price was the same as that for accepting a higher wage — death.

Diocletian meanwhile also debased the coinage by shaving the edges off his gold and silver coins. Inflation skyrocketed. "There was much blood shed upon very slight and trifling accounts," reported historian Lactantius in A.D. 314.

England's great "Elizabethan Age" began with a currency reform following the issue of more and more bad money by Elizabeth's predecessors, notably her father Henry VIII. Elizabeth was advised by Sir Thomas Gresham who pronounced the famous Gresham's Law: Bad money drives out good.

But the first truly modern inflation was probably that brought about in France by the financial wizard John Law, following the death of Louis XIV in 1715. He

much impressed the regent with his plan to restore the finances of France through the issue of paper money, the formation of a national bank, and the use of an entirely new device: "credit."

Great fortunes were made almost overnight. A rudimentary stock market was set up in the Rue Quincampoix in Paris. Valets, waiters, and coachmen joined the "nouveau riche" set. The new national bank churned out money in vast quantities which it lent out at 1% or 2% interest. The consequence was an instant roaring inflation. In two years the prices of bread, milk, and meat rose sevenfold.

In an effort to give credibility to its paper money, the government made gold illegal. Police were empowered to search every house for it. Prices of all products were controlled. Finally the edict of July 1721 confiscated up to 90% of the wealth of all persons who had been poor two years earlier and now were reckoned to possess "riches above their condition."

This tyranny almost led to a rehearsal for the French Revolution. And the irony of this is that when the revolution came, it ended in yet another inflationary period.

History seems thus to teach the lesson that whenever a currency is debased, the "bad money drives out the good," whether the issue of too much money is caused by a ruler's greed, by war, by famine, or by a government's good intentions; and that unless such a currency is first reformed, the use of government controls on their own brings tyranny. However, history also provides many examples of success when the issue of money was first brought back into balance, from Lagash's Urukagina to Elizabeth I of England.

— John Allan May

Mr. May was for many years chief correspondent in London for The Christian Science Monitor. Currently he is finance columnist for Ideal Home magazine.

by G. O. Marx



Believe it or not, it took the Christian church at Rome over 300 years to begin celebrating the birth of Jesus Christ on December 25, originally a pagan holiday. Only in A.D. 354, under the auspices of Liberius, bishop of Rome, did the city on the Tiber start to observe Christmas. Why did the church abstain from commemorating Christ's birth for so long a time? Why did the Christian church sanction and begin celebrating Christ's birth on a pagan holiday? This article gives you the startling answers. For

centuries prior to the advent of Christianity, Rome indulged in the worship of many deities, of both sexes. As was common practice in that polytheistic age, each divinity had a birthday, commemorated annually by the people. During those days it was not customary for the masses to observe their own birthdays, but rather the day of birth of their particular deity. At that time, two celestial beings stood out as principal objects of veneration — Jupiter, whose birthday fell in September, and Saturn, who was honored in December. By the time of Christ, many of the religious practices surrounding the worship of Jupiter, Saturn, and the lesser divine luminaries appealed to the masses less

and less. Although sanctioned by the state, the Roman populace had little desire to perpetuate the archaic religion of their forefathers. A new era required up-to-date religious concepts. The search for a new and more exciting religion was on. Here is what transpired. During the first three centuries of the Roman Empire, Eastern philosophers and mystics had preached the divine nature of the sun. In the East, the religion of the sun was most widespread in Syria and Persia. Immigrants brought this religion to the West. Roman soldiers, in carrying out their military duty in the eastern realm of the empire, also became acquainted with this sun worship and retained a special

THE FIRST CHRISTMAS IN ROME



interest in this new religion upon their return to Rome.

First-century Roman historian Tacitus describes that at the battle of Bedriacum in A.D. 69, the soldiers of Emperor Vespasian saluted the rising sun with loud shouts. In Tacitus' words, "A shout arose from the entire army, and the soldiers of the Third Legion, according to the Syrian custom, hailed the rising sun" (*Histories*, ch. 3, sect. 24). Procopius (mid fifth century) tells us that it was the custom among the Persians to prostrate themselves before the rising sun each day (*Procopius I*, iii, 20). In the temples, worshipers addressed prayers to the heavenly source of light three times a day — at dawn, midday, and at dusk — each time facing the sun.

Native Romans became excited about the new solar divinity as well. With the passing of time, even the emperors became excited over this new religious import from the Orient. Commodus (A.D. 180-192) and Severus (A.D. 193-211) were two emperors who took an early interest in the religion of the sun.

When Elagabalus became emperor (A.D. 218), he realized that the time had come to oust Jupiter from his celestial throne and replace him with a statue of the Syrian sun god. This followed the emperor's visit to Syria where he had restored a temple of the solar god in Emesa. The emperor, who changed his original name earlier on to *Elagabalus*, bore the very name of the Eastern sun god, whose priest he had been. (Baal was the name of a well-known deity in ancient times as well, a god whose worship had corrupted ancient Israel.)

Solar Religion Established

The young emperor temporarily deposed Jupiter from his supremacy among Roman deities and raised the solar god to glory. But it was short-lived. Too many influential Romans retained a sufficient degree of loyalty to the old-fashioned religion, and so upon Elagabalus' death, the ancient Roman deity was temporarily restored to his rightful place.

Fifty years later, Aurelian ascended Caesar's throne. Born around the Black Sea region where his mother was a priestess of the

ORIGIN OF MODERN CHRISTMAS CUSTOMS

Billions of dollars will be spent this year around the world on Christmas gifts, decorations, liquor, and food. As they shell out their money for Christmas items, how many people will stop to ask where and how all this began?

Probably the most familiar of Christmas customs is that of placing a tree in the living room. The use of evergreen trees, as a symbol of life and fertility, was a custom of the Egyptians, Babylonians, Chinese, and other ancient peoples. Tree worship, quite common in pagan Europe before the arrival of Christianity, survived in the custom of decorating houses and barns with evergreens to scare away evil spirits during the New Year season.

Later, the evergreen tree remained popular in Germany as a main prop in a medieval play about Adam and Eve; it was known as the "Paradise Tree" and represented the Garden of Eden. Many Germans began placing a "Paradise Tree" in their homes on December 24, the date of an Adam and Eve festival which was probably connected with the observance of the winter solstice. At the same time, the German living room contained the "Christmas pyramid," a triangular box used to hold various Christmas figurines

and decorated with evergreens, candles, and a star. By the sixteenth century the two had merged, producing what was essentially our modern Christmas tree.

The customs of merrymaking and gift giving at Christmas time are derived from the Roman Saturnalia, which honored the god Saturn and was held in ancient Rome from December 17 to 24. After the fourth century, the Saturnalia observances were incorporated into Christmas observance in the form of eating and drinking, partying, gift giving (especially to children), and ceremonies involving candles.

Kissing under the mistletoe, a popular modern custom, is derived, according to some authorities, from ancient European marriage and fertility rites. Mistletoe was a widespread symbol of sexual reproduction. Also, because it grows as a parasite on European trees, some scholars have concluded that decorating the house with mistletoe comes from an ancient Druidic tree cult.

Thus it is obvious that while Christmas in name honors Jesus Christ, in practice its modern observance is little more than a perpetuation of pagan custom.

— Scott Rockhold

sun, Aurelian spent much of his time as emperor in the East in an attempt to solidify the conquered areas of his predecessors. In Syria he was attracted to the already familiar sun-worship religion. On a military campaign there he sought the help of the solar deity, and its ensuing intervention, the emperor felt, brought the Romans victory. In gratitude, Aurelian offered thanks in the temple in Emesa, built by Elagabalus 50 years before.

Returning to Rome victorious, the emperor exalted the unconquerable sun — *Sol invictus* — above all the

gods of Rome, including Jupiter. A college of pontiffs was created for the service of the new divinity, and in A.D. 273 a splendid temple was built and dedicated with pomp and ceremony on December 25 — the birthday of the unconquerable sun. Pagan Rome had been conquered by a solar divinity.

The First Christian Emperor

It was barely 50 years later when Constantine embraced Christianity. But acceptance of this new religion presented the emperor with a problem. What was he to do with the

annual solar festival, now in full swing? How would the church deal with this awkward situation where the Roman emperor, having recently sanctioned Christianity as the state religion, ruled over an essentially non-Christian empire? It was one thing for the Christianized emperor to forego the purely pagan December festival himself. But to get the Roman populace at large to cease observing this solar festival upon admittance to the church was another matter.

The religion of the sun, very popular as reflected by its ever-increasing number of adherents, was bound to challenge, even threaten the existence of Christianity. How would the Christian church cope?

A Remarkable Transformation

The church at first tried to influence Constantine to abolish this solar religion with its December 25 festival. Constantine — a born sun worshiper himself — refused, claiming that the festival was too popular among his yet unconverted subjects to eradicate outright.

Further consulting with Constantine, the church pressured him to pass a law by which all slaves in Rome would be given their freedom if they would accept Christianity. This inducement resulted in the masses lining up for baptism into the Christian religion. It was hoped that such a measure would prevent these baptized heathens from observing pagan festivals, particularly the December 25 festival dedicated to the solar divinity.

The scheme backfired. The heathen element within the church continued to adhere to its own *Sol invictus* religion. The masses still joined the heathen element each December 25 in celebrating the festival of the unconquerable sun. It was just too popular.

The First Christmas

The church found itself in a dilemma. It obviously was not willing to give its carte blanche approval to a festival dedicated to a heathen deity. On the other hand, the church did not wish to appear ungrateful to Constantine for his endorsement of Christianity as the official religion of the empire.

With the passing of time, a compromise was reached. The Romans were allowed to continue celebrating their December 25 festival minus the solar deity. Instead, Christ was substituted for the unconquerable sun. It was an attempt to transfer the devotion of the masses from the heathen sun god to the true sun of righteousness, Christ. The solar winter festival was given a Christian dressing. The *Sol invictus* was “deposed” and Christ was now “honored” on that day. Beginning with A.D. 354, the December 25 date now belonged to Christ alone.

Once Rome had accepted the December date for Christ’s “birth,” the festival quickly spread to the rest of the Roman Empire. Constantinople accepted the Christmas festival in A.D. 380, parts of Asia Minor in 382, Alexandria, Egypt, around 430, and Jerusalem about 440.

The Early Church and Christ’s Birth

The early Christian church had always been against celebrating the birthday of its Savior. Although there was speculation as to the time

of the year Jesus was born — especially in the third century — the celebration was never kept as a church-sanctioned festival for the first 300 years.

Two basic concepts prevented the church from commemorating the birthday of its founder for so long a time. The exact date of Jesus’ birth is nowhere revealed in the Bible and so was probably never known to the church. The New Testament nowhere records that Jesus observed his own birthday or that his disciples observed it.

The second reason why the Christian church refrained from observing Christ’s birth was their belief that it was wrong, even sin, to do so. In A.D. 245, the church father Origen felt that it was a sin even to think of keeping Christ’s birthday.

In pagan Rome, festively commemorating the day of one’s birth was an exclusive right reserved for the gods, although sometimes mere mortals took this prerogative upon themselves, as in the case of some of the early Roman emperors. Since the Romans indulged in the keeping of birthdays for whatever deity they worshiped, the early Christians understandably shied away from observing birthdays.

But this aversion in keeping a birthday festival to Jesus lessened as the centuries rolled by — until circumstances in the fourth century prevailed upon the church to reluctantly observe Christ’s “birthday.” The Roman bishop responsible for introducing the first ever Christmas in Rome was Liberius.

The Inevitable Compromise

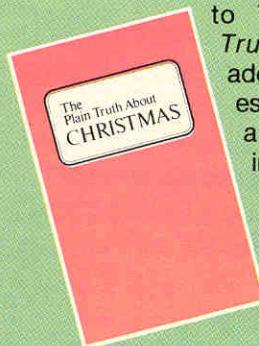
It was always inevitable that the popular December 25 festival of the non-Christian Romans would receive ecclesiastical sanction. Here is how it developed.

Once the New Testament apostles had left the scene, the Christian church of the second century no longer observed the biblical festivals that Jesus, his disciples, and the apostle Paul kept. These festivals were labeled as Jewish and discarded by the church, which, especially during the second century A.D., observed no strictly biblical festivals whatever.

(Continued on page 41)

What’s the matter with Christmas?

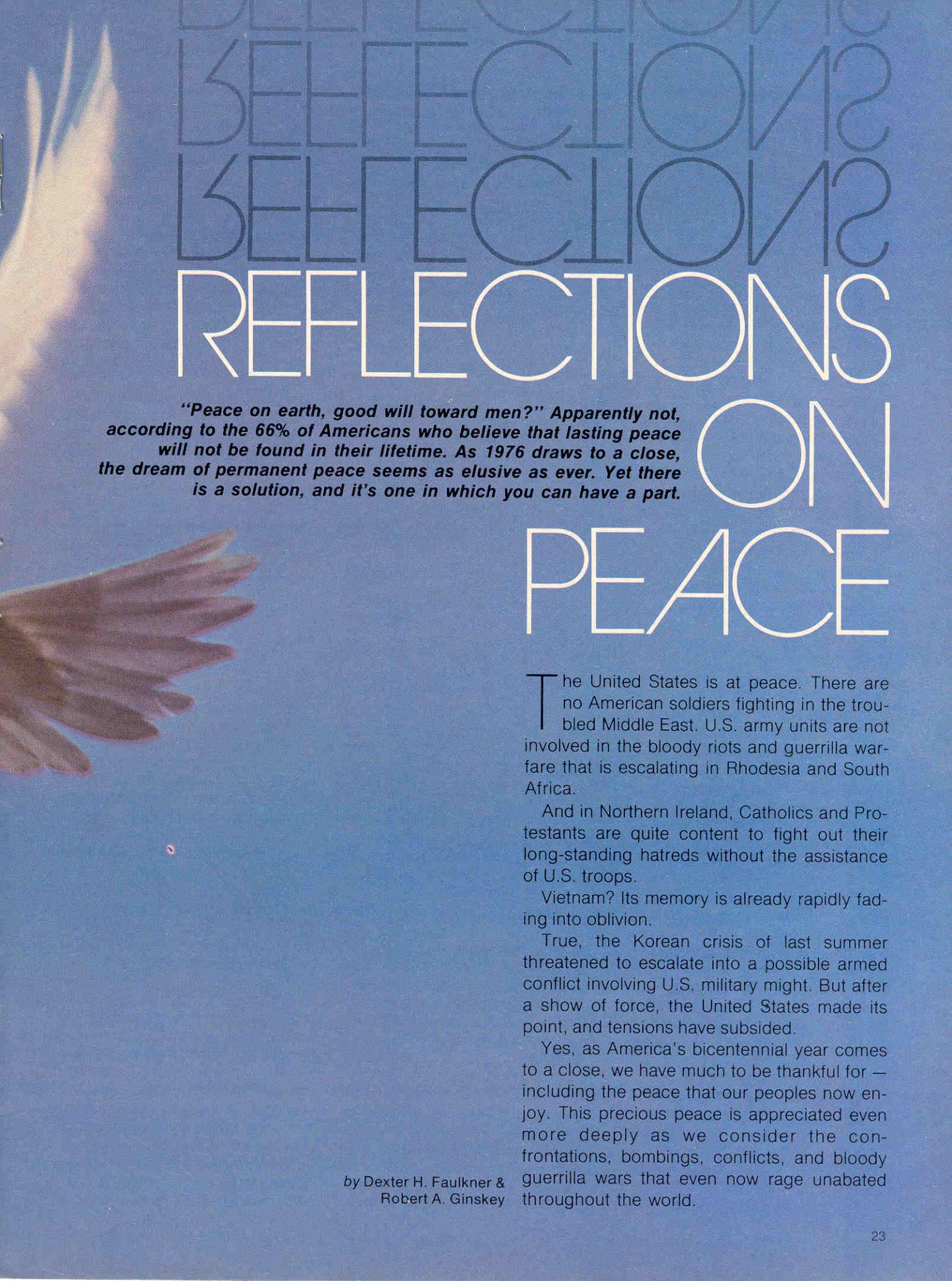
Sure, Christmas is commercialized. The last-minute rush can be hectic and bothersome. But is that the real problem? Does it matter that the Bible doesn’t sanction the observance of Christmas? Or that many of the trappings of the day come from non-Christian sources? A free booklet, *The Plain Truth About Christmas*, holds some surprising revelations. For your free copy,



write to *The Plain Truth* at the address nearest you. (See addresses inside front cover.)



Photo by Warren Watson and Mike Miles



REFLECTIONS
REFLECTIONS
REFLECTIONS

REFLECTIONS

"Peace on earth, good will toward men?" Apparently not, according to the 66% of Americans who believe that lasting peace will not be found in their lifetime. As 1976 draws to a close, the dream of permanent peace seems as elusive as ever. Yet there is a solution, and it's one in which you can have a part.

ON PEACE

The United States is at peace. There are no American soldiers fighting in the troubled Middle East. U.S. army units are not involved in the bloody riots and guerrilla warfare that is escalating in Rhodesia and South Africa.

And in Northern Ireland, Catholics and Protestants are quite content to fight out their long-standing hatreds without the assistance of U.S. troops.

Vietnam? Its memory is already rapidly fading into oblivion.

True, the Korean crisis of last summer threatened to escalate into a possible armed conflict involving U.S. military might. But after a show of force, the United States made its point, and tensions have subsided.

Yes, as America's bicentennial year comes to a close, we have much to be thankful for — including the peace that our peoples now enjoy. This precious peace is appreciated even more deeply as we consider the confrontations, bombings, conflicts, and bloody guerrilla wars that even now rage unabated throughout the world.

by Dexter H. Faulkner &
Robert A. Ginskey

A World in Turmoil

In the Middle East, hostilities remain near the boiling point in war-torn Lebanon, where "Christian" forces have at least temporarily gained victory over Moslems after many months of savage fighting. The prospects for lasting peace in the explosive Middle East? Nil.

Meanwhile, terrorism continues, not only in the Middle East, but all over the world. Even the daring and successful Israeli raid on Uganda's Entebbe Airport, which rescued over a hundred hostages, has done little to quell the rising tide of terrorist attacks and skyjackings.

In Ireland, two branches of the Christian religion continue to bomb and kill each other in a bloody war that knows no end. Since 1969, over 1,600 people have lost their lives, and at least ten times that number have been maimed and wounded. Leaders on both sides despair and confide that they have little hope the deep hatred and mistrust will soon abate. "It's becoming a way of life," lamented one official, "and I shudder to think what it's doing to our kids."

A bomb in a Catholic bar, a machine-gun slaying in a Protestant neighborhood — these are the everyday realities of man's seeming inability to get along in peace.

On the African continent, cries of "liberation," "equality," and "black consciousness" are the watchwords of the day. Especially in Rhodesia and South Africa, bitter animosities are being engendered between the minority white ruling class and the black majority. Escalating and increasingly bold guerrilla attacks launched from neighboring countries continue to probe the defenses of Rhodesia, while in South Africa, riots and strikes continue to wreak havoc on the economy and seriously disrupt the society. Many authorities speak of the "inevitability" of white capitulation. The alternative seems to be an ugly and bloody race war.

No, American cities are not being ravaged by the insanity of war, and our boys and fathers are not being slaughtered in yet another foreign war. But the tragedy is that the basic hostilities and enmities that

breed war are still rife throughout the world.

3,270 Years of War

One study shows that in the last 3,500 years, there have been only 230 years of peace on earth. That means there have been 3,270 years of war. Or, to put it another way, man is at war — fighting with himself — some 94% of the time. In the last 30 years alone, there have been 119 armed conflicts involving 69 nations.

Surely, one of the greatest paradoxes of life is that man seems to know why wars occur; yet he seems powerless to prevent them.

Wars come from greed, fears, hatreds, prejudices, and the vanity of self-aggrandizing power. But no one, it seems, knows how to control and rechannel these basic human emotions and motivations.

Pope Paul, in his annual peace messages, has called on world opinion to apply pressure for global peace.

"The present moment of history, marked as it is by fierce outbreaks of international conflict, by implacable class warfare, outbursts of revolutionary freedoms, the crushing of human rights and fundamental liberties, and by unforeseen symptoms of worldwide economic instability, seems to be destroying the triumphant ideal of peace as if it were the statue of an idol," observes Pope Paul.

"To save peace," the Pope adds, "man must reject the conception that war is rooted in his own nature. To regard struggle among men as a structural need of society is not only an error of philosophy and vision but also a potential and permanent crime against humanity."

Pope Paul believes "it is ideas, far more and before particular interests, that guide the world. . . ." Thus he believes that peace can be achieved only if public opinion is solidly behind it.

Teaching Peace

Suppose you were given the assignment to teach a course on "peace" at a local school. What would you do and say? How does one actually study and teach "peace"?

The first thing you would find is that "peace" is usually defined in terms of conflict and war! Dictionaries define peace as "freedom from war; the absence of hostilities." So, peace is the state of the world in those rare periods when one group of people is not shooting at another group of people.

By contrast, war — insane and brutal — is a positive force with real physical components. It's relatively easy to teach war's terrible skills. But peace? Well, it's negative, abstract. It's certainly not very exciting, and it's just plain difficult to teach.

In spite of these difficulties, some colleges and universities are adding peace education courses to their curriculum. They attempt to study why man seems driven to war and how he might find peace. They seek to draw insights from many disciplines: sociology, history, philosophy, morality, economics, political science, and even futuristics.

"You might say we're trying to teach the fourth 'R,'" comments one administrator. "There's reading, writing, and 'rithmetic,' and now 'relations' — how to get along with your fellow man. In short, we're trying to teach peace."

But so far, peace researchers and educators have done little to solve one of mankind's oldest scourges, war, and achieve one of mankind's oldest dreams, peace.

Indeed, man's "last hope for peace," the United Nations, has deteriorated into a pathetic hollow shell consisting largely of third world rhetoric and denunciations. The politics of envy, resentment, and ideological warfare now seem to dominate a faltering organization, fanning the flames of conflict more than quenching them.

Does Man Want Peace?

Ask the man on the street if he wants peace, and he'll answer "Yes," without hesitation. But what he really means is this: "Yes, I want peace — but only on my terms, only if the status quo is to my advantage, and only as long as people don't trample on my rights."

"I certainly don't want to be forced to fight for something which does not affect or interest me per-

sonally," he might add, "at a time inconvenient to me or at a risk too great. But if there's something in it for me — sure, I'll fight in my own time and place."

And as history painfully demonstrates, the average man does indeed fight. He verbally fights his neighbor over the garden fence — if he feels like it; he takes his rival or even his neighbor to court — if he's confident of victory; he even fights by stealing — if he thinks he can get away with it.

All this strife indicates a mental condition of perpetual conflict, a state of siege with everybody and everything forming the opposing army. This is war in essence. These little private wars going on in individuals are the sparks that in time burst into the great conflagrations of global war. All that's needed is a clever and charismatic leader to gather these war thoughts, focus them on a common enemy, and fan them by propaganda. The result: war.

But it is no new creation. It is but a collection, organization, and manipulation of what already existed. The Bible puts it quite succinctly:

"What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war . . ." (James 4:1-2, RSV).

It is well known that it takes two to make a quarrel. But if enough people would simply refuse to be the "ones" of the "twos," there would be no quarrels. If people

really desired peace — peace with their friends and neighbors — and made real efforts to live peaceably with them, then the word "war" might even be eliminated from their vocabulary.

Needed: Individual Peacemakers

The plain truth is that everyone who harbors thoughts of enmity, jealousy, hatred, cruelty, greed, fear, and pride is actually a potential contributor to the more visible tragedy of war.

Unless we as individuals are ac-

ter the war mentality on which the world has become addicted. But the lesson of history is that by himself, man has little chance of accomplishing such a Herculean task.

Actually, according to the Bible, man could have peace if he would just meet three basic conditions — the causes of peace.

One: A Law of Peace

Adherence to an universal standard or law is the first cause of peace. The Bible states that God's law, the law of liberty (James 1:25; 2:10-

12), produces peace as the automatic result or effect of obedience.

Unfortunately, men have never followed that way. Therefore, they have never had peace. It's just that simple.

Consider a few examples of how God's law operates.

How could nations, on an international level, continue to fight and kill if forced to obey the one simple injunction "Thou shalt not kill"? (Exodus 20:13.) Just think of the countless millions of lives that would have been spared by total obedience to

PEACE IN A CHILD'S MIND

What is peace? To a first or second grader the answer is clear:

"Peace is not having any more war. Peace is a quiet walk in the woods. Peace is reading a good book in front of the fire. It is having a good dinner with your family. Peace is love and having a good friend." — Becky

"Peace means understanding other people even if you do not agree with them; also a daddy who stays home." — Michelle

"Peace is that my dad is safe and not dead like his brother." — John

"Peace means that all the people were happy but one of the mommies was dead and the children were crying and the dog was crying too, but pretty soon they got happy again." — Yvette

"I wish everybody had a mom and a dad, and I feel sorry for the families that don't have a mom or a dad because their dad went to the army and they got killed."

— Alexander

"I want no more bombing and I want no more shooting and no more shooting fathers and I hate men who shoot fathers." — Stephen

"Peace means love and happiness. That's why man discovered America, to find peace." — Barry

"Peace means that I wish all wars would stop so the children will have fathers and mothers and clothes and so the mothers and fathers will not get killed. The end of the story." — Lori

"Peace is you don't have to say good-bye." — Chris

tively engaged in seeking peaceful solutions to every domestic and business problem that confronts us, then we may, in fact, be engaged in establishing the attitudes that precipitate the war we desperately do not want.

War is a terrible master, and once people submit to it — once people consent to fight, quarrel, hate, and suspect — they have submitted to a pattern that can only lead to agony and woe.

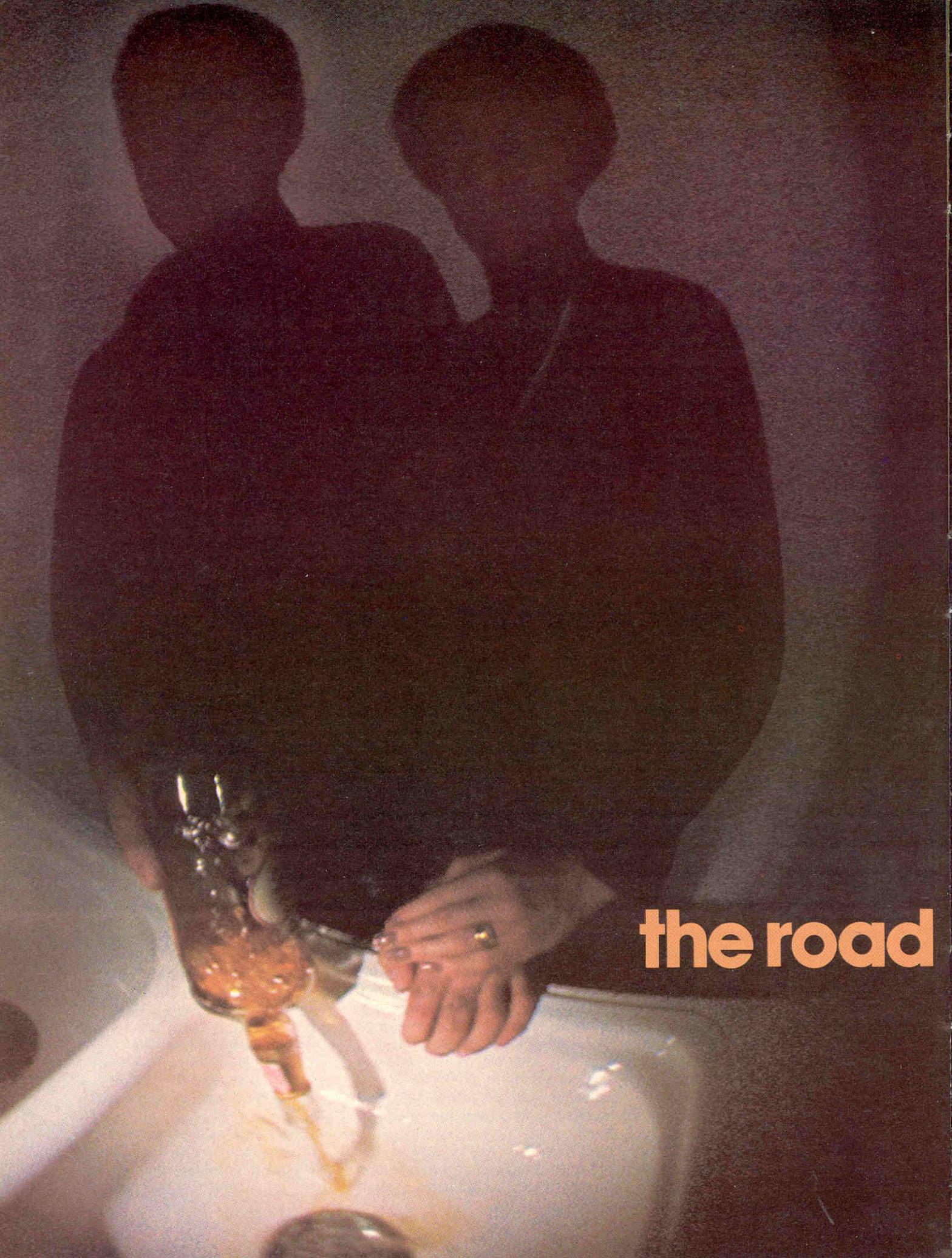
It is right in our own homes and families that we must begin to shat-

those four simple words.

Peace between neighbors? Consider the second great commandment: "Thou shalt love thy neighbor as thyself" (Matthew 22:39).

Peace in the family? Three of the Ten Commandments are designed to directly protect the sanctity of marriage and home (Exodus 20:12, 14, 17).

God's word assures us that those who are careful to continuously walk down, or follow, the pathways
(Continued on page 45)



the road

by D. Paul Graunke

On May 8, 1976, 52 prominent people met in Washington, D.C., to announce to the press and the world: "We are recovered alcoholics." Dubbed "Operation Understanding," the media event was sponsored by the National Council on Alcoholism to dispel the myth that alcoholism doesn't happen to "nice" people and to reduce the moral stigma that cripples efforts to successfully treat the disease. "Operation Understanding" also underscored the fact that people

ALCOHOLISM to recovery

can recover from alcoholism and that there are resources and agencies that can help alcoholics resume — or enjoy for the first time — normal, happy, successful lives without alcohol. To find out what resources exist on a local level to help the alcoholic achieve sobriety, we sent a contributing editor into the community of Pasadena, California. Here is his report.

While 500,000 alcoholics in Southern California were making the rounds of the bars, careening in cars on the freeways, or nursing their bottles at home on the evening of August 25, 1976, 200 plus happy, grateful, recovered alcoholics were celebrating the 35th anniversary of the South Pasadena-San Marino chapter of Alcoholics Anonymous and their own sobriety. They were a living testimony that alcoholism can be overcome.

Alcoholics Anonymous is the most successful modality of treatment for alcoholism in existence today. It began in 1935 when two alcoholics discovered they could strengthen their sobriety by sharing their experiences and helping others suffering from alcoholism. Today AA has grown to 22,000 local chapters in 92 countries. An estimated one million people participate in AA — more than found in all other modalities of treatment combined.

AA Steps and Traditions

On the flyleaf of their literature AA describes itself as "a fellowship of men and women who share their experience, strength, and hope with each other that they may solve their common problem and help others to recover from alcoholism." AA is nonsectarian and nonpolitical. It neither endorses nor opposes any causes.

The key to the individual alcoholic's success is the "Twelve Steps" of AA, and the key to AA's success as an organization is its "Twelve Traditions."

The "Twelve Steps," read at the start of every AA meeting, starts as follows:

- We admitted we were powerless over alcohol — that our lives had become unmanageable.
- Came to believe that a Power greater than ourselves could restore us to sanity.
- Made a decision to turn our will and our lives over to the care of God *as we understood Him*.
- Made a searching and fearless moral inventory of ourselves.

The "Twelve Traditions" that govern the fellowship as a whole include such points as:

- The only requirement for AA membership is a desire to stop drinking.
- An AA group ought never endorse, finance, or lend the AA name to any related facility or outside enterprise.
- Every AA group ought to be fully self-supporting, declining outside contributions.
- Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.
- Anonymity is the spiritual foundation of our traditions, ever reminding us to place principles before personalities. (In respect of that tradition, only initials

or pseudonyms of alcoholics are used in this article.)

The Payoff — Sobriety

The fruits of AA's approach to alcoholism were everywhere in evidence at the 35th anniversary celebration. It was evident in the happy smiles, the warm handshakes, the camaraderie, and the concern that pervaded the room.

It was evident from the number of "birthdays" being observed. "Birthdays" in AA are the date of a member's last drink. Each complete year of sobriety is celebrated with a "birthday cake." That evening 13 people observed from 1 to 30 years of complete sobriety. It was evident in the reactions and words of those who came forward to blow out the candles on their cakes.

The "babe" of the celebrants, a middle-aged woman, B. G., was marking her first year of sobriety. After hugging her sponsor (the person who helped and encouraged her to attend AA) and blowing out her candle, she turned to the audience and began, "I'm a *very* grateful alcoholic..." but could not finish for the tears of joy.

A middle-aged man, S. H., celebrating 5 years of sobriety, said with profound emotion, "If I could have written a scenario five years ago, I couldn't have imagined all the good things that have happened to me since I achieved sobriety."

The last of the celebrants was a wealthy businessman, T. P., with 30 years of sobriety. A dozen of his children and grandchildren were there for the occasion and applauded with special vigor. He asked, "How can you express what it is like to have 10,959 days of sobriety after experiencing 20 years of alcoholic living death?"

Help That Goes Begging

In the United States, an estimated one out of every ten drinkers is an alcoholic. That ratio adds up to over nine million people of all ages for whom one drink is too many and a thousand is never enough.

Pasadena has its share — 14,000 by one estimate. Only a small fraction of them have sobered up, but it has not been for lack of opportunity or help. Pasadena has a wide variety

of agencies and programs to help the alcoholic. "There's help running out of the ears," says Jean B. Vandervoort, executive director of the Pasadena Council on Alcoholism. But alcoholism is a disease of denial. Most alcoholics will not admit to themselves, let alone anyone else, that they have a drinking problem.

Consequently, it is very difficult to help most alcoholics until they have sunk into their own personal hell. Alcoholics must often suffer broken marriages, lost jobs, jail sentences, auto accidents, cirrhosis of the liver, delirium tremens, and other crises before they run out of alibis and seek help.

"Referral and educational services such as ours can help people to avoid going to the bottom," says Jeanne. "People don't have to lose loved ones or jobs. If they're informed and if they get treatment and help in the middle part of their disease, they can save themselves from all that suffering."

The Turn of the Tide

In spite of the readily available help, a certain percentage do hit the bottom of bottoms — the late or chronic phase where obsessive drinking results in physical complications and imminent death. For these people, recovery must begin at one of the two detoxification centers in Pasadena: Pasadena Community Hospital or St. Luke Hospital.

On the wall in the corridor of the detoxification ward of Pasadena Community Hospital hangs a poster with a message and metaphor. The message is: "The lowest ebb is the turn of the tide." The metaphor is a turbulent surf crashing on the rocks of a rugged coastline.

The poster states a fact and presents a hope for the alcoholic. The fact is his health, his very life, is on the rocks. Alcohol has devastated his personal life and is literally killing him. He has come or been referred to the "detox unit" to "dry out" under medical supervision because it's too dangerous to do so on his own.

The hope is that they *can* bottom out and rebound. Most alcoholics who seek help do recover and go on to lead productive, happy lives.

While touring the detox facility at

Pasadena Community Hospital, a call came from the front desk: An alcoholic man wanted to be admitted. Staff counselor Bill Rose went to see him. At the age of 27, Bill is a veteran, an expert on drug abuse, having spent over half his life — 14 years — as an addict-alcoholic, a multiple drug user. Now he's part of the solution instead of the problem. He has been "clean" for a year and started working in the detox unit a couple of months ago.

Bill brought back a disheveled, stubble-faced, bleary-eyed, 40-year-old man — the kind of alcoholic stereotyped in jokes and TV comedy skits. But this real-life alcoholic was no laughing matter, but a sick man named Larry.

Larry said he had been drinking half a gallon of vodka over the past couple of days. Now he was coming down with wine to avoid delirium tremens. He had them once before several years ago and didn't want to experience the agony again. He had also been hallucinating — he was hearing water dripping out of a tap. The paperwork was begun, and Larry started detoxification and a 21-day rehabilitation program which consists of two vital parts: occupational therapy and group therapy.

Small But Important Steps

Jerrie Williams, occupational therapist in the detox unit, gave me a tour of the occupational therapy room. It is small and simply equipped and contains supplies for painting, knitting, and macrame. Jerrie explained that the patients are given relatively simple tasks to occupy their time while in the room. Some wrap bottles with tape and paint them with shoe polish. Others decorate cigar boxes with patterns of macaroni shells and elbows and then spray them with gold paint. Patients also try their hands at macrame, sketching, and painting. In another room there is some exercise equipment for those who want a little more vigorous activity.

As plain and simple as the materials and tasks are, they have important therapeutic benefits. The first steps toward recovery must necessarily be small and often undramatic. All alcoholics are losers in some sense, and some are complete losers

With a Friend Like Alcohol, Who Needs Enemies?

by Freddy C.

*Freddy C. was a well-known entertainer whose career and family life were nearly destroyed by his addiction to alcohol. Since overcoming the problem, he has recently had a book published entitled **The Alcohol Problem Explained.***

The year 1954 was, to quote a phrase, a vintage one. I was considered one of the top musicians in Britain. I was married to a wife with whom I was very much in love, and I had two lovely daughters. It seemed nothing could possibly go wrong.

My work consisted of accompanying all the big "names" in the world of films, recordings, and TV. I was on first-name terms with all those artists. This was not only good for my bankbook but also my ego.

But if I had position, money, and family life, I also had one other thing that just cannot be left out of this little saga — alcohol. And if the truth must be told, I was quite happy with the arrangement. For alcohol is unique. Its properties are remarkable: If you are cold, it will create the feeling of warmth; if you are warm, it will bring the illusion of coolness. If you are tired, it will provide instant energy; if you are tense, it will act as an instant relaxer. Not for nothing has it been called Nature's Anesthetic, and for those who can handle the stuff, it has at times proved a blessing.

But I couldn't handle it. And people who can't handle it shouldn't drink it. But when the exacting and

demanding work started to bring mental pressures, I found that a glass of Scotch brought not only instant relief but also a confidence that was needed to do a particular job. And so the bottle became as necessary a part of my equipment as was my instrument.

A person who drinks for reasons other than social is on a dangerous path, and I was no exception. The price that had to be paid for my booze slowly crept up. Rows, tears, and scenes with my wife and girls were commonplace. The one-time dependable character who used to sit in the orchestra with "nerves of steel" was slowly reduced to a nervous, shaky, pathetic character whose only nerves were those of alcohol.

"Try and control your drinking," friends advised. "Use a bit of willpower," they declared. "Pull yourself together," they suggested. I just couldn't get through to them that I WAS trying to control the stuff; I WAS trying to use my willpower.

What I did not know is that alcohol, to the alcoholic, is the greatest destroyer of the will; and when the will has gone, so has the control. And when the control has gone, the alcoholic is in no position to pull himself or herself together. Once the first drink has gone down, the mental obsession coupled with the physical compulsion makes the alcoholic a slave to alcohol.

And so the job, money, family, and everything else that I had so desperately tried to hold on to started to go. What was I to do? First of all I went to see the family doctor. "How can I help you?" he asked.

"It's my nerves," I answered truthfully. After all, they were in a terrible state. So he treated me for nerves, and things got worse. He then sent me to a psychiatrist (I was to visit eight in all), and he, too, asked me the problem. This time I mentioned that I drank a little too much, but only because of the pressure of work, plus the fact that I now suffered from insomnia and amnesia.

He treated me for tension, nerves, insomnia, and amnesia, and I con-

tinued to drink and continued to suffer from nerves, tension, insomnia, and amnesia. It was as vicious a circle as one could imagine, and I couldn't get out of it. I tried hypnotists, faith healers, and health farms, but the end result was that I woke up in a police cell and then was moved to a locked ward in an alcoholic unit. It was here that they did the impossible: They stopped me from drinking.

But I subsequently learned that the alcoholic's main problem is not only to STOP drinking, but also to STAY stopped. After being released from the unit, I began drinking almost immediately. In sheer desperation I phoned Alcoholics Anonymous, and the same night I attended my first meeting.

I just could not see how the well-dressed and seemingly happy people there could in any way be identified with the shivering mess that was me. But the minute the speaker opened his mouth, I knew that I was in the right place. He talked my language. One reason AA is so successful is because when a shy, embarrassed alcoholic walks into their meeting, no one laughs, condemns, or ridicules him, because all of them, without exception, were in similar shape when they themselves began attending. It is that personal identification that contributes to the success of AA. All have been in exactly the same boat — or bar — as the newcomer. And as soon as the new member feels THAT kind of identification, they are on the first rung of the ladder back to sobriety and sanity.

But just to stop drinking alcohol is not enough in the treatment for the illness of alcoholism; the alcoholic must not only stop *drinking* alcohol, he must also stop *thinking* alcohol. The thought precedes the action: If he thinks it, he will drink it.

Alcohol is unique, and so is alcoholism. And to combat alcoholism, there has to be something equally unique — the Fellowship of Alcoholics Anonymous. The number of the nearest AA group is in your phone book. Dial now if you need help.

Can an Alcoholic Ever Resume Drinking?

For nearly two decades there has been a smoldering controversy over whether an alcoholic can ever resume "normal drinking." On June 9, 1976, it burst into flames with the release of a report on alcoholism by the Rand Corporation, Santa Monica, California.

The report suggested that some alcoholics can, after treatment, resume normal drinking without risking a relapse. The three authors of the report concluded that "relapse rates for normal drinkers are no higher than those for longer-term abstainers."

The researchers emphasized in their report that they were not recommending that alcoholics resume drinking. They agreed that there are alcoholics who cannot drink without getting into serious trouble but added that there is no way to tell in advance who they are.

The conclusions of the report were controversial enough; unfortunately, the news media exacerbated the issue by giving the story such alarmingly dangerous headlines as "Study Suggests Alcoholic, Treated, Can Drink Safely," despite the cautionary notes given in the report. The result was a firestorm of angry criticism from scores of researchers and paraprofessionals in the field of alcoholism. Many expressed the fear that the report's conclusions and the way the media reported them would endanger the lives of some alcoholics by encouraging them to resume drinking.

On July 1, the National Council on Alcoholism sponsored a press conference in Washington, D.C., in which 11 widely respected researchers in the field of alcoholism rebutted the Rand report. Some of the weaknesses in methodology they cited were:

(1) All data were based on the clients' self-reports of the quantity of alcohol consumed, with no objective verification, such as blood

samples to determine alcohol concentration.

(2) The actual number of patients interviewed was too small a percentage of the original number of alcoholics being investigated. Six months after treatment, researchers were able to locate only 20.6% of the 11,500 patients they originally included in the survey. After 18 months they were able to locate only 62% of the 2,161 designated to be surveyed. Combining the 6- and 18-month studies, over 70% of the patients weren't interviewed. Dr. David Pittman has shown the harder an alcoholic is to locate for follow-up interviews, the more severe his problem with alcohol is likely to be.

(3) The reporting period of 18 months is too short a time to decide that "normal drinkers" will not relapse. Dr. John Ewing, director of the Center for Alcohol Studies at the University of North Carolina, conducted a study for controlled drinking over a period of over 55 months. He found that "the results looked promising in the first 12 to 18 months. It was only when we did a long-term follow-up ranging from 27 to 55 months since treatment ended that we detected a universal failure to maintain controlled drinking."

(4) The maximum amount of alcohol consumption considered by the Rand researchers to be "normal" is considered by others to be excessive.

The Rand report is not the first report to suggest that some alcoholics may resume drinking. And a couple of new reports have been released since the Rand report making similar conclusions. But most people working with alcoholics would emphatically agree with Dr. Jokichi Takamine, chairman of the American Medical Association Committee on Alcoholism: "Abstinence must remain the foundation of recovery for the alcoholic."

— people who have never succeeded, never accomplished anything in their life. Learning to perform rudimentary tasks in occupational therapy can provide positive reinforcement that enables them to tackle bigger tasks and problems of everyday living.

A Rebirth

The heart and core of every rehabilitation program is group therapy. Here the alcoholic faces the reality of himself — his problems, needs, and aspirations. He also faces the reality of other people who, he often discovers, are cut from the same fragile, imperfect cloth.

"We try to improve their self-image. In the deepest part of their being, alcoholics don't like themselves. They feel very inferior," says George Richardson, another staff counselor. "By getting everyone to come out from behind his shield, each alcoholic learns that he isn't any different from anyone else. This helps him to accept others and cope with anger, resentment, and frustration rather than drink."

The detox unit at St. Luke Hospital across town is larger and the program somewhat different. But it too is a benign assault on a losing, destructive life-style. While being detoxified at St. Luke Hospital, the alcoholic patient is evaluated for the following 21-day program designed to help him clean up — and dry up — his act and get a new and winning show on the road. As Bob C., a recovered alcoholic, put it, "Sobriety is the tip of the iceberg. What is involved is a brand new life, a new beginning. If I may say so, a rebirth."

Sean Hamilton, community services coordinator for St. Luke's detox unit, explained that "we evaluate every aspect of the patient's life physically, psychologically, socially, and even spiritually. Each patient is given a complete physical, not only to diagnose alcohol-related diseases but any other ailments he may have. We have physical therapy for those who need it. If the alcoholic has problems with his job, we bring in the employer. If he is dissatisfied with his job, we interview him for vocational rehabilitation.

"Families, friends, employers — anyone connected with the alcoholic — is brought in to help confront the patient with his problem as well as be a part in his recovery."

In addition, St. Luke Hospital has established an out patient program to help the alcoholic stay dry in a wet world. "But no one can do the entire job alone," stresses Hank Klein, chief alcoholic therapist at St. Luke Hospital. "We cooperate with other agencies. We tie the alcoholic's recovery into the community-based resources."

Recovery Homes

The first community resource that alcoholics are exposed to is AA. The second is often the recovery home, the next way station on the road to sustained sobriety for those who are detoxified. Pasadena has three: the Grandview Foundation, the Bishop Gooden Home, and La Casa (for women). The setup and program varies from home to home, but each provides a minimum of three to four weeks of refuge and rehabilitation.

The Bishop Gooden Home primarily serves the white-collar worker, the professional man, and the prosperous businessman. In contrast, the Grandview Foundation has a more heterogeneous group including the unskilled, the indigent, and the welfare case. Three or four weeks may not suffice for many of the less fortunate, so a relatively new nonresidential program has been developed to provide needy alcoholics with 10 to 15 months of counsel and help. "We feel that the alcoholic needs to be involved for at least a year in rehab programs — AA, group therapy, etc. — to be able to say he has put his act together. That is the bare minimum necessary to stabilize fairly well his sobriety," states James Panariello, program director for Grandview. But even relapses are possible. A number of authorities believe it takes three to five years of total sobriety to say an alcoholic is truly stable and recovered.

La Casa, established in 1968, is something of a rarity in alcohol rehabilitation — a facility exclusively for women. "If only they had something like this back in New York City, I might have recovered

sooner," lamented E. M., a recovered alcoholic.

"But they don't because women alcoholics aren't as visible as men alcoholics. I just stayed home all day and drank. Anytime I needed some more, I just got on the phone and said, 'Send over a case.'"

And then, without prompting, she gave a brief account of her drinking career: (Be forewarned! Ask a recovered alcoholic a simple question, and you may get a ten-minute autobiographical sketch. Their candor is amazing — and refreshing.) "It finally got so bad that I was rushed to the hospital vomiting up blood. My temperature was 106°. I needed nine blood transfusions. I stayed in the hospital for two weeks living on jello.

"The day I got out, I walked around the corner and bought a bottle. I still had further to go to reach the gutter.

"I finally ended up in the psychiatric ward in Bellevue. . . . In a moment of clarity, I said to myself, 'You're in trouble. Do exactly what they say.' I did and got out. But I never licked my problem until I came west and discovered La Casa."

Carrot and Stick

For the drunken driver, there is a special route to recovery. First-time offenders are referred to four, weekly, 2½-hour educational and rap sessions on alcohol abuse and available recovery programs. First-time offenders are motivated by the carrot of a reduced fine for successfully completing the program or the stick of the full fine for not attending.

Multiple offenders are referred to the High Road Program. The High Road Program provides a minimum of 12 months for the education and resocialization of the chronic alcohol and other drug abuser. The goal is the revamping of the drug offender's life-style.

"The rate of recovery or life change is phenomenal," reports Robert Dorris, project director of the High Road Program. "We're seeing 80% to 90% of the participants make a basic change. The length of the problem is a big key to its success. We don't claim to have more information — just more time

for people to understand and absorb it."

Helen Dorris, personnel director for the program, points out another factor that is lacking in most other programs: The carrot and stick motivation provided by the courts gives alcoholics an added incentive to comply with the program. Failure to do so could mean no reduction in charges or legal penalties, and they are much more serious for multiple offenders. "They have certain activities they absolutely have to complete. They have to visit rehabilitation centers, write book reports, do community service and volunteer work. All of these things are geared to changing their life-style."

Cooperation and Care

A recent development in Pasadena is the formation of a coalition of agencies and programs dealing with alcoholism in the city. "This had been done before in name, but until now not in fact," states Charles M. "Buz" Hamilton, assistant executive director of the Pasadena Council on Alcoholism. "We strive to assist each other and keep the focus on helping the alcoholics in Pasadena."

"Oh there are some internal squabbles," admits Sean Hamilton, "but we're all working for the same goal. We all realize we need cooperation — not competition."

This spirit of cooperation is but a manifestation of a factor that all the diverse programs and agencies have in common — that great intangible called love, care, concern. Those three words cropped up again and again as I talked with recovered alcoholics and those involved in rehabilitation. "You don't have to have a degree to help alcoholics," declared Colleen Cervik, who supervises the Pasadena Community Hospital detox unit. "But it does take care. People who care, who are dedicated to helping others, make all the difference in an alcohol recovery program."

Epilogue: After writing the story I called Bill Rose and asked him about Larry. "Funny you should ask," he replies. "I just saw him a while ago. He's up at Grandview, and is attending group therapy and AA. He's coming along fine." □



John Kilburn — The Plain Truth

"BUT IT WAS AN ACCIDENT!"

by William F. Dankenbring

Months go by and nothing out of the ordinary seems to happen. Life is a breeze, happy, fun-filled, frolicsome, and tranquil.

Then, bang, it happens. In a split second your whole life is altered completely. You've had an accident. If you're an American, you are only one of the fifty million other accident statistics that occurred in the nation this year. Very likely somebody in your family or someone you know was hurt in an accident sometime during the past year, perhaps even killed.

Each year accidents are the fourth leading cause of death, following heart diseases, cancer, and stroke. Between the ages of 1 and 24, accidents far and away are the leading cause of deaths. Between the ages of 15 and 24, accidents account for over half of all deaths. The aggregate cost of all accidents in 1974 was a whopping \$43 billion. That \$43 billion is only the monetary cost we must pay each year because of our own or someone else's foolishness, "mistakes," or errors in judgment. The amount of pain and suffering is incalculable.

Accidents Do Not Just "Happen"

Accidents are not due to "fate" or just a run of bad luck. They are not due to some "evil omen" or mysterious curse. The simple fact is that most accidents are due to a number of interrelated causes involving broken laws of nature, carelessness, uncontrolled emotions, and many other factors. And a penalty must be paid.

We live in an accident-prone world. The fast pace of life, the incredible power in automobiles, the conveniences we take for granted — electricity, gas, mechanical marvels of all kinds — all pack an inner quality of danger if we are careless.

Most industrial accidents, generally about 85%, are the result of unsafe acts. Safety devices, however ingenious and effective they may be, are futile unless they are used by workers.

Many common household conveniences are also a potential source of accidents. Every time mother goes shopping she may bring home a poison — a detergent, a furniture cleaner, a spot remover, a drain-pipe cleansing agent, or a pesticide. Around two

million accidental poisonings take place in the United States each year with many victims children under the age of five. Our marketplaces carry a thousand or so products containing poisonous chemicals.

As society becomes more mechanized, the threat of grave or fatal accidents becomes greater from one small mistake.

All too often, we continue driving our car when we know we are sleepy, maybe even nodding at the wheel. We gamble just a little too much while passing that slow truck on the highway. Ninety-nine times out of one hundred we might get away with it. But there is always that one time.

Some people are accident-prone. Their style of living and their attitude toward life seem to draw accident after accident to their doorstep. The accident-prone seem to have more difficulty handling problems of boredom, loneliness, anxiety, frustration, fear, excitement, and sexual or mental conflict, reports Dr. Manuel Rodstein, a New York medical professor.

False pride gets a lot of us into trouble. An elderly man may per-

Control Your Emotions and Live Longer

Among the causes predisposing us to accidents are fatigue and emotions such as worry, anxiety, and anger. When our brain gets out of gear, the drive of emotions heads us toward a smash. Emotions can block our senses so that we are really "deafened" or "blinded" to possible dangers. They interfere with clear thinking.

Being in a bad humor is a dangerous state. A person in a cheerful, kindly, happy mood is less likely to incur an accident than one in a mood of discontent, grief, or despair. When we are irritated, feeling below par, or frustrated, we have to be extra careful in everything we do, for these feelings make us sitting ducks for accidents.

Irritability may arise from unsatisfied desires or the annoying actions of people. A succession of irritations over trifles — and some days seem to be full of them — may build up a condition that makes it impossible for us to exercise emotional control in an emergency.

Boredom and despondency over

the course of personal or world affairs invite us to go on a spree of danger-courting. Some people believe that the only remedy for these mental upsets is action, and the action they take is too often hasty and unthinking.

Anger is not only one of the seven deadly sins but is also one of the unbalancing forces that incline us to do dangerous acts. It makes us less ready than usual for accuracy of thought, and it interferes with our exercise of control in an emergency. We are not only likely to speak harshly when angry, but also to behave recklessly.

Patience is an ingredient of safety. A person who habitually acts on impulse is gambling with his safety and often suffers the bitter consequences of over-hasty action.

Fatigue, another ingredient of accidents, is a device of nature to keep within safe limits. Don't ignore it.

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sist in driving his car even though he has lost his reflexes, hearing, or eyesight to a significant degree. A middle-aged woman may refuse to admit her fading youth and avoid wearing glasses, even though her vision is seriously impaired without them. A young athlete may refuse to report an injury for fear that it will reflect on his manliness. Men and women, young and old, refuse to stop working or playing when they become tired. These individuals are ripe for an accident. No weight is too heavy, no staircase is too dark, and no task is too hard for the victim of false pride. Lightning on a golf course, the absence of a life-guard on a beach, storm warnings, speed limits, safety belts, safety glasses, or safety catches — all are ignored because all too often human pride believes "it can't happen to me!"

Home Is Where the Hurt Is

According to a recent bulletin from the Metropolitan Life Insurance Company, home accidents continue to take about twice as many lives as do work-related accidents. Only motor-vehicle accidents take a greater number of lives.

In many cities, particularly the larger ones, home accidents actually outrank every other type of fatal mishap and are responsible for about 4.2 million disabling injuries (disabling beyond the day of accident) — more than twice the number incurred in motor vehicle accidents.

More than five sixths of the fatalities due to fires and to poisoning by solids and liquids occur in the home each year; about half the accidental deaths from falls and from firearms also take place in the home.

Falls are the leading cause of accidental deaths in the home. In one recent year such mishaps accounted for about one third of the total accidental mortality in the home, with most of these deaths concentrated at the older age levels.

Fires and flames are responsible for about a fifth of the total home accident mortality and constitute the principal type of fatal accident in the home among adults aged 45

Today's Top Hazards

Estimated injuries 1973*

Bicycles and bicycle equipment	372,000	Beds (including springs frames)	100,000
Stairs, ramps, landings (indoors, outdoors)	356,000	Nonupholstered chairs	68,000
Nails, carpet tacks, screws thumbtacks	275,000	Chests, buffets, bookshelves etc.	68,000
Football-related equipment and apparel	230,000	Power lawn mowers	58,000
Baseball-related equipment and apparel	191,000	Bathtub and shower structures (except doors, panels)	41,000
Basketball-related equipment and apparel	188,000	Cleaning agents, caustic compounds	35,000
Architectural glass	178,000	Swimming pools and associated equipment (in-ground only)	32,000
Doors (other than glass)	153,000	Cooking ranges, ovens, and equipment	25,000
Tables (nonglass)	137,000		
Swings, slides, seesaws, playground climbing apparatus	112,000		

*Based on injuries treated in 119 hospital emergency rooms
Data: Consumer Product Safety Commission

to 64 and among children 1 to 14 years old.

Poisoning by solids and liquids, which ranks third among home mishaps, is the chief cause of fatal accidents in the age range 15 to 44. Mechanical suffocation and inhalation and ingestion of food and other objects are leading causes of fatal home accidents among infants under one year of age.

More Deadly Than Warfare

Around the world automobile accidents have reached "epidemic proportions." At the present rate of motor vehicle carnage, one of every two American citizens living today can expect to be injured or killed in a traffic accident during his or her lifetime.

Consider this tragic fact: Since the invention of the automobile, more than 2 million Americans have been killed in auto accidents — more than the total number of Americans killed in World War I, World War II, the Korean War, Vietnam, and all other wars involving the United States of America.

While poor highway conditions enter into many car accidents, the overwhelming majority of all auto accidents (over 98%) could have been prevented by safe defensive driving or by proper automotive maintenance.

Dr. James L. Malfetti, who has spent many years researching the causes of auto accidents, declared: "In its most simple form the results come to this — man drives as he lives." He added, "Evidence shows that people who adjust well to life's institutions will adjust well to the highway complex. A man who has trouble with a credit agency will have trouble in traffic. The poor driver is likely to be hostile, impulsive, and in trouble with social agencies." Uncontrolled emotions play a big role in not just auto accidents, but all accidents.

For example, although safety belts are now available in practically all new cars, less than 40% of passengers use them. The National Safety Council in *Accident Facts*, 1975 edition, says, "Current information on the life-saving potential of lap-type safety belts indicates that if all passenger car occupants

Commonly Neglected Safety Precautions

Your safety is made up of little things. You should take the time to walk a few feet to throw a switch, to get a better tool, or to move an obstruction from the floor; you should stand back a few feet to get a good look at the apparatus you are going to work on; you should get a long, clear view before pulling out to pass the car in front, and you should use your "turn" signal. Your safety is largely a matter of foresight.

Here are some other areas to work on:

- Keep the work area in your home, factory, or office neat and clean. A cluttered, messy work area is an invitation to trouble. Junk on the floor, spilled greasy substances, scattered tools and materials, or objects poised dangerously against walls could be an invitation to a life-long injury.

- Note potentially dangerous areas in your home: obstacles, frayed wires, frayed rugs, torn linoleum, slippery floors, loose scatter rugs, and loosely hanging articles from the ceiling.

- Watch how you switch on electricity. Never touch a switch or an outlet when your hands are wet. Do not touch an electric appliance and a water pipe or radiator at the same time. Do not meddle with electric connections when you are barefoot. (A man who was a genius in electronics absent-mindedly picked up the live end of an electrical connection while barefoot, with disastrous results.)

- Store all potentially poisonous products in locked cabinets,

closets, or drawers. (Two thirds of home poisonings involve children under five.)

- Avoid taking medicine in front of children, and never refer to any medicine as candy.

- Keep all products in their original containers. Never transfer them to containers that could cause them to be confused with food.

- Make certain all products are labeled, and always read the labeling before using them.

- Keep a first-aid chart of what to do for common injuries, burns, and poisons.

- Keep yards, garages, storage rooms, basements, and play areas free of trash and bottles.

- Keep guns and ammunition in separate places, preferably under lock and key. Do not allow children to play with guns.

- Remove nails from boards not in use.

- Keep sharp objects out of the reach of children. Do not allow children to run with wooden sticks or with articles that may break if the children fall (e.g., bottles, glasses, plastic toys).

- Mark or identify large picture walkthrough doors so that unsuspecting individuals will see them and not walk into them.

- Unplug electric cords when equipment is not in use.

- Sweep up broken glass promptly and discard cracked china and glassware. Use nonbreakable dishes and containers for all children and around tile and cement surfaces.

(in the United States) used belts at all times, such use would save at least 12,000 lives annually." Isn't your life worth the few seconds it takes to snap a safety harness in place?

Our familiarity with cars and marvels of modern living spawns complacency and inattention. And inattention is a primary cause of accidents.

God intended that we live full and active lives. Not all accidents can be avoided. But we can eliminate many needless ones, or minimize their severity, by more alertness and foresightedness.

Solomon wrote: "The wise man looks ahead. The fool attempts to fool himself and won't face facts" (Proverbs 14:8, *The Living Bible*). □

THE GARNER TED ARMSTRONG TELECAST

U.S. STATIONS

Eastern Time

AKRON — Channel 23, WAKR-TV, 11:00 p.m. Sun.
ALPENA — Channel 11, WBKB-TV, 11:30 a.m. Sun.
ATLANTA — Channel 11, WXIA-TV, 10:30 a.m. Sun.
***BALTIMORE** — Channel 45, WBFF-TV, 12:00 p.m. Sun.
BANGOR — Channel 5, WABI-TV, 11:00 a.m. Sun.
BINGHAMTON, N.Y. — Channel 40, WICZ-TV, 11:30 a.m. Sun.
***CHARLESTON** — Channel 2, WCBD-TV, 12:30 p.m. Sun.
CINCINNATI — Channel 5, WLWT-TV, 11:30 a.m. Sun.
***COLUMBIA** — Channel 19, WNOK-TV, 10:00 a.m. Sun.
COLUMBUS — Channel 4, WCMH-TV, 10:30 a.m. Sun.
***DAYTON** — Channel 2, WDTN-TV, 10:30 a.m. Sun.
FLINT — Channel 12, WJRT-TV, 10:30 a.m. Sun.
GREENVILLE, N.C. — Channel 9, WNCT-TV, 10:30 p.m. Sun.
GREENVILLE, S.C. — Channel 4, WFBC-TV, 12:00 p.m. Sun.
HUNTINGTON, W.V. — Channel 13, WOWK-TV, 12:30 p.m. Sun.
INDIANAPOLIS — Channel 4, WTTV-TV, 11:30 a.m. Sat.
JACKSONVILLE — Channel 12, WTLV-TV, 12:30 p.m. Sat.
JOHNSON CITY — Channel 11, WJHL-TV, 10:30 a.m. Sun.
***LANSING** — Channel 10, WILX-TV, 10:30 a.m. Sun.
LOUISVILLE — Channel 41, WDRB-TV, 1:00 p.m. Sat.
NEW YORK — Channel 9, WOR-TV, Rotating Schedule
PHILADELPHIA — Channel 17, WPHL-TV, 11:00 p.m. Sun.
PORTLAND — Channel 8, WMTW-TV, 11:30 a.m. Sun.
***PORTSMOUTH** — Channel 10, WAVY-TV, 1:00 p.m. Sun.
***PROVIDENCE** — Channel 12, WPRI-TV, 1:00 p.m. Sat.
SALISBURY — Channel 16, WBOC-TV, 11:00 a.m. Sun.
***SOUTH BEND** — Channel 22, WSBT-TV, 12:00 noon Sun.
SPRINGFIELD — Channel 40, WHYN-TV, 1:00 p.m. Sat.
STEUBENVILLE — Channel 9, WSTV-TV, 12:00 noon Sun.
WASHINGTON, D.C. — Channel 7, WMAL-TV, 10:00 a.m. Sun.
WILMINGTON — Channel 6, WECT-TV, 11:30 a.m. Sun.

Central Time

ABILENE — Channel 12, KTXS-TV, 5:30 p.m. Sun.
ALEXANDRIA — Channel 5, KALB-TV, 10:00 a.m. Sun.
AMARILLO — Channel 10, KFDA-TV, 2:00 p.m. Sat.
BEAUMONT — Channel 12, KBMT-TV, 12:00 noon Sun.
BISMARCK — Channel 5, KFYZ-TV, 12:00 noon Sat.
CHICAGO — Channel 44, WSNS-TV, 9:30 p.m. Sun.
CORPUS CHRISTI — Channel 3, KIII-TV, 10:00 a.m. Sun.
DALLAS — Channel 11, KTVT-TV, 1:30 p.m. Sun.
***DOTHAN** — Channel 18, WDHN-TV, 8:30 a.m. Sun.
FARGO — Channel 11, KTHI-TV, 12 noon Sun.
FT. SMITH — Channel 5, KFSS-TV, 12:30 p.m. Sat.
GARDEN CITY — Channel 11, KGLD-TV, 1:00 p.m. Sun.
GREAT BEND — Channel 2, KCKT-TV, 1:30 p.m. Sun.
HATTIESBURG — Channel 7, WDAM-TV, 4:30 p.m. Sun.
HOUSTON — Channel 39, KHTV-TV, 9:30 a.m. Sat.
HUNTSVILLE — Channel 48, WYUR-TV, 5:30 p.m. Sun.
KANSAS CITY — Channel 4, WDAF-TV, 12:30 p.m. Sun.
***KEARNEY** — Channel 13, KHGI-TV, 12:30 p.m. Sun.
LUBBOCK — Channel 11, KCBD-TV, 12:00 noon Sun.
LUFKIN — Channel 9, KTRE-TV, 2:00 p.m. Sun.
MCCOOK — Channel 8, KOMC-TV, 1:30 p.m. Sun.
MERIDIAN — Channel 11, WTOK-TV, 10:00 a.m. Sun.
MIDLAND — Channel 2, KMID-TV, 5:00 p.m. Sat.
MINNEAPOLIS — Channel 11, WTCN-TV, 8:30 a.m. Sun.
***MONROE** — Channel 10, KTVE-TV, 9:30 a.m. Sun.
MONTGOMERY — Channel 32, WKAB-TV, 3:30 p.m. Sun.
NEW ORLEANS — Channel 4, WWL-TV, 11:00 a.m. Sun.
NORTH PLATTE — Channel 2, KNOP-TV, 6:30 p.m. Mon.
OKLAHOMA CITY — Channel 5, KOCO-TV, 11:30 a.m. Sun.
OMAHA — Channel 6, WOWT-TV, 3:00 p.m. Sat.
PEORIA — Channel 19, WRAU-TV, 10:30 p.m. Sun.
ROCKFORD — Channel 13, WREX-TV, 9:00 a.m. Sun.
***SHREVEPORT** — Channel 6, KTAL-TV, 12:00 noon Sat.
***SIOUX CITY** — Channel 14, KMEG-TV, 11:30 a.m. Sun.
***SPRINGFIELD, MO.** — Channel 27, KMTC-TV, 9:30 a.m. Sun.
SPRINGFIELD — Channel 20, WICS-TV, 12:30 p.m. Sat.
TEMPLE — Channel 6, KCEN-TV, 5:00 p.m. Sun.
TOPEKA — Channel 27, KTSB-TV, 12:00 noon Sat.
TUPELO — Channel 9, WTUV-TV, 5:00 p.m. Sat.
TYLER — Channel 7, KLTU-TV, 10:30 p.m. Sun.
WICHITA — Channel 3, KARD-TV, 1:30 p.m. Sun.
WICHITA FALLS — Channel 6, KAUF-TV, 11:00 a.m. Sun.

Mountain Time

BOISE — Channel 6, KIVI-TV, 11:00 a.m. Sun.
GRAND JUNCTION — Channel 5, KREX-TV, 4:30 p.m. Mon.

***GREAT FALLS** — Channel 5, KFBB-TV, 9:30 a.m. Sun.
***MILES CITY** — Channel 3, KYUS-TV, 10:30 a.m. Sun.
MITCHELL, S.C. — Channel 5, KXON-TV, 8:00 p.m. Sun.
PUEBLO — Channel 5, KOAA-TV, 9:30 a.m. Sun.
***ROSWELL** — Channel 40, KBIM-TV, 12:00 noon Sun.
SALT LAKE CITY — Channel 5, KSL-TV, 12:30 p.m. Sat.
TUCSON — Channel 9, KGUN-TV, 1:00 p.m. Sun.

Pacific Time

ANCHORAGE — Channel 13, KIMO-TV, 6:30 p.m. Wed.
CHICO — Channel 12, KHSL-TV, 10:30 a.m. Sun.
FAIRBANKS — Channel 11, KTVF-TV, 5:00 p.m. Sat.
HONOLULU — Channel 2, KHON-TV, 12:30 p.m. Sat.
LAS VEGAS — Channel 8, KLAS-TV, 3:30 p.m. Sat.
***LOS ANGELES** — Channel 9, KHJ-TV, 10:00 p.m. Sun.
PORTLAND — Channel 12, KPTV-TV, 11:00 a.m. Sat.
RENO — Channel 2, KTVN-TV, 3:00 p.m. Sat.
SACRAMENTO — Channel 13, KOVR-TV, 11:00 a.m. Sun.
SALINAS — Channel 8, KSBW-TV, 5:00 p.m. Sun.
TACOMA — Channel 11, KSTW-TV, 11:30 a.m. Sat.

CANADIAN STATIONS

Atlantic Time

HALIFAX — Channel 5, CJCH-TV, 2:30 p.m. Sun.
ST. JOHN — Channel 6, CJON-TV, 1:00 p.m. Sun.
SYDNEY — Channel 4, CJCB-TV, 2:30 p.m. Sun.

Eastern Time

BARRIE — Channel 3, CKVR-TV, 12:00 p.m. Sun.
KINGSTON — Channel 11, CKWS-TV, 12:30 p.m. Sat.
MONTREAL — Channel 12, CFCF-TV, 5:30 p.m. Sun.
NORTH BAY — Channel 4, CHNB-TV, 12:00 noon Sun.
PETERBOROUGH — Channel 12, CHEX-TV, 12:30 p.m. Sat.
***QUEBEC CITY** — Channel 5, CKMI-TV, 12:00 noon Sun.
SAULT STE. MARIE — Channel 2, CJIC-TV, 9:30 a.m. Sat.
SUDBURY — Channel 9, CKNC-TV, 1:00 p.m. Sun.
THUNDER BAY — Channel 4, CHFD-TV, 1:30 p.m. Sun.
TIMMINS — Channel 6, CFCL-TV, 1:00 p.m. Sun.

Central Time

BRANDON — Channel 5, CKX-TV, 4:00 p.m. Sun.
REGINA — Channel 2, CKCK-TV, 12 noon Sun.
SASKATOON — Channel 8, CFQC-TV, 12 noon Sun.
SWIFT CURRENT — Channel 5, CJFB-TV, 11:15 p.m. Sun.
WINNIPEG — Channel 7, CKY-TV, 12 noon Sun.
YORKTON — Channel 3, CKOS-TV, 12 noon Sun.

Mountain Time

CALGARY — Channel 4, CFNC-TV, 4:00 p.m. Sun.
***EDMONTON** — Channel 3, CFRN-TV, 11:00 a.m. Sun.
LLOYDMINSTER — Channel 2, CKSA-TV, 1:00 p.m. Sun.

Pacific Time

DAWSON CREEK — Channel 5, CJDC-TV, 5:30 p.m. Sun.
VANCOUVER — Channel 8, CHAN-TV, 11:30 a.m. Sun.
VICTORIA — Channel 6, CHEK-TV, 11:30 a.m. Sun.
WHITEHORSE — Channel 2, 4, 5, 7, 9, 13, WHTV-TV, 7:00 p.m. Sun.

PLEASE NOTE

This is only a partial listing. For a Worldwide Radio/TV Log please check inside cover and write to the office nearest you. Some time periods subject to occasional pre-emption. Please check your local listing for possible time or day changes.
* denotes new stations or changes.

RADIO LOG

U.S. STATIONS

Eastern Time

AKRON — WSLR, 1350 kc., 5:00 a.m. Mon.-Fri. & Sun., 8:30 p.m. Sun., 10:30 p.m. Mon.-Fri. & Sun.
ALLENTOWN — WSN, 1470 kc., 6:30 a.m. Mon.-Fri.
ASHEVILLE — WWNC, 570 kc., 11:00 p.m. Mon.-Fri. & Sun.
ATHENS — WDOL, 1470 kc., 12:30 p.m. Mon.-Fri.
BALTIMORE — WTOW, 1570 kc., 3:00 p.m. Mon.-Fri.
***BINGHAMTON** — WKOP 1360 kc., 8:00 a.m. Sun.
BLUEFIELD — WKOY, 1240 kc., 12:00 noon Mon.-Fri., 1:30 p.m. Sun.
BROCKTON — WBET AM & FM 1460 kc., 97.7 mc., 6:30 p.m. Mon.-Fri.
CAYCE — WCAY, 620 kc., 12:00 noon Mon.-Fri.
CHARLESTON — WCHS, 580 kc., 10:30 p.m. Mon.-Fri.
CHATTANOOGA — WDEF, 1370 kc., 5:00 a.m. Mon.-Sat. 6:30 a.m. Sun.
CHESAPEAKE — WCPK, 1600 kc., 12:30 p.m. Mon.-Fri.
CINCINNATI — WLW, 700 kc., 11:00 p.m. Sun.
CINCINNATI — WZIP, 1050 kc., 12:30 p.m. Mon.-Fri.
CLEVELAND — WERE, 1300 kc., 11:00 p.m. Mon.-Fri.
COLUMBUS — WWWW-FM, 104.9 mc., 6:00 p.m. Mon.-Fri.
DAYTON — WONE, 980 kc., 11:30 p.m. Mon.-Fri., 8:30 p.m. Sun.
***DECATUR** — WQAK, 1310 kc., 10:05 a.m. Sun.
DE FUNIAK SPRINGS — WGTX, 1280 kc., WQUH-FM 103.1 mc., 12:15 p.m. Mon.-Fri.
DETROIT — WLDN-FM, 95.5 mc., 7:15 a.m. Mon.-Fri., 9:00 a.m. Sun.
FAIRFIELD — WCNW 1560 kc., 12:30 p.m. Mon.-Fri.

***FINDLAY, OH.** — WFIN, 1330 kc., 10:30 a.m. Sun.
FLINT — WKMF, 1470 kc., 10:00 p.m. Mon.-Fri.
FORT WAYNE — WGL, 1250 kc., 6:30 p.m. Mon.-Fri.
***FRANKLIN** — WFTN 1240 kc., 12:00 noon Mon.-Fri.
GAINESVILLE — WAKA, 1390 kc., 7:00 a.m. Mon.-Fri.
GAYLORD — WATC, 900 kc., 12:30 p.m. Mon.-Fri.
GLOVERSVILLE — WENT 1340 kc., 7:00 p.m. Mon.-Fri.
GREENVILLE — WNCT AM & FM 1070 kc. & 107.7 mc., 6:30 p.m. Mon.-Fri.
HAMMONTON — WRDI, 1580 kc., 6:30 p.m. Mon.-Fri.
HARRISONBURG — WHP, 580 kc., 7:30 p.m. Mon.-Fri. & Sun.
HARTFORD — WCNX, 1150 kc., 12:30 p.m. Mon.-Fri.
***HORSEHEAD, N.Y.** — WENY, 1230 kc., 12:30 a.m. Sun.
INDIANAPOLIS — WBRI, 1500 kc., 2:00 p.m. Mon.-Fri.
JACKSONVILLE — WBIX, 1010 kc., 10:30 a.m. Mon.-Fri.
JACKSONVILLE, FL. — WCMG, 1090 kc., 12 noon daily.
JACKSONVILLE, N.C. — WLAS, 910 kc., 7:00 a.m. Mon.-Fri.
JOHNSTOWN — WJAC, 850 kc., 7:00 p.m. Mon.-Fri.
KALAMAZOO — WBUK, 1560 kc., 8:00 p.m. Mon.-Fri. & Sun.
KINGSFORT — WKPT, 1400 kc., 12:30 p.m. Mon.-Fri.
KISSIMMEE — WFIV, 1080 kc., 12:30 p.m. Mon.-Fri.
KNOXVILLE — WSKT, 1580 kc., 8:00 a.m. Mon.-Fri.
LANCASTER — WXRL, 1300 kc., 6:30 a.m. Mon.-Fri.
LAURINBURG — WSTS-FM, 96.5 mc., 12:30 p.m. Mon.-Fri.
LENOIR — WJRI, 1340 kc., 6:30 p.m. Mon.-Fri.
LONDON — WFTG, 1400 kc., 12:30 p.m. Mon.-Fri.
LOUISVILLE — WFIA AM & FM, 900 kc., 103.9 mc., 11:30 a.m. Mon.-Fri. AM; 7:00 a.m. Mon.-Fri. FM
LOUISVILLE — WHAS, 840 kc., 11:30 p.m. Mon.-Fri., 8:00 p.m. Sun.
MIAMI — WIOD, 610 kc., 11:30 p.m. Mon.-Fri.
***MONTGOMERY** — WMGY, 800 kc., 10:00 a.m. Sun.
MONTPELIER — WSKI, 1240 kc., 6:00 p.m. Mon.-Fri.
***NEW HAVEN** — WELI, 960 kc., 10:30 p.m. Mon.-Fri., 9:30 p.m. Sun.
NEW ROCHELLE — WVOX, 1460 kc., 12:30 p.m. Mon.-Fri., 10:00 a.m. Sun.
NEW YORK — WOR, 710 kc., 6:30 a.m. & 11:30 p.m. Sun., 10:30 p.m. Mon.-Fri.
NIAGARA FALLS — WHLD, 1270 kc., 6:30 a.m. Mon.-Fri.
PANAMA CITY, FL. — WPCF, 1430 kc., 6:30 p.m. Mon.-Fri.
PHILADELPHIA — WRCP, 1540 kc., 12 noon Mon.-Fri., 10:30 a.m. Sun.
PIKEVILLE — WPKE, 1240 kc., 6:00 p.m. Mon.-Fri.
PITTSBURGH — WPIT, 730 kc., 12 noon Mon.-Fri., 11:00 a.m. Sun.
PITTSBURGH — KQV, 1410 kc., 10:00 p.m. Mon.-Fri.
PORTSMOUTH — WIOI, 1010 kc., 12:35 p.m. Mon.-Fri.
PROVIDENCE — WJAR, 920 kc., 11:30 p.m. Mon.-Fri.
RALEIGH — WPTF, 680 kc., 1:15 p.m. Mon.-Fri., 9:30 a.m. Sun.
***RICHMOND** — WRVA, 1140 kc., 10:00 p.m. Mon.-Fri. & Sun.
ROANOKE — WFIK, 960 kc., 7:00 p.m. Mon.-Fri. & Sun.
ROCHESTER — WHAM, 1180 kc., 11:30 p.m. Mon.-Fri., 10:00 a.m. Sun.

ROCHESTER — WWNH, 930 kc., 6:30 p.m. Mon.-Fri.
SAVANNAH — WSAV, 630 kc., 7:00 p.m. Mon.-Fri.
SCRANTON — WGBI, 910 kc., 12:30 p.m. Mon.-Fri. & Sun.
***SHEFFIELD** — WSHF, 1290 kc., 9:30 a.m. Sun.
SPRINGFIELD — WACE, 730 kc., 12 noon Mon.-Fri. & Sun.
STATESBORO — WWNS, 1240 kc., WMCD-FM 100.1 mc., 7:05 p.m. Mon.-Fri.
SYRACUSE — WSOQ, 1220 kc., 7:00 a.m. Mon.-Fri.
TAMPA — WINQ, 1010 kc., 5:00 p.m. Mon.-Fri.
TOLEDO — WSPD, 1370 kc., 6:30 p.m. Mon.-Fri. & Sun.
***UNIONTOWN** — WMBS, 590 kc., 9:30 a.m. Sun.
***VALDOSTA** — WGAF, 910 kc., 10:30 a.m. Sun.
WALTERBORO — WALD, 1060 kc., 12:00 noon Mon.-Fri.
***WARREN, OH.** — WHHH, 1440 kc., 10:30 a.m. Sun.
***WASHINGTON D.C.** — WKYS-FM, 93.9 mc., 9:00 a.m. Sun.
***WASHINGTON D.C.** — WRC, 980 kc., 9:00 a.m. Sun.
WATERBURY — WDEV, 550 kc., 6:30 p.m. Mon.-Fri.
WINTER GARDEN — WHLY-FM, 106.7 mc., 7:00 a.m. Mon.-Fri.
WHEELING — WWVA, 1170 kc., 5:00 a.m. Mon.-Fri., 8:30 p.m. Sun.-Fri., 10:30 a.m. & 11:30 p.m. Sun.

Central Time

APPLETON — WAPL AM & FM, 1570 kc., 105.7 mc., 6:00 p.m. Mon.-Fri.
ATOKA — KEOR-AM, 1110 kc., 4:30 p.m. Mon.-Fri.
ATOKA — KTEN-FM, 93.3 mc., 6:30 a.m. Mon.-Fri.
AUSTIN — KLBK, 590 kc., 6:30 p.m. Mon.-Fri., 9:30 a.m. Sun.
BIRMINGHAM — WYDE, 850 kc., 7:00 p.m. Mon.-Fri., 6:30 a.m. & 6:30 p.m. Sun.
BOWLING GREEN — WLBJ, 1410 kc., 5:30 p.m. Mon.-Fri.
CHICAGO — WMAQ, 670 kc., 5:05 a.m. Mon.-Fri.
COFFEYVILLE — KGGF, 960 kc., 5:00 a.m. Mon.-Fri., 6:00 p.m. Mon.-Fri.
***DALLAS** — KRLD, 1080 kc., 10:30 p.m. Mon.-Fri. & Sun.
DES MOINES — KWKY, 1150 kc., 12:30 p.m. & 9:30 p.m. Mon.-Fri., & Sun.
DULUTH — WDSM, 710 kc., 6:00 p.m. Mon.-Fri.
EDEN PRAIRIE, MN. — KRSI, 8:00 p.m. Mon.-Sun.
EVANSVILLE — WJPS, 1330 kc., 10:00 p.m. Mon.-Fri.
EVANSVILLE — WVHI-FM, 105.3 mc., 4:30 p.m. Mon.-Fri.
FAYETTEVILLE — KFAY, 1250 kc., 12:30 p.m. Mon.-Fri.
GADSDEN — WAAX 570 kc., 12:30 p.m. Mon.-Fri., 12 noon Sun.
GLADEWATER — KES, 1430 kc., 12 noon Mon.-Fri. & Sun.
GRAND FORKS — KRAD AM & FM, 1590 kc., 103.9 mc., 12:30 p.m. Mon.-Fri.
GREEN BAY — WGEE, 1360 kc., 6:30 p.m. Mon.-Fri.
***HOUSTON, MS.** — WCPC, 940 kc., 4:30 p.m. Sun.
HOUSTON, TX. — KPRC, 950 kc., 10:30 p.m. Mon.-Fri. & Sun.
***IOWA CITY** — KXIC, 800 kc., 6:05 a.m. Mon.-Fri.
***JACKSON** — WTJS, 1390 kc., 7:00 p.m. Sun.
JONESBORO — KNEA, 970 kc., 5:30 p.m. Mon.-Fri.
KANSAS CITY — KMBZ, 980 kc., 10:30 p.m. Mon.-Fri. & Sun.
LAKE CHARLES — KLCL, 1470 kc., 10:00 p.m. Mon.-Fri.

LENOIR CITY — WLIL, 730 kc., 8:00 a.m. Mon.-Fri.

LITTLE ROCK — KAAY, 1019 kc., 7:30 p.m. daily, 9:30 a.m. Sun., 5:15 a.m. Mon.-Fri.

***MAGEE, MS. — WSJC**, 810 kc., 10:00 a.m. Sun.

MEMPHIS — WREC, 600 kc., 11:00 p.m. Mon.-Fri.

***MIDLAND — KWEL**, 1600 kc., 11:30 a.m. Sun.

MILWAUKEE — WISN, 1130 kc., 11:30 p.m. Mon.-Fri.

MOBILE — WKRQ, 710 kc., & 99.9 mc. 11:30 a.m. Mon.-Fri., & 7:30 a.m. Sun. 8:00 p.m. Mon.-Fri. & Sun. (FM).

MONROE — KREB-FM, 106.4 mc., 5:30 p.m. Mon.-Fri.

MT. VERNON — WMIX, 940 kc., 7:00 p.m. Mon.-Fri. & Sun.

NASHVILLE — WSIX, 980 kc., 8:30 p.m. Mon.-Fri., 8:00 p.m. Sun.

NEW ORLEANS — WWL, 870 kc., 8:30 p.m. Mon.-Fri.

OKLAHOMA CITY — KTOK, 1000 kc., 10:30 p.m. Mon.-Fri. & Sun.

PADUCAH — WDXR, 1560 kc., 12:30 p.m. Mon.-Fri.

PAMPA — KGRO, 1230 kc., 6:00 p.m. Mon.-Fri.

PEORIA — WMBD, 1470 kc., 10:30 p.m. Mon.-Fri. & Sun.

ROCHESTER — KOLM, 1520 kc., 12:30 p.m. Mon.-Fri.

***ROLLA — KCLU AM & FM**, 1590 kc., 94.3 mc., 12:25 p.m. Mon.-Fri.

RUSSELLVILLE — KARV, 1490 kc., 10:00 p.m. Mon.-Fri.

ST. JOSEPH — KUSN, 1270 kc., 12:30 p.m. Mon.-Fri.

ST. PAUL — KRSI, 950 kc., 8:00 p.m. Mon.-Fri. & Sun.

SAN ANTONIO — WOAI, 1200 kc., 5:00 a.m. Mon.-Sat., 7:30 p.m. Sun.

SHERMAN — KTXO, 1500 kc., 5:00 p.m. Mon.-Fri.

SIoux FALLS, S.D. — KIOV-FM, 104.7mc 12:30 p.m. Mon.-Fri.

SIoux CITY, IO. — KSCJ, 1360 kc., 6:15 p.m. Mon.-Fri. & Sun.

TEXARKANA — KOSY, 790 kc., 5:30 p.m. Mon.-Fri.

***VICTORIA — KTXN-FM**, 98.7 mc., 9:30 a.m. Sun.

***WATERLOO — KXEL**, 1540 kc., 8:30 p.m. Mon.-Fri., 8:00 p.m. Sun., 105.7 mc. FM, 8:30 a.m. Sun.

WATERTOWN — KWAT-FM, 96.1 mc., 12:00 noon Mon.-Fri.

Mountain Time

ALBUQUERQUE — KOB, 770 kc., 11:00 p.m. Mon.-Fri. & Sun.

ARVADA — KQXI, 1550 kc., 1:30 p.m. Mon.-Fri.

BLACKFOOT — KBLL, 690 kc., 6:30 p.m. Mon.-Fri.

BOISE — KAIN, 1340 kc., 6:55 a.m. Mon.-Fri.

CASPER — KTWO, 1030 kc., 6:05 p.m. Mon.-Fri. & Sun.

DENVER — KOA, 850 kc., 10:30 p.m. Mon.-Fri., 7:00 p.m. Sun.

DURANGO — KIUP, 930 kc., 6:00 a.m. Mon.-Fri.

FARMINGTON — KRZE, 1280 kc., 6:00 a.m. Mon.-Fri.

KALISPELL — KOFI, 1180 kc., 6:30 p.m. Mon.-Fri. & Sun.

***MISSOULA — KGVO**, 1290 kc., 7:00 p.m. Mon.-Fri.

ONTARIO, OR. — KSRV, 1380 kc., 7:00 p.m. Mon.-Fri.

PRESCOTT — KYCA, 1490 kc., 7:00 p.m. Mon.-Fri.

SALT LAKE CITY — KSL, 1160 kc., 5:06 a.m. & 11:06 p.m. Mon.-Fri., 5:30 a.m. & 11:25 p.m. Sun.

TUCSON — KTUC, 1400 kc., 12:45 p.m. Mon.-Fri. & Sun., 6:00 a.m. Mon.-Fri., 6:30 a.m. Sun.

WHEATLAND — KYCN, 1340 kc., 5:30 p.m. Mon.-Fri.

Pacific Time

AUBURN, WA. — KGRG, 89.9 mc., 12:00 noon Sun.

CHICO, CA. — KHSL, 1290 kc., 7:30 p.m. Mon.-Fri.

COVINA — KGRB, 900 kc., KOB-FM, 98.3 mc., 12 noon Mon.-Fri., 9:00 a.m. Sun.

EUGENE — KATR, 1320 kc., 7:30 a.m. Mon.-Fri.

FRESNO — KBIF, 900 kc., 1:00 p.m. Mon.-Fri.

FRESNO — KMJ, 580 kc., 6:30 p.m. Mon.-Fri., 5:30 p.m. Sun.

KEALUKEKUA, HI. — KKON, 790 kc., 6:00 p.m. Mon.-Fri.

LAS VEGAS — KTRI-AM & FM, 970 kc., 92.3 mc., 6:30 a.m. Mon.-Fri. & Sun.

LOS ANGELES — KLAC, 570 kc., 10:30 p.m. Mon.-Fri., 8:30 a.m. Sun.

MEDFORD — KAGN-FM, 98.5 mc., 8:00 a.m. Mon.-Fri.

MEDFORD — KSHA, 860 kc., 7:00 a.m. Mon.-Fri.

OLYMPIA — KITN, 920 kc., 6:00 a.m. Mon.-Fri.

PASCO — KOTY, 1340 kc., 12:30 p.m. Mon.-Fri., 12:00 p.m. Sun.

PORTLAND — KLIQ, 1290 kc., 7:30 p.m. Mon.-Fri.

PORTLAND — KWJJ, 1080 kc., 9:00 p.m. Mon.-Fri., 9:30 p.m. Sun.

SACRAMENTO — KRAK, 1140 kc., 8:30 p.m. Mon.-Fri.

SALINAS — KTOM, 1380 kc., 10:30 p.m. Mon.-Fri.

SAN DIEGO — KSDO, 1130 kc., 10:30 p.m. Mon.-Fri. & Sun.

SAN FRANCISCO — KFMR-FM, 104.9 mc., 8:00 a.m. Mon.-Fri.

SAN FRANCISCO — KNBR, 680 kc., 11:30 p.m. Mon.-Fri.

SAN FRANCISCO — KKIS, 990 kc., 10:00 p.m. Mon.-Sat.

SANTA ROSA — KPLS, 1150 kc., 7:00 a.m. Mon.-Fri.

SEATTLE — KIRO, 710 kc., 5:00 a.m. Mon.-Fri., 11:30 p.m. Mon.-Fri.

SEATTLE — KXA, 770 kc., 7:00 a.m. Mon.-Fri.

SEWARD — KRXA, 950 kc., 12:30 p.m. Mon.-Fri.

SPOKANE — KICN-FM, 99.0 mc., 12:00 noon Mon.-Fri.

VISTA, CA. — KMLO, 100 kc., 9:00 a.m. Sun.

WAIPAHA, HI. — KAHU, 940 kc., 7:00 p.m. Mon.-Fri.

YAKIMA — KUTI-FM, 104.5 mc., 9:30 p.m. Mon.-Fri. & Sun.

CANADIAN STATIONS

Newfoundland Time

BAIRE-VERTE, — CKIM, 1240 kc., 6:00 p.m. daily.

CLARENVILLE — CKVO, 710 kc., 6:00 p.m. daily.

GANDER — CKGA, 730 kc., 6:00 p.m. daily.

GRAND FALLS — CKCM, 620 kc., 6:00 p.m. daily.

MARYSTOWN — CHCM, 560 kc., 6:00 p.m. daily.

ST. JOHN'S — VOCM, 590 kc., 6:00 p.m. daily.

Atlantic Time

CAMPBELLTON — CKNB, 950 kc., 9:30 p.m. Mon.-Fri., 8:30 p.m. Sat.

FREDERICTON — CFNB, 550 kc., 10:05 p.m. daily.

MONCTON — CKCW, 1220 kc., 9:30 p.m. Mon.-Sat.

NEWCASTLE — CFAN, 790 kc., 9:30 p.m. Mon.-Sat.

SAINT JOHN — CFBC, AM & FM, 930 kc., 98.9 mc., 9:30 p.m. daily.

SYDNEY — CJCB, 1270 kc., 6:00 p.m. daily.

YARMOUTH — CJLS, 1340 kc., 7:00 p.m. Mon.-Sat.

Eastern Time

BLIND RIVER — CJNR, 730 kc., 6:30 p.m. daily.

BRANTFORD — CKPC, 1380 kc., 6:30 p.m. daily.

CORNWALL — CJSS, 1220 kc., 10:30 p.m. daily.

ELLIOTT LAKE — CKNR, 1340 kc., 6:30 p.m. daily.

HULL — CKCH, (French) 7:00 a.m. Sun.

KINGSTON — CKWS, 960 kc., 10:30 p.m. Mon.-Fri.

***KIRKLAND LAKE — CJKL**, 560 kc., 10:30 p.m. Mon.-Sat.

LEAMINGTON — CHYR, 710 kc., 5:30 a.m. & 6:30 p.m. daily.

LINDSAY — CKLY, 910 kc., 10:00 p.m. Mon.-Fri.

MONTREAL — CFMB, 1410 kc., 6:30 a.m. Mon.-Sat., 1:30 p.m. Sun.

MONTREAL (French) — CFMB, 1410 kc., 5:00 p.m. Sat. & Sun.

NEW LISKEARD — CJTT, 1230 kc., 9:30 p.m. Mon.-Sat.

***NORTH BAY — CFCH**, 600 kc., 10:30 p.m. Mon.-Fri. & Sun.

PEMBROKE — CHOV, 1350 kc., 8:00 p.m. daily.

QUEBEC — CKVC, (French) 1280 kc., 7:00 a.m. Sun.

RIMOUSKI — CJBR, (French) 900 kc., 7:00 a.m. Sun.

STE. AGATHE — CJSA, (French) 1230 kc., 6:30 p.m. Mon. Wed., Fri.

SAULT STE. MARIE — CKCY, 920 kc., 6:30 p.m. daily.

SHERBROOKE — CKTS, 900 kc., 9:30 p.m. Mon.-Fri.

SHERBROOKE — CHLT, (French) 630 kc., 7:00 a.m. Sun.

SMITHS FALLS — CJET, 630 kc., 7:30 p.m. Mon.-Thur. & Sat., 8:30 p.m. Fri.

THETFORD MINES — CKLD, (French) 7:00 a.m. Sun.

***THUNDER BAY — CKPR-FM**, 94.3 mc., 8:30 p.m. daily & 9:30 p.m. Sun.

TIMMINS — CKGB, 680 kc., 10:30 p.m. Mon.-Fri., 10:00 p.m. Sat.

TROIS RIVIERES — CHLH, (French) 550 kc., 7:00 a.m. Sun.

Central Time

DAUPHIN — CKDM, 730 kc., 6:30 p.m. daily.

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KENORA — CJRL, 1220 kc., 7:30 p.m. Mon.-Fri.

PORTAGE LA PRAIRIE — CFRY, 920 kc., 6:30 p.m. daily.

PRINCE ALBERT — CKBI, 900 kc., 6:30 p.m. Mon.-Fri.

REGINA — CKRM, 980 kc., 8:30 p.m. Mon.-Fri. & Sun.

SASKATOON — CFQC, 600 kc., 8:30 p.m. daily.

SWIFT CURRENT — CKSW, 1400 kc., 6:30 p.m. daily.

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YORKTON — CJGX, 940 kc., 6:30 p.m. daily.

Mountain Time

BROOK — CKBR, 1340 kc., 6:00 p.m. daily.

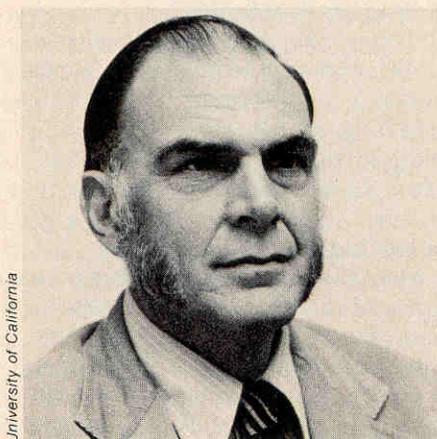
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AEROSOLS ARE DESTROYING OUR ATMOSPHERE

Interview with Dr. F. Sherwood Rowland, Discoverer of the Aerosol Menace



University of California

Aerosol sprays are gradually destroying the earth's protective ozone layer, according to a recent National Academy of Science report. But can something as innocent as a deodorant spray can really contribute to millions of deaths in a bizarre kind of aerosol Armageddon? To find out, Plain Truth Science Editor Robert A. Ginskey talked with Dr. F. Sherwood Rowland, atmospheric chemist at the University of California, Irvine, and co-discoverer of the aerosol menace.

GINSKEY: Dr. Rowland, just what is the ozone layer, and why is it important to mankind?

ROWLAND: The ozone layer is a protective shield composed of an unstable form of oxygen called ozone. It is located high in the upper

atmosphere. The ozone absorbs ultraviolet light coming from the sun and thus protects us from the harmful effects of too much ultraviolet radiation. The ozone also influences the temperature of the stratosphere, which may affect weather patterns and climate in the lower atmosphere.

Q. Do we have hard data on what would result from a partial destruction of the ozone layer?

A. We do have hard data concerning the effect on human skin cancer — as hard as environmental data can become. The calculations indicate that if you were to reduce the ozone layer by about 5%, then the human skin-cancer rate would go up by about 10%. At present, about three people out of every thousand get skin cancer every year in the United States. That's the hard data. But other effects might even be more important to the human race — biological interruption of the food chain, climatic changes, and the like.

The recent National Academy of Science report stated that a reduction in the ozone umbrella could depress food production and drastically change the planet's climate.

Q. Are man's activities influencing the ozone layer?

A. Yes, there are a number of possible influences resulting from the use of supersonic transports, from nuclear bomb testing, and from the release of the fluorocarbons used in aerosol sprays and refrigeration.

Q. Do SSTs and nuclear bomb tests pose a serious threat to the ozone layer?

A. So far, the influence from bomb testing in the atmosphere has caused a marginal effect. The problem is that there's too much natural variation in the ozone layer for the influence of nuclear testing to show up clearly. An all-out nuclear war, however, would be very devastating to the earth's ozone shield.

As for the SST, the National Academy report indicated that if we were flying 500 SSTs, they would reduce the ozone layer in the northern hemisphere by about 16%. The present French-English Concorde and the Russian TU-144 fly at a lower altitude where there would be a smaller effect, and the number of aircraft that they plan is about 30

rather than 500, so the total effect expected from the presently planned SSTs is not too significant.

Q. How about the fluorocarbon aerosol propellants?

A. The fluorocarbons are good as aerosol propellants. But the problem is that you release these molecules into the atmosphere and they then decompose, releasing chlorine atoms which are very active and which catalytically destroy ozone.

Q. Aerosol industry spokesmen claim that most of your predictions are theoretical and lack verification in the real world.

A. It is certainly true that the original calculations were done on the basis of laboratory studies. But then, it was only a "theory" that man could go to the moon. Since our original calculations, measurements have been made of the stratosphere, and these show that the method of calculation was, in fact, quite accurate. The recent National Academy of Science report basically supports our conclusions.

Q. Critics claim that the increased chances of getting skin cancer from the effects you forecast could also be caused by, say, moving from New York to Atlanta, where the ultraviolet light is more intense.

A. Let's put it this way. If you live in Des Moines, your chance of getting skin cancer is less than one third as large as if you live in Dallas. The latest National Cancer Institute Survey shows that the Dallas rate is 3.8 cases per thousand per year, and the Des Moines rate is 1.2 cases per thousand per year. I don't think people want to make the cancer rate higher. But let's face it. It's ultraviolet light on the surface of the earth that's causing skin cancer. The correlation is extremely high.

Q. Some people say all this is just another environmental scare — one of many alarms that have occurred in the past, and no doubt will continue in the future.

A. It's true that there have been a succession of environmental scares, but in most cases, they were perfectly legitimate. Take the thalidomide scare. There were thousands of babies being born without arms and legs. Now, thalidomide has been taken off the market and banned throughout the world.

AEROSOL ARMAGEDDON?

What do supersonic transports, aerosol sprays, and nuclear weapons have in common? All produce chemical agents capable of penetrating and decomposing the protective ozone umbrella of the earth's atmosphere. Without the ozone, all living things could die from exposure to the worst of the sun's ultraviolet radiation.

The chemical agents in question are oxides of nitrogen, released into the upper atmosphere by the jet engines of supersonic transports (SSTs) and by nuclear explosions, and free chlorine, derived from propellants used in aerosol cans. Relatively small amounts of these agents are sufficient to destroy large quantities of ozone, itself an extremely unstable molecule.

SSTs and Nuclear Bombs

The potential dangers from SSTs and nuclear explosions are staggering. Both the SST and nuclear bombs inject nitrogen oxides into the atmosphere that can significantly reduce the protection afforded by the ozone layer. In fact, a recent National Academy of Science report concluded that nuclear war might cause more devastation through the destruction of the ozone layer than by atomic blast or fallout!

Catastrophic Catalysts

Yet the most alarming threat is probably the aerosol can.

The aerosol propellants are largely inert to chemical reaction. But in certain cases, ultraviolet light can cause decomposition, and a "catalytic" reaction may then occur in the atmosphere which destroys ozone.

An estimated 10 billion pounds of aerosol gases are already present in the atmosphere, and every year nearly a billion additional pounds are being dissipated into the environment from spray cans and industrial applications.

60,000 Deaths Annually

Some authorities assert that within 20 years the ozone layer may be

depleted by as much as 16% resulting in 500,000 to 1.5 million additional cases of skin cancer and 20,000 to 60,000 deaths annually.

"The irony," says famed astronomer and ex-biologist Carl Sagan, "is that every spray of your deodorant may contribute to an atmospheric catastrophe. . . . We may be the best smelling dead men in history."

Other Dangers

The effects of increased radiation on vegetation are less clear. An increased incidence of mutation has been observed in certain experimental strains, and there are some indications that increased radiation will interfere with the growth of plankton in the ocean. Ozone depletion might also produce climatological effects. An increase in ultraviolet radiation might, for example, lead to an increased melting of polar ice. Alternatively, a redistribution of ozone in the atmosphere might reduce the average global temperature.

Scenario of Disaster?

Yet before mankind lapses into hysteria over "Ban the can," perhaps we should remember that the earth's sophisticated life-support system often has a remarkable capacity to recover from even the most ill-conceived blunders of mankind, and quite possibly a weakened "ozone filter" will cause ozone to be produced at a significantly higher rate.

On the other hand, aerosols have probably already doomed more people than were killed by the atomic bomb dropped on Hiroshima. The threat is very real, and it's not just a bad joke.

"We are talking," says space scientist Thomas M. Donahue, "about the end of the world — doomsday in 25 years."

Aerosols? Ozone? Doomsday? The irony is overwhelming. Our Aerosol Armageddon may yet come to pass, not with a bang, but with a psst!

— R. A. Ginskey

Then, there was the mercury scare. In Japan, mercury poisoning killed a number of people and severely maimed others by affecting the brain. There was a very large mercury poisoning outbreak in Iraq several years ago. There's no question that organic mercury compounds do have very bad effects on people.

Currently, there is the vinyl chloride scare — again, perfectly legitimate. The people in the vinyl chloride plants are getting angiosarcoma of the liver. But they aren't getting it until 20 years or so *after* exposure to it.

Q. What about asbestos?

A. Again, the asbestos scare seems to be perfectly legitimate. People working in asbestos plants and breathing in the fibers are developing lung ailments and other maladies. At the same time, there may be other scares which may prove to be less hazardous.

Man has developed the ability to contaminate his environment in ways we are only beginning to understand, and he is finding out that a lot of these contaminations do have deleterious effects on a longer time scale. The reason we're having so many scares is that we've ignored it for so long.

Q. Why were we so oblivious to the dangers?

A. Twenty-five years ago, a measurement of one part per million was a very good scientific measurement; now we are routinely doing analyses in the one part per trillion range — that's one part in a million million. Since many of these pollution problems are below the parts per million level, we simply couldn't detect them, even if we had thought to try.

Q. Are we sure there are not other ways of taking these aerosol propellants out of the environment, ways that would not involve the destruction of ozone?

A. These molecules of fluorocarbons are very inert and tend to stay in the atmosphere for periods of up to a hundred years. Some of the molecules do freeze out in Antarctica, and a small fraction do dissolve in the oceans, but only very minor atmospheric sinks have been found. The recent discovery of chlorine ni-

trates in the atmosphere is thought to be a possible sink for some of the chlorine, but it doesn't appear to be significant.

Q. It almost sounds like science fiction. Are we really supposed to believe that every spray of our deodorant can be contributing to a potential atmospheric Armageddon?

A. It does seem a little bit like science fiction. But we have to remember that there's a delay period that's involved between the time you release gases on the surface of the earth and the time they have their effect on the ozone layer. There's a delay period of a decade or more, so that the maximum effect on the ozone layer of the gases released in 1976 won't be felt until the late 1980s. This delay period makes it seem like a science-fiction type of choice in that one has to stop doing it now in order to prevent something happening in 10 or 15 years.

Q. Would it be better to wait a few years before we take action, as the NAS report recommends?

A. We already know that the fluorocarbons go to the stratosphere, and we know that they decompose there. We know their rates of reaction, so we can calculate quite accurately the rate of the removal of ozone. We know that there is a predictable effect, with reasonable accuracy, of human skin cancer. What we don't know is whether there are other biological effects. But we're not going to have answers to these questions in the next few years. We're going to have to make a decision on banning aerosols without knowing the magnitude of the climatic effects because it will take at least 10 or 20 years of research for us to have an accurate understanding of what the effects will be.

Q. Are you saying that we should ban aerosols?

A. If we go on at the present rate for another five or six years, that will double the concentration of fluorocarbons in the atmosphere. At present, we have calculated a 1% reduction in the ozone layer. If we stopped completely now and released no more fluorocarbons, we would expect about a 2% decrease of ozone in the late 1980s. If we wait five or six years and then stop, the level will be about a 2% reduction,

and it will rise to a 3% deficit in the early 1990s. Oregon has already banned fluorocarbons in aerosol sprays effective March 1, 1977.

We already know that we're going to have to act. I think we should be conservative about doing things to the environment which are potentially catastrophic. □

CHRISTMAS

(Continued from page 21)

This action placed the Christian church of later centuries in a dilemma, leaving it vulnerable to heathen elements entering the Christian religion. As the masses gained entrance into the church, particularly after Emperor Constantine embraced Christianity, they were not content to limit their religious fervor to a belief in Christ alone. The new converts were used to annual festive occasions, which the Christian church lacked. The church leaders could offer new members no meaningful festivals in exchange for the outright heathen ones they were used to observing.

Unwilling to return to the biblically sanctioned holy days, especially since the rift between the Jews and Gentiles had widened appreciably by the fourth century, the church at Rome capitulated and allowed the pagan festival on December 25 to be observed — with one exception, however. Christ was to be worshiped on that day instead of the sun god. Thus a pagan festival received a Christian dressing.

The fact that the Christian world commemorates the birth of Christ on December 25 is not due to any divine sanction nor by New Testament authority. The first Christmas in Rome owes its origin to the prevailing circumstances of the fourth century, which forced both the Roman emperor and bishop of Rome to compromise with the heathen populace. Rome, not the New Testament church, sanctioned a December 25 festival to "honor" Christ.

If you would like more information regarding the seven annual festivals sanctioned by the Bible, please write for our free booklet on the subject. □

INFLATION

(Continued from page 16)

vacation for? How much are the educational benefits worth? Enough to skimp on the food budget?

It doesn't matter *how* we answer these questions as much as it matters that we indeed ask them and that we are fully prepared to accept the fact that we may have to give up something to keep something.

7 The Friendship Principle

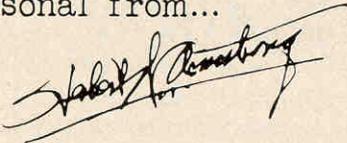
Privacy is not without its costs. Modern man's proclivity to separate himself into isolated nuclear families means families often do not enjoy some of the benefits and "economies of scale" which could otherwise come their way if they got together with others more often.

The "friendship principle" is best illustrated in such things as pot-luck dinners, car pools, and food co-ops, all of which save money. The principle can even be carried to the point of exchanging services: the help of a friend who, say, fixes autos for a living can be returned if you do construction work and he happens to be adding on a room to his house. In each case, expensive labor costs are avoided.

The principle is one particularly helpful for older people. Many senior citizens choose to live alone voluntarily, which is, of course, their prerogative, but it is a choice which costs them money. At the very least, in some such cases, it would be wise to give some thought to the possibility of taking on a roommate, a decision which might eventually create an atmosphere of emotional support as well as cutting costs.

Perhaps the worst thing about inflation is that it is a respecter of persons. Older people, those on fixed incomes, and the unemployed get hit the worst. Even the typical working householder has enough problems keeping up on the treadmill, barely staying ahead of being sucked down into the chasmic maw of penury. While the real "solution" is governmental (and therefore improbable), individuals can still roll with the punches, even improving their lot — which is a good idea 'til Messiah come. □

Personal from...



(Continued from page 1)

needed her more, these past 9 years, than while she lived — although she could never have undertaken this new and present dimension of the “great commission” that has devolved on me, for she could never have withstood the rigorous ordeal of worldwide travel I have to endure now. Nor could any other woman of that age, for that matter. And I would never have left her alone at home, for I am now away about three fourths of the time.

But back to some important facts brought to light in this new book. Another trend — the experts agree — is that the divorce rate of people from 45 to 60 is rising rapidly.

And this is one factor that is contributing toward a new and growing TRAGEDY in the United States, and undoubtedly, in many other countries.

This growing TRAGEDY is the fact that 11½ million people over age 55 are living ALONE, widows, widowers, and the divorced — plus a comparative few who never married.

THIS IS APPROXIMATELY ONE THIRD OF THE ENTIRE U.S. POPULATION ABOVE 55!

In March 1971, there were in the U.S. approximately 11,000,000 married couples, or approximately 22 million people above age 55 who were married. But approximately 11½ million people above 55 were single and ALONE. Of these, for every single man, there were FOUR single women above age 55 living alone.

When God said, “It is NOT GOOD that the man should be alone,” woman had not yet been created. It was for that very reason — that it was NOT good that one should be alone — that God created WOMAN. If it is not good that a man should be alone, the same applies to a woman.

The enormity of this growing tragedy becomes all the more apparent when we consider that this is a GROWING condition. Dr. Peterson’s book states that in the U.S.

within two decades HALF the total U.S. population will be over 50 years old.

For this very reason, he says, it is very important that the myths about “old age” be exposed and eradicated from the popular mind. These, he says, are myths that are DESTROYING the lives of people above 55.

The Peterson and Payne book gives a breakdown on the single persons left ALONE past age 55, as of March 1971. There were approximately 8,300,000 widows, 1,700,000 widowers and approximately 1,000,000 single women who had been divorced and a half million single men because of divorce. This totals the tragic number of 11,500,000 people over 55 who are single and mostly living ALONE — slightly more than half as many as were married.

The book points out that every human being — male and female alike — NEEDS love and affection. And this applies to infants in their first year who *need* and thrive on affection and love expressed by parents. Growing children NEED not only companionship and guidance (yes, and discipline exercised with wisdom) but also love and affection from parents. No one questions the need for romance sure to be sought by or before the early and mid-20s. Companionship, with the expression of affection and love, is necessary, even as an emotional and spiritual FOOD, throughout marriage — which, IDEALLY, should last throughout life, regardless of age.

The “GREAT MYTH” as I would phrase what is the great concern expressed by Drs. Peterson and Payne in *Love in the Later Years* is the supposition assumed generally that romance, love, and affection are appropriate and even needed in the 20s, but by middle age or after it is ridiculous — that by middle age people are not supposed to retain energy, vigor, and active-minded accomplishment. Companionship, love, and affection are the very FOOD for an energetic and dynamic success built through the 20s, 30s, and 40s, and perhaps even into the early 50s, but after that people are supposed to become senile, sexually

indifferent, impotent, frigid, and completely useless. They are supposed to retire and sink into helpless uselessness.

It is precisely because so many, going through the 20s to and through the 50s, *think* that is what they are SUPPOSED to do that they bog down and live up to the enslaving MYTH!

People seem to assume that after the 50s the human mind is supposed to decay. Perhaps some few, accepting the myth, have bogged down and grown senile. That is a tragedy. It happens only to the mind that has not been USED. A mind IMPROVES with use and age. Wisdom comes with experience and AGE.

In my personal experience — and why *shouldn't* I share the benefit of that experience and knowledge with my millions of readers — I have produced my greatest accomplishment since I hit the calendar age of 80. Of course that's not my *actual* age — only what the calendar says. The most important KNOWLEDGE has been learned since then. I speak today with more vigor, effectiveness, and power than in my 40s.

Yes, as a man THINKS in his heart, so is he.

More power to Drs. Peterson and Payne, and to other researchers, in their efforts to abolish the Satanic MYTH! □

THE PLAIN TRUTH EN ESPAÑOL

Si usted tiene algún familiar o amigo que cree que se interesaría en los artículos presentados en *The Plain Truth* si sólo se editaran en español, particípele que puede recibir la edición en español de *The Plain Truth (La Pura Verdad)* con sólo escribirnos indicando su deseo de hacerse suscriptor de la misma.

O si usted prefiere recibir nuestra edición en español, escríbanos a la dirección que aparece a continuación y solicite *La Pura Verdad*. Como todas nuestras publicaciones, *La Pura Verdad* se le enviará gratis.

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IN BRIEF

POLITICAL PROMISES— AND REALITY

by Stanley R. Rader

The author accompanies Plain Truth Editor-in-Chief Herbert W. Armstrong on his frequent visits with heads of state and other leading international dignitaries.

"Hardline by Blacks Perils Rhodesian Plant!" "Twenty Killed in Up-surge of Rhodesia Fighting!" "Rhodesia's War Continues!" These are only a few of the headlines that have screamed at us recently from the pages of our daily newspapers. Yet, it was only a few short weeks ago that Mr. Kissinger announced yet another "peace" that he had miraculously engineered during his latest mission to Africa. What a paradox!

In reality, has not another Kissinger "peace plan," so carefully timed to maximize its U.S. election impact, been revealed as just one more piece of stagecraft rather than true statesmanship?

Let's examine, for a moment, what Secretary of State Kissinger has apparently effected thus far for Rhodesia and for its white minority. He shuttled between various black African states, meeting with their leaders, who were threatening to use force against Rhodesia in violation of international law if the government of Rhodesia did not turn over power to the black majority. Mr. Kissinger apparently received the promises of these various black leaders not to go to war against Rhodesia, and then, proceeding on to Salisbury, Mr. Kissinger confronted Prime Minister Smith with his proposal that an interim government be formed immediately to bring about black majority rule

within a two-year period during which there would be adequate provisions to prevent a bloodbath.

What Mr. Kissinger did not do was to shuttle between the two competing Rhodesian guerrilla factions headed by Joshua Nkomo and Robert Mugabe, who are now demanding immediate and absolute rule for the black majority. They have refused to ratify the agreement made between Mr. Kissinger and Mr. Smith, and the evidence received from Rhodesia is that the black guerrilla war has escalated since Prime Minister Smith publicly agreed to black majority rule within two years.

There will be a continued effort for peace during the conference scheduled to begin in late October in Geneva during which an interim government is to be formed, but it is doubtful that there will be a peaceful transition from the present white minority to the black majority.

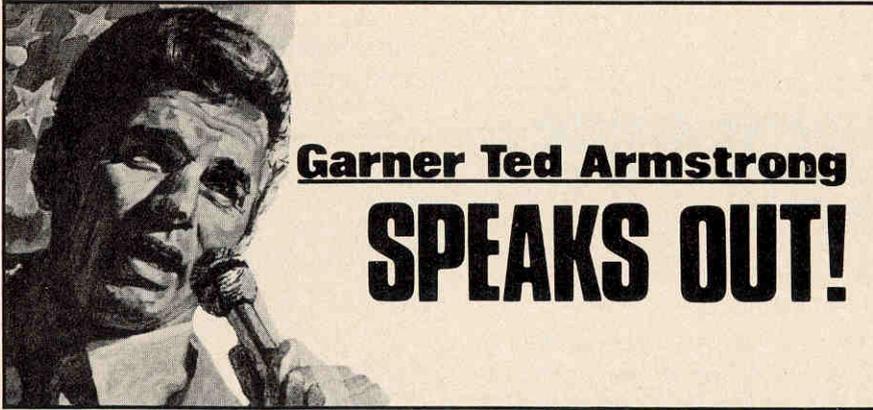
While guerrilla war continues unabated in Rhodesia, Americans are caught up in the coming Presidential election. Last week I watched the second Ford-Carter debate along with 80 million other Americans. I remembered, as both men were doing their best to promise everything to the American people, the evening that I spent with Franz Joseph Strauss of West Germany shortly after President Nixon's inauguration in January 1969. On that occasion the former minister of defense and finance was asked by one of those present what he thought President Nixon was thinking about above all other things at that moment. Without any hesitation, Mr.

Strauss stated: "Why, how to get elected again in 1972."

It is unfortunately true that too often political leaders have been more concerned about their own personal success than the social responsibilities that devolve upon them on ascending to the office that they have so dutifully sought. It is also too painfully true that leaders have often promised the impossible and the unreal — promises that have not only left social and economic problems unsolved, but have also resulted in an incredible loss of human life.

Let us never forget that only a short time ago the leaders of Germany and Japan led their people in a war to conquer the world — a war that cost at least 30 million human lives. Let us also not forget that only a few years ago the U.S. was engaged in a bloody war in Vietnam — a war that was to permit South Vietnam to remain free of domination from North Vietnam, a war that was to keep Southeast Asia free of communist domination, a war that was to convince our allies we would honor our defense commitment to any government, and a war that, in the end, did not prevent the South Vietnamese government from collapsing.

It should be abundantly clear that only when world leaders put aside their own petty ambitions and greedy national aspirations and begin to genuinely think in terms of the needs and welfare of their own people and of the world as a whole will the peace and prosperity that they so glibly promise become a reality. The daily news, however, holds out little hope that such a change of heart will be soon forthcoming. As *The Plain Truth* has for so long proclaimed, it will require the intervention of almighty God and the imposing of his government of love and outgoing concern to finally put an end to the strife, turmoil, and confusion we find in the world today.



**Garner Ted Armstrong
SPEAKS OUT!**

Christmas and Christ's Birthday

P "Peace on earth, good will toward men" may sound trite and hollow this year. But in spite of terrifying world troubles, the traditional, commercial, chief of the "Christian" holidays looms on the horizon once again. Yet, chances are, you would flunk miserably in a simple test about its origins. Go ahead, take a chance and find out:

TRUE OR FALSE

1. Christmas is the birthday of Jesus Christ.
2. Santa Claus was one of three wise men.
3. The holly wreath is chosen because of its red and green color — and everyone knows red and green are traditional Christmas colors.
4. The Christmas tree is an ancient, pagan symbol.
5. Kissing under the mistletoe comes to us from an early American custom.
6. The "Christmas spirit of giving" comes to us from the example of the wise men at Christ's manger birthplace.
7. The yule log is only a strange name attached to a log our forefathers used to drag in to be burned in the fireplace.
8. We don't "wassail" anymore, because people can't hear us "wassailing" over their TV sets.
9. There are more murders in the 24-hour period including Christmas eve and Christmas day than during any other comparable period in the year.
10. We observe Christmas because of the Bible example.

ANSWERS

1. False. Scholars know Jesus was not born on or anywhere near December 25. The Romans anciently observed their "Brumalia" on that date. It was the "Saturnalia" season when the pagan Romans petitioned their imagined "sun God" to begin his annual journey into northerly latitudes once more.
2. False. The Bible nowhere states there were three. Some historical evidence indicates there may have been twelve. "Santa Claus" is a figment of man's imagination.
3. False. The holly berries were used as ancient sex symbols, representing the propagation of life — fertility.
4. True. Read the "Origin of Modern Christmas Customs" on page 20 of this issue for further information on this subject.
5. False. Mistletoe is a parasite and was formerly a Celtic fertility symbol. Kissing under it was to "come under its spell." It was used by the heathen in sex rites and in worship of fertility.
6. False in two ways. The wise men gave their gifts to Christ. Modern people never seem to do this. They exchange gifts among themselves. Furthermore, the wise men never saw Christ in the manger. He was already in a HOUSE by the time they arrived — when he was several weeks of age (Matt. 2:11).
7. False. It was a symbol of fertility in the ancient Germanic religion.
8. You may be right either way. Wassailing could get you mugged, robbed or raped — and people

don't generally appreciate neighborhood singing anyway.

9. True. The "spirit of Christmas" in bottled form has been a direct contributor to this shocking fact from police blotters.

10. False. The Bible nowhere identifies the exact date of Jesus' birth — even conceals his age by saying he was "about" 30 at the beginning of his ministry. Rather, the Bible condemns learning pagan, heathen customs and then using *them* to celebrate events concerning the life of the true God. (Read Deuteronomy 12:30-32.)

Score yourself "Excellent" for 9 or more correct, "Good" for 7 to 8 correct, "Fair" for 5 to 6 correct, "Poor" for 2 to 4 correct, and "Utter Flunkout" for having only one correct, which could have been answered either way.

Millions in the Western world will take temporary time out from their usual activities to become submerged in the flood tide of annual Christmas shopping, traffic jams, parties, and exchanging of gifts.

Somehow all the clamor, noise, confusion, and commercialism are supposed to have something to do with Christ's birthday.

But does it, really?

Plain Facts About Christmas

Ever wonder what "wassailing" had to do with wise men, mistletoe with the Magi, martinis with Mary, Santa with saints?

First, let's admit some widely known facts. Christmas is never mentioned in the Bible. The wise men arrived at Christ's place of birth long after (numerous scholars admit as much as several weeks) he was born. Scholars freely admit he was not born on or anywhere near December 25. (Read the proof in our free article "When Was Jesus Born?") The Magi gave their gifts directly to Christ and didn't exchange them among themselves.

Christmas Antedates Christianity!

Christmas, say all the authorities, long antedates Christianity. Its origins go back to pagan Babylon, Greece, Rome, and Egypt.

There, in various guises, similar customs were observed by these ancient pagans on the birthday of *their* god — the god of the sun. They observed his fanciful birthday at the time of the "Saturnalia," which took place at the time of the lowest ebbing of the sun toward the south (in the northern hemisphere) and the beginning of its journey back toward spring and summer.

They had various symbols. Symbols stand for things. These stood for a wide variety of pagan superstitions involving the source of life — fertility. They had a little tree, which was supposed to have grown up overnight out of an old dead log. The tree was a precursor of the modern-day Christmas tree.

They had wreaths of holly, because it was one of the rare plants still producing little round berries even in the snowy north. They used mistletoe because it was a fertility symbol.

What Is the Difference?

But so what? Aren't these facts more or less common knowledge?

Sure they are. They are published in religious newspapers and cheerfully admitted by religious editors each year. Then does it make any difference?

Not if there isn't any God.

But what if there is?

Then it would make a lot of difference — especially if that God says a great deal about these very same customs in his Word!

And God says it does make a great deal of difference!

You'll be positively amazed, shocked, when you read *The Plain Truth About Christmas!* In this free booklet are facts you simply can't afford to be without — yet it costs

CORRECTIONS

The cartoon appearing in the October issue with the article "GTA Speaks Out" should have had the credit: Drawing by Whitney Darrow, Jr. © 1976, The New Yorker Magazine, Inc.

On page 22 of the November issue, we stated that Alon Reininger was a French photographer. We want to correct ourselves by stressing that he is an Israeli citizen.

you absolutely nothing. It is free of charge!

Here, revealed directly from authentic historical sources and from your own Bible is the story of Christmas and what *you don't know* about it.

It's the biggest holiday of the year, but you've probably *never looked into its meaning!* In this booklet you'll read the incredible truth about all the accompanying paraphernalia of this season. You'll be challenged. You'll be shocked!

So, before you forget it, write for it right now. □

PEACE

(Continued from page 25)

of that law find peace at every turn (Proverbs 3:7). Those who live and obey God's law experience great peace of mind as a way of life (Psalm 119:165).

On the other hand, those who refuse or neglect to obey it, find peace of mind an impossibility (Isaiah 57:21).

The fact remains, unless and until we get into harmony with God's law, peace will remain as elusive as ever.

Two: A Mind of Peace

The precepts and principles of God's law stand as little more than empty, meaningless words on the pages of the Bible unless actuated by a frame of mind or attitude that earnestly desires to put God's law into practice. The Bible refers to this kind of mind as a mind guided by and imbued with the spirit of God, the spirit of peace.

If all men in all nations were imbued with the power of this spirit, they would be capable of controlling the innate drives and lusts that lie at the root cause of war (James 4:1). Similarly, if men within individual societies were motivated by this great gift, the same peace would ensue on a domestic scale.

The human emotions produced by God's spirit in a man's life are concern, kindness, consideration, a desire to contribute to the welfare of others — and peace (Galatians

5:22-23). By having God's spirit, a man is able to live genuinely and sincerely at peace with his neighbor, his family, and himself.

Obedying God's law through the spirit of God enables a man to resist the causes which prevent peace in his own life. And yet, for the dream of "peace on earth" to become a reality on a worldwide scale, a third condition must be met.

Three: A Government of Peace

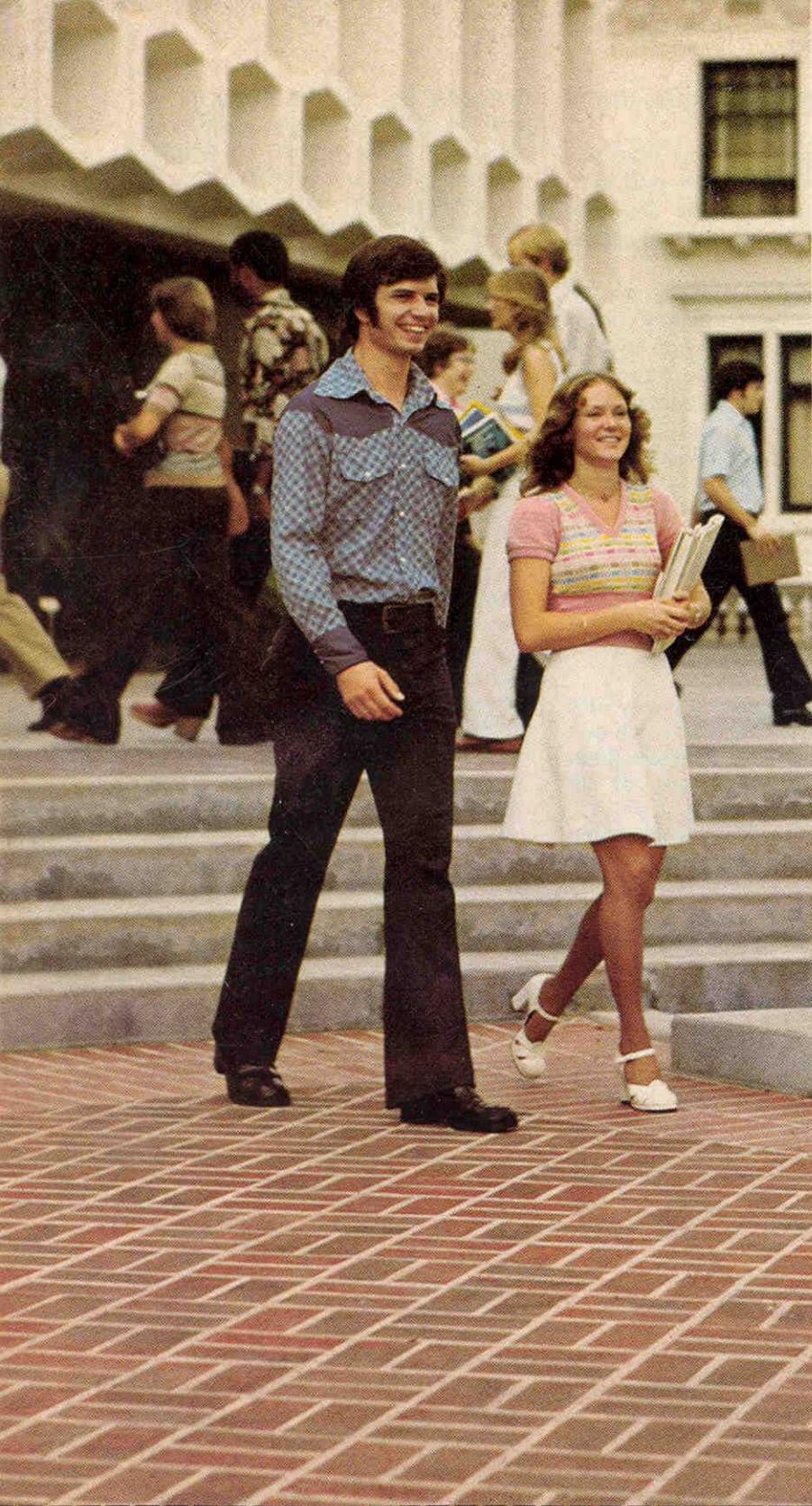
That requirement involves acknowledging God's government of peace. The Bible reveals in just a few short years, just before mankind is about to annihilate himself, God is going to supernaturally intervene to prevent such insanity and finally establish his government on this earth as the ultimate solution to peace (Revelation 11:15). It will be the greatest act of peace in history.

At that time, when Jesus Christ the Messiah — the "Prince of Peace" (Isaiah 9:6) — returns to this war-racked earth, the horrendous cycle of war after war after war will at last be broken, never to resume again! Nations will be forced to beat bayonets, tanks, guns — even spears — into tractors, plowshares, pruning hooks, and other useful farming implements (Isaiah 2:4).

God's government will usher in domestic peace within as well as among nations. People living in society will dwell together harmoniously or face painful, yet loving, correction (Revelation 2:27).

Men, who naturally love themselves a great deal, will strive to love their neighbors just as much as themselves (Matthew 22:39). Government-sponsored educational programs will teach everyone the great sanctity and importance of the basic unit of society — the home. Peace of mind through God's spirit will finally be available to all men the world over.

This season let's lay aside selfishness, greed, jealousy, and all those negative emotions that form the basis of individual conflicts and national wars. Let's instead concentrate on love, kindness, and consideration. Let's begin seeking real "peace on earth, good will toward men" God's way. □



GOING TO COLLEGE?

Meet John and Kristy...

John Stryker is an international student from Kitchener, Ontario, Canada, whose major is mass communications. John plans to enter the field of public relations after graduating from Ambassador College.

Kristy Woodbridge came to Ambassador College from Wellington, Kansas. With her major in English and minor in psychology, Kristy intends to pursue a career in professional writing. She's also looking forward to being married and having a family.

Their career plans are different, but these two students have in common some very high ideals. And Ambassador College is a place where high ideals are not the exception. They are the norm — for students, faculty, and administration alike.

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