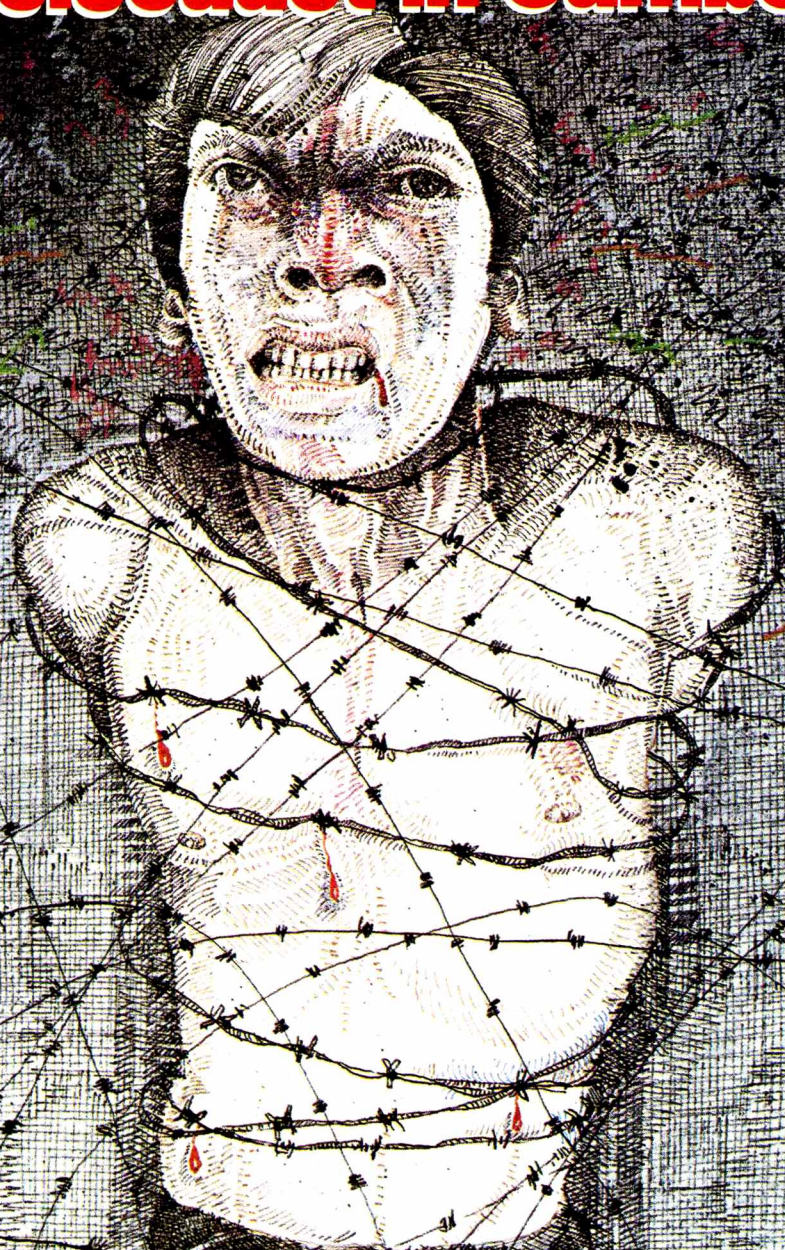


the
PLAIN TRUTH
a magazine of understanding

SEPTEMBER 1978

The Holocaust in Cambodia



GAMBLING GOES LEGIT
ORGANIZED CRIME: THE FRAUD IN YOUR FUTURE
THE ELUSIVE UFO

Alan E. Cober '78

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Personal from...

The Deadly Leaven of Higher Education

I was never called to engage in the college *business*. But by 1947 the need had become imperative to establish an educational arm of the Church on the college level. It definitely was NOT because this world needed another college. There were too many of this world's institutions of higher education already!

But the living God had caused me to realize the serious need for a college to educate a ministry for His Church and to train other personnel to fill the increasing number of administrative offices. For this purpose it had to be God's kind of college—utterly unique in the world. No college or theological seminary extant filled this purpose.

Jesus Christ had called His people *out* of this world—to live *in*, but not be *of* it.

What, then, was lacking in existing institutions? I quote from a section entitled “The Missing Dimension in Education” that appeared for many years in the Ambassador College annual catalog:

“It is generally recognized by educators that dangerous evils have leavened the educational system. Curricula, generally, have become wholly materialistic. Demands in scientific, technological, industrial, commercial and professional fields have put the emphasis on the purely technical and intellectual, at sacrifice of spiritual, moral, and cultural development; on curriculum rather than on character; on earning a living at the neglect of learning *how to live*!

“Universities have grown so large, students lose their identity, moving along a huge academic conveyor belt. Personality development is sacrificed. Personal contact between student and instructor becomes nonexistent.

“The most essential knowledge is the purpose and meaning of life—the true values as distinguished from the false—and THE WAY to peace, happiness, and abundant well-being. But this basic and most important dimension in education is entirely missing from traditional curricula.”

What had gone wrong in the educational system of this world? I have never explained that explicitly. True, I have covered this same material in dealing with other

questions. But now I repeat, in this context, what I have written in relation to other subjects.

I have PROVED the existence of God, the Creator of all. I have PROVED the infallible authority of the Holy Bible, in its original writings, as the inspired Word of God.

The first humans created on earth were a male and a female named Adam and Eve. God explained fully to them about His government—that it had been taken from the earth by prehistoric angels. The Creator explained to the first human pair His PURPOSE in producing humanity on earth—to REPRODUCE Himself after His own image; to create in humans God's own holy and righteous CHARACTER.

But this perfection of holy character CANNOT be instantaneously created by fiat. It must be DEVELOPED, and humans must make the CHOICE themselves!

This was revealed clearly to Adam. But Adam also listened to—and *believed*—Satan, through his wife Eve.

Adam had made the decision, saying, in effect:

“Almighty God, I REJECT you as Lord and Ruler—I reject your government, I reject you as my spiritual Savior, and I reject you as the Source of basic KNOWLEDGE. I want you to keep yourself out of my affairs. I will TAKE TO MYSELF the KNOWLEDGE of what is good and what is evil. I will govern myself; I will take care of my own spiritual needs.”

And, in effect, God replied: “*You have decided*—for yourself and your descendants. Therefore I SENTENCE YOU and the WORLD that shall be born from you to 6,000 years of being cut off from me—except those few during that 6,000 years whom I shall call OUT of your world for my own purposes.

“Therefore GO—and form your own governments over nations that shall come from you. Devise your own religions. Develop your own system of KNOWLEDGE and means of disseminating it. Of course, in all this, without realizing it, your descendants will be influenced, led, and subtly deceived by Satan the devil. But YOU have made the decision. Those of your children who are thus deceived *will not be judged during their mortal lives in this 6,000 years*—they will be neither ‘lost’ nor ‘saved’ spiritually.

(Continued on page 44)

FOUNDATIONAL POLICY RESTORED TO AMBASSADOR COLLEGE

by Herbert W. Armstrong

For many years there has appeared in the annual Ambassador College catalog a section captioned "Foundational Policy." As you will see in my "Personal" ("The Deadly Leaven of Higher Education"), Ambassador College had been systematically infiltrated in the past seven to ten years by the leaven of "intellectualism" and "higher education."

That article explains how I fought, bled and died to KEEP OUT this leaven the first three years after the college was founded and to establish Ambassador as uniquely GOD'S OWN COLLEGE.

Jesus Christ, the living HEAD of God's Church and college, has led me to STEP BACK IN FULL CONTROL, setting Ambassador College back on the track as GOD's college.

This college, as it was—unique among the educational institutions on earth—and as I have now RESTORED IT, once again follows this foundational policy.

I ask you to read it, whether again, or for the first time. It is reprinted here:

Ambassador College is rooted to an educational policy and a philosophic approach which permeates the institution.

Today we live in a different world. Frightening changes have occurred. The world went along on a comparatively even keel from the dawn of history until the nineteenth and twentieth centuries. Suddenly knowledge increased. Nearly all modern inventions have appeared during the past 150 years.

In little more than the brief span of a lifetime the world has passed with accelerating speed through the age of invention, the machine age, the age of science and technology, the nuclear age, and now, the space age. The sudden acceleration in scientific development is evidenced by the astounding fact that 90 percent of all scientists who ever lived are living today.

And with these developments has emerged a new age in education. Today's world is what its leaders have made it, and these leaders are the product of this world's education. But what kind of world has this education produced?

It *appears* to be a progressive world, suddenly newly enlightened and fantastically advanced. It has become a modern world, producing awe-inspiring inventions, labor-saving devices, dazzling luxuries undreamed of a single century ago. Today there is instantaneous communication, worldwide. We fly around the world in two days, and orbit the earth in 90 minutes. The miracles of radio, television, hi-fi stereo sound reproduction, and cinerama entertain an amusement-hungry world. Assembly-line mass machine production makes available a myriad of exciting new devices and simultaneously increases incomes and shortens work hours, thus providing both the leisure and the purchasing power for the masses to enjoy all these new luxuries.

A fascinated, entranced world now looks ahead to the magic dream-world, push-button Century 21, when human labor will be all but abolished, with idleness, ease and luxury enjoyed by all! Isn't this breathtaking PROGRESS?

So it seems. But there is the other side of the coin, and it's high time

we AWAKE from the trance and take a hard look at it!

True progress is not measured by the false yardstick of gadgetry, mechanical devices, and the fatal concept that labor is a curse and idleness is a blessing. Science, industry, and modern education have concentrated on developing the machine while degenerating the man!

Education—and the world of its creation—has lost all knowledge of the PURPOSE and true meaning of life. It has lost all sense of the true values, while blindly pursuing the false. Education has failed to teach THE WAY to peace, happiness, and abundant well-being. The actual bitter fruits of this modern materialistic “progress” are increased unhappiness, discontent, boredom, and moral, spiritual and educational DECADENCE! The American and British peoples are traveling the identical road that led to the fall of the “great” nations of the past—Egypt, Babylon, Greece and Rome!

This is a very deceptive world. With all this “progress” it remains a hard, cold fact that *never before* was the world filled with so much discontent, unhappiness, and suffering—never so much ill health, mental disturbance, frustration and suicide, even in the affluent nations. Never before so many divorces and broken homes, so much juvenile delinquency, crime and violence. That is, unless, as Jesus remarked, it was “in the days of Noah.” And *never before* was it possible to erase human life from the earth by the educational and inventive genius and the productive capacity of man!

This is a deceived world that doesn't know it is deceived! WHY?

There is a reason. There has to be a *cause* for every effect.

Sir Winston Churchill put his finger on the answer. Speaking before the United States Congress, he said, “... he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below of which we have the honor to be the faithful servants.” This implies a divine Higher Power doing the working out. This is the *starting point* of a right and true education. This strikes directly at

the FOUNDATION of knowledge—the most important, most needful of all knowledge—the PURPOSE of human life, understanding of the true values, and knowing *the way* to every desired result!

Yet right here, at the basic starting point, is precisely where education jumped the track of its true mission. And this chaotic, mixed-up, unhappy world is the result.

IS there PURPOSE—MEANING—to life? Science can give us no knowledge of purpose beyond trying to enjoy the passing moments. Education does not have the answer, nor teach it. Aristotle, Socrates, Plato all lacked the answer. Augustine sought the answer all his life—in vain! Of this most important of all knowledge, the world is utterly IGNORANT!

In such a world is it any wonder that the great minds doubt whether there *is* any real Higher Power working out His intelligent PURPOSE? Is it any wonder that some dim-brains gave the world a fresh shock with the ridiculous slogan “God is dead!” To state that God is dead is to confess there really *was* a God—and if God *was*, God still *is*—for unless He is *the Eternal—the Ever-living*—He never was GOD!

In the second and third centuries we had gnosticism—meaning “*we know*.” Today most educators, scientists and great minds are AGNOSTIC, meaning “*we don't know—we are IGNORANT*”! And this IGNORANCE they glorify in the guise of “KNOWLEDGE”!

As a BASIS for knowledge—as a FOUNDATION for education, we *start* with two alternatives. Right here is the CHOICE between fact and fancy; between true knowledge and ignorance; between TRUTH and error. *Is* there a Higher Power with design working out intelligent PURPOSE, or are we mere accidents of the blind, unintelligent, purposeless force of nature, descended from a single-celled amoeba sparked to life by “spontaneous generation,” “electrochemical action,” or other unknown accidental process?

The only truly scientific method is to PROVE a proposition before accepting it as scientific FACT. But has either science or education PROVED

the evolutionary theory? Emphatically they have not! By its very nature it is a theory not subject to proof. Has either science or education PROVED the *nonexistence* of a personal Supreme God, of supreme intelligence, wisdom, and POWER to create? Emphatically they have not! WHY, then, do so many great minds who profess knowledge and wisdom doubt or deny God's existence? Simply because of something inherent in human nature—something of which they are ignorant—a spirit of vanity, coupled with hostility and rebellion against their Maker and His authority!

Is it, after all, rational or intellectual to willfully *assume* fables, unproved and unprovable, to be *fact*, while ridiculing provable truth, branding it folklore?

But what of the other two basic ALTERNATIVES as one's approach to knowledge?

There *is* a Higher Power! And at Ambassador College this is not carelessly assumed, but definitely, rationally, scientifically PROVED! And there *is* PURPOSE! Humanity was put here for a PURPOSE of such transcendent magnitude that even the great minds, in their carnality, cannot grasp it! And there *is* A WAY to peace between individuals, groups and nations, but tragically none of this world's leaders were taught it! There *is* A WAY to happiness and abundant well-being, but modern education does not teach it.

So it all boils down to this crucial point: There are the *two alternatives* as a starting point—a BASIS—a FOUNDATION for knowledge. This world and its education have adopted the fictional, false foundation. And this erroneous foundation is the *concept* which becomes its approach to knowledge. It got off on a false start. Hence it is axiomatic that this world and its leaders are not being taught the *true* values, but pursue the false. The world is left without knowledge of life's PURPOSE and meaning and is devoid of right goals, in utter ignorance of THE WAY to every desired blessing!

What an indictment against a complicated, highly organized,
(Continued on page 39)

The inhumanity which continues to exist in Cambodia is beyond rational description. . . . No circumstances since the death camps of Germany more nearly describe the circumstances which presently exist in Cambodia." These were the words of Leo Cherne of the International Rescue Committee when he described what has been going on in Cambodia for the past three years.

Sadistic Madmen

Most of what we know about present conditions in Cambodia has come from interviews with refugees who have escaped to Thailand or North Vietnam. These refugees all tell pretty much the same stories. And the stories they tell are nothing less than sickening. As one reporter, Jack Anderson, puts it, "A half dozen sadistic madmen . . . have brought on their country the worst suffering, the worst conditions brought on any country in this bloody century."

In the words of one refugee who escaped just a few months after the Communists took over Cambodia in the spring of 1975, "It appears that the Khmer Rouge, as the Cambodian Communists call themselves, may be guilty of genocide against their own people." And an Australian journalist uses the phrase "autogenocide" to describe the same conditions.

No one knows exactly how many people have died at the hands of the Khmer Rouge. One U.S. State Department official, Richard Holbrooke, has estimated the number of deaths at 1.2 million. This is also the figure given by John Barron and Anthony Paul in their authoritative account of the Cambodian holocaust, *Murder of a Gentle Land*. But even this figure is dated. *Newsweek* has estimated two million people have died; Chang Song, a former government official, puts the figure even higher: "For three long years men, women, and children have been taken away and are unheard from. Out of 7 million people in my country, as many as 2.5 million have been systematically slaughtered. . . . The regime of Pol Pot [leader of the

Khmer Rouge] is killing its own citizens."

No matter at what precise figure the grisly total is placed, the human suffering that it represents is staggering. It is as if approximately 57 million Americans had been systematically executed, starved, and beaten to death by their own government.

When the Khmer Rouge took over they marked for execution anyone who had ever had anything to do with the previous government, who had ever held a professional job, who had a seventh grade education or more. Most of these executions have already been carried out. According to refugee accounts, such wholesale slaughter began immediately after the takeover. Moreover, in a literally obscene manner, the bloodguiltiness of the Khmer Rouge regime is glorified in Cambodia's new national anthem. The anthem's words are full of an almost satanic obsession with bloodletting:

"The red, red blood splatters the cities and plains of the Cambodian fatherland.

"The sublime blood of the workers and peasants,

"The blood of revolutionary combatants of both sexes,

"That blood spills out into great indignation and a resolute urge to fight.

"17 April, that day under the revolutionary flag,

"The blood certainly liberates us from slavery."

The Bloodbath

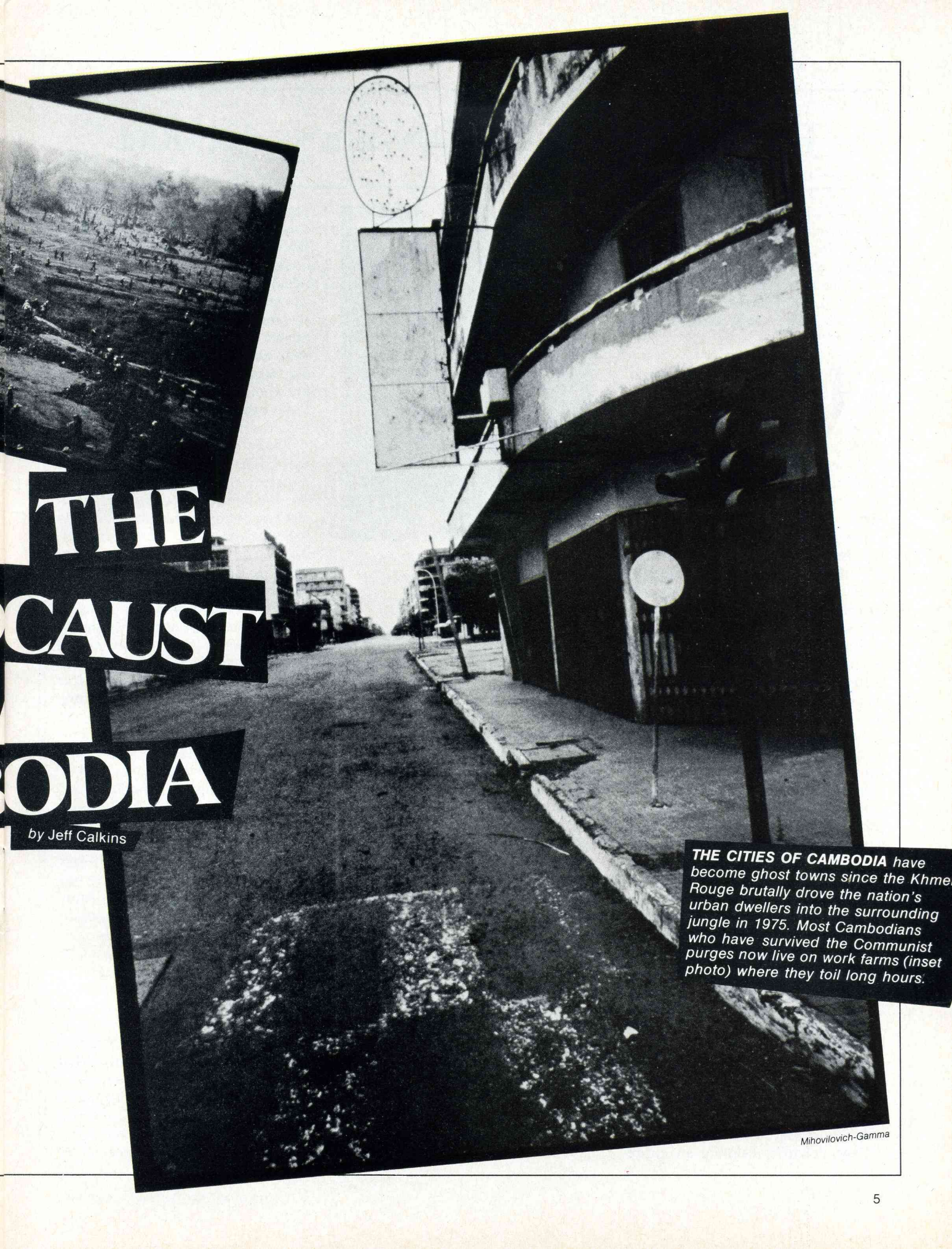
Upon taking power, the Khmer Rouge immediately began the premeditated extermination of anyone who had been or might become a potential opponent. They began with firing squads, but soon decided that bullets were "too precious" to waste on victims, and resorted to other, more hideous methods of execution.

For example, there were the men in General En Sam's unit who had surrendered to the Khmer Rouge at the end of the war. Intelligence reports described the scene: "Each man was blindfolded, led to the edge of a ditch and beaten to death



HOLO IN CAMB

The recent television drama "Holocaust" shown in the United States detailed the barbarous persecution of the Jews by the Nazis. Many viewers wondered if such cruelties could ever occur again. The tragedy is that they have—in Cambodia. The following is a heartrending story, but it is also graphic testimony why the government of God desperately needs to be restored to the earth.



THE CAUST ODIA

by Jeff Calkins

THE CITIES OF CAMBODIA have become ghost towns since the Khmer Rouge brutally drove the nation's urban dwellers into the surrounding jungle in 1975. Most Cambodians who have survived the Communist purges now live on work farms (inset photo) where they toil long hours.

Mihovilovich-Gamma

The Holocaust: An Eyewitness Account

Editor's note: The following is a firsthand account of a former U.S. State Department official who witnessed the results of the terrible cruelties of the Khmer Rouge while he was working in the refugee camps just before the Communist takeover in April 1975.

He's dead now. Not surprising when you consider he wasn't much alive when I saw him a short while ago. Most of them will die; even the few that had been kept alive at the child nutrition center on the outskirts of Phnom Penh where the weekly death toll averaged from twenty to thirty-six percent of admissions.

These children were starving slowly. Debilitated and weakened, they contracted a host of other diseases and perished before anyone realized they were alive at all.

Returning from Cambodia after having seen these happy, resilient people besieged by war is an agonizing and indelible nightmare. As a frequent traveler, I feel the character of the Cambodians, of all the peoples I've encountered, is one of the most appealing. They are gentle, kind, quiet and trusting. I never had an unpleasant moment caused by a Cambodian, for every smile is returned and every laugh soulful and sincere. They attempted to hide nothing and seemed incapable of deceit. It is this that accentuates the horror of seeing their little children lifeless or limbless, or with gaping abdominal wounds purposely inflicted by a vengeful foe, whom, until recently, were simply referred to by the Cambodians as "the other side."

It was with shock and disbelief that I saw photographs presented me by a Cambodian officer. They were taken at the February 2, 1975, massacre at Kompong Speu. The Khmer Rouge penetrated feeble village defenses, burning an entire



AUTHOR WITH CHILDREN in refugee camp before Communist takeover.

Catholic Relief Services refugee village to the ground. There was no accident in the pictures of mutilated corpses: women with babies in their arms, knifed and slashed open; children charred into unrecognizable monsters, burned alive in their straw huts. I saw the smoldering ashes, the leveled village, the clay cooking pots still containing the simple fare the refugee women were preparing. Their possessions were scorched and stark... bicycles, water jars, cooking pots; an ugly, sad aftermath of rage and hate. Ten children had been kidnapped, later found along the roadside with their throats cut.

In the midst of the ashes, the little ones that had not been killed or kidnapped by the Khmer Rouge came out to see us, fire-ash dirty. Those beautiful little children with their sweet, innocent smiles. A few of the adults left alive just sifted through the rubble, mechanically, vacantly carrying water to their little gardens spared by the fire.

Cambodia is not just another nameless, faceless place that news-

papers have made legend with their exorbitant tales of suffering and bloodshed. It is a land of love in God's own sense of the word. It is a rich, beautiful land where a seed strewn out takes root and will grow. A land whose gentle, soft-spoken people and sweet children will melt your heart. Such an unlikely place for tragedy; such an unlikely place for war, yet five years of it brought these people to the verge of disaster.

To see little children dying, their tiny bodies swollen or shriveled by disease, is a disgrace to humanity. To see them carried by weakened mothers, hardly able to walk into refugee camps, is heartrending. These camps, for the most part, were operated by Catholic Relief Services and other U.S. voluntary agencies. A British doctor treating people from the camps who met us after a morning of visiting clinics was completely overwrought and visibly disturbed, recounting: "I've had a perfectly dreadful morning. Children are dying all over the place." It was all said in an outwardly stiff manner, yet so thinly veiled, a profound grief.

The handful of American and expatriate "do-gooders," as Washington-based people are fond of calling them, have sacrificed and labored so hard, and... it isn't easy to take. Picture seeing a young boy in a simple green fatigue uniform, his teenage face staring vacantly at the remnants of his legs.

Perhaps this story should not be written. Perhaps it is only a self-evident epilogue. Still somehow it must be told in the hopes and prayers that someone, somewhere, somehow can resolve the terrible suffering of the children. What manner of mankind is it that is capable of looking into the face of an innocent, sweet child and... slashing his throat?

—John Christopher Fine

with a hoe. The executions took most of the day to complete. Although the first few groups of officers were not aware that they were going to die, the latter groups struggled strenuously to escape since the air was permeated with the stench of blood."

Another instance of Khmer Rouge cruelty bears a poignant resemblance to the execution scene in the TV series *Holocaust* in which a number of helpless Jewish men were stripped of their clothing and machine-gunned down. As one refugee tells the story, on April 21, 1975, Khmer Rouge troops took prisoner a number of government troops (about 200) at a school. After taking their weapons, the Communists told their prisoners that they would be taken to the capital to hail Prince Sihanouk, a former (and non-Communist) leader of Cambodia. The prisoners were herded into several trucks, which were driven about eight kilometers south. Then, suddenly, the trucks halted and the prisoners were ordered into a field beside the road. Suddenly explosions erupted in their midst. The Khmer Rouge had led their captives into a mine field which they detonated as soon as the prisoners had reached the center. After the dust cleared, the Communists threw hand grenades into the group of screaming wounded. But some were still alive, crying out in pain. A squad armed with pistols moved through the corpse-strewn field to finish them off.

Villagers Slaughtered

At the village of Kauk Ton, all 360 inhabitants—every last man, woman, and child—were machine-gunned because some of the men were suspected of being spies.

At the village Khal Kaber, the Khmer Rouge buried approximately forty wives and daughters of former government officials up to their necks, then stabbed them in the throat one by one.

At Mongkol Borei, ten families, about sixty people, were rounded up, their hands were tied behind their backs, and they were taken to a clearing. According to one refugee

account reprinted in *Commentary* ("After the Dominoes Fell," by Carl Gershman, May 1978), what followed was a sickening, barbarous atrocity: "Weeping, sobbing, begging for their lives, the prisoners were pushed into a clearing among the banana trees, then formed into a ragged line, the terrified mothers and children clustering around each head of family. With military orderliness, the Communists thrust each official forward one at a time and forced him to kneel between two soldiers armed with bayonet-tipped AK-47 rifles. The soldiers then stabbed the victim simultaneously, one through the chest and the other through the back. Family by family, the Communists pressed the slaughter, moving methodically down the line. As each man

While the Cambodian
holocaust is not the Great
Tribulation of
Bible prophecy, it is a
ghastly forerunner
of such demoniacal
inhumanity.

lay dying, his anguished, horror-struck wife and children were dragged up to the body. The women, forced to kneel, also received simultaneous bayonet thrusts. The children and the babies, last to die, were stabbed where they stood."

The Cruel Exodus Out of Phnom Penh

On the 17th of April, 1975, the Communists seized the Cambodian capital of Phnom Penh. Within two days they forced everyone who had been living in the city to leave their homes and march into the jungle. The marchers were deprived of food, water, shelter at night, and medicine. Soon the old people and children began to die. Anyone who fell behind was given one or two curt warnings and then shot. The

dead were left unburied: The smell of rotting flesh was said to be unbearable.

This was a march of an incredible three million people. Women and children, the sick and the elderly, were all forced to keep pace or be shot. Pregnant women had to give birth along the roadside. Few of the children survived.

As it turned out, not only had the people of Phnom Penh been forcibly evacuated, but people in every major city and town in Cambodia had been forced to leave their homes and march into the jungle.

As a sign of special cruelty, the Communists concentrated on emptying the hospitals first. When Communist troops stormed the Preah Ket Melea Hospital in Phnom Penh, they shouted to everyone who was there, "Out! Everybody get out! Get out!" Operations in progress were interrupted, with both patients and doctors forced to leave. As Barron and Paul describe it in *Murder of a Gentle Land*: "Hundreds of men, women and children in pajamas limped, hobbled, struggled out into the streets, where the midday sun had raised the temperature to more than 100 degrees. . . . One man carried his son, whose legs had just been amputated. The bandages on both stumps were red with blood, and the son . . . was screaming, 'You can't take me like this! Please kill me!'"

Lost children, thirsty and hungry, helpless, were among the most pitiable sights of the evacuation. Parents clung desperately to their small children lest they be crushed by the enormous crowd.

But worse was even yet to come as the refugees were herded into labor camps and forced to live on starvation rations. Pin Yathay, a refugee who later escaped to Thailand, recently told a Washington, D. C., news conference: "I will now tell you a story that I lived myself. [Because the Khmer Rouge purposely forced people to work long hours on starvation rations] a teacher ate the flesh of her own sister. She was later caught; she was beaten from morning to night until she died, in the rain, in front of the whole village as

(Continued on page 40)



ENCOUNTERS OF THE WEIRD KIND:

THE ELUSIVE UFO

by Robert A. Ginskey

A spectacular jellyfish-shaped UFO reportedly terrorizes a Russian city, inflicting damage with shimmering shafts of light.

Italian helicopter pilots stare in utter amazement as a mysterious glowing orange ball performs incredible maneuvers in the night sky.

A prime-time docudrama television series dealing with UFOs generates continuing widespread interest, while the movies Star Wars and Close Encounters of the Third Kind draw record crowds.

A national newspaper promises to pay a \$1 million reward for proof that UFOs come from outer space.

The President of the United States, who once reported seeing a puzzling UFO himself, is besieged by UFO enthusiasts to stop the cover-up and launch a new and unbiased government study. Rumors are rife that a shocking announcement is imminent.

(Article begins on next page)

Are we earthlings being visited by extra-terrestrial beings in mysterious UFOs? Millions of Americans apparently believe so. In fact, according to a Gallup poll, the majority of Americans believe that UFOs—unidentified flying objects—are real and “not the figment of people’s imagination.” Moreover, some 15 million Americans claim to have actually seen a UFO.

In a recent survey of members of the American Astronomical Society, an impressive 53 percent said UFOs “certainly” or “probably” should be investigated further and another 27 percent said “possibly” there should be further investigations.

Few subjects generate more fascination than the hotly debated contention that UFOs represent some form of alien intelligence.

Actually, strange and mysterious objects have been seen in the skies for thousands of years. Even the prophet Ezekiel reported seeing an awesome “wheel within a wheel” that has served as an oft quoted precedent for unusual sightings in the heavens.

“The appearance of the wheels

and their work was . . . as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up” (Ezek. 1:16-19).

Ezekiel’s description has often been interpreted as a vision of a “portable throne” of God, complete with representatives of the angelic host.

Whiff of Paranoia

Yet the modern UFO era did not really dawn until just after World War II when Kenneth Arnold, an Idaho businessman and pilot, described a formation of disklike objects skimming through the sky “like a saucer would if you skipped it across water.” From that early account came the term “flying saucer.”

Since that time, UFObia, UFOria, and UFOlogists have proliferated at an amazing rate. Not even veteran pilots are immune. In fact, at one point baffling and ominous reports of “flying saucers” observed over air bases grew so worrisome that the U.S. Air Force launched a full-scale investigation.

For 22 years, the Air Force kept track of UFO reports. Then in 1969, after investigating nearly 13,000 “phenomena,” the Air Force closed Operation Blue Book, saying that further investigation could no longer “be justified either on the grounds of national security or in the interest of science.”

That conclusion followed a two-year study sponsored by the Air Force and conducted by scientists at the University of Colorado under the direction of Dr. Edward U. Condon. According to the Condon Report, about 90 percent of UFO sightings proved to be “related to ordinary objects” such as planes, satellites, balloons, street lights, beacons, clouds, birds, space “junk,” and other natural phenomena. The report said that no evidence had been found that any UFO was a

“spacecraft visiting earth from another civilization.”

The National Academy of Sciences agreed and asserted there are “so many reasonable and possible directions in which an explanation may eventually be found that there seems to be no reason to attribute them [UFO sightings] to an extraterrestrial source without evidence that is much more convincing.”

Following the Air Force study, saucerian circles cried “cover-up” and resolved to continue their quest for proof that UFOs should be taken seriously.

Dr. J. Allen Hynek, Northwestern University astronomer and founder of the well-known Center for UFO Studies, believes the Condon Report was premature in its conclusions. “Sightings have gone on too long for it to be a fad,” says Hynek. “You no longer can dismiss these reports as the result of overheated imaginations.”

A New Investigation?

In most cases, flying saucer reports refer to some type of hovering, often rotating, metallic object or “craft” with generally a circular (or cigar) shape and with a diameter of about 40 feet. UFOs usually have multi-colored (often flashing) lights and are capable of moving at stupendous speeds and of making virtually instantaneous 180-degree turns. Alleged landing sites have also been described as having a circular pattern, with scorched ground and even what appear to be tripod imprints.

Such accounts are certainly fascinating in themselves, but in recent years reports of “encounters of the third kind” have been increasing—i.e., actual contact with beings that occupy the UFOs. “When I first got involved in this field, I was particularly skeptical of people who said they had seen UFOs on several occasions and totally incredulous about those who claimed to have been taken aboard one,” states Hynek. “But I’ve had to change my mind. I no longer dismiss any case as too absurd to be investigated.”

Dr. James A. Harder, director of research for the Aerial Phenomena Research Organization, believes

UFOs should definitely be studied further. "We're talking about the possibility that our planet has been visited by intelligent beings from other parts of the universe," says Harder, "and if that's the case, it would be the greatest news in human history. Now if there is even a two percent chance that it's true, then it seems worth it to spend a few million to find out if it's true."

Has there been an increase in the number of reported UFO sightings since the release of the movies *Star Wars* and *Close Encounters of the Third Kind*? Estelle Postol, administrator of the Center for UFO Studies, maintains there has been very little change in the number of new UFO reports. "While we have not had a noticeable increase in new sightings," Postol told *The Plain Truth*, "we have had a definite increase in reports of old sightings." Postol contends that increasing public awareness and acceptance of the UFO phenomenon has meant individuals are now more willing to come forward and tell of their UFO experiences. On the average, the Center receives between three and fifteen reports daily.

One spin-off of the increasing interest in UFOs is a stepped up campaign to get the White House or perhaps NASA to launch a new investigation—"this time without the cover-up."

Debunkers Unconvinced

But UFO debunker Phillip Klass remains unconvinced. After spending thousands of hours analyzing alleged UFO encounters, Klass has concluded that the strange phenomena people describe are a combination of honest misperception, distorted sensationalism, and outright hoaxes.

He cites, for example, the highly publicized "craft with ten large square windows, brilliantly illuminated from inside the object," that many observers reported watching on March 3, 1968. Actually, claims Klass, the "strange craft from outer space" was a Russian rocket disintegrating as it fell to earth as a man-made meteor.

On the other hand, the famous case of a UFO landing outside a Kansas farmhouse was actually, ac-

cording to Klass, a hoax designed to generate publicity—and hopefully some money—for a family in financial difficulties.

And the sensational case of Travis Walton, who claimed to have been abducted by five-foot-tall UFO-nauts which looked like "well-developed fetuses"? Klass concludes it was just another hoax and points out that Walton was an admitted "UFO freak" who had talked previously about the possibility of being abducted by a UFO.

Klass has a standing "\$10,000 offer" for anyone who can actually

An unfulfilled religious longing, a contentless mysticism in a skeptical but still deeply spiritualistic age.

demonstrate that UFOs are from outer space. And the *National Enquirer* newspaper is now offering \$1 million for such proof.

What of the well-publicized sighting by President Carter? On the evening of January 6, 1969, the then Governor of Georgia, Jimmy Carter, reported seeing a single "self-luminous" object "as bright as the moon," which reportedly approached and then receded several times. Mr. Carter told the International UFO Bureau in Oklahoma City that the UFO was in the western sky, at about a 30 degree elevation. Mr. Carter was unable to explain the mysterious object.

But according to Robert Shaeffer, a member of the UFO Subcommittee of the Committee for the Scientific Investigation of Claims of the Paranormal, what Mr. Carter actually saw was the object that has generated more UFO reports than any other: the planet Venus. "Venus," says Shaeffer, "is not as bright as the moon, nor does it actually approach the viewer, or change size and brightness, but descriptions like these are typical

of misidentifications of a bright planet." Shaeffer points out that at the time of Mr. Carter's sighting, Venus was a brilliant evening star, nearly one hundred times brighter than a first-magnitude star. Moreover, Carter's estimate of a 30 degree elevation matches almost perfectly the known position of Venus which was in the west-southwest at an altitude of 25 degrees. Concludes Shaeffer, "Mr. Carter's report demonstrates that the eyewitness testimony of even a future President of the United States cannot be taken at face value when investigating UFO sightings."

Astronomer and exobiologist Carl Sagan is equally skeptical. "I have no quarrel with those who see unidentified flying objects," observes Sagan. "It is only when they are identified that I sometimes have misgivings. As long as people are credulous and soft-minded, and as long as their wishes determine their beliefs, there will be a market for myths and prevarications dressed up in the robes of science."

Saucerian Salvation?

Scientists today generally believe there is a high probability of life on other planetary bodies beyond our solar system. In accepting the evolutionary hypothesis that life on earth arose from random combinations of molecules (which presumably ultimately produced man himself), it has become fashionable, even chic, to believe there must be many abodes of intelligent creatures throughout the universe.

Few scientists, however, accept the idea that UFOs represent visitations by extraterrestrial beings. "We are sympathetic to the view that life may exist on many planets scattered throughout the universe," state the late Dr. Donald H. Menzel and Dr. Ernest H. Taves in their recent book *The UFO Enigma*. "But it does not follow that our earth is being visited by extraterrestrial spacecraft." According to Menzel and Taves, the tremendous distances involved mean that interstellar travel would be enormously difficult for any would-be space travelers, "no matter how advanced."

But if scientists are optimistic
(Continued on page 38)

IS THE WORLD BECOMING CHRISTIAN?

Take the United States, for example. More Americans attend church in an average week than attend all professional baseball, basketball, and football games combined in the average year. All athletic events of all kinds draw less than 1/15th as many people in a week as attend church. How did it come to be that way?

by Lawson C. Briggs

Most people alive today are accustomed to a world full of professing Christians, a world in which Christian thought and Christian values have had or are having a major influence on the civilization of planet Earth, a world scarcely a corner of which has not heard to some degree or another of Christ and a religion which goes by His name.

Today messengers and missionaries march or have marched through jungles and swamps, through forests and plains, over continents and islands, in the Arctic, South America, darkest Africa, Southeast Asia, the islands of the Pacific, the glacier-studded mountains of equatorial New Guinea.

But it hasn't always been that way. Less than nineteen hundred and sixty years ago, not one single Christian walked the earth.

Then—suddenly—something new was introduced to the world. A pre-existing Divine Being was born as a man, as Jesus of Nazareth. He taught, suffered, died, was buried and resurrected. He returned to heaven—and sent back the Holy Spirit of God to earth to dwell in and empower His handful of weak and bewildered disciples!

That was to be the beginning of His Church.

To What Purpose?

He had charged His disciples—after His brief postresurrection sojourn of 40 days with them (during which He had led them away from Jerusalem as far as Galilee and back again)—that they were not to leave Jerusalem until they were

baptized with the Holy Spirit (Acts 1:4-5).

He had founded the Church He had promised (Matt. 16:18); founded it to grow, to multiply and spread abroad over the face of the earth, to bear witness to His resurrection and proclaim an advance message of His second coming and full-scale intervention in human affairs.

His Church was to start the smallest possible—and it did! Like a grain of mustard seed, which is one of the smallest of all seeds but grows into one of the largest of plants. (See Mark 4:30-32, Matthew 13:31-32 and Luke 13:18-19.) But then, Christ promised, He would return and turn His Church into His Kingdom—a world-ruling Kingdom of God.

To this end, His first disciples were to go into all the world with the gospel (Acts 1:8) and to make many into His disciples (Matt. 28:19-20). All these disciples were afterward called “Christians” (Acts 11:26).

How Has It Happened?

Christianity brought tremendous hope to the downtrodden masses, the discouraged, the disillusioned, the depressed and oppressed. It promised not only a resurrection from the dead—as Christ has been raised, so can we all—but also a utopian world in which to live after Christ's return. For three centuries, in spite of all persecution, this gospel increased its adherents in the Roman Empire as well as in the East under Parthian rule.

In the fourth century a great breakthrough occurred with the abrupt switch from imperial Roman

persecution of Christianity to its high official favor, even an established status, under the first “Christian” emperor, Constantine. From then on, multitudes rapidly embraced the faith, not only in the Empire but in the nations and tribes of Europe adjoining and influenced by the Empire. But with Christianity's universal success came corruption of its doctrines and morals, and a de-emphasis of the very factors of hope which had been its greatest strengths.

Shortly, as the fourth century became the fifth, the Roman Empire crumbled politically and militarily in the West, only to be replaced by the Byzantine Empire in the East and later by the Holy Roman Empire in the West. Beyond Palestine, not much later, Christianity began to be swept back by the Muslims in all the lands to the east and south of the Mediterranean, until eventually only moribund liturgies like the Coptic, the Ethiopic, the Nostorian (or Assyrian), and the Armenian—all perhaps more pagan than Christian—remained where once the Church had been strong.

Meanwhile, in Europe, Christianity was propagated to the north and northeast by those employing the sword and coercion, perhaps unconsciously copying the unchristian method of conversion used by the followers of Muhammad: “Embrace Islam, or die.” Discounting for the moment the quality of its “conversions,” we may note that some slight territorial extension of Christianity was thus made. But Christianity was, and remained until modern times, essentially a Euro-

pean religion. Penetration into Africa and Asia was negligible or nonexistent for more than a millennium—even beyond the Dark Ages (476-c.1000 A.D.).

Modern Times

Outlawed, persecuted, clandestine sects lived amidst the surrounding spiritual darkness by hand-copying biblical texts and by expounding to individuals and small private groups whatever truth they had. The masses of people, however, had nothing Christian in their own languages, either written or oral. So little was changed—until just before the Reformation, which “could not have happened without the invention of printing, which put the Scriptures into the hands of the laity. Before Luther nailed his 95 theses to the door in Wittenberg, Gutenberg’s Bibles had been in print for half a century. By 1500, at least 60 German towns had printing presses; readers had access to at least 14 editions of the Scriptures. Put another way, the Reformation was the child of printing” (*Christian Century*, April 20, 1977, p. 379).

From the time of the predominance of printing, a higher degree of Christianity began to be more common. Morality improved. More individuals were personally converted instead of having merely been reared to regard themselves as “Christians.”

And yet for another three centuries—virtually down to our own day—Christianity was not yet on its way to becoming the worldwide religion we now know. By 1800, though Catholicism had been widely enforced in South and Central America by the conquistadores, the real faith of the masses was little affected. Native “Christianity” was for centuries either outright paganism or thinly veneered at best.

Though composed to a greater degree of Europeans, our North American colonies were not much better. “American mythology makes us think that all our forefathers were deeply Christian people. Such things as the language of the Mayflower Compact, the tradition of Thanksgiving Day, *The Scarlet Letter*, and

Washington’s prayer at Valley Forge nourish the impression that the person who didn’t attend the Sunday-morning worship service, who hoed corn on Sunday afternoon, or who coveted his neighbour’s ox or ass was the exception to the rule” (*Christianity Today*, December 3, 1976, p. 13). But not so.

“The World Was Waiting”— For What?

You may wonder what the missionaries were doing up till the nineteenth century. Strange as it may seem today, there was little missionary effort, and such as there was was stymied by complications on every hand. It seemed the door to worldwide missionary effort and mass evangelism had not yet been opened.

For their first three hundred years, the Protestant churches were mainly occupied—or preoccupied—with the relations of the various groups with one another or with Catholicism. Sometimes it was war to the death instead of brotherly love.

Such missionary efforts as were made were usually the work of the state or of traders rather than of churches. In 1559, for example, King Gustavus Vasa of Sweden sought to send the gospel to the pagan Lapps in the north of his domain. Church buildings were provided, complete with preaching services, but spiritual results were slight. Why? Perhaps because all services were spoken in Swedish, which the Lapps did not understand. And the gathering of them together was made the occasion for collecting the royal tribute!

With similar results, or lack of them, the Dutch East India Company officials in Ceylon and Indonesia, thinking it to their best commercial and political interests to build up a population of “Christians” surrounding their trading centers, even translated the Scriptures into the native languages. But the kind of Christianity they caused to be inculcated was purely one of external conformity: memorization of the Ten Commandments and the Lord’s Prayer, morning and evening

prayer, grace before and after meals, acceptance of the Helvetic Confession, and baptism. What was to be achieved by the converts? Not spirituality, but favors from the government which, it was given out, were strictly reserved for Christians.

Roman Catholic missionary work, while more extensive, was likewise fleeting in results, hampered by its own mistakes, notably its stress on externals and syncretism with the heathenism of the lands. That is, the prevailing pagan religion of an area was scarcely more than “baptized” and called Christian. “Then further, the spirit of the missionaries was too lordly, they meddled too much with political affairs, and thus stirred up against themselves fear and deadly hatred. It was on account of such blunders and sins that they were driven out of Japan (1614) and China (1618), and in great numbers their poor followers were tortured and put to death. After a steady decline it had come to pass [about 1800] that Catholic missions, in foreign lands where they had once been prosperous, were in many cases almost extinct” (D. L. Leonard, *A Hundred Years of Missions*, 3rd ed., 1914, pp. 38-39; see also Stephen Neill, *A History of Christian Missions*, 1964, pp. 206-208).

During the 1700s the Protestants too came to almost a full stop in their early attempts at missions. This was the time of the renewed Moravian Church and its missions, and the time of the early Methodists. Nevertheless, the expansion of Christianity had come to a standstill, indeed in many cases gone backward.

“We might sum up and set forth the reason in few words,” continues Leonard, “with the suggestion that the world was not ready, the fullness of times for the universal spread of Christianity had not come, and centuries of preparation must first intervene” (p. 41).

The world was waiting—marking time.

“And above all,” wrote Leonard, “the religious world was waiting for the rise of a great people [Americans] beyond the Atlantic, untrammelled by tradition, God-fearing,

Leonard's Eleven Reasons for the Spread of Christianity

- 1) The advance of the United States across the North American continent; the extension of British political dominion around the world, enforcing peace where there had been nothing but anarchy—the *pax Britannica*; the partition of Africa by Europe.
- 2) The harnessing of steam power to travel by ship and rail; the Suez Canal. (Followed in but a few decades by the Panama Canal, the automobile, diesel power and the airplane.)
- 3) The telegraph and the post office. (And, in due course, the telephone, followed rapidly, once the twentieth century began, by radio and TV.)
- 4) World exploration.
- 5) The forcible opening of China by the Opium War, 1842, and of Japan by Admiral Perry and the American fleet in 1853.
- 6) Changes in the charter in 1813, 1833 and 1857, forcing the British East India Company to allow missionaries into their domain, whom they at first regarded as more dangerous to their possessions and rule than anything else.
- 7) Independence in Latin America; the spread of the idea of religious freedom even in Iran and the Turkish

- Empire (which was in the 1800s dominant over most of the Middle East). Under this head come all the freedoms of political democracy.
- 8) Multiplication of Bibles and Christian literature. ("It was not until within a few decades [of Leonard's original writing in the 1890s] that the art of printing emerged from infancy" [*A Hundred Years of Missions*, p. 136].) It had taken 1500 years to get the Bible into 23 languages, and that in manuscripts only. The complete Bible was published in Chinese in 1811 and the trend continued. (The Russians, nominally Christian for centuries, got their first complete translation only in 1876, but today the Bible is available at least in part in all but a handful of the world's 3000-odd languages and dialects.)
 - 9) The emancipation of women, permitting them a chance to help in missionary work, either as wives or as unmarried helpers and teachers.
 - 10) Increasing availability of converted native personnel.
 - 11) The quickening interest in spiritual things in the homelands. No small part of this is the awakening of care for others—in effect, "brotherly love."

intelligent, each one trained to think and act for himself, with democracy in the State reacting upon the Church, a people loving liberty better than life" (p. 47).

An Open Door

In America, too, as the eighteenth century neared its end, zeal, faith and doctrinal understanding were low. In Leonard's words, "the only zeal left was for an orthodoxy which was stone dead" (p. 49).

But then a revolution occurred. "The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing

less than a revolution, a renaissance, an effectual and manifold ending of the old, a substantial inauguration of the new. . . . Beginning in Great Britain, it soon spread to the Continent and across the Atlantic. It was no mere push of fervor, but a mighty tide set in, which from that day to this has been steadily rising and spreading" (p. 69).

It was the age of William Carey, looked back on as the beginning of modern missions and methods in backward lands, though even his work in very few years came to naught. Indeed, Leonard shows the failure of just about every effort begun before the end of the century.

"Yet his [Carey's] work does represent a turning point; it marks the entry of the English-speaking world on a large scale into the missionary enterprise—and it has been the English-speaking world which has provided four-fifths of the non-Roman missionaries from the days of Carey to the present time" (p. 261).

The Zenith of Britain and America

When the United States and Canada experienced the so-called Great Awakening from about 1790 to 1830, a surge of evangelistic fervor to reach and convert the masses was channeled into an effort to Christianize the frontier. Meanwhile began the formation of British, American and European missionary and/or Bible societies. From a slow start in 1804, new societies proliferated after the 1820s at the astounding rate of nearly three per year for the rest of the century. Neill mentions the important societies formed to 1842. "And then the list becomes so long . . . it is no longer possible to follow it. By the end of the century every nominally Christian country and almost every denomination had begun to take its share in the support of the missionary cause" (Neill, p. 252).

This time—finally—efforts in heathen lands began to be markedly successful. If, until the nineteenth century, all missionary activity had been pushed under the door or thrown through the transom, at last the door to the world was open.

Leonard points out 11 major factors in the worldwide spread of nineteenth-century missions and Christianity (see box), having principally to do with modern technological achievements and the predominant part played by the English-speaking peoples in giving their benefits to the rest of the world.

To Leonard's categories should be added at least two more points: first, a vast increase since about the 1830s in the materials available for biblical studies through libraries, private collections and monasteries, and through archaeological discovery; second, and perhaps most important

of all, the rapid accretion of hygienic and medical knowledge. The first nine missionaries on the Guinea coast of Africa died of "African fever." By 1826, of 79 men and women who had entered this region, 65 had died. And similar situations existed elsewhere in tropical and backward lands.

Use of native African personnel was the solution attempted to avoid the devastating effects of "African fever." But there was no substitute for the goodwill gained for the spiritual cause by providing the natives with the services of the developing medical art itself. The medical approach was used in the Far East as early as the 1820s. It has been ever since a major part of opening the doors to Christianity worldwide. Without modern medicine, especially tropical medicine, little religious headway could have been made.

Where to from Here?

Today's world has forgotten, or fails to recognize, the fact that was so obvious nearly a century ago. At least since the beginning of the Dark Ages, the door had been closed to the worldwide spread of Christianity (whether the true brand or a counterfeit). Then it was opened.

"In 1800 three of the six continents were practically unknown to Christendom" (Leonard, p. 415). Steadily, through the century, the door opened wider. "The progress of the kingdom will appear still more remarkable," says Leonard, "if we divide the century into two equal parts, and note how little that is visible and tangible was accomplished during the first fifty years, and how the closing decades [and, we may now add, the century which was to follow] are fairly crowded with progress" (p. 420).

Today the door is still open. To be sure, there have been setbacks, as in China and for a few years in the Soviet Union, not to mention the turn away from religion in France, Britain and Western Europe. Majorities in southern Asia are still non-Christian, and the Muhammadan Arab world has scarcely been

Here and There With Christians Around the World

- Kenya in 1900 had less than 2000 Christians; today there are more than six million. In Zaire, which was first opened up to mission influence by two Protestant missionaries in 1880, nearly 60 percent of the people today identify with Christian traditions.

- All Africa is composed in a religious sense of 41.7 percent Muslims (mostly in the north), 40.6 percent Christians (a clear sub-Saharan majority), and 17.7 percent pagans.

- Since 1950, Islam has made few solid advances below the imaginary "Muslim line," 100 miles south of the Sahara. The Christian church is growing more rapidly than Islam in most parts of black Africa.

- There are more evangelicals behind the Iron Curtain than in Western Europe! The persecuted Baptist Church of Romania is the fastest growing church of Europe, adding 20,000 converts a year.

- Proportionately less is being done for world evangelization by non-English-speaking Europe now than at the turn of the century. At the present time about 2300 English-speaking missionaries are at work in Western Europe.

- A new Israeli law, effective April 1, 1978, has raised a storm in Israel and in the U.S. It provides a five-year prison term for offering (and three for receiving) "material inducement" to get one to change

his religion. Claims are made that 70 to 80 Jews convert annually. Officially, only 19 Israeli Jews converted to Christianity during the years of 1974 to 1976, and bribery was involved in none of the conversions.

- Though the ad "Churches demolished free of charge. Immediate cash settlement" runs in England's *British Weekly and Christian World*, the Church of England has its advisory board save some for their historic and aesthetic value.

- More than one-third of Norway's 1700 churches are closed and empty each Sunday for lack of clergy.

- The Marxist government of Burma, a predominantly Buddhist nation, has published 10,000 copies of the Bible in Burmese for the use of Christians who could not obtain foreign currency to import Bibles from abroad or paper to print their own.

- Church buildings in post-1949 Communist China, like the mosques, pagodas and temples of other religions, are no longer in use for religious purposes. Yet reports indicate that Christianity continues to survive in most areas, and even to increase. Furthermore, all or most of China is in range of Christian radio broadcasts from Taiwan, with some known results, as ownership of small radio receivers proliferates.

touched. But Islam no longer is sweeping southward in Africa—indeed, Africa south of the Sahara may now be considered a Christian continent—and in nearly every country of the world Christians are slowly increasing their percentage of the total population.

But this cannot be the end of the story. What remains is in every way as important as anything which has gone before. As the percentage of professing Christians in a nation in-

creases to and beyond a majority, the goal of evangelization gradually shifts toward a process of the more thorough teaching of spiritual principles, of deeper and fuller biblical doctrine. To the goal of upgrading the spiritual level of Christians in all countries, many of whom are Christians in name only, unsaved, unrepentant, untaught as to what salvation really is all about, those who are truly concerned must dedicate themselves. □

A California-based nonprofit research institute has come up with a practical and commonsense approach to the energy crisis which completely short-circuits the traditional methods requiring high technology and massive capital investment. Involved was the transformation of a dilapidated frame building into an energy-saving and resource-efficient environment.

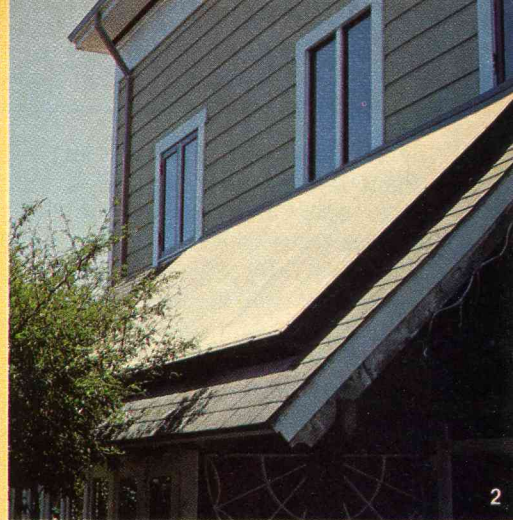
Informed people now agree that the average family's house and life-style, especially in the more urbanized and industrialized nations, will have to undergo fundamental changes towards being more environmentally sound based on reduced energy and resource consumption. But how should this be done? Where is there a model, a totally integrated example of energy- and resource-efficient living in a typical house? Suppose an average urban family of four, motivated to change their lives, but forced to live within the normal urban constraints of limited time, space, and light, asked: How can we achieve environmentally sound living? Can you show us a "different" rather than a "lower" standard of living?

An answer is now available: The Integral Urban House, 1516 Fifth St., Berkeley, California 94710. In 1974 a California-based environmental organization, the Farallones Institute, decided to commit its resources to develop a practical working model of such a house and life-style. They bought and retrofitted an aging Victorian on a 6,000-square-foot lot. By thoroughly redesigning the house and grounds they aimed to illustrate exactly what a motivated urban family could accomplish. By 1978 they had completed the prototype, which is open to the public. "A family in this house creates only 10-35 percent of the environmental impact of a family in a typical American house," said Tom Javits, director of the house.

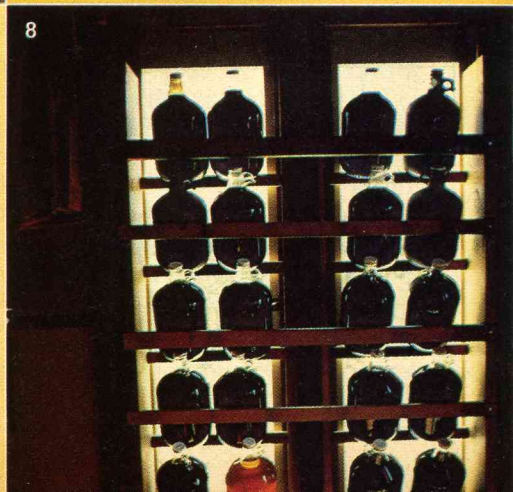
What makes the family living in this house different? In brief, they:

- Raise all their own vegetables, most of their own fruit, plus honey.
- Produce their own meat from chickens, eggs from chickens, and fish from a fishpond.
- Recycle all vegetable, animal and human wastes, calling the materials "resources."
- Use solar energy to heat their space, water, and food.
- Use wind energy to aerate their food-fish pond.
- Control all insect pests with physical and biological controls rather than with poisons.
- Reuse household water, which is recycled to the garden through a "gray water" system.
- Generally make the best possible use of the resources available.

To learn how all this worked, I watched Tom Javits and three other house residents do their weekend chores. "Remember that when all the systems of the house are set up," said Javits, "they can be maintained in about eight hours of work per week, or two hours per person. The house



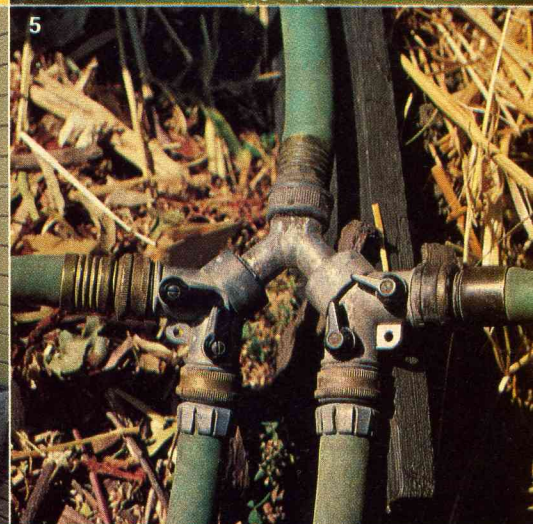
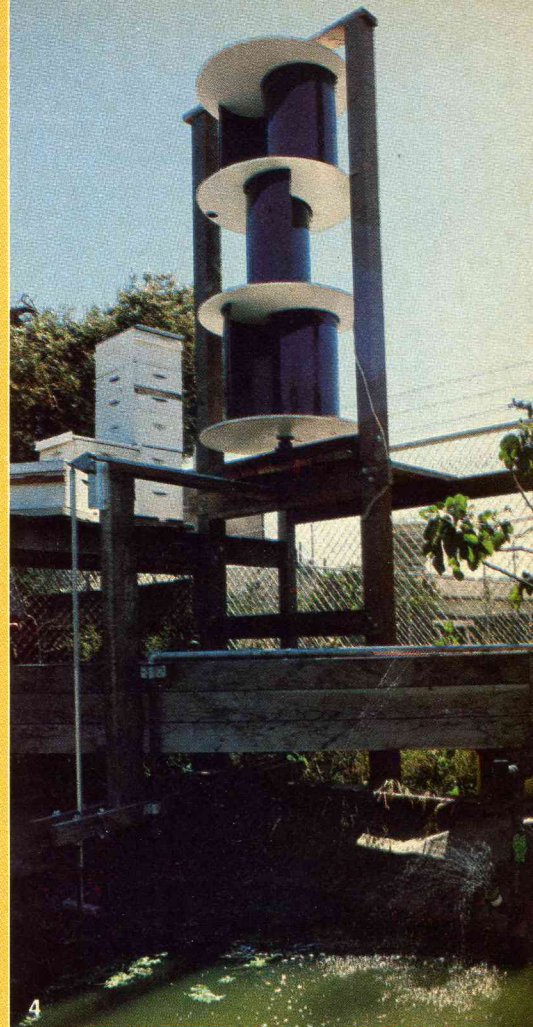
A BETTER ENERGY-SAVING IDEA THE INTEGRAL URBAN HOME





HIGHLIGHTS of the Integral Urban Home:

- 1** Front view of the house.
- 2** Solar panels for hot-water heating system which provided 95 percent of hot-water demand during first year of operation. Cost of materials was about \$1000.
- 3** Wood-burning Jotul stove, noted for its high thermal efficiency. Because of effective utilization of insulation and passive solar heat, the house requires no other heating equipment.
- 4** A do-it-yourself windmill made from oil drums recirculates and aerates water from fishpond. Convenient location of beehives allows fish to feed on bee carcasses that drop from hives.
- 5** Gray-water hoses used to recycle waste water from sinks and showers to the garden for irrigation.
- 6** Window shutters aid in reduced fuel consumption.
- 7** View of greenhouse with solar panels in background.
- 8** Liquid containers used as passive heat collectors. Shutters on window can control amount of heat absorbed.
- 9** One way to cut gas bills—eliminate the pilot light.



Article
and Photos
by
Lee Foster

shows how urban people can do this in spite of the usual comment: 'I don't have the space, the time, and the sunlight.'"

When I arrived at the house, I noticed some clues to its uniqueness even before I entered. The front "lawn" in the parking strip was alfalfa rather than the usual grass. "A square meter of alfalfa produces the feed for us to grow one pound of meat per year," said Javits.

The "sidewalks" were wood-chip rather than concrete. Several strategies were involved in this choice. The wood chips were a recycled community waste generated from tree clippings. Microorganisms in the soil could be nurtured by wood chips, but would be killed by concrete. Concrete would also compact the soil more than the chips. Rainwater could be absorbed by the wood chips rather than run off the property, creating storm-sewer problems, as is the case with concrete.

When I entered the gate I found a young lady named Joyce Liska gathering strawberries. "We grow all of our vegetables and as much of our fruit as possible," she said. "The strawberries are delicious in spring and early summer, but the red leaves are also an attractive groundcover in the autumn. Most of the 'produce' from America's 16 million acres of lawn, the grass clippings, are thrown away, creating another waste management problem."

A subtle blend of utility and aesthetics controlled the choice of all the plant materials that I saw on the property. Chrysanthemums yielded an attractive flower and a green for tea. New Zealand spinach, which is edible, served as a green groundcover.

When I entered the front door, passing under an attractive squash vine, I picked up a *Self-Guided Tour Book*, which explains the house's systems in detail. Any member of the public can visit the house weekdays, using the self-guided tour, or on Saturday afternoons, when house residents offer guided tours. The informative book can also be ordered by mail for \$2.50 (address noted earlier).

As I looked through the description of the many individual strate-

gies used in the house and the way in which they were interrelated, they seemed to defy a celebrated mathematical axiom: The whole was greater than the sum of the parts. For example, the fish in the food-fishpond in the backyard liked to gobble up weeds tossed to them from the garden.

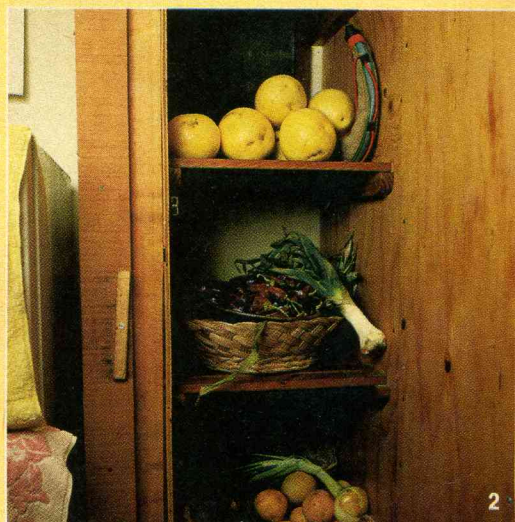
Besides being the director of the house and an energetic young environmentalist, Tom Javits also serves as technical adviser to the City of Berkeley's innovative program to compost its tree clippings. Javits has written several informative monographs, especially in one of his areas of expertise, chicken raising in urban areas.

As we talked, I looked out the window and noticed an odd-shaped screen contraption that looked like a triangular cage. What was that? "A fly trap that uses no poisons," Javits replied. "We put a plate of dog dung under the cage. Flies land on it. Then they fly upwards to the light, as is their nature. In the screen at the bottom of the trap are several holes, which let through the most

also prize their manure as a nitrogen-rich ingredient in the compost pile.

Javits left me free to wander through the house and grounds, later returning to answer my questions.

I found Suzie Sayer in the backyard on an unusual adaptation of a bicycle, called an Energy-cycle. "I'm grinding grain," she said, "using my own legpower. Besides grinding



MORE ENERGY-SAVING FEATURES found in the Integral Urban House:

- 1** Flow restrictor on shower—an easy way to cut freshwater consumption.
- 2** Air convection closet in the kitchen provides natural cooling for vegetables, reducing the need for refrigeration space.
- 3** Energy-cycle uses pedal power for such varied tasks as grinding grain, centrifuging honey, and sharpening knives.
- 4** Boiling water for afternoon tea, solar style.
- 5** Swedish-made dry composting toilet produces dramatic savings in freshwater consumption.

light. The flies enter the trap, then can't get out because the holes, when viewed from above, are now dark. They buzz around for a couple of days, then die, and are fed to the chickens." So even flies are a "resource" rather than a pest at the Integral Urban House!

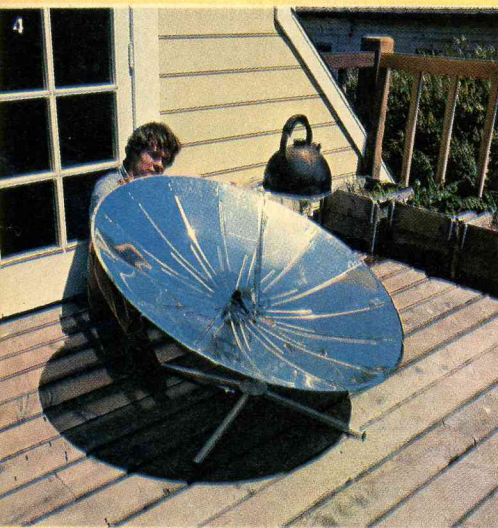
Later that morning I saw Joyce Liska feeding a garden snail to the chickens. Chickens are handy waste disposers, but the house residents





food, this unit can be used to centrifuge honey, sharpen knives, and do several other chores. Rather than plug into a wall socket, I get exercise while doing useful work."

Everywhere in the house the idea of using sun, wind, and muscle energy rather than electricity predominated. In the backyard I saw a windmill fashioned from oil drums, called a Savonius rotor construction, pumping water for the food-fish pond, constantly aerating and filtering the water. The windmill can turn under very low wind velocities



that prevail in the flatlands area where the house is located.

On the south side of the house I saw a large solar collector heating water. "We put a thousand dollars into the materials for our solar collector," said Javits. "It heats water to 160 degrees, far higher than the 120 degrees needed. In the first year of our experience, it worked to provide 95 percent of our hot water needs."

In winter, when the sun stays behind clouds for several days, they use a small backup electric water heater. I asked Javits how energy costs are distributed in the average American house and how this information affected planning the Integral Urban House. His best estimate is that the average all-electric house devotes 52 percent of its energy cost to space heating, 18 percent to space cooling, 18 percent to water heating, and 3.5 percent to food heating.

Consequently, much planning for the house focused on "passive" solar heating and cooling. The windows can be shuttered from the outside to keep out the sun and cool the house or keep the heat of the house from escaping at night. The shutters of some windows can be held rigid to act as reflectors, bouncing the sun's rays to containers holding liquids. The containers warm during the day and slowly radiate their heat at night. Because of such strategies, plus the complete insulation of the house, the only heat source needed in the relatively benevolent Bay Area climate is a wood-burning Jotul stove. The stove is prized for its efficiency rating at converting wood to heat that can be used rather than be allowed to escape up the chimney. A handful of scrap lumber in the Jotul burns for a long time.

On the ground floor a greenhouse room serves as a nursery for young vegetables and opens out to heat two downstairs rooms in winter. On the cool north side of the house a "cool closet" in the kitchen keeps vegetables cool and aired by using convection drafts in the shade, reducing the need for refrigerator space.

Conserving water was stressed as much as saving electricity.

"Even beyond the recent concern in California about the drought," said Javits, "we have to realize that delivering a gallon of water to our houses requires energy. Our estimate is that a delivered gallon of water, after you build the dam, purify the water, and pump it to the site, costs the energy equivalent of burning a 60-watt light bulb for 10 minutes."

The amount of water used at the house is only a fraction of what the

usual house consumes. "We use about 50 gallons per person per day," said Javits, "as compared with 140 gallons per day in the average house."

The figure is even more striking when you consider that the 50 gallons includes the water required to raise all of their vegetables. "The average person may require as much as 3,000 gallons of water per day if you include the water to raise his food," said Javits. "We cut down on that water requirement substantially."

The house has no drains. All the water used in the house is piped to the garden through a gray-water system. This includes water from the shower, kitchen sink, and urinal. The residents of the house hold human urine in high regard because it is rich in nitrogen and normally free of pathogens. No water is required for the toilet, a dry composting toilet called the Clivus Multrum and made in Sweden. Human wastes and kitchen scraps enter the toilet and come out two years later thoroughly composted and usable in the garden. Drip irrigation also cuts down the water requirements for the vegetables.

"All these resource-saving techniques are important," said Javits. "But the most important of all is raising our own food. That's where we save the most energy."

Along with raising all of their own vegetables by cultivating 2,500 feet of their 6,000-square-foot space, they compost all vegetable and animal wastes, creating the new soil in which they can grow more vegetables. Some crops, such as winter squash, are stored on drying racks in the basement.

In the backyard I met Helga Olkowski squashing aphids on the cabbage by hand. She and her husband William are well known in the field of biological control of insect pests. They have also authored the bible of urban self-reliant food raising, *The City People's Book of Raising Food*. "We think of the garden as a zoo," she said. "We keep the little animals diversified, so they can keep each other in check. We control insects directly by hand picking and by physical barriers. Seldom do

(Continued on page 43)

THE SABBATH AND THE TEN COMMANDMENTS

Is the Sabbath commandment still a part of the Decalogue? Or is it the only one of the Ten Commandments that is now obsolete?

by John R. Schroeder

Nowhere in the New Testament are the Ten Commandments listed in order from one to ten. Nowhere in the New Testament is the Sabbath command repeated verbatim. Without the Old Testament we would not know the exact construction of God's basic law. Without the Old Testament we would not even know that the exact number of commands is ten. These are startling facts that many of us have never stopped to consider.

What about it? Is there any logical biblical reason why we should keep the Sabbath today? Should we now keep all ten of the Ten Commandments—or only those points that pertain to our neighbor? Should we love God only in a very general manner?

Old Testament Background

By way of a brief background, the first Sabbath day followed the six working days of creation (Gen. 2:1-3). A command to remember this first Sabbath day was later inculcated into ancient Israel's basic constitutional law listed in Exodus 20 and Deuteronomy 5 (see accompanying box on next page). These fundamental decrees were the only ones spoken and written by the Creator Himself. All other codified laws, statutes, judgments and ordinances were relayed to Moses through angelic mediation.

Moses later summarized God's personal role as Lawgiver in the book of Deuteronomy: "At that time the Lord said to me, 'Hew two tables of stone like the first, and come up to me on the mountain, and make an ark of wood. And I will write on the tables the words that were on the first tables which you

broke, and you shall put them in the ark.' So I made an ark of acacia wood, and hewed two tables of stone like the first, and went up the mountain with the two tables in my hand. And he [God] wrote on the tables, as at the first writing, *the ten commandments* which the Lord had spoken to you on the mountain out of the midst of the fire on the day of the assembly; and the Lord gave them to me" (Deut. 10:1-4, RSV).

Another summary account is also well worth quoting. It shows the vital significance that God attributes to His basic moral law: "... The Lord said to me, 'Gather the people to me, that I may let them *hear my words* [personally and directly—not through either Moses or angelic mediation], so that they may learn to fear me all the days that they live upon the earth, and that they may teach their children so.' And you came near and stood at the foot of the mountain. ... Then the Lord spoke to you. ... And he declared to you his covenant, *which he commanded you* to perform, that is, *the ten commandments* ..." (Deut. 4:10-13).

New Testament Application

James, leading apostle of the Jerusalem Church of God, referred to the whole Decalogue in his general epistle to the twelve tribes of Israel. He wrote: "If you really fulfil *the royal law*, according to the scripture, 'You shall love your neighbor as yourself,' you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors [sin is the transgression of the law; see I John 3:4]. For whoever keeps *the whole law* but fails in *one point* has become guilty of all of it. For he [remember this is God]

who said, 'Do not commit adultery,' said also, 'Do not kill.' If you do not commit adultery but do kill, you have become a transgressor of the law. So speak and so act as those who are to be judged under the law of liberty" (James 2:8-12).

James, here, establishes several significant facts:

1) The royal law is summarized by the Old Testament command to love your neighbor as yourself (see Lev. 19:18).

2) The royal law has distinct points.

3) Two of those points include the sixth and seventh commandments as listed in the Decalogue.

4) Transgression of any of these points is sin.

5) Failure to keep one point is considered, spiritually, as breaking them all.

6) This royal law is also termed the "law of liberty."

7) Christians are to be judged by this royal law of liberty.

A few questions should be asked at this juncture. Do the points James mentions exclude the first four commandments defining man's relationship with his God? Or do they refer to *all* ten as duly delineated in Exodus 20 and Deuteronomy 5? Are Christians only required to *specifically* keep the last six commandments defining man's proper association with his neighbor, while observing the first four only in some sort of an ethereal sense?

Let us withhold judgment until we have examined a few more of the New Testament documents.

Jesus and the Ten Commandments

A rich young ruler once came to Jesus and asked Him a vitally im-

portant question: "Teacher, what good deed must I do, to have eternal life?" (Matt. 19:16.) Jesus answered: "If you would enter life, *keep the commandments*" (verse 17). But the young man wanted to know *which* commandments Jesus was specifically referring to. "And Jesus said, 'You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, *and, You shall love your neighbor as yourself*'" (verse 18).

Here Jesus specifically enumerated five of the last six commandments and capped them off with the summary commandment to love your neighbor as yourself.

Later, a lawyer asked Jesus a very similar question: "Teacher, what shall I do to inherit eternal life?" (Luke 10:25.) This time, because of the motive of the questioner, Jesus answered in a different manner: "He said to him, 'What is written in the law? How do you read?' And he answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself'" (verses 26-27). The lawyer replied by first loosely quoting Deuteronomy 6:5, and secondly Leviticus 19:18, in the Old Testament. Love of God was emphasized first and then love of neighbor. Jesus did not disagree with this lawyer: "And he said to him, '*You have answered right; do this, and you will live*'" (verse 28).

Another account in Matthew phrases virtually the same answer in *Jesus' own words* (examine any red-letter Bible). Jesus was asked: "Teacher, which is the great commandment in the law?" And he [Jesus] said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. *This is the great and first commandment.* And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets'" (Matt. 22:36-40).

Are we to believe that the second overall commandment to love your

neighbor has distinct points, but the first and great commandment has none? Are we to believe that the God of the New Testament does not tell us how we are to love Him in distinct, practical ways?

New Testament Emphasis

Nonetheless, whenever a substantial portion of the Decalogue is quoted in the New Testament, the emphasis is nearly always on "love your neighbor." Why?

THE TEN COMMANDMENTS

Love for God

1. You shall have no other gods before me.
2. You shall not make yourself any graven image.
3. You shall not take the name of the Eternal your God in vain.
4. Remember the Sabbath day, to keep it holy.

Love for Neighbor

5. Honor your father and your mother.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet.

James gives us just a hint. He wrote: "With it [the tongue] *we bless the Lord and Father*, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing. My brethren, this ought not to be so" (James 3:9-10).

Apparently, at the time when the events were happening that occasioned the later writing of the New Testament documents, the main, outward problem revolved around the violation of the last six commandments specifically pertaining to one's neighbor. For instance, the

Pharisees made a fetish out of the fourth commandment. They used it as *an excuse* not to love their neighbors. They severely criticized Jesus for healing a man blind from birth on the Sabbath day (see John 9). They, in reality, did *not* love the poor man. Instead, they wound up threatening to ostracize both him and his parents from the religious community. But the point is: They used the Sabbath commandment to camouflage their disobedience to the great principle of loving one's neighbor.

They even excused themselves from economic support of their aged parents for "religious reasons." You can read what Jesus said to these hypocrites in Mark 7:9-13. There is no way to dishonor one's parent and simultaneously love God. It simply can't be done!

The apostle John deeply understood this inextricable interrelationship between loving God and loving neighbor and the irony of claiming to do one while omitting the other. "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, *cannot love God* whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also" (I John 4:20-21).

It also works the other way. Notice in the next chapter: "By this we know that we love the children of God, *when we love God* and obey his commandments" (I John 5:2). Love and obedience to God go hand in hand: "For this is the love of God, that we keep his commandments. And his commandments are not burdensome" (verse 3).

The Sabbath Commandment

As we stated earlier, nowhere is the Sabbath command repeated verbatim in the New Testament. However, *neither* are the first three commandments (showing us how to love God) repeated verbatim. This is a fact people often forget. One really has to hunt in the New Testament for even veiled references to these three commandments. In ac-

(Continued on page 43)

They are a small people; he is a giant man—and the task is huge. The people are the Efé Pygmies of the African Ituri Forest in eastern Zaire: average height four feet six inches and average weight 87 pounds. Their champion is Belgian-born six-foot five-inch explorer, sociologist and author Jean-Pierre Hallet, and the task is saving this unique people from the menace of extinction brought on by civilization. The tiny forest people call him “Father of the Pygmies,” and Hallet describes them as an original people who have lived at peace with themselves and their environment for thousands of years. In the following interview for *The Plain Truth*, Hallet brings us up to date on his activities and shares his philosophy of life.

Q. What can we learn from the Pygmies?

A. To me the Pygmies show that what is called progress is the destruction of the fiber of society, the family. The pursuit of happiness, that is, the Western way of life, is, in my opinion, nonsense. The Pygmies show us that you don't go after happiness—you experience happiness. The experience of happiness is the enjoyment of being alive, to share and care and love other people. That should be our first



LITTLE PEOPLE, GIANT

Our January 1975 issue carried an article on the efforts of explorer Jean-Pierre Hallet to



NT MAN, HUGE TASK

save the Efé Pygmies from extinction. This article presents an update on his progress.



priority. Also the first quality that any human being should have is courage: the courage of believing, the courage of doing what one thinks is right, the courage to stand his ground. And what really destroys people is the fear of growing old, the fear of losing a job, the fear of losing social status.

Consumer-product advertising is very much based on exploitation of fear, like the fear of dying. If someone is really faithful and totally believes in God, why should he ever be afraid of dying?

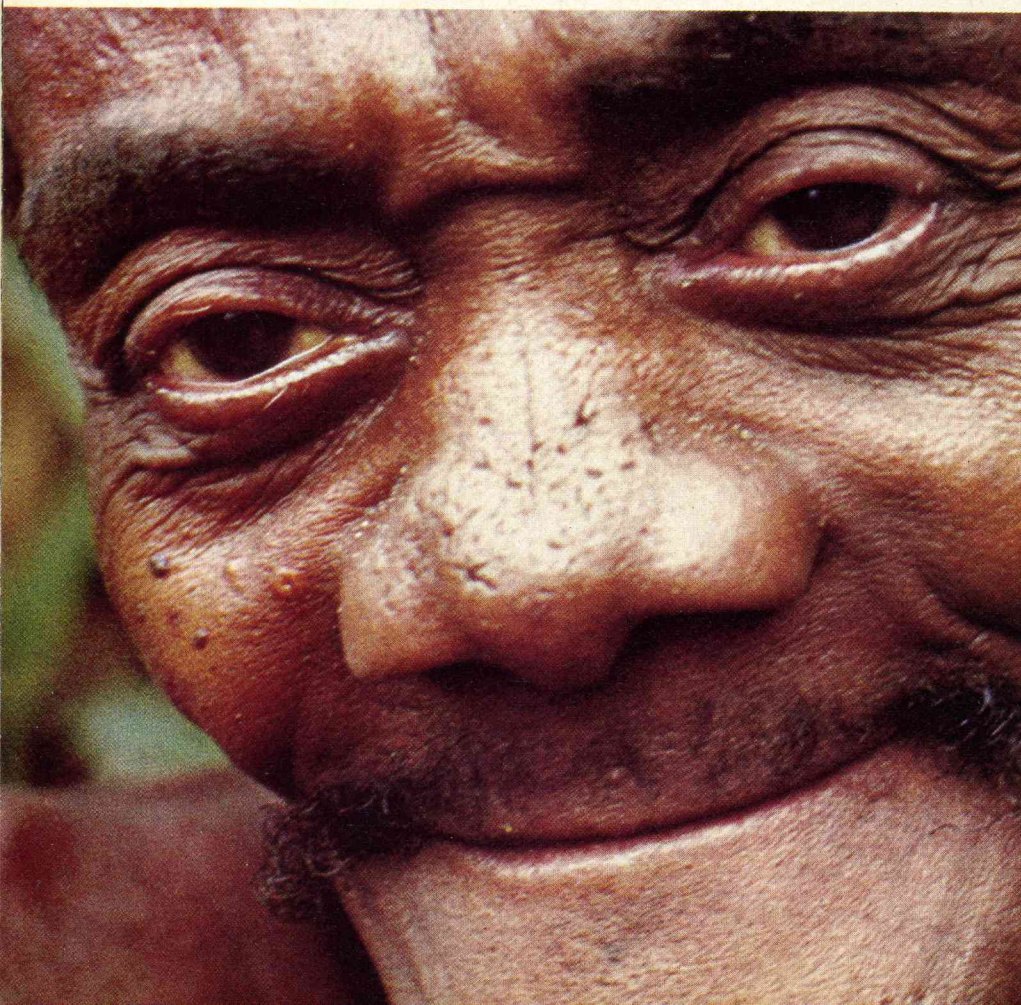
I almost died 19 times in my life. But I didn't plan to die, I didn't want to die, and therefore I didn't.

It is easy to die, and it's hard to live when you are enduring extreme suffering. When I lost my hand I was bleeding to death and I was 203 miles from a hospital. I had to swim 300 feet among crocodiles and I had to get to my truck and drive around curve after curve on an impossible road. But I decided I had to do it because I think life is worth living.

Q. Why do the Pygmies need saving?

A. No one questions saving the whales and other endangered species. Why question saving a unique people? When I grew up with the Pygmies in the 1930s there were about 35,000 of these healthy, delightfully happy and highly moral people. Today there are fewer than 4,000.

The Pygmies' ancestral forest was increasingly being chopped down



YOUNG AND OLD FACES reflect both the joy of living and the uncertainty of the future for Pygmies of the African Ituri Forest. The boy is six years old and very close to full physical maturity. Already his extensive knowledge of the forest contributes to the tribe's overall welfare. The old man is sixty years old and enjoys the great honor and respect younger Pygmies accord their elders. Pygmy culture places heavy emphasis on both respect for elders and preservation of the family unit. Photos on the preceding pages capture these Ituri natives in moments of joy and quiet reflection. Lower left, Jean-Pierre Hallet, "Father of the Pygmies," practices his own brand of forest diplomacy as he is escorted through a Bantu village.

Photography by Jean-Pierre Hallet



THE LARGEST PYGMY

Undoubtedly the largest Pygmy ever to come out of Africa, he stands 6 feet 5 inches and weighs 240 pounds. He is Jean-Pierre Hallet, an explorer who spends considerable time with his family, the Pygmies, working to save these unique people from extinction.

"For all practical purposes I became an Efè Pygmy, sharing in every respect the merciless realities of my adopted people's existence," he wrote in one of three best-selling books on Africa, its people, animals and his adventures.

Ironically, the very people he dedicates himself to saving once tried to kill him. In 1957 a poisoned arrow pierced his leg after he unsuccessfully tried to convince the Pygmies, who had never seen a white man, that he wished to help them.

"I stood there with the poison arrow sticking out of my leg and I said, 'I know you shot me with mutali poison.' They were intrigued that I could speak their language and I knew what they shot me with."

The Pygmies proceeded to rescue him from the effects of the poison, a three-week process accompanied by high fever and infection.

His colorful life includes several

brushes with death: blackwater fever, a knife slash in his leg and a dynamite explosion that blew off his right hand at the wrist and caused a loss of 75 percent of his hearing. Though bleeding profusely, he swam through a lake, narrowly escaping crocodiles, to begin a 200-mile odyssey of pain in an incredible effort to reach a hospital.

A year later, one-handed, he attacked and killed a leopard that was mauling one of his porters.

He calls his body a patchwork quilt of old African scars and scoffs at those who have at one time listed him as 79 percent disabled.

"There is not one thing I cannot do with five fingers. And whenever I do something with five fingers, and I realize other people need twice as many fingers to do it, it gives me a lot of satisfaction. A person with ten fingers is a handicapped person compared to one with five because he needs twice as much to do the job.

"The only true handicap is to have your heart covered with the snow of pessimism and cynicism and to lack the enthusiasm, the faith, and the courage to live well and make your dreams become reality."

—Klaus Rothe

by greedy lumber operators. When we take away their forest it's like taking away our supermarket, family doctor, pharmacy, everything.

Q. How do you go about saving them?

A. One thing I don't do is give them anything, because a gift or a hand-out is an insult to people you want to help. Everything I'm doing is to help them solve their problems with dignity and self-respect, so they feel they are doing it on their own and not because of contemptuous outside help.

The most realistic way to help them survive the negative impact of encroaching civilization is to provide them with a slow and realistic transition to a more agrarian way of life. Simple agriculture will provide them with what the forest cannot anymore.

Q. What does this help cost?

A. If I am helping 3,800 Pygmies for only \$20,000, and I rarely spend that much a year, it is \$5.26 per Pygmy per year. This is less than the cost of one CARE package that

often does more harm than good.

This program is not a project against hunger that can really never be solved. Feeding the hungry stems from a very sentimental, unrealistic attitude. Giving the hungry a means of helping themselves is the only real solution in the long run. But that is hard. You have to go there, you have to teach, you have to persuade, insist over and over, and it's rough.

Q. How does the Pygmy view the rest of the world?

A. A Pygmy sees the whole world as a speck of dust in the immensity of the universe, that is, the home of God. They have a very sad new song that ends up saying that when the last tree is cut, the last man on earth will die.

An airplane once passed overhead while we were sitting around the fire and I said: "We are so smart. We put together a bird so we can go anywhere in the world in a matter of a few hours."

And then an old man replied: "Well, it may be okay for you, but I

personally feel sorry for people who are so unhappy where they are that they have to go so high to go elsewhere, to escape from their family, their children. Happiness is a good wife, happiness is the smile of a child, and if you are not happy with that, you will be happy with nothing else."

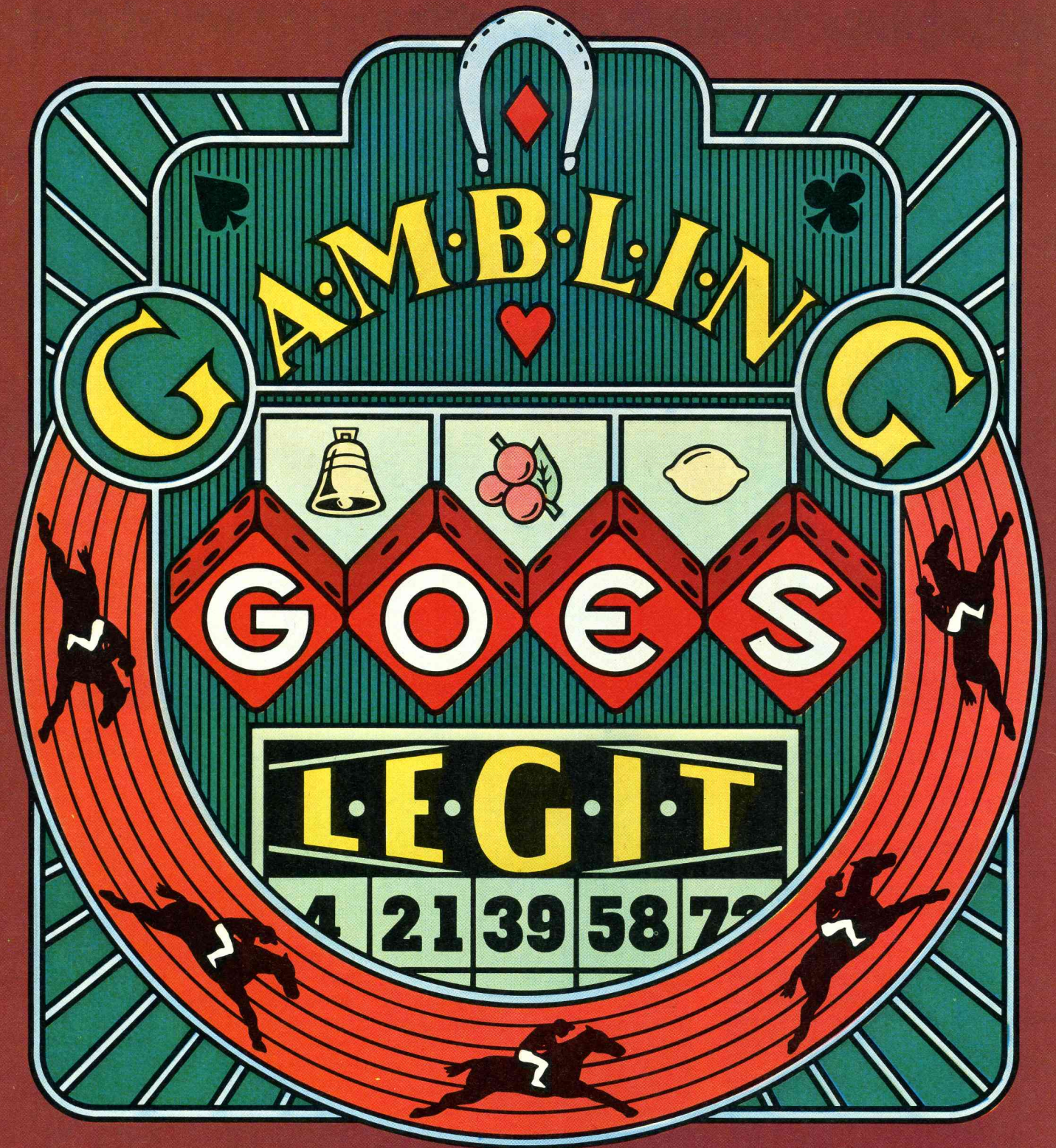
Q. What rules do the Pygmies live by?

A. In the primitive culture, especially among the Pygmies, the first rules are to love the children, respect old people and preserve the family.

"Civilized" people, on the other hand, are very much a Disneyland type of culture where people are raised with fantasy from Cinderella to comic-book heroes.

My point is this: If you raise a child with fantasy, when he gets to grammar school and he sits in a classroom, the teacher doesn't talk about Pinocchio, Snow White and Charlie Brown. She teaches kids to count, to read, to write. And the kids

(Continued on page 43)



State and local governments want a piece of the action of the enormous sum of money spent on gambling. But if the states come out winners, it will be because there are millions of losers.

by D. Paul Graunke

My father once advised me never to bet on anything but Notre Dame and the Yankees," said New Jersey Governor Brendan T. Byrne as he stood at the door of the casino of the Resorts International Hotel in Atlantic City on May 26. "For those of you who do not want to take my father's advice, this casino is now officially open."

The Governor cut the ribbon and Atlantic City's first legal casino officially opened; New Jersey thus became only the second state to legalize casino gambling. Lines of customers surged inside; within fifteen minutes the 33,000-square-foot casino was filled to capacity with 5,000 people eager to gamble their money on blackjack, craps, baccarat, roulette, lottery wheels, and 893 slot machines.

Betting on the Boardwalk

But the biggest gambler of all that day was Atlantic City itself, which is betting that Lady Luck will smile on the city and will reverse its sagging fortunes. Once one of the most fashionable resorts in the world, the city had been deteriorating for years. The once prosperous and bustling Boardwalk area along the Atlantic Ocean was rapidly degenerating into a seedy slum district. The number of hotel rooms had declined from 30,000 to 12,000. The unemployment rate soared in the mid-70s to 18 percent, and more than one-third of the 66,000 residents had abandoned the city. In desperation, voters approved casinos in a referendum in November 1976.

Since then, the wheel of fortune has rolled in the city's favor. Property values along the famed Boardwalk have soared. The value of the city's taxable real estate has jumped from \$290 million to \$450 million as waves of hotel buying doubled and tripled the prices of many commercial properties. Resorts International, Inc., a Miami firm with gambling operations in the Bahamas, spent \$5 million to purchase the landmark Chalfonte-Haddon Hall hotel and \$40 million to refurbish it. The opening of the casino has provided 2,000 new jobs, in-

creasing employment in Atlantic City by more than 10 percent.

A Piece of the Action

The opening of casino gambling in Atlantic City is the latest episode in a growing trend toward legalization of various forms of gambling in the United States. It used to be that casino gambling was only legal in Nevada. Several other states sanctioned horse racing, but other forms of gambling were illegal. Then New Hampshire introduced a state lottery in 1963. The success of that lottery inspired several other states to follow suit. Since 1963, 14 other states have approved lotteries. Eight states now have legalized numbers games; three are operating off-track betting systems and two others are contemplating such systems; thirty-two states allow pari-mutuel betting on races; seven sanction poker; five permit jai alai operations. In addition, thirty-nine states have legalized bingo. Currently only six states ban gambling completely: Hawaii, Utah, North Dakota, Texas, Missouri, and Indiana.

What is luring states into legalizing gambling? The tremendous sums of money involved. Just how much Americans gamble is a matter of conjecture, since most gambling is still illegal, and hence unreported. The National Gambling Commission estimates that illegal gambling revenues total at least \$5 billion a year. Many authorities consider that figure to be far too low. The Justice Department figures it is closer to \$50 billion. Other estimates range as high as \$450 billion a year.

Of the total amount of money gambled—whatever it is—states are currently collecting nearly \$1.5 billion annually from legal operations. New York State leads the nation in tax collections from legal gambling with over \$150 million in revenues in 1977. California, which has only legalized pari-mutuel racing, nonetheless took in over \$100 million last year. Nevada, which has every kind of gambling except a state lottery and a numbers game, took in nearly \$70 million.

But those amounts are only a drop in the bucket. John Scarne, a

recognized gaming expert, estimates that 90 percent of all gambling is done illegally. More and more states want a bigger piece of the gambling action and intend to get it by legalizing and taxing or operating gambling operations. Having exhausted just about every means and rate of taxation that the electorate will tolerate, states view legalized gambling as a relatively painless and lucrative means of augmenting hard-pressed treasuries.

Concomitantly, there is less and less opposition to legalized gambling. Public opinion polls disclose that two-thirds of all adult Americans place a bet at least once a year, and fully 80 percent approve of gambling in some form or other. After fighting illegal gambling—unsuccessfully—for decades, many states have decided that it is impossible to counteract the overwhelming public acceptance and participation in gambling. The easier and more profitable course, they reason, is to go with the flow, legalize gambling and rake in large revenues—revenues that would go for worthy causes such as schools and roads rather than fill the coffers of organized crime.

Consequently, resort communities across the country are itching to legalize gambling, particularly casino gambling, as a remedy to their financial maladies.

Miami Beach, Florida, where tourist traffic has fallen off in recent years and where 11 major hotels are in foreclosure or bankruptcy, wants to add a casino-gambling amendment to the state constitution. Sponsors of the amendment drive argue that legal gambling could bring back free-spending tourists and put another \$100 million a year in the state treasury.

Massachusetts, New York and Pennsylvania legislatures are contemplating bills that would permit casino gambling in resort areas.

The mayor of Detroit, Michigan, Coleman Young, is promoting the idea of casinos in his city to attract tourists and revive an ailing hotel industry. A similar proposal is being pushed in New Orleans, Louisiana.

Pluses and Minuses

Proponents of legalized gambling paint a rosy picture of swollen state revenues and revived economies. They point to Nevada, which has a booming economy, a low sales tax (3 percent) and no state income tax, because revenues from gambling fund such a large part of the state budget. They look at Atlantic City which is undergoing an economic revival thanks to casino gambling.

But opponents are quick to point out many thorns. For one thing, legalized gambling rarely pulls in as much revenue as anticipated in projections dangled in front of voters by promoters to win approval. In no place outside Nevada has legalized gambling contributed more than 4 percent of a state's revenues. In most states, revenues from lotteries, off-track betting, and other forms of gambling amount to less than 2 percent. "Detroit talks about raising \$50 million from one or two casinos," says Nevada Attorney General Robert List, "but Nevada has some 200, many of them \$100 million properties, and the state is only netting about \$70 million from them."

Nor does the legalizing of gambling put a damper on illegal gambling. On the contrary, illegal gambling in states that allow wagering is actually *higher* than in those that do not.

"Any inroads legalized gambling has made into illegal gambling have been negligible," says Kurt Muelenberg, chief of the U.S. Justice Department's Organized Crime and Racketeering Section. "Legal gambling creates a whole new market."

Federal and state law enforcement officers point out that legalized gambling creates new bettors, who eventually turn to illegal bookmakers because they offer better odds than state-run operations, and the winnings are tax-free.

An oft-cited case in point is legalized off-track betting (OTB) introduced in New York City to provide a revenue windfall as well as to compete with illegal bookmakers. OTB has fallen short on both accounts. In the fiscal years of 1975 and 1976 OTB earned \$65 million for the city and \$25 million for

the state—considerably less than had been hoped for. And studies show that there has been little impact on illegal bookmaking. In fact, a University of Michigan survey indicates that OTB created about 90,000 new customers for illegal bookies!

The major reason cited for the disappointing performance of the city's OTB is that, unlike winnings from illegal bookies, winnings from the state-run operation are taxed, giving illegal operations a competitive edge. This is why the National Gambling Commission, in its controversial 1976 report, recommended that gambling winnings be

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exempted from income taxes. The report noted that taxes on gambling winnings constitute the "greatest single obstacle to effective competition with illegal gambling operations."

However, there is strong opposition to this proposal. One of the opponents to such an idea, U.S. Senator John L. McClellan of Arkansas, argues that "traditional work values in this country will not tolerate elevating gambling to an advantageous position over income earned by honest endeavor."

Organized and Unorganized Crime

States which choose to legalize gambling must also contend with the

problem of organized crime infiltrating privately run gambling operations, such as casinos. It is widely acknowledged that organized crime financed and operated many of the hotel-casino complexes that sprang up in Las Vegas in the 50s and 60s. State officials claim that tight controls have dramatically reduced the influence of organized crime in Nevada in recent years. But mob money and influence are still present in the town, and Atlantic City faces the same threat as its gambling ventures go into operation. New Jersey has set up elaborate procedures to ensure that no Mafia infiltration does occur. But some federal officials doubt that the state's apparatus can effectively screen out organized crime influence.

And then there is the problem of *unorganized* crime. The crime rate in Las Vegas is among the top five in the nation, as the city is a mecca for con artists, thieves and prostitutes looking for fast and easy money. In 1976, more than 50,000 crimes occurred in Nevada, a state with a population of 628,000. More than 34,000 of those crimes occurred in Las Vegas.

One of the most serious criticisms of gambling as a form of raising revenues is that it represents a regressive form of taxation. It hits low-income people harder than those in the middle and upper classes. In addition, there are indications that gambling—legal and illegal—swells welfare rolls and places a greater strain on social services. Msgr. Joseph A. Dunne, president of the National Council on Compulsive Gambling and chaplain for the New York City Police Department, estimates that 10 percent of New York City's welfare burden goes to gambling and family problems stemming from gambling. New York social workers involved in welfare and health have estimated that 60 to 65 percent of the people in Harlem bet in a daily numbers game.

Government-run gambling operations also require constant and expensive promotion to lure residents into gambling. And even with

new gimmicks and games, the amount of revenue generated is disappointingly small and tends to drop after some months.

Counting the Total Cost

And finally, there is the moral dilemma of a state allowing, even encouraging, people to gamble so that it may enrich its coffers at their expense. Gambling is, after all, a losing proposition for nearly everyone who participates. The odds are against the players. The lucky few who win jackpots or even a state lottery worth \$1 million do so at the expense of millions of others, some who can't afford to gamble at all.

Studies indicate that legalized gambling increases the number of compulsive gamblers. Membership in Gamblers Anonymous has grown dramatically in states that sanction gambling. Estimates of the number of compulsive gamblers in the U.S. range from one to nine million. The higher figure would put the problem on a par with alcoholism. The grief and financial hardship that compulsive gambling brings to individuals and families should also be weighed in any decision to permit legalized gambling, authorities contend.

Psychiatrist Robert Custer, chief of the Veterans Administration's mental health programs and an expert on gambling addiction, contends that if states promote wagering they should also provide treatment programs for those who become compulsive gamblers.

"The states don't want to hear about that obligation," he says. "Legalized gambling is moving much too fast for professionals concerned with analyzing the potential dangers, but the states aren't waiting around for us."

To those who like the idea of dropping strictures against gambling, Dr. Craig Walton, professor of philosophy at the University of Nevada, Las Vegas, replies: "There are others who say, 'I know in my gut that it's wrong, and don't give me any of your sociology. It's bad and I can't tell you why it's bad, but it is, so don't argue with me.'"

He believes that the argument

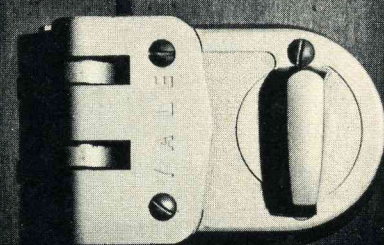
that gambling is a victimless business is probably wrong. "If you want a ledger, let's make a real ledger, not just the amount of money that went into casinos and hotels, and the amount that came out. What if we pulled back the curtains and looked at some of the other costs [crime, financial hardship, regressive taxation]?"

Unfortunately, measuring the total cost and impact of gambling on a community, such as Atlantic City, is not easy to do. It's the profit or losses of the gambling operation itself that draw the most attention and will probably be the decisive factor in determining the future of gambling in the New Jersey resort city and elsewhere.

So far, investing in Atlantic City's first casino has been a safe bet for Resorts International. In the first month of operation the casino had an average gross take of over \$400,000 a day. Other hotel owners and investors who have waited to see how the first casino fares have begun to move. Less than a month after the first casino opened, Caesar's World, Inc., which owns and operates the Caesar's Palace hotel-casino in Las Vegas, announced a lease arrangement with the Howard Johnson Regency Hotel in Atlantic City which would make it the second casino operator in the New Jersey resort. It plans a \$30 million expansion project to enlarge the hotel and build a 52,000-square-foot casino. Caesar's also holds a long-term lease for the former site of another hotel in Atlantic City, and the company says it intends to pursue plans to build a \$100 million hotel-casino there in the next few years.

Atlantic City Mayor Joseph Lasarow envisions gambling centers opening at the rate of one or two a year until the total reaches 15 to 19 permitted under present zoning rules.

The apparent success of casino gambling in Atlantic City will give added impetus to efforts to legalize casino gambling in other states. They want that glittering pot of gold at the end of the rainbow, even if it means misfortune and financial hardship for millions of others. □



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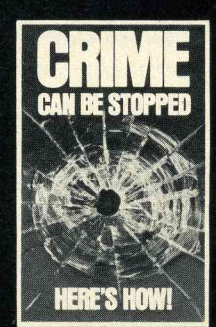




Illustration by Terry Smith

ORGANIZED CRIME: THE FRAUD IN YOUR FUTURE

by Linda Martens and George Ritter

For years we associated the mob with violent ethnic groups, machine-gun massacres, illegal rum runners and concrete-lined coffins. But in the last few years the mob has grown up. Organized crime in America has undergone a radical transformation since the raucous days of Prohibition. Today many a mobster easily passes for the average man in the street. No longer is syndicated crime the relatively simple matter of cops and robbers it once was. As this article will show, the mob has managed to "civilize itself" and has now become highly interwoven into the very fabric of our society.

Forget the shifty-eyed characters with wide-brimmed hats and zoot suits. Brass knuckles and pistol whippings are now passé. Chances are you could pass by a mobster in the street and never know the difference.

The men of the mob have gone "legit." You're just as likely to find them in the executive suite as on the waterfront.

Unfortunately, most Americans tend to think of crime in terms of overt and obvious crime. They hardly stop to realize that some of the most seemingly straight activities when run by the mob are just as criminal as the gangland beatings, extortion, drug pushing, and prostitution that have been traditional bastions of mob-controlled power.

Cutting Through the Fog of Popular Misconceptions

Starting with Prohibition and newsmaking events like the St. Valentine's Day Massacre, through the Murder Incorporated trials of the forties, the Kefauver hearings on TV in the early fifties, Joseph Valachi's gruesome revelations in the sixties, and the spate of Mafia books and films which have poured forth in recent years, the story has been the same: sensational headlines for a few weeks and then the subject fades out of public consciousness. With such sporadic and often highly dramatized coverage, it is not surprising that many people tend to accuse the press of exaggeration for the sake of eye-catching headlines.

Others refuse to believe an organized group of criminals exists because they feel that conspiracy theories are too simplistic and serve as a scapegoat for the ills of society. They place anyone who writes about organized crime in the same category as flying-saucer fanatics and Communist-conspiracy zealots.

Many people are skeptical because of the general belief that a crime is the result of individual maladjustment—something done in the heat of passion by a basically unstable person. It is often hard to accept the concept that people join together deliberately and calcu-

latingly for the sole purpose of preying on society.

Misconceptions also abound among those who accept the existence of the mob. Thanks to books such as *The Godfather*, the idea that the mob consists only of a close-knit group of Sicilians or Italians has been popularized. People are further led to believe that all Mafia members live up to a high moral code and only prey on one another.

But most of these ideas tend to overglamorize the image of organized crime in America. First of all, criminals are "organized" primarily to sock it to the "suckers," namely Mr. and Mrs. John Q. Public, not themselves. Secondly, their codes are designed chiefly to save their own skins—not to be highly moralistic. Finally, and perhaps most dangerous of the misconceptions, organized crime does not consist entirely of Italians or Sicilians.

A Typical American Enterprise

Before Prohibition, Anglos, Jews and Irish each dominated crime until they were able to join the higher classes of society legitimately. During Prohibition the newest minority, the Italians, came to dominate crime. But many of the previous criminals elected to stay with the Mafia. And today blacks and Puerto Ricans are adding to the ranks of organized crime as well. While Italians may still dominate organized crime in certain areas, the profits are shared by many others. Crime is not the product of any one ethnic group—it is an American enterprise.

Donald R. Cressey, professor of sociology at the University of California, Santa Barbara, and organized-crime expert, stated in his book *Theft of the Nation*: "There is a remarkable similarity between both the structure and the cultural values of the Sicilian Mafia and the American confederation. . . . There have been extensive contacts between Sicilians and Americans. This does not mean that the Mafia has diffused through the United States, however. Whatever was imported has been modified to fit the conditions of American life. A place has been made for organized crime to

arise in the United States, just as a place has been made for the Mafia in Sicily" (p. 25).

The Biggest Conglomerate

Organized crime's financial wizard, Meyer Lansky, once said, "We're bigger than U.S. Steel." Either he was talking about his own individual enterprises or he was being overly modest. According to Ralph Salerno, former head of New York's Central Intelligence Bureau and principal author of *The Crime Confederation*, estimating even on the most conservative basis, organized criminals gross \$40 billion a year—ten times as much as U.S. Steel! And net profits, of course, are proportionally much higher because the crime confederation does not pay taxes on its illegal income. Annual profit of the syndicate is greater than that of General Motors, Standard Oil, Ford, General Electric and U.S. Steel combined!

Most of this money is generated by illegal gambling. Estimates of the amount bet illegally each year range from \$5 billion to \$50 billion—probably more than the total annual military expenditures of the U.S. during the peak of the Vietnam War.

Organized criminals also add to their fortunes with loansharking (with *weekly* interest rates sometimes as high as a staggering 150 percent), the narcotics trade, labor racketeering, extortion, fraud, and other illegal activities.

These nefarious pursuits generate so much income that trying to hide it from Uncle Sam often becomes a headache for confederation members. In the last several years the mob has come up with the perfect outlet—investment in legitimate businesses.

Muscling in on "Straight" Society

Despite organized crime's huge wealth and resultant power, the average citizen is likely to be unmoved when confronted with it. "I don't deal with loansharks and I don't gamble with the bookies, so it isn't affecting me," he might say. "The mob's victims probably deserve what they get for getting mixed up with crooks." But does organized

crime really affect only gamblers, pimps and dope addicts?

Notice what the President's Commission on Law Enforcement and Administration of Justice said: "Organized crime is not merely a few preying on a few. In a very real sense, it is dedicated to subverting not only American institutions, but the very decency and integrity that are the most cherished attributes of a free society" (*Task Force Report: Organized Crime*, p. 24).

Many unwittingly help the mob when they go to a restaurant whose linen service is run by organized criminals or when their own garbage is picked up by members of a corrupt union. Such people contribute unknowingly to the coffers of organized crime whenever they buy food, clothes or books that have been hauled by a mob-owned truck company. "The mob is a cancer on this land," exclaimed former New England mobster Vincent Teresa. "Don't think for a moment it isn't. It's worming its way into every legitimate business you can imagine. It's a house guest when you sit down to eat because a lot of the food is manufactured or distributed by mob-controlled firms. It reaches into your pocketbook when you go to a race-track, buy a dirty book, sit down at a swanky restaurant, sleep in a motel or hotel, or deal with some banks. It costs you money when your food or lumber or television sets are transported in mob-run trucks or when a truckload of cigarettes or liquor is hijacked, because that's tax money that should have eased your burden" (*My Life in the Mafia*, p. 345).

It is estimated that in New York City alone, consumers pay hundreds of millions of dollars a year in artificially high prices because of Mafia-controlled activities. For instance, corruption among New York City butcher unions and specialty meat producers means the mob is usually the first to get a prime cut of the action. One syndicate man testified that as a result of his activities the price of some meat items was hiked as much as ten cents a pound.

Increased transportation and shipping costs can in many cases

ultimately be traced to mob connections in such lucrative mother lodes as the Teamster pension fund and the eastern seaboard docks (where the racket-riddled International Longshoreman's Association holds sway).

One favorite syndicate tactic is to ostensibly go into legitimate business as a distributor, pile up huge debts to suppliers, and then suddenly drop out of business with the suppliers left holding what amounts to worthless IOUs. Small insurance businesses are another favorite target of the mob. Once in control, they can siphon off the company's reserves and replace them with bogus or stolen securities.

Organized Crime and Crimes Against the Public

Mob activities are often indirectly responsible for many seemingly unrelated street crimes. "It is estimated that more than 50 percent of the felonies committed in New York City are by drug addicts," commented Ralph Salerno, an authority on organized crime. "Since organized crime controls the importation of narcotics, it must share the blame for much of the burglary and robbery. In addition, thieves could not convert what they steal into cash without fences to buy it, and they, too, are part of organized crime" (*The Crime Confederation*, p. 272).

Organized criminals also often hurt the average citizen by nullifying his vote. Generous bribes can buy the allegiance of officials all the way from the local policeman to congressmen on Capitol Hill.

In 1967 a group of Republican congressmen pointed out the seriousness of this type of corruption: "A tacit alliance between organized crime and some local public officials has a far more devastating effect on society and the urban poor than merely permitting organized crime to practice its vices. In the broader sense corruption of local public officials inevitably results in a breakdown of public respect for authority. In recent years . . . much has been said about a deplorable loss of morality among segments of the urban poor in America's cities. But to

whom are the people to look for standards of honesty and virtue if they cannot look to their local public officials? What is the lesson taught to today's young men or women when members of their local public community choose to cooperate with (or choose conveniently not to see) organized crime?" (Joseph M. McDade, "Study of Organized Crime and the Urban Poor," *Congressional Record*, August 29, 1967.)

And the effect is even more devastating when corruption occurs at higher levels. Corruption preaches a sermon that all too many Americans heed: "The government is for sale; lawlessness is the road to wealth; honesty is a pitfall and morality a trap for suckers" (Cressey, *op. cit.*, p. 7).

Cures Won't Be Easy

The complete and successful elimination of organized crime may take more effort than most Americans are willing to exert. "The underworld is what it is largely because Americans are too moral to tolerate human weakness, and because they are too great lovers of liberty to tolerate the tyranny which might make it possible to abolish what they prohibit," says Walter Lippmann (*ibid.*, p. 72).

Officially, the American government is against organized crime, but it limits itself by respecting the wishes of a large minority which demands the "right" to illicit goods and services.

Organized criminals recognize this desire for their products. One of them, Bill Bonanno, looked at it this way: "... gambling . . . although illegal, is part of human nature. The numbers racket, off-track betting, prostitution, and their other illegal endeavors will go on whether or not there is a Mafia. The mafiosi are really servants in a hypocritical society; they are the middlemen who provided those illegal commodities of pleasure and escape that the public demanded and the law forbade.

"If people would obey the law, there would be no Mafia. If the police could resist graft, if the judges and politicians were incorruptible, there would be no Mafia because

the Mafia could not exist without the cooperation of the others" (Gay Talese, *Honor Thy Father*, p. 77).

Bonanno's words should not be construed as a justification for the Mafia, but there is truth in what he says. Most Americans are virtuously opposed to crime, at least until it becomes necessary to sacrifice some of their own pleasures and desires. Then virtue becomes a heavy burden. Too many people condone bookies and casinos, but when their children sample heroin, the reaction is quite different. They never seem to see the connection—the gambling parents financed the underworld and made the narcotics traffic possible.

There are many close ties between the attitudes of criminals and those of businessmen. In fact, gangsters often like to compare themselves to our early industrial leaders such as Rockefeller and Carnegie. Both groups exploited others to further their own ends. And the exploitation goes on today. For every innocent businessman who becomes a victim of loan-sharking or extortion, there is another who is willing to call on a hood to apply some muscle on a competitor or to make a "sweetheart" deal with his labor union.

The shady area between what is right and what is wrong is just too great a temptation for too many people. And since, as one gangster said, "Everyone is out to make a buck that Uncle Sam don't [sic] know about," quite a few cross over the hazy line.

In many respects the war on the syndicate can't even get off the ground until the whole fabric of our society is changed. Organized crime is in itself merely a *symptom* of an unhealthy civilization. Many of its chief income-producing activities such as gambling, drugs and prostitution would dry up if their potential victims were rehabilitated *prior* to the commission of the crime.

In the meantime, as long as consumers, corporate executives, and politicians are willing to put the love of money ahead of love of God and their fellowman, the mob will not only continue to exist but continue to flourish as our organized partners in crime. □

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What's Behind the Plain Truth?



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It was a field day for Kremlin-watchers. For four days last May, Leonid Ilyich Brezhnev, Soviet president and Communist party chief, was in West Germany—his first visit outside the borders of the Soviet Union in nearly a year. To those experts who regularly pore over photos of top Soviet officials to seek out with magnifying glasses each new blemish and wrinkle in their search for clues to the health of the Kremlin elite, it was a rare opportunity for a candid, up-close look at Russia's number one comrade, the one Soviet leader who is a little more equal than all the others.

What they saw was shocking, even to their experienced eyes.

The state of health of the 71-year-old Brezhnev is no longer a matter of conjecture. He is a sick, rapidly aging man who drinks too much and requires frequent medication. During his visit to Bonn, he was able to function in public for only about 90 minutes at a time before requiring an injection of a drug to revivify him and enable him to continue his activities. His aides were constantly at his side, apprehensively waiting, it seemed, for something to happen.

After each meal, Brezhnev's schedule demanded 90 minutes' rest. His personal physician slept in a room next door to his at Bonn's Gymnich Castle, the official guest house where he stayed. A German mobile health unit and an ambulance followed him everywhere, and a clinic staffed by a complete medical team was brought from Moscow and installed in the castle.

Moreover, Brezhnev—a longtime chain-smoker who has finally succeeded in cutting down—has apparently substituted for cigarettes another addiction—alcohol. During

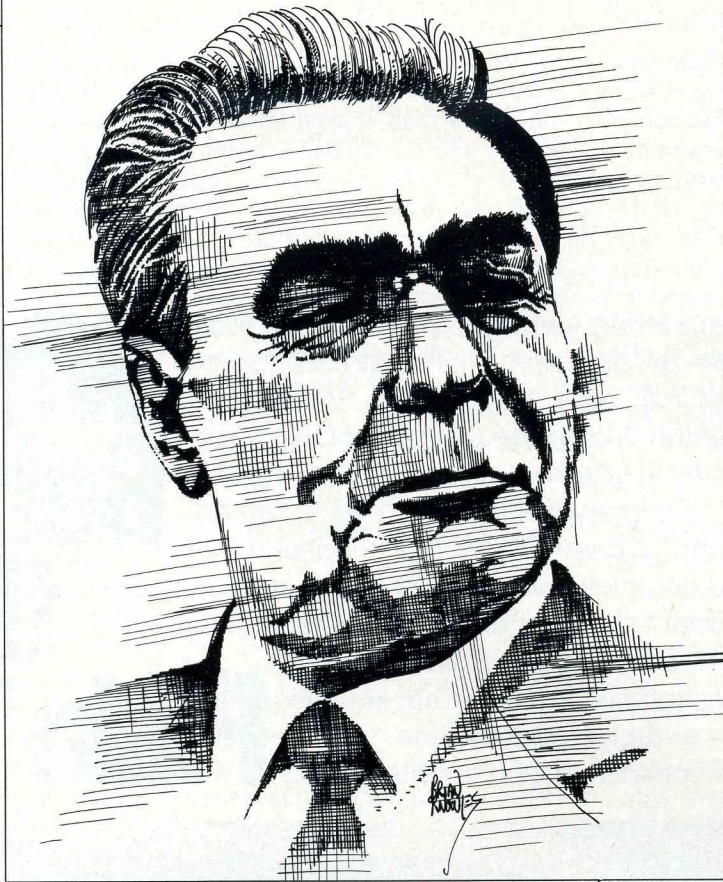


Illustration by Brian Knowles

his first day of meetings with West German officials, he reportedly downed more than a bottle of Polish vodka, and the same evening consumed another half bottle of vodka and more than a bottle of wine.

Even to the inexperienced eye, these are not the signs of a well man.

Analysis of the possible nature of Brezhnev's illnesses indicates a combination of gout, a mild, nonmalignant form of leukemia, emphysema, and a cardiovascular problem (he wears an American-built pacemaker). He also has hearing, speech and vision problems. Press speculation over the past few years has yielded a half-dozen or more additional sup-

posed maladies, including cancer of the jaw, a brain tumor, and chronic pneumonia. Brezhnev's occasional long absences from public view have served to encourage such speculation.

Whatever the exact nature of his ills, Leonid Brezhnev is without a doubt an ailing man.

Stormy History

Speculation over the state of Brezhnev's health is not the product of mere idle curiosity. To Western political analysts, it is an issue of considerable importance.

The reason? In its 60-year history, the Soviet Union has never quite mastered the art of orderly leadership succession. Fierce, often traumatic, struggles for power among rival candidates have largely been the rule, with the losers often winding up dead.

The last drastic change in the Kremlin's top leadership took place in 1964 when Nikita Khrushchev was ousted by Brezhnev (age 57 at the time) and his colleagues. And in a less spectacular shake-up just last year, Brezhnev toppled Nikolai Podgorniy

AFTER BREZHNEV WHO WILL RUN THE KREMLIN ?

by Keith W. Stump

If the experts are right, Soviet President Leonid Brezhnev's 14-year rule may be rapidly nearing an end. Who will next wield supreme authority over the world's "other" superpower? Not even Brezhnev himself knows for sure.

from the Soviet presidency and assumed the office himself.

Moreover, Brezhnev has succeeded in gathering to himself more personal power than any previous Kremlin boss except Josef Stalin. Consequently, his death or ouster could be greatly disruptive to the Soviet nation, and potentially to the whole world.

For the time being, however, intelligence sources say Brezhnev—despite his medical problems—is still very much in charge in the Kremlin, where he holds the dual position of Soviet president and chairman of the Communist party. No major policy decisions are reached without his approval. And, if anything, public adulation of Brezhnev is on the upswing.

In short, Brezhnev remains the undisputed captain of the Kremlin team.

Few Clues to Successor

If Brezhnev, nevertheless, were to suddenly become incapacitated or die, who would most likely succeed him? And, more importantly, how might that person's foreign and domestic policies differ from Brezhnev's?

Despite their long experience, veteran Kremlinologists admit that they can do no more than speculate over such questions. Kremlin politics are steeped in mystery. Clues are few. The inner workings of the Soviet leadership remain, borrowing a phrase from Churchill, "a riddle wrapped in a mystery inside an enigma."

Much of the problem lies in the fact that in a system which rewards rigid conformity, such as that of the Soviet Union, officials often do not publicly show their true colors until after they come to power. Open debate is taboo even within the top echelons of government. Boat-rockers do not progress very far. Whether the apparent consensus in the exclusive 14-man Communist party Politburo is genu-

TOP CONTENDERS for Leonid Brezhnev's position include (from top): Andrei P. Kirilenko, Grigory V. Romanov, Vladimir V. Shcherbitsky, Yuri V. Andropov, and Kiril T. Mazurov.



Sov Fotos

ine or whether it masks an underlying diversity of opinion is wholly a matter of conjecture. The Kremlin does not permit Western officials to meet or talk with any members of the power elite other than Brezhnev, Premier Kosygin, and Foreign Minister Gromyko—and even these only under carefully controlled circumstances.

Given these limitations, what do the experts say about the succession?

Aging Hierarchy

As we near the end of 1978, the inescapable fact remains that the top Soviet leadership is aging noticeably. The average age of the 14 members of the ruling Politburo, the Soviet "supercabinet," is 67 (compared to 52 for President Carter, Vice-President Mondale, and the United States Cabinet). The five most powerful men of that elite Soviet group are all in their 70s. The two men immediately below Brezhnev in rank are Premier Aleksei Kosygin, 74, and chief ideologist Mikhail Suslov, 75. Because of their age and declining health, they are considered unlikely to move up. That also goes for 79-year-old Arvid Y. Pelshe, head of the party Control Commission and the oldest member of the Politburo.

Veteran Foreign Minister Andrei A. Gromyko, 68, is not seriously considered a candidate because of his longtime absence from party, as opposed to governmental, affairs. Defense Minister Dmitri F. Ustinov, 69, has spent his entire career in the defense sector, and is also ruled out.

Through this process of elimination, a few names finally begin to emerge. Though Brezhnev has thus far not publicly endorsed an heir apparent—nor is he thought to be secretly grooming a protégé to take over the reins of power—the closest thing to a front-runner for the Kremlin's top job is widely believed to be 71-year-old Andrei P. Kirilenko. A veteran party official who often fills in for Brezhnev at party functions, Kirilenko is a longtime friend and associate of Brezhnev, and is considered fourth in rank after Brezhnev, Kosygin, and Suslov.

Like Brezhnev, Kirilenko is a Ukrainian. He is a member of the

Politburo and of the Secretariat of the party's Central Committee, which carries out the decisions adopted by the Politburo. Kirilenko is said to be involved in economic planning and party organizational matters.

It is widely believed, however, that Kirilenko would be merely an interim leader, head of a temporary caretaker government which would continue the main lines of Brezhnev's policies. Some see him in a role similar to that of Georgi Malenkov, Stalin's handpicked successor, who was ultimately outmaneuvered and ended up running a power plant at Ust-Kamenogorsk in Kazakhstan.

Behind the Scenes

The real power struggle—probably already underway behind the scenes—would most likely be among rival “younger” candidates seeking to maneuver themselves into the top spot after Kirilenko's death or ouster. Moreover, the possibility of one of this group leapfrogging over Kirilenko and immediately into the top job should not be ruled out. These men include:

- Grigory V. Romanov. A mere stripling of 55, Romanov is the youngest Politburo member. He is considered more of a hard-liner in foreign policy than Brezhnev. He heads the party apparatus in Leningrad, and is customarily described in the Western press as “ruthless.”

- Vladimir V. Shcherbitsky, 60. The Ukrainian party boss and a member of the Politburo, Shcherbitsky is seen as a possible Brezhnev protégé who could move into the top post if Brezhnev has anything to say about his own succession. He is considered “a man to watch.”

- Yuri V. Andropov, 63. A Politburo member and lifelong party official, Andropov is head of the KGB, the Soviet secret police. Intelligent and sophisticated, he is thought to be more tolerant of political diversity than his job as KGB chief would suggest.

- Kiril T. Mazurov, 64. A Byelorussian, Mazurov is first deputy prime minister (number two man to Kosygin), and therefore more probably a

successor to the premiership than to Brezhnev's post. He could, however, become a compromise choice were some sort of deadlock to develop.

- Victor V. Grishin, 63. Head of the Moscow City Committee, Grishin had been regarded until recently as a machine politician with little “statesman” potential. But with the sudden passing last July of key Politburo member Fyodor D. Kulakov, some Western diplomats are now viewing Grishin's fortune as having advanced, though he still remains a “dark horse” candidate.

There is, of course, always the possibility of some sort of collective leadership emerging, similar to the short-lived Malenkov-Beria-Molotov troika which followed Stalin in 1953. But such an arrangement would most probably be a stopgap measure until the strongest man was able to establish his supremacy.

Finally, were Brezhnev to be ousted rather than die or resign due to ill health, new faces not now even considered in the running could come to the fore.

Unchanging Goal

As analysts ponder the lengthy roster of potential successors, their basic concern is the effect the new Kremlin boss will have on Soviet foreign policy vis-à-vis the West. Some have expressed fears of a hard-liner taking over who would scrap whatever is left of Brezhnev's policy of détente and plunge the superpowers back into a dangerous new cold-war situation.

An alternate view, however, has been suggested by veteran European political observer Otto von Habsburg, who sees such fears as groundless: “If one analyzes the foreign policy of the Soviet Union—not befuddled by empty slogans but in the light of hard facts—one will find that, regardless of whether a tough man or a soft man was in charge, the same line was pursued. The strategy remained unchanged; there were only slight shifts in tactics. . . . Whoever is tomorrow's Fuehrer, world revolution will be pursued with traditional thoroughness, though of course in the framework of given circumstances.”

In short, the personal style of the Soviet leadership may change, but its basic doctrine and strategy—with its undiminished aim of world domination—will remain constant, with perhaps minor, undramatic changes in emphasis or speed.

Brezhnev's successor—whoever he is—will have to contend with one of the world's most conservative and firmly entrenched bureaucracies and with a multitude of special interest groups, including the Red Army, the KGB and the trade unions—all of which will have to be placated. Rigidity is built into the Soviet system. Radical, far-reaching departures from the main lines of existing policy are considered virtually impossible. Moreover, the new leaders will undoubtedly find it advantageous to avoid any significant internal relaxation that could threaten their own control.

These are the political realities. Personalities, to be sure, play an important role, but, in the final analysis, a secondary one. “No one in the West,” assures von Habsburg, “should therefore lose any sleep when he learns that another Soviet potentate sits on the Kremlin's throne”—implying that if any sleep is to be lost, it should be over the ongoing Soviet pursuit of their unchanging goal of world domination.

Fortunately, as this magazine has proclaimed for over four decades, the Kremlin will ultimately fail in its quest for world domination. Instead, as Bible prophecy clearly shows, the entire world is soon to come under the beneficent millennial rule of the government of God, under which the age-old struggles and conflicts among nations will be replaced, at long last, by peace and prosperity for all peoples. □

ADDITIONAL READING

Our booklet entitled *Coming—A New Age!* portrays God's fast-approaching new world, where love, peace, harmony and beauty will replace current conditions of evil, rebellion and injustice. In this totally unique age the government of God will reign supreme and man will ultimately realize his magnificent destiny. To receive your free copy simply write to the address of our office nearest you.

WHY NOT LEARN SOME GEOGRAPHY?

When our astronauts went to the moon they returned with striking pictures of the planet on which we live. For the first time in history we could view our entire beautiful blue orb—a virtual God's-eye view.

Seen from halfway to the moon, our good Earth is a sparkling jewel of life etched on the black background of lifeless space. It truly "hangs on nothing," as cited in the Bible record thousands of years old. It is desirable, cherished, regarded as "home" to those who have sailed the void of space.

Political borders are not visible. Only continental outlines surrounded by the blue waters of life show any apparent "division." Unlike the globe map in the schoolroom or study, specific countries are not clearly identified in tones of pink, red, green, blue, orange or yellow. All those tones are there, but they softly blend into one another on closer view. Larger rivers and mountain chains become defined—and they have long been favorite political boundaries—but no harsh, straight lines of longitude or latitude are arbitrarily drawn in the natural view of Earth the way the Creator designed it.

It is simply one single startlingly beautiful sphere, designed for all life on it to share—a single, life-filled spaceship, integrated, whole, entire—events occurring in any one part eventually affecting the other parts: one body of life.

But viewed myopically from its surface, harsh reality turns harmony into confusion and turmoil. To gain the riches planted on and under its surface by a generous and loving God, mankind has chosen to divide and conquer! Denying that he is of *one* family—Adam and Eve—mankind has accented his physical differences throughout history, creating more divisions on an ever increasing scale. Greedily and gorily grabbing and identifying with small pieces of the whole, each nation, no matter the size of the piece of land occupied, has suffered to one degree or another the loss of benefits to be gained by sharing the whole.

History books are full of maps which show constantly fluctuating political lines and boundaries. Most drawn in blood, they demonstrate the rule of power:

In each generation one group of mankind *takes* from its neighbors, its *brothers*.

Today's world is no different—with perhaps one exception: More *taking* happens faster in more places at any one time!

Some few nations have had relatively stable borders for a hundred years or more. Most have changed radically with the decades. The years since the turn of the twentieth century have given map-makers nightmares. The "peace" treaties signed at the end of the two great world holocausts and countless smaller conflicts (merely marking lulls between rounds of war) resulted in the exchange, labeling—and relabeling—of territory. And, since World War II, as the developing Third World nations have wrested their independence from colonial overlords, they have renamed nations, cities and villages in a fit of nationalistic fervor. So, by the time the printers are through with the cartographers' painstaking efforts and copies are in the hands of the customer, the product is often out of date.

Why not obtain a blank, nonpolitical map from your local stationery store? Get a piece of tracing paper and identify the most recent political changes on an overlay. Watch TV and print-media reports indicating changes. Make *one* copy a month—try it for the rest of this decade. If the whole world seems too much trouble, pick one continent. Why not try Africa?

It is called the "dark continent" not because of the color of skin of the majority of its inhabitants, but from our admitted general lack of knowledge regarding it. But the light of day is coming to dark Africa. Africa is a seething kaleidoscope of ever changing ethnic demands, political persuasions, economic stress.

Africa may be dark, far away and perhaps of little interest to you, but what happens there very closely affects your daily way of life. Scarce, on a worldwide scale, and absolutely necessary elements of mineral and vegetable form come from Africa—and without them your life would be *drastically* changed.

Why not learn some geography—and more closely identify with another vast and important part of *your* world? □

UFO

(Continued from page 11)

about the chances for life elsewhere in the universe, fundamentalist Christians have generally felt threatened by the prospect of life on other worlds. If extraterrestrial life exists, what happens to the uniqueness of man as a specially created being in the image of God? And how would one understand the redemptive sacrifice of Jesus Christ? Did Jesus die on other planets too? To many fundamentalists, UFOs are far more likely to be angels or demons than life forms from other planetary systems.

"It would seem to me that if there are any flying saucers or UFOs penetrating earth's airspace, they must be satanic in origin and must be carrying out the program of Satan for these last days," concludes Dr. Hart Armstrong, president of the Defenders of the Christian Faith.

Yet, perhaps surprisingly, people who are classified as "religious" in the broad sense are actually the *most* likely to believe in extraterrestrial life and look forward to contact with such creatures, according to a recent study by research psychologist Dr. Paul J. Lavrakas. On the other hand, Lavrakas found that atheists have the least belief in extraterrestrial life, presumably because a godless universe seems less hospitable as an abode for life.

And the astounding success of *Star Wars* and *Close Encounters of the Third Kind*? Perhaps it can be attributed to the current interest in UFOs and life in outer space, which is in turn a product of an unfulfilled religious longing, what theologian Harold J. Brown calls a "contentless mysticism that is so popular in a skeptical but still deeply credulous and spiritualistic age."

UFOlogist Dr. Jacques Vallee argues that religious motivations are, in fact, an integral part of the fascination with UFOs. Says Vallee: "The main reason for the popularity of the extraterrestrial hypothesis is that it responds to our deep longing as a species to meet more advanced beings, our hope that there are forms of life in the universe that have transcended the problems we currently

have here on Earth—such as war, poverty and disease. Witness reports consistently bear some kind of psychic connection between UFO sightings and certain strong unconscious needs and beliefs. . . . The longer the scientific community continues to react to the subject with puzzled embarrassment, the longer the bureaucracy continues to suppress reports and to deny that UFOs exist, the greater the likelihood that the phenomenon will lead to new kinds of religious mass movements, because it appeals to a deep need we have for mystery, for irrational belief."

Menzel and Taves argue that the average person will believe in anything, so why not UFOs, especially when they promise salvation from the apocalyptic portents of the late twentieth century. "There is a sense of closing-in—of walls coming closer; of people, and more of them, coming closer; of the potential and irrecoverable loss of the world as we have known it," contend Menzel and Taves. "The believer's belief in nonsense is his attempt to survive in a world threatening to blow up any minute."

Nettlesome Residue

But establishing a reason why people would like to believe in UFOs does not explain what UFOs are, and it is here that the greatest controversy rages. In the final analysis, the UFO controversy persists largely because after the crank and readily explicable cases have been excluded, a nettlesome residue remains. Roughly one in 20 UFO reports seemingly defies satisfactory explanation. For these especially puzzling cases, two possible solutions exist:

1) UFOs *would* be explicable in terms of conventional "earthbound" science if the observational data were only more extensive and precise. This possibility is based on the paucity of reliable information about many UFO sightings and includes the likelihood that many unsolved UFO reports are the result of secret military aircraft, or simply clever, sophisticated hoaxes. UFOs might also result from purely natural phenomena which are either not yet discovered or not yet completely understood, such as certain bizarre atmospheric occur-

rences, plasma (the so-called fourth state of matter), and other rarely encountered events.

The one inescapable fact that emerges from over 30 years of UFO studies is that, despite the thousands—some say millions—of UFO sightings and landings that have allegedly taken place around the world, not a single tangible piece of evidence—neither a nut or bolt, a bag of extraterrestrial trash, an artifact, a chunk or piece of a saucer, a landing pad, a convincing communication, nor even an unambiguous photograph or moving picture of a UFO—has ever been produced for public scrutiny.

"There is nothing—I repeat, nothing—that anyone has ever found in the way of physical evidence that couldn't have been either man-made or produced by natural causes," maintains Klass.

2) But a second possible solution also exists. Maybe UFOs are, in fact, not of this world, coming from another place and time, constructed by an alien technology and intelligence.

Such a theory would at least explain the seemingly "impossible" feats that some UFOs are allegedly capable of performing. Indeed, more and more UFOlogists are now voicing serious reservations about the "prosaic" extraterrestrial spacecraft hypothesis. Hynek, for example, does not use the term "spacecraft," but leaves the way open for other more bizarre explanations such as time travelers, psychic projections of the human mind, spirit beings, or perhaps manifestations from an alternate universe parallel to our own. The result of such speculations is that, strangely, the spaceship-from-another-world hypothesis may turn out to be the most conservative theory of all!

Perhaps both "solutions" are at least in part correct, and perhaps both can contribute to our understanding of the elusive UFO. In any case, reports of UFOs and extraterrestrial visitations undoubtedly will persist—if only because there are so many man-made objects in our twentieth-century skies and because so many people have the *will* to believe. □

POLICY RESTORED

(Continued from page 3)

monumental system of education that has become DECADENT!

This gigantic system is ready to topple! It will soon fall, along with the civilization it has spawned! But a better day is soon coming! The happy WORLD TOMORROW is soon to dawn! It will be a world of PEACE, of PLENTY, of HAPPINESS.

But *how*? I have traveled into all parts of the world. In China and India millions are starving. The filth, squalor, and wretchedness is simply indescribable. This same degenerate condition of degradation and suffering fills many parts of Central and South America, and of Egypt and other parts of Africa. Two-thirds of the people on earth live in such destitution. I thought of the joyous WORLD TOMORROW that is coming, and immediately the question came to mind: How can abundant well-being be brought to these teeming impoverished millions?

And the answer was obvious. Correct the CAUSE—lack of right education.

On the other hand, I have known many of the world's leading men—heads of state, industrialists, bankers, scientists, educators. And most of them—the highly educated—were not happy. Some committed suicide. Their minds were of high caliber; their IQs were high. They had learned much in *material* knowledge—they had learned how to earn a living—but they had *not* learned the true values, nor how to live. It will require a *right* education, available to *all*, to correct all the world's ills.

Very soon, today's decadent education will be replaced by the educational system of the WORLD TOMORROW. This already has been introduced in Ambassador College. And like the proverbial grain of mustard seed, it is already beginning to spread around the world.

Ambassador College knows, and teaches, the PURPOSE and true meaning of life—the TRUE VALUES that pay off—and THE WAY to peace, happiness, and abundant well-being. How do we know? We don't guess, or theorize or express un-

founded opinions—we have it on AUTHORITY! The Bible is that authority, and it is PROVED to be the revelation of the almighty living God to humankind. The Bible is the world's biggest seller, but also the book almost nobody knows. Few even know *what it is*.

When you purchase a gadget or mechanism, you receive an instruction book which the maker sends along with his product. The most complicated mechanism ever produced is the human mind and body. The Bible is our Maker's instruction book which He sent along with His product. It is the authoritative *revelation* of the *most necessary basic knowledge* otherwise inaccessible to the mind of man—even the great minds! It is the FOUNDATION of all knowledge, and the *approach* to humanly acquirable knowledge.

Here is what modern education doesn't know, and fails to teach:

What *is* MAN? WHY is man? What are the TRUE VALUES? What is THE WAY to the *most necessary* objectives—peace, happiness, abundant well-being? This BASIC KNOWLEDGE cannot be acquired by all the mental, inventive, mechanical, exploratory, observational or philosophical powers of man. This kind of necessary knowledge is received only by *revelation*! It has always been accessible. Yet science and modern education grope hopelessly in the dark, searching, researching, speculating and philosophizing in vain for the acquisition of knowledge that can come only through the very source they reject! Astonishing? Yes. Intelligent? Well, hardly!

In the WORLD TOMORROW we shall have world PEACE. There shall be universal prosperity. There will be knowledge of the TRUE values, and people will cease chasing the false and suffering the painful consequences. People will learn the way to real happiness and find it. Life will be continuously interesting, comfortable, invigorating.

How will this be brought about? By a universal education that will banish ignorance and teach these basics utterly omitted from today's education. But I am not naïve enough to suppose that this will blossom forth automatically by the

imminent general acceptance of these truths on the part of all who are involved in the existing educational system. The leaders of this world are no more willing to accept truth, confess and change from error, than they have been in the past. The SOLUTION will never come through the hands of man. What has been conclusively demonstrated by educational experience is the utter unwillingness of human leaders to confess truth and the utter inability of MAN to educate and rule over man. The awesome Creator God is now going to intervene in human affairs! He is going to send the living Jesus Christ to earth again—this time in the supreme power and glory of God! He is going to *reveal Himself* in awesome glory to a world that has denied and rejected Him! He is going to set up world government by *divine* rule. By supernatural power He will abolish the present decadent educational system—and replace it with the true system of the WORLD TOMORROW! The change will be made by the enforcement of divine GOVERNMENT of the living Christ, against whose law and authority they rebel today.

This basic FOUNDATION of all knowledge and right education has always been accessible. But the great and near-great—the best minds—swayed by vanity, greed, and carnality, have spurned, rejected, and foolishly ridiculed it. Ambassador College is pioneering in the educational system of the WORLD TOMORROW. And a foretaste of that peace, happiness, and abundant well-being is literally radiated by Ambassador students.

Yes, all of this—and *more*! Ambassador students learn HOW to live—THE WAY to happiness—but in this most important living, the “how to EARN a living” is *not neglected*. More than 99 percent of Ambassador graduates are living SUCCESSFUL lives financially—as well as socially, morally, spiritually. When they find the way to enjoy a monetary competence, however, they enjoy knowing HOW TO LIVE, as well. Their marriages are happy and permanent—their home and family life is peaceful and invigorating. Their children are well trained. Yes, life CAN be worth living! □

HOLOCAUST

(Continued from page 7)

an example, and her child was crying beside her."

Starvation and Slavery

In the labor camps each family had to build its own hut without materials or tools. Thereafter everyone was forced to work from six in the morning to five at night—and sometimes until 11 if there was a full moon—seven days a week. Except for the midday break, Khmer Rouge guards allowed neither rest nor conversation.

Murder of a Gentle Land relates this nightmarish incident about what life is like in these camps: "About mid-June, while working in the field, Ngy stepped on a sharp piece of bamboo which penetrated almost all the way through his foot. His whole leg swelled, he developed a high fever and pains shot up to his waist. . . . That night . . . [Communist] village committee members took turns berating him: 'You must learn to live with pain. You must not be soft. You must not be lazy, trying to get out of work.' There followed a litany: Ngy was free. Ngy was equal. Ngy was happy."

There are no holidays from the relentless work. There are no days off. A meal is a cup of rice gruel. The only relief from the grinding regimen is political meetings held every two weeks. The meetings are held in the communal dining halls and are led by Khmer Rouge administrators. The theme is always the same: Work, work, work harder.

Life in the Slave State

For those Cambodians who have survived the forced labor, the starvation diet, the forced marches, the executions, life remains a nightmarish, egalitarian hell. In the words of one writer who is apologetic for the Khmer Rouge, "Complete equality prevails: Every member of the cooperative receives one black linen suit of clothes from the state every year. . . . the . . . noteworthy characteristic of this society is the principle of egalitarianism,

really 'collective socialism'. . . . There is highly centralized state control which obligates the state to distribute everything from rice to the annual suit of clothes for each citizen" ("Kampuchea, Three Years Old," *Seven Days* magazine, May 19, 1978).

Even in Communist China, the communes pay each person according to his work. In Cambodia all positive incentives have been eliminated. There is only the ever-present threat that if one falls behind in his work he will be scolded and later shot.

In the labor camps it is against the rules to engage in any kind of philosophical or political conversation. It is against the rules to read books, or sing traditional folk songs,

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or even to dance. And anyone who breaks the rules in the labor camps is subject to immediate execution—usually being clubbed to death with a pick handle.

The Khmer Rouge has deliberately separated families, sending children away to work in other provinces. There is no recreation, no gaiety or amusement, no leisure time. There are no books. When the Khmer Rouge took over, they ransacked libraries, offices, and archives in order to find any written material to destroy. Hundreds of thousands of books have been burned. The book burnings have been part of a deliberate campaign on the part of the Khmer Rouge to root out every last vestige of the past in Cambodian culture.

There is no private property. Everything belongs to "the people," who are, of course, "represented" by the Khmer Rouge. The only personal possessions a person is allowed are his one suit of clothes and a sleeping mat.

Tyrants and Sadists

Who are the sadists who, as leaders of the Khmer Rouge, have committed these ghastly crimes? According to John Barron, they are a remarkably homogeneous lot. He told an interviewer for *Human Events* magazine: "They all came from middle-class families, all were educated in the 1950s in France: they all became ardent Communists at a time when the French Communist party was very much under the Stalinist wing of the Soviet party. . . . They were all, or most of them, wedded to theory. They were all, with one exception, very puritanical. . . . All of them had spent most of their adult life outside of Cambodia, or in the jungles detached from the mainstream of their country's life. None of them has ever worked with his or her hands, yet they extol physical labor above all else" ("Cambodia: The Face of Evil," *Human Events*, May 21, 1977).

One refugee suggested that the leaders of the Khmer Rouge think of themselves as the supreme Communists, who look down on other Communists who haven't had the "vision" or "courage" to do what they have done. Clearly they are men obsessed with utopian visions. They believe that every individual in Cambodia should be happy to spend his life toiling in the fields to serve the will of the Khmer Rouge.

Their beliefs, in the words of one intelligence report, are "a grotesque caricature of Marxism mixed with radical French leftist intellectualism and stirred up in the crucible of the jungle."

The Deafening Silence

Before the fall of Cambodia, a number of prominent Western politicians and commentators urged that America drop all aid to the anti-Communist government then in power. Senator George McGovern

Why the United Nations Won't Act

In the face of the terrible suffering which has taken place in Cambodia for the last three and a half years, one would think that a body called the United Nations Commission on Human Rights would at least have issued, in the name of simple humanity, a condemnation of Khmer Rouge brutality.

But the Human Rights Commission's response has been feeble indeed. The body, which regularly issues condemnations of the world's "approved whipping boys"—Israel, South Africa and Chile—recently reluctantly managed to send the record of "allegations" of human rights violations to the government of what is now called "Democratic Kampuchea," inviting it to respond.

This action was the product of a British-sponsored initiative originally calling in strong terms for a "complete investigation" into the atrocities committed by the Khmer Rouge. Before the resolution could be passed, however, it had to be considerably watered down to satisfy the Third World block on the Human Rights Commission.

For their own part, the Western delegates involved stress that getting the Human Rights Commission to take even the most emasculated action against any country other than Israel, South Africa or Chile is a tremendous step forward. They point out that countries like the Soviet Union and Uganda have seats on the Human Rights Commission, which makes it difficult to get anything done.

In the Cambodian case, the Khmer Rouge surprised everyone by even deigning to respond to the grave allegations of genocide. But the nature of their response was no surprise. Ignoring the charges, they instead accused the British of the very crimes they have committed themselves. The Kampuchean Foreign Ministry said: "The English imperialists, therefore, have no right

to speak of the rights of man. More than that, they are the ones who are accused. The world knows well their barbarous and abject nature. The world knows that in Britain the English imperialist monopoly capitalists are living in opulence on top of piles of corpses, belonging to those whom they have pillaged, exploited and oppressed across the centuries."

Why are the Third World countries so loathe to condemn the worst horrors since World War II? A member of a Western delegation told *The Plain Truth* that the main reason is that if the horrors in one Third World country, Cambodia, are exposed today, the horrors in other Third World countries will reach the light of day tomorrow. The Third World delegates feel that if a strong anti-Khmer Rouge resolution came out of the Human Rights Commission, it would be "their turn next."

Beyond this, Third World countries are very jealous about their sovereign pride. They consider human rights violations to be internal matters, the exposure of which might breach and infringe upon their sovereignty. And, as one delegate told us, Third World countries are loathe to take any criticism of any kind from their "former colonial masters," the Western powers. Of course, it is only the Western powers who are likely to bring up the matter of human rights violations in Communist or socialist countries.

For their own part, there is even a reluctance among some Western delegations, including that of the United States, to really get vociferous about the horrors in socialist or Communist countries such as Cambodia. Part of the reason for this is Guilt (with a capital "G") over participation by the United States and some of its allies in the Indochina war. Another major factor is cultural relativism. This is the

idea that human rights (that is, civil and political rights) are not really universal, but only a concern of "Western culture," and therefore not really applicable to the Third World. Certain nations are more or less "expected" to deal harshly with their populations.

Along this same line, it is stressed that the economic and social distribution of goods in Third World countries must take precedence over such "luxuries" as human freedom from governmental abridgement of life, liberty or property. The problem with this thinking is that the most gross dictator can justify the torture or slavery of his suffering countrymen on the grounds that it is necessary to ensure that "the people"—meaning those left after the bloody purging—get their economic right to a "fair" distribution of wealth.

The Human Rights Commission's limp response to the atrocities in Cambodia also graphically reveals the inability of the United Nations and its related agencies to deal with such issues. When, as one Western official told us, it becomes "bad manners" to criticize too strongly the horrors committed by a Third World regime, it is clear that the U.N. itself has lost all sense of proportion. This ugly reality is further amplified by a recent and very vivid example: In the face of the continued valiant efforts on the part of the British delegates to bring human rights violations in Communist countries to the U.N.'s attention, Third World delegates huffily voted to deny Britain its seat on the Human Rights Commission!

A former American representative to the Human Rights Commission, William Buckley, summed up the U.N.'s moral debility very well when he said: "In the United Nations, one is not permitted to tell the truth, because protocol is higher than truth."

(D-South Dakota) said that the Cambodians would be "better off" if the U.S. let them work things out "in their own way." Rep. Bella Abzug of New York said that 100,000 lives would be *saved* by refusing to aid the anti-Communist government. *New York Times* columnist Anthony Lewis said that "more American military aid—if it has any effect—can only prolong the agony of Cambodia."

Where are the people who were oh-so-concerned about human suffering when the anti-Communists were in power? Where are they now? The world has heard American ambassadors carry on about "human rights" and not once mention the atrocities in Cambodia. And while President Carter belatedly described the Cambodian Communist regime as "the worst violator of human rights in the world today," his public pronouncements on human rights have tended in the main to ignore the Cambodian issue.

And where is the U.N. with all its pompous rhetoric about human rights? The few protests against the Khmer Rouge's terrible cruelties have met with deafening silence and inaction. (See box on page 41.)

The fact is that in world reaction to the atrocities in Cambodia there is a morbid parallel to the international blindness that first met the news of the death camps in Nazi Germany. Even today one detects a distinct reluctance on the part of the liberal media—the major American television networks, and several big-city daily newspapers—to expose the full horrors of the Pol Pot Khmer Rouge regime.

The Great Tribulation

One cannot, or should not, read about the cruelties of the Cambodian Communists without thinking of the Bible's prophecy of the Great Tribulation: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Quite literally, it is difficult to imagine any worse tribulation than has already occurred in Cambodia,

except possibly if it were to take place on a wider scale. At any rate, the atrocities of the Khmer Rouge are sobering reminders of this Bible prophecy.

In the same context, the words of Pin Yathay are equally haunting. Most of his family met horrible deaths at the hands of the Khmer Rouge: Some had been starved, others died from disease or had been clubbed. That left only his child, his wife and himself, sick and swollen, forced to do hard manual labor. He spoke for many helpless Cambodian peasants when he said, "You understand at this point that death seemed normal. It would have been a deliverance."

Deliverance indeed! Pin Yathay's words evoke the prophecy of Reve-

Contrast the
suffering this article has
only touched on to
the prophecy:
"They shall not hurt nor
destroy in all
my holy mountain."

lation: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9:6).

And yet, despite the human suffering—the little children left homeless, the families ripped apart, the innocent, simple villagers hacked to death because they violated some arbitrary rule imposed on them by their overlords—the Khmer Rouge press on in building their utopian hell. They have turned their country into a death camp, and the scripture which Alexander Solzhenitsyn has used to vividly describe the Siberian labor camps of the Soviet Union even more aptly portrays the Khmer Rouge: "Neither repented they of their murders" (Rev. 9:21).

In the prophetic sense it is significant that one writer has used the

word "energumen" to describe Cambodia's official ruler, Pol Pot. In political parlance, an energumen is a tireless, crazed fanatic who would kill his own family to further his cause. But perhaps there is something here which is even more than mere human fanaticism. One cannot read the accounts of the atrocities, the horrors, and the butcheries which Pol Pot and his coterie of fanatics have committed without thinking of the literal meaning of energumen: "*demon-possessed*."

The Cambodian holocaust is not the Great Tribulation of Bible prophecy, but it is a ghastly forerunner of such demoniacal inhumanity, a sobering reminder that we are living in a world which is held in the grip of mankind's great archenemy, Satan the devil (Rev. 12:9), who is wrathful because he knows that his time of rule is soon to draw to a close (verse 12).

The Hope of a Better World

The holocaust in Cambodia is, politically, the result of utopian fanaticism. It is grisly testimony to what happens when man tries to create the Kingdom of God on earth *by himself*.

Indeed, as the eminent philosopher Eric Voeglin has warned, every time man attempts to create a millennium on earth through his own efforts, he ends up instead creating a hell.

That is the irony: In their zeal to build a utopia, no matter what the human cost, the Khmer Rouge has demonstrated the crying need for not more of man's government, but God's government to bring about a real millennium of peace and prosperity.

Contrast the suffering and pain which this article has only briefly touched on to the vision of the prophet Isaiah: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

There was a reason that Christ told His followers to pray for His Kingdom to come. The blood of millions of dead Cambodians cries out for that Kingdom. □

THE SABBATH

(Continued from page 21)

tual fact, there is more quantitative New Testament information and instruction concerning the Sabbath commandment than any one of these other three.

So the emphasis in the New Testament is on the last six commandments and also on the *interrelationship* between the broad principles bridging the last six and the first four. In Ephesians 5:5, the apostle Paul related that *covetousness* (number ten) is idolatry (number one).

However, the Ten Commandments, as magnified in the New Testament, still represent one whole, complete law *with ten points*. Jesus tells us that to love God is the first and great commandment; James tells us that there are points to God's royal law; John tells us that we cannot hate our fellowman and love God simultaneously.

The Ten Commandments are a "complete package"—one commandment cannot be arbitrarily ripped out of God's ten-point law. If one is broken, all are broken in principle.

The Sabbath law is still one of the Ten Commandments! It has, however, been greatly magnified by Jesus' own personal example and instruction, typified by His famous statement that "the sabbath was made for man, not man for the sabbath" (Mark 2:27). Keeping God's seventh-day Sabbath does *not* involve an endless list of burdensome dos and don'ts. The Sabbath was intended to be a great blessing for mankind—not a terrible yoke of bondage.

This article has broached but one aspect of the overall Sabbath question. We recommend the following booklets and articles as further study guides: *Which Day Is the Christian Sabbath?*; *The Ten Commandments*; "Were the Ten Commandments in Force Before Moses?"; "Are All the Ten Commandments in the New Testament?"; "The Sabbath Was Made for Man." Be sure to request this free literature. Mailing addresses are on the inside front cover. □

URBAN HOME

(Continued from page 19)

the insects cause intolerable damage to our food."

She shared with me some of the many techniques used to control common pests, such as aphids. "We leave some flowering herbs in the garden at all times," she said. "The herb flowers are needed for the life cycle of miniwasps. The wasps, in turn, lay their eggs in the soft bodies of aphids and caterpillars, helping to keep down the insect population."

The benevolent Bay Area climate, with a 12-month growing season for vegetables, makes the task of food self-reliance easier than elsewhere.

Tom Javits explained why they concentrate on vegetables and fruits rather than grains and dairy products. "Vegetables are about 20 percent of our nutritional needs, but 50 percent of our grocery bill for the average family," he said, "because of the high energy inputs required to grow, fertilize, pick, and transport the vegetables to us. These costs are bound to rise. Grains, by contrast, can be grown for relatively lower energy costs. Grains can be stored and transported relatively economically. Dairy products would not be possible in this limited urban space."

Every bit of space in the house is used, including the roof area off the kitchen, above the greenhouse. Salad vegetables and herbs grow in container boxes filled with compost, which is only 50 percent of the weight of regular soil. Drip irrigation to the containers further minimizes the weight that the walls of the house need to bear. "We call this agriculture 'detritus' or waste-based agriculture," said Javits. "We contrast it with the usual fossil-fuel agriculture commonly practiced."

Stalk and leaf parts of vegetables not succulent enough to interest humans are fed to chickens in their cages on the shaded north side of the house.

Beehives at the back of the lot produce about a hundred pounds of honey per year. "The bees are our goodwill ambassadors to the neighborhood," said another house resi-

dent, Tom Fricke. "They pollinate everyone's flowers, trees and vegetables."

On the back deck I saw the *pièce de résistance* of the system: a parabolic solar disc boiling a whistling kettle of water that would be used to make tea for lunch. The house residents also use a large solar reflective oven for baking.

The longer I stayed at the Integral Urban House, the more ideas emerged. All the concepts had been carefully worked out in this practical environment by competent realists rather than utopian dreamers. If there is an antidote to environmental pessimism about our ability to adapt and survive, this is it.

"We always favor the term self-reliance rather than self-sufficiency," said Javits. "Here we try to be self-reliant, depending on ourselves. Self-sufficiency suggests that we are little islands, but we are in fact closely related to each other and interdependent on each other." □

LITTLE PEOPLE

(Continued from page 25)

say, "Hey, this is not fun." So they continue to seek the TV/comic-book fantasy they have lost from their childhood and the easy way to get it later on is to sniff a little glue, smoke a little joint, pop a few pills and so on.

Q. Where does your work with Pygmies stand now?

A. With the support of *The Plain Truth* and its readers along with others, the population of our Pygmy friends is now stabilized. The situation is still fragile and isn't deeply rooted, but the program goes on.

Support to keep our work going is very important right now. I have sold practically everything I own to compensate for the funds I was unable to raise this past year. I continue to seek more supporters to the Pygmy fund and wish to take this opportunity to thank those who supported the Pygmies as a result of *The Plain Truth* article.

The address of the Pygmy Fund is Box 1067, Malibu, California 90265. □

Personal from...

(Continued from page 1)

"But after 6,000 years I MYSELF [Christ] will return to earth and restore the government of God on earth for 1,000 years. And then, with Satan banished, I will call all still then living to spiritual salvation and eternal life which you, Adam, have rejected.

"And further, after that thousand-year reign of MY GOVERNMENT over humanity, I will bring back by a resurrection from the dead to mortal, human, fleshly life ALL whom I shall not have previously called to my salvation. Then, with Satan banished, they shall view the evils, the heartaches, the troubles and frightful sufferings which Satan's influence shall have brought on all during this 6,000 years. And then they shall CHOOSE life in my Kingdom, or DEATH."

This world descended from Adam has formed its own governments. And look at them! They are torn by strife, wars, and human anguish and death. This world has devised, under Satan's influence, ITS OWN RELIGIONS! What a hodgepodge of ridiculous foolishness! This world (subtly influenced and deceived by Satan) has formed its OWN fund of KNOWLEDGE—and its own educational structure for the dissemination of that false knowledge!

The RESULT?

This evil world's system of education, with the MOST VITAL dimensions MISSING!

Now WHY has this world spawned a system of education shot through with materialism, false values, ridiculous philosophies and vain theories (such as evolution)? WHY do we find *missing* the knowledge of WHY we are; what we are; what our human potential is; and what THE WAY to happiness, peace, universal prosperity and JOY is?

To understand this, we need again to discern the nature of the human mind!

We need to understand, once again, the vital difference between animal brain and human mind. And we need to understand the IN-COMPLETENESS of the human mind, and *what is lacking!*

Scientists have dissected both animal brains and human brains. The brains of whales, elephants, and dolphins are larger than the human brain—those of chimps and similar vertebrates somewhat smaller. But in construction qualitatively they are virtually EQUAL. Yet the human brain has an output thousands of times greater than any animal brain.

WHY?

Scientists who are willing to admit it have found, in the new science of brain research, that there is a *nonphysical* component of the human brain that is nonexistent in animal brains.

This nonphysical component is SPIRIT ESSENCE, present from birth in humans but not in animals. This "human spirit" imparts the power of intellect to the physical brain!

This is definitely revealed in the Bible. Job spoke of *the spirit in man*. In I Corinthians 2:11 it is revealed that no man could possess KNOWLEDGE of the human mind except by "the spirit of man which is in him."

But this same verse—and its entire context—reveals that just as no man could KNOW human knowledge except by the "spirit of man which is in him," likewise no man can know the things of GOD—spiritual principles and spiritual knowledge—unless the Holy Spirit of God is also in him.

This human spirit in every human is NOT the human person—is NOT an immortal soul—is NOT the LIFE of the man. Technically it is no part of the man himself. It is something ADDED—something that is IN the man (or woman).

"God formed MAN of the dust of the ground, and breathed into his nostrils the breath of life; and man [physical matter] BECAME a living soul" (Gen. 2:7). What was composed of the material dust of the ground—the wholly MATERIAL man—became a living soul. The "soul" therefore is physical matter—not spirit!

Yet within that PHYSICAL man sprung from the earth—earthly—is a spirit in each human. That spirit is NOT a spirit BEING or PERSON, but mere spirit ESSENCE, just as air or water may be called essence. The spirit in man cannot see or hear. The physical BRAIN sees through the

eyes and hears through the ears. The spirit in MAN cannot THINK—the brain does the thinking.

Then HOW does this spirit within each human impart the power of intellect to the physical BRAIN? It is like a "human computer."

Nearly all KNOWLEDGE comes to the human mind through the eye or the ear—some by the senses of smell, taste, and feel. But the eye cannot SEE spirit nor the ear HEAR spirit or spiritual knowledge or the THINGS OF GOD! Neither can a human smell, taste or feel SPIRITUAL things or knowledge.

This is clearly explained in this second chapter of I Corinthians. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart [mind] of man, the things which God hath prepared for them that love him" (verse 9).

But what the eye does see, and the ear hear, is merely the physical and material—matter that occupies space and has weight—whether organic or inert. As knowledge, limited to the physical and material, enters the brain through the five senses, it automatically is "programmed" into the human SPIRIT. This spirit is the chief depository of MEMORY. This material knowledge is STORED, FILED, "programmed" into the spirit that is IN the man.

Thus the physical BRAIN of humans is given instant recall. It is supplied instantly with whatever knowledge stored in the human spirit is needed at the moment for the REASONING PROCESS.

The physical human brain puts this recalled knowledge together in the process of REASONING or THINKING. The animals do not possess such a spirit. Their memory quotient is limited, and much of it is temporary. This limits the ability of the animal to THINK, compared to human thinking, to virtually nil.

But all this is thinking and reasoning with physical and material knowledge SOLELY.

Then how may a human come to know—to have the KNOWLEDGE of—the things of God? The very next verse in I Corinthians 2 explains: "But God hath REVEALED them unto us [converted Christians] BY HIS SPIRIT"—the HOLY SPIRIT OF GOD.

Spiritual knowledge, the knowledge of *the things of God*, simply *cannot* be known by a natural-born human mind—cannot be known except as REVEALED to those who have and are being led by the Holy Spirit of God!

God gave one “human spirit” to be within man at birth. He freely offered to Adam *another* Spirit through the symbolic “tree of life”—the same Spirit He offers to those whom He calls out of this world to His spiritual salvation.

To those who through real repentance and faith do receive the Holy Spirit, God says: “The Spirit [of God] itself beareth witness with OUR spirit, that we are the children of God” (Rom. 8:16).

Verse 14 of I Corinthians 2 says: “But the natural man receiveth not the things of the Spirit of God: for they [spiritual knowledge] are FOOLISHNESS unto him: neither can he know them, because they are spiritually discerned.” God says plainly that the things of GOD—God’s spiritual KNOWLEDGE—are foolishness to the natural carnal mind.

Now the “scholarly” mind of the more highly educated is a natural, carnal mind. Therefore the MOST IMPORTANT KNOWLEDGE—the things of GOD—the SPIRITUAL knowledge of WHY God put humanity on earth, what is the true human POTENTIAL, what is THE WAY to peace, happiness, abundant well-being, the knowledge of the TRUE VALUES—is utterly UNKNOWN to such a mind. These things are FOOLISHNESS to the scholarly mind.

But what of this world’s highly educated minds? God says of them: “Professing themselves to be wise, they became FOOLS” (Rom. 1:22). God says: “For the wisdom of this world is FOOLISHNESS with God” (I Cor. 3:19).

God did not call me to found a college based on this world’s “higher education,” which God labels as FOOLISHNESS! But HOW, then, was Christ, the living HEAD of God’s Church, to organize a college that would be GOD’S college? The only personnel available for faculty—for the TEACHING staff—were those indoctrinated with the “wisdom of this world.” These were not people possessing God’s Holy Spirit, skilled in

both the art of TEACHING and in the knowledge of the more important SPIRITUAL things.

I did the only thing possible, the only available choice: I staffed the college with, as I remember, three PhDs, three MAs, and two BAs, both of whom were pursuing higher degrees in this world’s universities.

How, then, was Ambassador to become GOD’S college? How were students to be taught the THINGS of GOD? I recognized clearly that I myself, as the ONLY available faculty member possessing SPIRITUAL knowledge, must DOMINATE the teaching staff and inculcate THE KNOWLEDGE OF GOD into the students.

The carnal mind of “higher education” becomes COMPETITIVE. There was inevitably a clash of MINDS! When I was away on a broadcasting mission, just before the opening of the college on October 1, 1947, the “scholarly” faculty members attempted to throw God out of the college! I had left all the academic portion of the first year’s catalog for them to complete. They reduced the course in Bible and theology to a minor two-hour class. I had intended it to be a MAJOR three-hour class.

But in this atmosphere of competition introduced by these carnal academic minds, I compelled all faculty members to ATTEND the Bible and theology class—WHICH I TAUGHT. They became very uncomfortable, to say the least. For God gave me the wisdom and the POWER to back them into a corner with UNANSWERABLE truths. The fact they could not dispute my teaching was galling to them.

As I have said, I fought, bled and died that first three years TO MAKE AMBASSADOR GOD’S COLLEGE. But God was with me. God inspired me. And I WON that battle!

By the fourth year, I was able to place a few senior students (such as Herman Hoeh and Raymond McNair) on the faculty as STUDENT teachers—teaching freshman and sophomore classes. Ambassador BECAME GOD’S COLLEGE.

But these recent years, the persistent urge of my son and of faculty to acquire “accreditation” by the associations of higher education of this world—representatives of what God

calls the FOOLISHNESS of this world’s wisdom—began to bring gradually more and more of the “scholarly” academicians of this world into the faculty. Gradually, the invisible Satan managed to maneuver more of that type of professional into the faculty. Men like Dr. Herman Hoeh, Dibar Apartian, Dr. Roderick C. Meredith were DEMOTED into meager preaching positions.

The coup had become complete. Satan’s conspiracy had made Ambassador truly one of THIS WORLD’S educational institutions. Morals relaxed. A new secular and NON-God atmosphere prevailed. Even the Worldwide Church of God was becoming Laodicean, secular. God’s Spirit was on the way out!

And THAT is why God has roused me to TAKE OVER—why the living CHRIST has stepped in to HEAD God’s Church and to set both church and college back on God’s track! Truly Satan had all but WRECKED the Church, the college, and the Work of the living God. It had jumped the track where God through me had set it!

That is WHY I have been led by CHRIST to move swiftly to resume human LEADERSHIP—to put the Church and its work back on God’s track! The professional academicians that had been brought into the college faculty won’t like it! They will RIDICULE what Christ through me has done! To THEM it will be FOOLISHNESS!

I have installed Mr. Raymond McNair, who came to Ambassador in its second year—1948—as deputy chancellor. He was deputy chancellor of Ambassador College at Bricket Wood, England, for some 14 years. Under him that campus produced some of our BEST MEN. I have installed Dr. Roderick C. Meredith as dean of the faculty. I have reinstated Dr. Herman L. Hoeh on the faculty.

I have put GOD’S TEAM back into harness!

This will be “FOOLISHNESS” to those brainwashed by Satan’s world’s higher education! It will be ridiculed by them. But God calls their wisdom FOOLISHNESS! And I am NOT accountable to them but to God!

Ambassador is to become once again GOD’S OWN COLLEGE! □

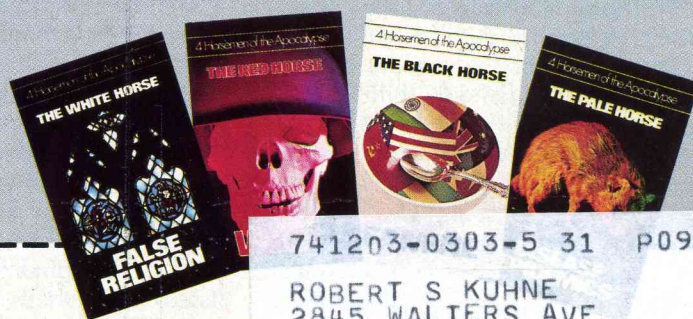


Illustrations by Garry Haggerty

WILL THEY RIDE AGAIN?

The book of Revelation contains a disturbing vision of four fearsome horsemen (Rev. 6:1-8). Each of them is a symbol of a major punishment to be inflicted upon rebellious mankind—probably in the not-too-distant future! Each represents the final, end-time culmination of a major crisis with which the world has been confronted for centuries—false religion, war, famine and disease epidemics. For an explanation of the significance of these symbolic horses and riders, send for the four free booklets illustrated. They'll let you in on the good news behind one of the most

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